

**THE WORKS OF
JONATHAN EDWARDS
VOLUME 6**
by Jonathan Edwards

MISCELLANEOUS OBSERVATIONS

ON

IMPORTANT THEOLOGICAL SUBJECTS.

ORIGINAL AND COLLECTED.

PREFACE.

PRESIDENT EDWARDS has left many manuscript volumes of observations, on almost all subjects in divinity, which either occurred to him from his own meditation, or from the books he read. He wrote these volumes, not with any design they should ever be published in their present form, but that he might retain thoughts which appeared to him worth preserving, both for his own improvement, and for the instruction and edification of others. The judicious author of the life of this great and good man, gave his opinion, that, from these manuscripts, a number of volumes might be published, which, though more imperfect than if the author had prepared them for public view, would afford much new light and entertainment to the church of Christ. The high and well-merited reputation, not only of the books prepared for the press of the President, but of the sermons published since his death, have occasioned many solicitations to his son, Dr. Edwards, of Newbaven, to collect and print such part of those manuscripts as might be generally useful. In compliance with these requests, he has not grudged the labour of transcribing this volume of miscellanies, which, if it prove acceptable, will be followed by more, as the Doctor's health and leisure permit.

Many important and original thoughts occur, on, The evidences of revealed religion-Moral and religious knowledge only from revelation-Christ and his apostles taught not that the last judgment was near-Jesus's prophecies, a proof that he was the Christ, and that he was God-Propriety of the general

judgment-Reasonableness of some particular doctrines-Miracles of Jesus not opposed by counterfeit miracles-Miracles of Jesus superior to those under the Old Testament-Much instruction concisely conveyed by scripture metaphors-Excellencies of scripture history- The Propriety of gradual improvement in understanding the Scriptures-The Propriety of room being left for discovering truth by Scripture consequences-The necessity of divine revelation vindicated-Jesus proved the Christ, from his destroying heathen idolatry according to scripture prophecy-Propagation of Mahometanism not parallel to that of Christianity-State of the Jewish nation, an evidence of revealed religion-Observations on Christ's miracles. — Equally striking and judicious are many of the reflections on the mysteries of revelation-On the Trinity and the Divinity of Christ-Many therefore, who relish solid reasoning on religious subjects, though not adorned with the beauties of eloquence, will deem themselves much indebted to Dr. Edwards for gathering these fragments, that nothing might be lost.

Some, who have purchased and read Archbishop Tillotson's sermons, Stapferi Theologia Polemica, Bennet's Inspiration of the Scriptures, Grotius de Veritate Religionis Christianae, Sir Isaac Newton's Chronology, Religion of Jesus Delineated, Deism Revealed, and Jones on the Canon, may possibly wish that the large quotations from them had been omitted. But Dr. Edwards was advised to publish them, as they may prove an antidote to the deistical notions spreading in some parts of America, where these books are in few hands. These passages may lead some to read these books, who otherwise would not have known them. The President's originality of genius, and attachment to Calvinist principles, did not hinder his seeking and finding instruction in their writings, whose system of theology was very opposite to his. It were well, if in this he was imitated by all who possess distinguished talents, and who boast of liberality of sentiment.

JOHN ERSKINE.

Edin. Sept. 30, 1793.

ADVERTISEMENT TO THIS EDITION.

THE judiciousness of the "advice" given to Dr. Edwards, and with which he complied, may be justly questioned, respecting the "large quotations" referred to by Dr. Erskine, as they greatly swelled the publication, and thereby impeded the circulation of the President's original and very

valuable thoughts. However, in the present edition of his works, it would be extremely improper to insert “long quotations” out of Tillotson, Jones on the Canon, etc. indiscriminately, and without abridgment; not only because these authors are so common in England, compared with America, but also because it will be more satisfactory to the biblical student to consult the originals themselves, and to see the arguments in their proper connexion. This equally applies to the series of “Observations,” and to that of the subsequent “Remarks.” The latter of these were before cast into distinct chapters, and the former are now reduced to their proper heads, by which they acquire a more interesting aspect, and from the circumstance of an easy connexion, an additional persuasive force.

It is certain that many of the original “Observations,” and of the “Remarks on important Theological Controversies,” were inserted in the author’s common-place book prior to the composition of some of his elaborate publications on the same subjects, when his thoughts appear in a more mature state, and in a more connected form. Of course, where the subjects coincided, he would avail himself of the substance of ‘such adversaria’ in those treatises. On these grounds, independent of other considerations — and especially from a due regard to the author’s reputation, which is deservedly high — It is obviously necessary, that a selection more choice and scrupulous be now made. And it may be confidently asserted that these two series, as they now stand, form a very valuable heart of the author’s work.

PART 1

OBSERVATIONS ON THE FACTS AND EVIDENCES OF CHRISTIANITY, AND THE OBJECTIONS OF INFIDELS.

CHAPTER 1

GENERAL OBSERVATIONS.

1. I SUPPOSE it will be acknowledged by the deists, that the christian religion is the most rational and pure that ever was established in any society of men; and that they will except only themselves, as serving God in a manner more according to his will, than the christian manner. But cant any believe that God has so wholly thrown away mankind, that there never yet has been a society of men that leave rightly paid respect to their Creator?

It is easily proved that the highest end and happiness of man is to view God's excellency, to love him, and receive expressions of his love. This love, including all those other affections which depend upon, and are necessarily connected with it, we express in worship. The highest end of society among men, therefore, must be, to assist and join with each other in this employment. But how comes it to pass, that this end of society was never yet obtained among deists? Where was ever any social worship statedly performed by them. And were they disposed socially to express their love and honour, which way would they go about it? They have nothing from God to direct them. Doubtless there would be perpetual dissensions about it, unless they were disposed to fall in with the christian model. We may be convinced, therefore, that revelation is necessary to right social worship.

2. There never was any religion but that which we profess, and those formed from it, that pretended to inform us of the nature of God, that there is but one God; how the world came into being, and how God governs it. What other religion discovered God's great designs; what is his will, and how he should be served? declared the reward of obedience and punishment of disobedience; the nature of man's happiness, and the end for

which he was made? that gave us good moral rules; told us what will become of the world hereafter; explained how we came to be sinful and miserable, and how we may escape sin and misery? gave an account of the great revolutions of the world, and the successions of God's works in the universe; and where his true worshippers have been, and what has befallen them; or informed us how the world came to apostatize from the true worship of God? Christianity is the only religion that ever pretended that there should a time come, when it should be the religion of the world in general.

3. The Jewish religion, as at present professed, most certainly differs from what reason evidently declares to be the essence of religion. It does not state aright the highest end and happiness of man, his chief business and greatest misery, and the true worship of God. Undoubtedly the Messiah was to come to advance the best interest and true happiness of mankind, which certainly consist in what the gospel declares our Jesus advanced, and not in what the Jews expect the Messiah will do.

4. I think it certain, that seeing the miracles of Christ were done, for three years and a half, so publicly all over Judea; and seeing there was such violent opposition there, so soon after, against the Christians; if the matters of fact had been false, they would have been denied by the Jews generally; and if this had been the case, we should have known it. The Jews afterwards would much more have denied them; which it is evident they did not. If they had, they would have been also denied by the heathens who wrote against the Christians. But they were not denied. It is impossible that the whole world should have turned christian, in three hundred years after the facts were so publicly done, if they had been generally false. If the Jews had denied the matters of fact at first, they would undoubtedly have denied them at this day, seeing they are so tenacious of the traditions of their fathers. Christ's resurrection was openly published within a few days after his death, on the day of Pentecost. It is undoubted, that the number of the Christians increased every where exceedingly from that time; so that a considerable alteration was speedily made by it in the face of the world. Whether the matters of fact were written or no, they were universally talked of. The conversion of the Roman empire to the christian religion, was the most remarkable thing that ever happened among the nations of the world; and it would be unaccountable that it should have happened upon the story of a few obscure men, without inquiring into the matters related.

5. I am convinced of the necessity of a revelation, considering how negligent, dull, and careless about a future happiness, I should be, if I was left to discover that happiness by unassisted reason: especially if there were no revelation at all, about what is pleasing to God; how he accepts our services; after what manner he loves his servants; how he will pardon sin, etc.

6. It is certain that Jesus Christ had none of the advantages of education, to get learning and knowledge; and it is also certain, that every where in his speeches, he showed an uncommon insight into things, a great knowledge of the true nature of virtue and morality, and what was most acceptable to God, vastly beyond the rest of the nation—take scribes and Pharisees and all. And how did he come by it? how did he get it at Nazareth? Those who leave not an education in these days, may get much by books, which are so common: but books of learning were not to be had then. Yea, it is evident that he knew vastly more than any of the philosophers and wise men in the whole world, by those rational descriptions which he gave of God and his attributes; of his government and providence; and of man's nature, business, end, and happiness; of what is pleasing to God; of the immortality of the soul, and a future state. How knew he so exactly, truths perhaps demonstrable by reason, but never found out before? etc.

7. That Christ was really dead, appears from many considerations. It is very unreasonable to imagine, that he feigned himself dead; for what reason had he to think that he should have success, if he did? or to expect they would take him down before he was quite dead? Or, if he had had such a design, it was impossible that he should act his part so accurately, as not to be discovered or suspected. Besides, if he was not dead when they took him down from the cross, he was very near it; and no doubt but his grievous wounds, the loss of blood, and fasting so long; would have extinguished his life before the third day. And if then he only rose out of a swoon, how came he perfectly sound at once? Doubtless, his hands and feet were much torn by bearing his weight so long on iron spikes driven through them. And if he rose from the dead in no supernatural sense, whither did he go when he rose? What became of him? We have no account of his dying again; nor was he yet to be found after a few weeks.

8. If Christianity was not true, it would never afford so much matter for rational and penetrating minds to be exercised upon. If it were false, such minds would find it empty, and it would be a force upon the intellect to be

set upon meditating upon that which has no other order, foundation, and mutual dependence to be discovered in its parts, than what is accidental. A strong and piercing mind would feel itself exceedingly bound and hindered, But in fact, there is the like liberty in the study of Christianity, and as much improvement of the mind, as in the study of natural philosophy, or any study whatsoever; yea, a great deal more. And whatever may be said about Mahometan divinity, I cannot be convinced but that a mind that has the faculty and habit of clear and distinct reasoning, would find nothing but chains, fetters, and confusion, if it should pretend to fix its reason upon it.

9. Seeing the beauty of the corporeal world consists chiefly in representing spiritual beauties, and the beauties of minds are infinitely the greatest; we therefore may conclude, that God, when he created the world, showed his own perfection and beauties far the most charmingly and clearly, in the spiritual part of the world. But seeing spiritual beauty consists principally in virtue and holiness; and seeing there is so little of this beauty to be seen now on earth; hence we may fairly conclude, that there has been a great fall and defection in this part of the spiritual world, from its primitive beauty and charms.

Corollary. Seeing this is so agreeable to the account that the christian religion gives of the matter; and seeing it is evident, from many arguments, that God intends not to give over man as lost, but has a merciful intention of restoring him to his primitive beauty; and seeing we are told this, and the manner of it, in the christian religion alone; and seeing the account is so rational; it is a great confirmation of the truth of Christianity.

10. It is a convincing argument for the truth of the christian religion, and that it stands upon a most sure basis, that none have ever yet been able to prove it false, though there have been many men of all sorts, many fine wits and men of great learning, that leave spent themselves, and ransacked the world, for arguments against it, and this for many ages.

11, It is exceedingly improbable, that it should ever enter into the head of any mortal, to invent such a strange system of visions, as that of the Revelation of St. John, of which he himself could give no account of the meaning or design, and did not pretend to it. What design could he have in it? But, if he had a design, the frame of the vision is not a whit like a random invention, without any view or design as to interpretation.

12. It does not seem to me at all likely, that any person among the Jews, so long ago, should have so perfect a knowledge of nature, and thee secret springs of human affections, as to be able to feign any thing so perfectly and exquisitely agreeable to nature, as thee incidents in Joseph's history, and the other histories of the Bible; particularly the history of Genesis.

13. Such kind of miracles as healing the sick, the blind, the deaf, dumb, lame, etc.; and creating bread and flesh, and turning water into wine, are greater, than those that are so much more pompons, as causing universal darkness, dividing the sea, the shaking and burning of mount Sinai, etc. The healing of the sick and distracted, do more especially manifest divine power, foe this cause, that we heave reason to conclude mankind especially are subject to God's providence, and that their health and thee exercise of their reason, are alone in his hands, and that it is not in thee power of any evil spirit to give them and take them at his pleasure, however great power he may be supposed to have over the inanimate creatures.

When a person appears, that has evidently the whole course of nature at all times suebject to his command, so that lee can alter it how and when he pleases, we have the greatest reason to think that person has divine authority, and that the author and upholder of nature favours him, and gives approbation to what he pretends thereby. For we know, that the course of nature is God's established course of acting upon creatures; and we cannot think that lee would give power to any evil spirit to alter it when he pleases, for evil purposes. But Christ manifestly had the course of nature so subject to his will and command.

14. It would not leave been proper for Christ constantly to dwell among men after his resurrection. Men would be exceedingly apt to fall into idolatry; and, because they saw thee man Christ Jesus, would be apt to direct their worship to the human nature. Therefore we are not to see the man Christ Jesus till we are perfected, and are not liable to temptation on such occasions. For this reason, probably, it was not convenient for Christ to appear in great majesty and glory when on earth, but the contrary; for this reason, Christ endeavoured to hide his transfiguration, and many other miracles, till after he was risen; and for this reason, he did not converse constantly with his disciples after his resurrection, as before. All these things were done in a manner thee most wise and fit that can be imagined.

15. If human reason, by any thing that has happened since the creation, be really very much corrupted; and if God is still propitious, and does not

throw us off, but reserves us for that end for which he made us; t cannot he imagined that he would leave us to our reason as the only rule to guide us in that business, which is the highest end of life: for it is not to be depended upon; acid yet we exceedingly need something that may be defended upon, in reference to our everlasting welfare. It does not seem to me reasonable to suppose, that if God be merciful after we have forfeited his favour, he will manifest his mercy only in some mitigations of that misery into which we have plunged ourselves, leaving us inevitably to endure the rest: but that he will quite restore us, in case of our acceptance of his offered favour.

16. It seems much the most rational to suppose, that the universal law by which mankind are to be governed, should be a written law. For if that rule, by which God intends the world shall be regulated, and kept in decent and happy order, be supposed to be expressed no other way than by nature; man's prejudices will render it, in innumerable circumstances, a most uncertain thing. For though" it must be granted, that men who are willing to transgress, may abuse written as well as unwritten laws, and expound them so as may best serve their turn upon occasion; yet it must be allowed, that, in the nature of the thing, revelation is a better guard than a bare scheme of principles without it. For men must take more pains to conquer the sense of a standing, written law, which is ready to confront them upon all occasions. They must more industriously tamper with their passions, and blind their understandings, before they can bring themselves to believe what they have a mind to believe, in contradiction to the words of an express and formal declaration of God Almighty's will, than there can be any pretence or occasion for, when they have no more than their own thoughts and ideas to manage. These are flexible things, and a man may much more easily turn and wind them as he pleases, than he can evade a plain and positive law, which determines the kinds aced measures of his duty, and threatens disobedience in such terms as require long practice and experience to make handsome salvos and distinctions to get over." And upon this account also, that it is fit in every case, when the law is made known, that also the sanctions, the rewards and punishments, should be known at the same time. But nature could never have determined these with any certainty.

17. Raising thee dead to life, is given in thee Old Testament, as a certain proof of the authority and mission of a prophet; and that what he says is thee truth.

“ And the woman said to Elijah, By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.”
(1 Kings 17:24.)

So that if the Old Testament is the word of God, Jesus was a true prophet.

18. The being of God is evident by the Scriptures, and the Scriptures themselves are an evidence of their own divine authority, after the same manner as the existence of a human thinking being is evident by the motions, behaviour, and speech of a body animated by a rational mind. For we know this no otherwise, than by the consistency, harmony, and concurrence of the train of actions and sounds, and their agreement to all that we can suppose to be in a rational mind. These are a clear evidence of understating and design, which are the original of these actions. There is that universal harmony, consent, and concurrence in the drift, such an universal appearance of a wonderful and glorious design, such stamps every where of exalted wisdom, majesty, and holiness, in matter, manner, contexture, and aim; that the evidence is the same, that the Scriptures are the word and work of a divine mind-to one that is thoroughly acquainted with them-as that the words and actions of an understanding man are from a rational mind. An infant, when it first comes into the world, sees persons act, and hears their voice, before it has so much comprehension as to see something of their consistence, harmony, and concurrence. It makes no distinction between their bodies, and other things; their motions and sounds, and the motions and sounds of inanimate things. But as its comprehension increases, the understanding and design begin to appear. So it is with men that are as little acquainted with the e Scriptures, as infants with the actions of human bodies. They cannot see any evidence of a divine mind, as the original of it; because they have not comprehension enough to apprehend the harmony, wisdom, etc.

19. Were it not for divine revelation, I am persuaded, that there is no one doctrine of that which we call natural religion, which, notwithstanding all philosophy and learning, would not be for ever involved in darkness, doubts, endless disputes, and dreadful confusion. Many things, now they are revealed, seem very plain, It is one thing, to see that a truth is exceedingly agreeable to reason, after we have had it explained to us, and have been told the reasons of it; and another, to find it out, and clearly and

certainly to explain it. by mere reason. It is one thing, to prove a thing after we are shown how; and another, to find it out, and prove it of ourselves.

If there never had been any revelation, I believe the world would have been full of endless disputes about the very being of a God; whether the world was from eternity or not; and whether the form and order of the world did not result from the mere nature of matter. Ten thousand different schemes there would have been about it. And if it were allowed that there was a first cause of all things, there would have been endless disputes, and abundance of uncertainty, to determine what sort of a thing that first cause was. Some, it may be, would have thought that it was properly an intelligent mind and a voluntary agent. Others might say, that it was some principle of things, of which we could have no kind of ideas. Some would have called it a voluntary agent; some, a principle exerting itself by a natural necessity. There might have been many schemes contrived about this, and some would like one best, and some another; and amongst those that held, that the original of all things was superior intelligence and will, there probably would have been everlasting doubts and disputes, whether there was one only, or none. Some perhaps would have said, there was but one; some that there were two; the one the principle of good, the other the principle of evil: others, that there was a society, or a world of them. And among those that held that there was but one mind, there would be abundance of uncertainty what sort of a being he was; whether he was good or evil; whether he was just or unjust; holy or wicked; gracious or cruel; or whether he was partly good, and partly evil; and how far he concerned himself with the world, after he had made it; and how far things were owing to his providence, or whether at all; how far he concerned himself with mankind; what was pleasing to him in them, and what was displeasing; or whether he cared any thing about it, whether he delighted in justice and order or not; and whether he would reward the one, and punish the other; and how, and when, and where, and to what degree. There would have been abundance of doubt and dispute concerning what this mind expected from us, and how we should behave towards him; or whether he expected we should anywise concern ourselves with him: whether we ever ought to apply ourselves to him any way; whether we ought to speak to him, as expecting that he would take any notice of us: how we should show our respect to him; whether we ought to praise and commend him in our addresses; whether we ought to ask that of him which we need; whether or no he would forgive any, after they had offended him;

when they had reason to think they were forgiven, and what they should do that they might be forgiven; and whether it is ever worth the while for them that are so often offending, to try for it; whether there were not some sins so great, that God never would upon any terms forgive them, and how great they must be in order to that. Men would be exceedingly at a loss to know when they were in favour with him, and upon what terms they could be in his favour, They would be in a dreadful uncertainty about a future state; whether there be any, and, if there be, whether it is a state of rewards and punishments; and if it is, what kind of state it is, and how men are to be rewarded and punished, to what degree, and how long; whether man's soul be eternal or not; and if it be, whether it is to remain in another world in a fixed state, or change often.

Every man would plead for the lawfulness of this or that practice, just as suited his fancy, and agreed with his interest and appetites; and there would be room for a great deal of uncertainty and difference of opinion among those that were most speculative and impartial, There would be uncertainty, in a multitude of instances, what was just, and what unjust. It would be very uncertain how far self-interest should govern men, and how far love to our neighbour; how far revenge would be right, and whether or no a man might hate his neighbour, and for what causes: what degree of passion and ambition was justifiable and laudable: what sensual enjoyments were lawful, and what not: how far we ought to honour, respect, and submit to our parents, and other superiors: how far it would be lawful to dissemble and deceive. It seems to me, there would be infinite confusion in these things; and that there would hardly be any such thing as conscience in the world.

The world has had a great deal of experience of the necessity of a revelation; we may see it in all ages, that have been without a revelation. in what gross darkness and brutal stupidity have such places, in these matters, always been overwhelmed! and how many, and how great and foolish mistakes, and what endless uncertainty and differences of opinion, have there been among the most learned and philosophical! Yet there never was a real trial how it would be with mankind in this respect, without having any thing from revelation. I believe that most of those parts of natural religion, that were held by the heathens before Christ, were owing to tradition from those of their forefathers who had the light of revelation. And many of those being most evidently agreeable to reason, were more easily upheld and propagated. Many of their wise men who had influence

and rule over them, saw their rectitude and agreeableness to reason better than others. Some of them travelled much, and those things which appeared most agreeable to their reason, they transplanted to their own country. Judea was a sort of light among the nations, though they did not know it. The practice and principles of that country kept the neighbouring nations in remembrance of traditions, which they had from their forefathers; and so kept them from degenerating so much as otherwise they would have done. In fact, the philosophers had the foundation of most of their truths, from the ancients, or from the Phoenicians, or what they picked up here and there of the relics of revelation.

How came all the heathen nations to agree in the custom of sacrificing? The light of nature did not teach it them; without doubt they had it from tradition; and therefore, it needs not seem strange, that what of natural religion they had amongst them, came the same way. I am persuaded, that mankind would have been like a herd of beasts, with respect to their knowledge in all important truths, if there never had been any such thing as revelation in the world; and that they never would have risen out of their brutality. We see, that those who live at the greatest distance from revelation, are far the most brutish. The heathens in America, and in some of the utmost parts of Asia and Africa, are far more barbarous than those who formerly lived in Rome, Greece, Egypt, Syria, and Chaldea. Their traditions are more worn out, and they are more distant from places enlightened with revelation. The Chinese, descended probably from the subjects of Noah, that holy man, have held more by tradition from him, than other nations, and so have been a more civilized people. The increase of learning and philosophy in the christian world, is owing to revelation. The doctrines of revealed religion are the foundation of all useful and excellent knowledge. The word of God leads barbarous nations into the way of using their understandings. It brings their minds into a way of reflecting and abstracted reasoning; and delivers from uncertainty in the first principles, such as, the being of God, the dependence of all things upon him, being subject to his influence and providence, and being ordered by his wisdom. Such principles as these are the basis of all true philosophy, as appears more and more as philosophy improves. Revelation delivers mankind from that distraction and confusion, which discourages all attempts to improve in knowledge. Revelation actually gives men a most rational account of religion and morality, and the highest philosophy, and all the greatest things that belong to learning concerning God, the world,

human nature, spirits, providence, time, and eternity. Revelation not only gives us the foundation and first principles of all learning, but it gives us the end, the only end, that would be sufficient to move man to the pursue it.

Revelation redeems nations from a vicious, sinful, and brutish way of living, which will effectually keep out learning, It is therefore unreasonable to suppose, that philosophy might supply the defect of revelation.

Knowledge is easy to us that understand by revelation; but we do not know what brutes we should have been, if there never had been any revelation.

20. As Moses was so intimately conversant with God, and so continually under the divine conduct, it cannot be thought, that when he wrote the history of the creation and fall of man, and the history of the church from the creation, he should not be under the divine direction in such an affair.

21. It is certainly necessary, that in the word of God, we should have a history of the life of Christ, of his incarnation, his death, his resurrection, and ascension, and his actions, and of the instructions he gave the world.

If God expects that we shall receive any New Testament at all, we must suppose that God's providence would be concerned in this matter. God took this care with respect to the books of the Old Testament, that no books should be received by the Jewish church, and delivered down in the canon of the Old Testament, but what were his word, and owned by Christ. We may therefore conclude, that he would still take the same care of his church, with respect to the New Testament.

22. It seems to me an unaccountable dulness, that when intelligent men read David's Psalm, and other prayers and songs of the Old Testament, they are not at once convinced, that the Jews had the true worship and communion of the one great and holy God; and that no other nation upon earth had them. It seems as clear as the sun at noon-day; and so indeed from all the histories and prophecies of the Old Testament.

23. We need not wonder at all, that God should so often reveal himself by prophets and miracles, to the Israelitish nation, and that now we should see nothing of this nature; for this way of revealing himself is not at all suitable to the present state of the church. The church was then confined to one particular nation, that God chose on purpose to make them the receptacle of his revelation, and the conveyancer of it to the rest of the world. And I can think of no other way that it could be done with any tolerable

convenience, but by a chosen peculiar nation, that should alone be God's people, and have the true religion among them. Therefore, it was highly convenient and necessary, that there should be such a manner of communication with such a nation. It was also necessary, in the first transition of this revelation from the Jews to the world, as it was in the apostles' times, that the world receiving this revelation from them, might see God still revealing himself; and so might receive it from God, in the same manner as they received it. But that God should now reveal himself after that manner to his church, is no way necessary, nor at all suitable to the gospel state of the church, which is not any particular enclosure, but is dispersed through the whole world. How is it practicable that God should treat with the church now, in such a way as he did with that peculiar nation? Besides, if it were practicable, it would be very inexpedient; for, what need of new revelations to the end of the world? Is it not better that God should give the world a book, that should be the summary of his will, to which all nations in all ages may resort? Prophecy and miracles are nothing without charity; like the shadow without the substance: and seeing the substance is come, what need the shadow should be continued? Seeing the end is come, it would be impertinent still to continue the means. The church now enjoys that glory, in comparison with which all the glory of prophecy and miracles, even those of that extraordinary prophet Moses, is no glory at all, 2 Corinthians 3:10.

24. if there be any such thing needful, or at all proper and suitable, that God should reveal himself to mankind; it is perhaps impossible that he should do it in any other way, or with any other kind of evidence, than he has done it. No kind of miracle can be thought of, that would be more evidential, than those by which Christianity has been confirmed.

25. It is no argument against the reality of the incarnation of Jesus Christ-whereby God became the same person with a man-that there is nothing else like it any where to be seen; because it was evidently God's design to show his wisdom, by doing a thing that was, and for ever would have been, far beyond the thoughts of any creatures. Man's fall was God's opportunity to show how far his contrivance and wisdom was beyond that of all creatures.

26. It was oft en prophesied among the children of Israel, that the gods of the nations round about should perish from off the earth; and that they should cease to be acknowledged and worshipped: but that the worship and acknowledgment of their God should remain for ever, and should, in

due time, take place of those others. Jeremiah 10:11. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." This came to pass by means of the Christian religion, It is Christ's appearing, and the preaching of his doctrine in the world, that has been the means of it all. It is by means of these that the Mahometan parts of the world came to acknowledge the One God: and it is by these means, that even the deists come to it.-Again, it has been only by means of Jesus Christ's appearing and teaching, that the world ever came to have any clear, distinct, and rational notions about a future state; notions every way agreeable to reason.

It is a confirmation that God designed the christian religion should succeed the Jewish; that, speedily after the introduction of the christian religion, God, in his providence, by the destruction of the temple, and dispersion of the Jewish nation, made that religion impracticable. It was prophesied of old, that God should be acknowledged and worshipped by other nations, and that other nations were to be God's people. Therefore there was a religion to succeed the Jewish, very different as to external worship; because the Jewish religion was not fitted for more than a single nation; nor is it practicable by the world in general. But the christian religion is exceedingly fitted for universal practice.

27. There are these things remarkable in Christ's raising Lazarus from the dead, John 11 viz, that he called upon God, before he did it, to do it for him; and thanked him that he had heard him; and told him, that he knew that he heard him always: and when he spake to him he called him Father; and told him that he spake to him for that end, that others that stood by, when they should see that what he asked of him, was granted in such an extraordinary thing, might believe that he sent him. Now, can it be imagined, that God would thus hear an impostor?

28. It is an evidence that the apostles had their doctrine from inspiration of some invisible guide and instructor, that there was such a vast and apparent difference made in them at once after Pentecost. They were illiterate, simple, undesigning, ignorant men before; but afterward, how do they express themselves in their speeches and epistles! they do not speak as being in the least at a loss about the scheme of salvation, and the gospel-mysteries. With what authority do they teach! in how learned and intelligent a manner! How came Saul by his scheme, and by all his

knowledge of the christian doctrines and mysteries, immediately upon his conversion?

29. Christ joined pardoning sins with his healing the sick. When one came to be healed, he first told him, that his sins were forgiven; and when the Jews found fault that he should pretend to forgive sins, then, immediately, he heals the person's disease, that they might believe that he had the power to forgive sins, and tells them that he does it for this end. Matthew 9:2. Mark 2:3. Luke 5:18. Now, if Christ were an impostor, can it be believed, that God would so countenance such horrid blasphemy as this would be, to enable him to cure the disease by a word speaking? a work which God appropriates to himself as his own, Psalm 103:3. Would God give an impostor this attestation to a blasphemous lie, when he pretended to do it as an attestation to his divine mission?

30. Christ, by the works which he wrought, showed that he had an absolute and sovereign power over the course of nature, and over the spiritual and invisible world, and over the bodies and souls of men. It was not so with other prophets; they could not work what miracles they pleased, and when they pleased. They could work miracles, only when they were excited and directed to it by a special command or impulse from heaven. But Christ wrought them as of His own power at all times. Men came to him, under the notion that he was able; and Christ required that they should believe in order to it; to which believer any prophet pretended. Moses was shut out of the land of Canaan, partly for working a miracle in his own name, and not sanctifying the Lord God. "Must we fetch water out of this rock?" The prophets never pretended that they themselves had properly any power to work miracles; but disclaimed it. God never subjected the course of nature to them, to work miracles by their own word and command upon all occasions. Care was taken in all the miracles wrought by the prophets, that it should be visible, that what was done, was done only by God; and that what they said or did, upon which the miracle was wrought, was by particular revelation from heaven. They who came to Christ, that he might work miracles for them, did it in the faith, that by his own power and holiness he was able to do it for them. The leper said,

“ Lord, if thou wilt thou canst make me clean.” (Matthew 8:2.)

He believed that Christ could work miracles when he would. This Christ approved of. Matthew 8:8. “But speak the word only, and thy servant shall be healed.” Matthew 9:18. “My daughter is even now dead; but come and

lay thine hand on her, and she shall live.” Matthew 9:28. “Believe ye that I am able to do this? they said unto him, Yea, Lord.” Matthew 9:21. “If I may but touch his garment, I shall be whole.” In Matthew 16:9.; Christ reproves his disciples, because they were afraid of wanting bread, not remembering how he had fed multitudes in the wilderness: which implies, that he was able to do the like again when he pleased. He cast out devils as of his own power and authority;

“With authority commandeth he even the unclean spirits, and they do obey him.” (Mark 1:27.)

And Christ, as having power of his own to work miracles, gave power to his disciples, as Matthew 10 Mark 3:14. and 6:7, etc.; and Luke 9:and 10 and so miracles were wrought in Christ’s name, by the apostles, and many other disciples. Moses did not in the least pretend to any such thing. But Christ did pretend, and he declares himself fellow with God in working;

“ My Father worketh hitherto, and I work.” (John 5:17.)

31. If there must be a revelation, it is convincing, that the christian revelation is the true one; that it has been by means of this revelation, and this only, that the world has come to the knowledge of the one only true God. Till this came, all the world lay in ignorance of him. But when this came, it was successful to bring the world to the acknowledgment of him. If there be a true revelation in the world, it is not to be supposed, that by a false one, an imposture, the world should come to the knowledge of the true God. If the christian revelation be not the proper means to bring the world to the knowledge of the true God, it is strange that the world, which was before ignorant of him, should be brought to the knowledge of him by it; and no part of it ever be brought to the knowledge of him by any other means.

32. It is an argument for the truth of the christian revelation, that there is nothing else that informs us, what God designs by that series of revolutions and events that are brought to pass in the world; what end he seeks, and what scheme He has laid out; agreeably to the challenge which God makes to their gods, and prophets, and teachers of the heathen world, Isaiah 41:22, 23. It is most fit, that the intelligent beings of the world should be made acquainted with it. The thing that is God’s great design, is something concerning them; and the revolutions by which it is to be brought to pass, are revolutions among them, and in their state. The state of the inanimate,

unperceiving hart of the world, is not burg regarded any otherwise, than in a subserviency to the perceiving and intelligent part. And it is most rational to suppose, that God should reveal the design He has been carrying on, to his rational creatures; that as God has made them capable of it, they may actively fall in with and promote it, acting herein as the subjects and friends of God.-The christian revelation is a design most worthy of an infinitely wise, holy, and perfect being.

33. The doctrine of the general resurrection at the end of the world, upon many accounts, seems to me a most credible doctrine, There are a multitude of resemblances of it in nature and providence, which, I doubt not, were designed to be types of it. It seems credible on thus account, that the work of the Redeemer is wholly a restoring work from beginning to end; and that he would repair all the ruins brought on the world by sin.

34. If the New Testament be not a divine revelation, then God never yet has given the world any clear revelation of a future state. But if a revelation be needful upon airy account, it is that we may have some certain and distinct knowledge of the future invisible world. If God designed a true revelation, it is not probable that he would suffer that any false revelation should an a i and do the work beforehand. And, upon many other accounts that might be mentioned, it is incredible that the true revelation should still be deferred.

35. It is very unreasonable to make it an objection against the christian revelation, that it contains some things that are very mysterious and difficult to our understandings, and that seem to us impossible. If God will give us a revelation from heaven of the very truth, concerning his own nature, acts, counsels, and ways, and of the spiritual and invisible world; it is unreasonable to expect any other, than that many things in such a revelation should be utterly beyond our understanding. For, was there ever a time, when, if there had been a revelation of the very truth in philosophical matters-concerning created things, which are of a vastly lower nature, and must be supposed more proportioned to our understandings-there would not have appeared many things; not only to the vulgar, but to the learned of that age, absurd and impossible? if many of those positions in philosophy, which are now received by the learned world as indubitable truths, had been revealed from heaven to be truths in past ages, they would have seemed as impossible as the most mysterious christian doctrines do now. I believe, that if, even now, there should come

a revelation from heaven of what is the very truth in these matters, without deviating at all to accommodate it to our received notions and principles, there would be many things in it that would seem absurd and contradictory. I now receive principles as certain, which once, if they had been told me, I should have regarded as difficult as any mystery in the Bible. Without doubt, much of the difficulty that we have about the doctrines of Christianity, arises from wrong principles that we receive. We find that those things which are received as principles in one age, and are never once questioned, are yet exploded in another age, as light increases. If God make a revelation to us, he must reveal to us the truth as it is, without accommodating himself to our notions and principles; which would indeed be impossible: for those things which are our received notions in one age, are contrary to what are so in another; and the word of God was not given for any particular age, but for all ages. it surely becomes us to receive what God reveals to be truth, and to look upon his word as proof sufficient; whether what he reveals squares with our notions or not.

I rather wonder that the word of God contains no more mysteries in it; and I believe it is because God is so tender of us, and reveals only such things as he sees that man, though so weak a creature, if of an humble and an honest mind, can well enough bear. Such tenderness we see in Christ towards his disciples; he had many things to say, but forbore, because they could not bear them yet. Though God does not depart from truth to accommodate himself to our manner of thinking, yet I believe he accommodates himself to our way of understanding, in his manner of expressing and representing things; as we are wont to do, when teaching little children.

36. What can be more reasonable, than to believe a man, when he tells us, that he is sent from God to heal the diseases of our souls, and, in order that we may believe him, heals all sorts of men, of all manner of diseases, by a touch or a word; and plainly shows that he can do it when he will, let the disease be what it will? He tells us, that he will deliver us from spiritual and eternal death; that he will raise us from the dead, and give us eternal life; so that we shall live for ever, and not die: and to prove this, he gives evidence that he has power over men's lives, by restoring them after they are dead; and rises from the dead himself. He tells us, that he will bestow heavenly glory upon us; and will translate us to heaven: and, to confirm us in this belief, tells us, that we shall see himself, after his death, ascend into heaven. What more could we desire? He tells us that he will undertake for us, and

appear for us before God; and that we need not doubt, if he pleads for us, he shall procure acceptance, and, that we may see that it is true, he asks of God, concerning a man who had been dead four days, that he may come to life again; and tells God, that he asks it for this end that we may see that he always nears him, and grants what he requests: and accordingly, at his request, the dead man comes to life.

37. “What argument more proper (says Dr. Tillotson) to convince them of another life after this, than to see a man raised from the dead and restored to a Dew life? What fitter to satisfy a man concerning heaven and the happy state of those there, than to see one visibly taken up into heaven? And what more fit to assure us that the promises of the gospel are real, and shall be made good to us, than to see him who made those promises to us, raise himself from the dead, and go up into heaven, and from thence dispense miraculous gifts abroad in the world, as evidences of the power and authority with which he is invested? All the philosophical arguments which a man can bring for the soul’s immortality and another life, will have no force upon vulgar apprehensions, in comparison of these sensible demonstrations, which give an experiment of the thing, and furnish us with an instance of something of the same kind, and of equal difficulty with that which is propounded to our belief.

38. Why was not Christ, after he rose from the dead, during his stay upon earth, with his disciples, as he was before? The very different states that Christ and his disciples were now in, would not allow of it. Christ, before his death, while in his humiliation, was in a like state with them. He was subject to hunger and thirst, as they were; he needed sleep as they did; he needed the like defence from the weather that they did, and the like: but when he was risen from the dead, the case was exceedingly altered; he then began his exaltation. he put off mortality, and all the infirmities of his body. The nature of his body was different from theirs, as things celestial differ from things terrestrial. Mortal beings are not apt for a cohabitation with immortal; nor terrestrial with celestial; nor corruption with incorruption. God will not thus mix and confound heaven and earth.

39. Much of the Scriptures is apt to seem insipid to us now, as though there were no great matter of instruction in it; because the points of instruction most plainly contained in it, are old to us, and what we have been taught from our infancy. The doctrines are so plain to us now, that there seems to have been no need of a particular revelation of such things;

especially of insisting upon them so much. But how exceedingly different would it have seemed if we had lived in those times when the revelation was given, when the things were in a great measure new, at least as to that distinctness and expressiveness of their revelation? If we had an idea of the state of the world, when God gave the revelation, they would appear glorious instructions, bringing great light into the world, and most worthy of God.

40. It was not allowed under the Old Testament, to hate personal enemies, to wish for revenge, or to pray for their hurt; except as speaking in the name of the Lord. So that there is no inconsistency between the religion of the Old Testament and New, in this respect. The apostle Paul himself doth thus imprecate vengeance on his enemies;

“Alexander the coppersmith did me much evil; the Lord reward him according to his works.” (2 Timothy 4:14.)

Revenge, or a desire of it, was forbidden by the law of Moses, Leviticus 19:18.; yea, there, the love of our enemy is implicitly commanded. Doing good to enemies is required, Exodus 23:4,5.” If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou seest the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.” And this was agreeable to the sense of the saints of those times, as appears from Job 31:29.” If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him.” Proverbs 24:17.” Rejoice not when thine enemy falleth, nor let thine heart be glad when he stumbleth.” And 17:5.” He that is glad at calamities, shall not go unpunished.” We cannot think that those imprecations we find in the Psalm and Prophets, were out of their own hearts; for cursing is spoken of as a very dreadful sin in the Old Testament; and David, whom we hear oftener than any other praying for vengeance on his enemies, by the history of his life, was of a spirit very remote from spiteful and revengeful. He himself in the Psalm gives us an account of his wishing well to his enemies, and doing good to them, Psalm 7:4; praying for them, and grieving at their calamities, Psalm 35:13, 14. And some of the most terrible imprecations that we find in all the Old Testament, are in the New spoken of as prophetic, even those in the 109th Psalm; as in Acts 1:20. Jeremiah 12:3. We have instances of this kind even in the apostles and the disciples of the Lamb of God, as 2 Timothy 4:14. Peter says to Simon Magus, “Thy money perish with thee.” They

wish them ill, not as personal, but as public, enemies to the church of God. Sometimes what they say is in the name of the church, see Jeremiah 5:34, 35; Matthew 1:19. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." This is a remarkable and eminent instance of a christian spirit; and this verse is an evidence, that that meekness, gentleness, forgiveness, and kindness to enemies which the gospel prescribes, were duties under the law, and before Christ came.

41. I once told a boy of about thirteen years of age, that a piece of any matter two inches square, was eight times as large as one of but one inch square; or that it might be cut into eight pieces, all of them as big as that of but one inch square. He seemed at first not to think me in earnest, and to suspect that I only meant to make game of him. But when had taken considerable pains to convince him that I was in earnest, and that I knew what I said to be true, he seemed to be astonished at my positiveness; and exclaimed about the impossibility and absurdity of it; and would argue, how was it possible for two inches to be eight inches? and all that I could say, did not prevail upon him, to make him believe it. I suppose it seemed to him as great a contradiction, that what was but just twice so long, and twice so broad, and twice so thick, should yet be eight times so big; as that twice one should make eight, or any other absurdity whatsoever. And when I afterwards showed him the truth of it, by cutting out two cubes, one an inch, and another two inches square; and let him examine the measures, and see that the measures were exact, and that there was no deceit; and cut the two inch cube into eight equal parts, and he counted the parts over and over, and took the parts one by one and compared them with the one inch cube, and spent some time in counting and comparing; he seemed to be astonished, as though there were some witchcraft in the case; and hardly to believe it after all. For he did not yet at all see the reason of it. I believe it was a much more difficult mystery to him, than the Trinity ordinarily is to men; and seemed to him more evidently a contradiction, than any mystery of religion to a Socinian or deist.

42. Some may be ready to object against the christian religion, that there seem to be innumerable difficulties and inconsistencies attending it, but that a multitude of heads have been employed for many ages, till at length such solutions have been found out for many of them, as are in some measure plausible.

To this I answer, That as there has been a long time to answer **Objections**, so there has been a long time to strengthen them. As there have been many ages to solve difficulties, so there have been as many to find out difficulties and inconsistencies. Besides, there has been all this time to make difficulties more plain, and bring out inconsistencies more to the light; and by thorough and exact consideration to make them more manifest and apparent. Time wonderfully brings truth to light, and wears off by degrees false colourings and disguises. The truth will always have most advantage by time. Appearing inconsistencies, being well founded, will grow plainer and plainer, and difficulties more and more evident. Time will discover more circumstances to strengthen and confirm them, and so pretences of solution will appear more and more evidently absurd and ridiculous. When parties contend by argument and inquiry, time greatly helps that party which has truth on its side, and weakens the contrary. It gradually wears away the sandy foundation, and rots away the building that is not made of substantial materials. The christian religion has evermore, in all ages. had its enemies, and that among learned men. Yea, it is observable, that there have commonly been some of the most subtle of men to scan the christian scheme, and to discover the objections that lie against it, and have done it with a good will I to overthrow it.-Thus it was in Judea, in the infancy of the church. The scribes and Pharisees, and the wise men among the Jews, employed all their wisdom against it. Thus, in the first ages of the church, not many wise, not many mighty, not many noble were called. Christianity had the wisdom, learning, and subtlety of the world to oppose it. In latter ages, how many learned and subtle men have done their utmost against Christianity! So that the length of time for persons to strengthen their own side in this controversy, brought as an objection against Christianity, is much more an argument for it, than an objection against it.

43. If there be a revelation from God to the world, it is most reasonable to suppose, and natural to expect, that he should therein make known not only what manner of being he is, but also that he should lead mankind to an understanding of his works of creation and providence. These things the christian revelation opens to us in such a manner as might be expected. This alone gives any tolerable account of the work of creation, and this reveals to us the scheme of providence, and what is God's main design in the whole, a design worthy of himself. And we are shown how these events all point to this main work of power, wisdom, and grace. We have a particular account how this greatest work has actually been wrought in the

fulness of time, as to those great acts which are the main ground of it: and how that was foretold in the several ages of the world.

These things are exceedingly agreeable to a rational supposition, in case God makes a revelation to mankind. But if the Scriptures are not a revelation of God, then man, the principal creature God has made in this world, the only intelligent creature, to whom he has subjected this lower part of the creation, is left wholly and entirely in the dark about God's works both of creation and providence, and has nothing whereby to judge what God's scheme is, in all the great changes he sees come to pass in the world, or what he aims to accomplish. Every thing lies in darkness and confusion before him, without any possibility of his determining any thing, or to direct him what to think of God's works which he beholds, or what affections he should exercise towards the Supreme Governor, on occasion of them.

CHAPTER 2

THE OBJECTION CONCERNING THE APOSTLES' APPREHENSIONS OF THE SECOND COMING OF CHRIST ANSWERED.

1. WITH respect to that objection against the truth of the Christian religion, That the apostles seem often to speak of the coming of Christ to judgment, as if they thought it near at hand; I will begin with what the apostle Paul says that may have such appearance. — In the first epistle to the Thessalonians, which is reckoned to be the first of his epistles in the order of time; and particularly chap. 4:15-17. he says, “For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are olive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord.” He speaks of those that should then be alive, in the first person plural; and of those that should be asleep, in the third person. Thus it would have been more natural for him to have said, They which are alive, and remain unto the coming of the Lord, shall not prevent us, who shall then be asleep. — And in the 17th verse, Then they which are alive, and remain, shall be caught up together with us.

2. Considering the scope of the apostle in these verses, all that can be inferred from such a manner of speaking, is, that it might, for ought was then revealed, be while they lived. For the scope of the apostle was to comfort the Thessalonians concerning their friends that were already dead, with the consideration, that they should surely meet them again, at the day of the Lord's coming. And therefore, it was most proper and natural for the apostle to speak of them in the third person. And it is but just to suppose, that it was only the uncertainty of the time, that was the ground of the apostle's using such a manner of expression; because he, in this very context, speaks of the time as altogether uncertain; as it follows immediately in the beginning of the next chapter, “But of the times and seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night,” etc. The apostle, by the expression he uses, probably had in his mind those

words of Christ in Acts 1:7. "It is not for you to know the times and seasons, which the Father hath put in his own power."

3. We have an instance of a like nature with this, in the words of Joseph to his brethren, Genesis 50:25. "God will surely visit you, and ye shall carry up my bones from hence." He does not say, God shall visit your posterity, and they shall carry up my bones from hence. Yet it cannot be argued, that Joseph concluded that the redemption out of Egypt would be in that generation.

So the nature and design of the apostle's discourse, necessarily gave him to distinguish between those that should be alive at Christ's coming, and the deceased relations of the christian Thessalonians. He speaks of them as already dead, and of their now living friends then meeting them risen from the dead.—That the apostle did not intend to be understood, as though it were certain that Christ would come while they were living, is evident, from what he himself says, speaking of those very words, and expressly denying that he intended any such thing; or that he supposed it to be certain, that the coming of Christ was at hand, in airy such sense. See 2 Thessalonians 2:1-3. where he very earnestly warns them not to understand him in any such sense. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc.

5. Now it is evident, that the apostle does not thus write to them the second time, endeavouring to retract any thing he had written before; but it must be because he really did not intend so at first; for this epistle was written soon after the other, while the same fellow-labourers were with him. — And both have been supposed to be written while the apostle abode in Athens, as appears by the postscripts. And if we well observe the contents of this and the foregoing epistle, the principal occasion of the apostle's writing the second so soon after the other, seems to have been an information he had received, that his former epistle had been misunderstood in this particular: and being much concerned about it, and fearing the ill consequences of such a misunderstanding, he writes to guard them from the mischief of such a mistake, and to establish them in it, that it

is uncertain when the Lord will come, as he had told them before in his other epistle. And he argues the great uncertainty there was, whether it would be in that age or not, from what the Holy Ghost had revealed about the coming of antichrist.

6. That this apostle did not expect Christ's coming in that generation, may be argued from his speaking as though he expected that those that were then alive, would rise from the dead at Christ's second coming, as in I Corinthians 6:14. "And God hath both raised the Lord, and will also raise up us by his own power." And, 2 Corinthians 4:14.

"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."

7. From what the apostle says in this second chapter of the second epistle to the Thessalonians, there appears a necessity, that those passages in any other of his epistles, that look as though he expected that Christ would come in that age, should be understood in some other sense; and that the apostle really did not mean so, as his words on a cursory view would lead us to suppose. For here the apostle is very express, and full, and earnest in it, that he would by no means be so understood. It is a farther evidence, that those passages in other epistles must be understood in some other sense, that there are passages in this very epistle, particularly in the first chapter, that we should be ready to think had such a look, were it not that the apostle himself, immediately in the second chapter, denies any such meaning.

8. In this sense we must understand those passages, in which it is spoken of as a duty of Christians, to look and wait for the coming of the Lord Jesus; as, Titus 2:13. 1 Corinthians 1:7. Philippians 3:20. There is a necessity of understanding, in like manner, the following passages- which were all written after this to the Thessalonians- Romans 13:11, 12. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armour of light." We cannot understand this as though the apostle concluded, the day of judgment would come while they lived; because he had before explained himself otherwise: but only that the day of Christ's kingdom, which is the day of the salvation of the church of Christ, was at hand. And so,

“Let your moderation be known to all men: the Lord is at hand.”
(Philippians 4:5)

And Hebrews 10:25.

“Exhorting one another, and so much the
more as ye see the day approaching.”

9. Christ’s coming was indeed at hand in many respects; and in such respects as might well have all that influence upon those to whom the apostle wrote that he intended. The coming of Christ at the overthrow of the heathen empire, might well be said to be at hand; and Christ’s last coming to judgment, might well, considering all things, be said to be at hand, as the apostle Peter observes, though there should be thousands of years between. The apostle Paul speaks of ages to come, Ephesians 2:7. That it was not to be till many generations were past: yet it was at hand, in a sense agreeable to the common language of the Holy Spirit. So, Christ’s first coming was spoken of as very nigh at hand, of old. Haggai 2:6, 7. “For thus saith the Lord 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 with glory, saith the Lord of hosts.” Yet there was then above 500 years to it. And when it was about 400 years, it is said, Malachi 3:1. “The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in.” And when it was ut 700 years to the gospel day, it is said to be but a very little while. Isaiah 29:17, 18.” Is it not yet a very little while, and Lebanon shall become a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” So God represents, as though he would very quickly perform all the things prophesied of by Jeremiah, though some of them were not to be fulfilled in many ages; Jeremiah 1:10-12. So the time is said to be at hand, for the accomplishment of all the prophecies of the book of Revelation, and Christ’s last coming at the conclusion of them, Revelation 1:3. and 22:7, 10, 12, 20. though the book evidently contains a series of events for many ages.

10. Again, when the apostle Peter says, with respect to Christ’s last coming, and its being said to be at hand, that “a thousand years in God’s sight are but as one day,” it is no new conceit of his own, to save reputation; but God’s language that he had used of old justifies him in so

saying. And the expression that the apostles used about the approach of Christ's coming, did not tend to the disappointment of God's people. For Christ's coming to reward them at death was at hand, when they should have such a comfortable and full prospect of their complete reward at Christ's last coming; so that they shall anticipate, and as it were have a possession of it. Though the time appears long to us in our dim-sighted state, yet it will appear as nothing to them. The second coming of Christ was so nigh at hand, that the church of God might well take all that comfort from what was really to be understood by those expressions. The first coming of Christ was very often spoken of for the comfort of the saints of the Old Testament, under great afflictions, though they were never like to see it in this lifetime. So in the case of Zerubbabel, and Joshua, and Daniel.

11. As to that text of the apostle in 1 Corinthians 10:11.

“And they are written for our admonition,
upon whom the ends the world are come;”

he connexion of these words with the context, and the drift of the apostle, explain his meaning. For his drift is only this, that what had happened to the children of Israel in the wilderness, happened to them for ensamples, and were written for our sakes, though they happened so long ago, or though we live so long after them, and, with respect to them, in the ends of the world, or in the latter part of the world's duration, called the latter days.

12. As to 1 Peter 4:7. “The end of all things is at hand;” how did this same apostle explain this propinquity? 2 Peter 3:7, 8. “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. But, beloved, he not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” And it is to be considered, that the apostle Peter was under no temptation to change his voice in this matter, from any experience of the events failing as yet. He had not lived long enough to prove, but that Christ's words-whence any may suppose they might expect Christ's second coming before the generation passed a way, and before some that were then present should taste of death-might be fulfilled in that sense.

13. That there was no such notion prevailing among the disciples, that Christ should come while most of them lived, is manifest from this, that when the disciples mistook the design of Christ's words, John 21:22. "If I will that he tarry till I come, what is that to thee?" and from thence, for a while, entertained a notion that that disciple was not to die till Christ came; it seems they, even while under this mistake, looked upon it as the distinguishing privilege of that disciple, which none of the rest were to expect. And it is evident, that John himself concluded no such thing, as that Christ should come in his lifetime, because he speaks of that notion of the other disciples about him as ill-founded.

14. It is a further argument, that, when the apostles used such kind of language as that, "the Lord is at hand," etc. they did not use it in any such sense, as that it should be in that age or the next; that the apostle John, who was accustomed to their language, uses it still, even after he had prophesied of many great events, which plainly were to have their accomplishment in many successive ages. As Revelation 3:11. "Behold, I come quickly." And he uses it repeatedly at the end of the book, after he had given an account of those future events, in the last chapter, ver. 7. "Behold, I come quickly;" ver. 12. "Behold, I come quickly;" and ver. 20. "He that testifieth these things, saith, Surely I come quickly." The 17th chapter of this book alone is sufficient to convince any one, that John could not suppose that his prophecies could be fulfilled, but in several successive ages.

15. It is an argument, that such a nearness of Christ's last coming as the Objection supposes, was not the doctrine that the apostles so much insisted upon; that the church prevailed still, when they saw that Christ did not come. Such a disappointment would have been a dreadful blow to Christianity, if this had been the universal expectation of Christians, and it had been raised by the abundant promises of Christ and his apostles. They probably, upon it, would have exceedingly lost ground, and shrunk away. But the fact was very much the contrary.

16. Christ often speaks of his last coming, as that which would be long delayed; Matthew 25:5. "While the bridegroom tarried, they all slumbered and slept." Luke 20:9. "A certain man planted a vineyard;" ver. 19. "After a long time, the Lord of those servants cometh and reckoneth with them." Matthew 24:48. "My Lord delayeth his coming." So Luke 17:22.

17, It is evident, that when Christ speaks of his coming; of His being revealed; of his coming in his kingdom, or his kingdom coming; he has respect to his appearing in those great works of his power, justice, and grace, which should be in the destruction of Jerusalem, and other extraordinary providences which should attend it. So, in Luke 17:22, to the end, with chap. 18:1-8. Christ speaks of the kingdom of God coming; of the coming of the days of the Son of man being revealed; and of the Son of man coming. But yet, it is evident he has respect to the destruction of Jerusalem, by chap. 17:37. “And they answered and said unto him, Where, Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.” See also chap. 19:13-15. So, when the disciples had been observing the magnificence of the temple, and Christ had said to them, “Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down,”-having respect to the destruction of Jerusalem- the disciples asked him, when these things should be? and what should be the signs of his coming, and of the end of the world? By Christ’s coming, they have plainly a respect to that time of the destruction of the temple, which Christ had spoken of; and therefore, their question is thus expressed by St. Mark, chap. 13:4.

“Tell us, when shall these things be, and what shall be the sign when all these things shall be fulfilled?”

And in like manner by St. Luke, chap. 21:7.; and Christ has many things in his answer agreeable to this sense of this question. He warns them to beware of others that should come his stead, Matthew 24:4, 5. Then he proceeds to tell them what will precede the end, *i.e.* the end of the world, which the disciples inquired after, and tells them what shall be signs of its approach; Matthew 24:6-16. And then speaks of the desolation of Jerusalem, and of the land, as that end and that coming of his which they inquired after; Matthew 24:15-21, 28.; and more plainly, Luke 21:20-24.

From these things, it follows,

18. That when Christ speaks of his coming, his coming in his kingdom, etc. as being in that generation, and before some who were then alive should taste of death, there is no need of understanding him of his coming to the last judgment; but it may well be understood of his coming at the destruction of Jerusalem, which, as has been shown, he calls by these names, and which he also distinguishes from his coming to the last judgment, and consummation of all things. Yea,

19. It is evident, that he did not suppose his coming to the last judgment, and the consummation of all things, would be till a long time after the destruction of Jerusalem. The calling of the Gentiles, instead of the Jews, is spoken of as what should be principally after the destruction of Jerusalem; Matthew 21:41, 43. Luke 20:15, 16. Matthew 22:7-10, But this Christ himself speaks of as a gradual work, in the parables of the grain of mustard seed, and of the leaven hid in three measures of meal; Matthew 13:31-33. Luke 13:19-21. Mark 4:26-32. And it is very manifest, that Christ did not suppose the consummation of all things to take place, till long after the destruction of Jerusalem, Luke 21:24. where it is said of the Jews, that they should be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles, till the times of the Gentiles should be fulfilled.

CHAPTER 3

JESUS'S PROPHECIES A PROOF THAT HE WAS THE CHRIST, AND A DIVINE PERSON.

1. As Christ wrought miracles in a very different manner from the prophets, acting therein in his own name, and as doing what he did of his own power and will; so, also, he uttered prophecies in a way very diverse from that of the ancient prophets. The ancient prophets, when they uttered their predictions, were wont to introduce them after this manner, Hear ye the word of the Lord; or, Thus saith the Lord; showing, that they did not speak of their own knowledge, but by special revelation and direction from God. Christ foretold things to come in a remarkably different manner and style, introducing His predictions, not with a Thus saith the Lord, but, Verily, verily, I say unto you; as, Matthew 23:36. 24:34, 35. 26:13, and 21. Mark 14:30. Luke 21:31, 32.; John 13:38. 14:12. 16:20, 21, 22. The following place is very remarkable, showing what great authority Christ attributed to his own word in his predictions, Matthew 24:34, 35. “Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” These words are annexed to the chief prophecies that Christ ever uttered, which are contained in the 24th chapter of Matthew. See the same, Luke 21:31, 32.

2. Christ foretold future events, and those to be accomplished after his death, not only as what he knew by his own knowledge, but what he himself would bring to pass; both future blessings to his church and people, and future calamity and destruction to those persons and people that were his enemies.-

3. First, He foretold great events for the benefit of his church that he would bring to pass; John 14:12-14. “ Verily, verily, I say unto you, He that believeth on me, the works that I do, he shall do also; and greater works than these shall he do, because I go to my Father. And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.” John 16:7. It. “Nevertheless tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I

will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” And ver. 20-22. “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful. But your sorrow shall be turned into joy.-And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” See the whole 13, 14, 15 and 16, chapters of John: and Luke 21:15-18. “For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist. And ye shall be betrayed both by parents and brethren, and kinsfolks and friends; and some of you shall they cause to be put to death: and ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish.” Luke 24:49.” And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.” So he foretold his own resurrection from the dead, as what he himself would bring to pass by his own power; John 2:19.” Destroy this temple, and in three days I will raise it up. John 10:17, 18. “I lay down my life, that I may take it again. No man taketh it from me. I have power to lay it down, and I have power to take it again.” Mark 16:17, 18.” And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

4. Secondly, He foretold many great events implying awful calamity’ and destruction to his enemies, as what he himself would bring to pass. Thus he speaks of that mighty destruction of the Jewish nation by the Romans, as that from which he would have protected them if they had believed on him, Matthew 23:36-38.” Verily, I say unto you, all these things shall come on this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” This destruction is spoken of as what he would bring upon them, as a punishment for their rejection and contempt of him. Luke 19:12-14. “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return, And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But His

citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.” With verse 27.” But those mine enemies which would not that I should reign over them, bring hither, and slay before me.”

5. Christ not only foretold things future, as having ability in himself to accomplish them, but he promised to give others ability to foretell future events by his Spirit, and hereby should honour him, as having, in his foreknowledge of future things, the same honour with the Father. John 16:7. “If I go not away, the Comforter will not come; but if I depart, I will send him unto you,” Verse 13- 15. “When the Spirit of truth is come, he will guide you into all truth. For he shall’ not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine. Therefore said I, that he shall take of mine and shall show it unto you.”

6. It is observable, that never any prophet gave such great and manifold opportunity for proof and trial, whether he was a true prophet or not, in the multitude of predictions of events to be fulfilled in his lifetime, and during that generation after his death: and also in the plainness of his predictions; most of them being delivered not in visionary mystical representations, but in a manner intelligible to all.

7. Therefore the supposition that, if Christ were an impostor, God would so order it, that all these predictions — many of them so strange and wonderful, and in themselves so exceedingly unlikely — should exactly come to pass; and that God’s providence should so wonderfully confirm his words, beyond those of any other prophet that ever had been in the world, is extremely unreasonable; especially considering the following things:

8. 1st, That God had of old given this as a sign, by which his people might know a true prophet; viz. the coming to pass of the things foretold by him. And this rule is annexed by Moses to that great promise which God gave of the Messiah, Deuteronomy 18:15, etc. “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 in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. 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 command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass that is the thing which the Lord hath not spoken but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”-Now, therefore, since professed to be the Messiah, and the great Prophet foretold and promised by God in this place, and uttered so many great and wonderful prophecies; it might be expected, if he was. a mere pretender, and spake presumptuously, and uttered what the Lord had not spoken, that God should not have confirmed his prophecies in his providence; but in that case, would have given his people opportunity to refute by this rule his pretences.

9. 2nd, That foretelling future events is spoken of by God, as one great thing wherein the Messiah should differ from the false gods and false prophets, and vain pretenders of the heathens. In that great prophecy of the kingdom of the Messiah, beginning with the fortieth chapter of Isaiah to the end of the book, the foretelling of future events, in such, a manner as to show that the person who foretells, does foresee, and has a view of futurity, is often mentioned as a divine prerogative, and therefore as a good evidence, that he that does so is a divine person, or speaks by divine authority. Therefore the prophets and gods of the heathens are often challenged on this head, and the proof of their authority often put upon this issue: Isaiah 41:21-28. 42:8, 9. 43:9-12. 44:6-8. 45:3, and 21. 46:10. 48:14. — In this prophecy it is declared, that herein the Messiah should differ from all vain pretenders; (see chap. 41:27. and 42, at the beginning; compared with chap. 41:21-29.) Now therefore, is it credible, that God would so order it, that one who falsely pretended to be the Messiah, should, in so high a degree, have this honour, which God had mentioned as the great and distinguishing honour which he would put on the true Messiah, as his elect, in whom his soul delighted?

10. 3rd, That the foretelling of future events, as by his own knowledge, and as events that are to be accomplished by his own power, is spoken of by God as his great prerogative, and as a good and sure evidence of the divinity of the person who can do thus; and God speaks thus, in those very

places in which he is foretelling the coming of the Messiah. Isaiah 41:21-23. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and show us what shall happen.-Show the things that are to come hereafter, that we may know that ye are gods." Ver. 26. "Who hath declared from the beginning, that we may know? and before-time, that we may say, He is righteous? Yea, there is none that showeth; yea, there is none that declareth; yea, there is none that heareth your words." Then, in the next words, God promises the Messiah, ver. 27. "The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings;" *i.e.* that foreshows glorious future things which God is about to do for his people.

11. Therefore, since God mentions the foretelling of future events in this manner, as a certain note of divinity, and a distinguishing honour that he would put on the Messiah, his elect in whom his soul delighteth, is it credible, that God would put this honour, in so great a degree, on one who falsely pretended to be the Messiah, and the beloved of God? And especially, when he pretended, in this respect, to have the same honour which belongs to God; as John 16:13-15. "He will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." He also speaks of his knowledge of divine secrets, and future events, as the effect of the peculiar love that God had to him;

**"The Father loveth the Son, and showeth him
all things that himself doth." (John 5:20)**

12. Great changes in kingdoms and nations, coming to pass according to God's predictions, is often spoken of by God himself as a great evidence of His being the only true God. The foretelling of the destruction of Babylon by Cyrus, is greatly insisted on by God, as a great evidence of his being the true God, and as most clearly and greatly distinguishing him from all pretenders to divinity. See chap. 41:21-27. see also chap. 44:25, to the end, and 46:10. But Jesus was one that professed divinity, and foretold revolutions of nations as great and strange as this, yea, far more wonderful. He foretold the destruction of Jerusalem, which had been the holy city, and of the nation of Jews, who had been God's own people, and whose protector he had in a special manner been, and towards whom he exercised a most peculiar providence. He also foretold the deliverance of the

Christians who were in Jerusalem. It was a greater thing, and less to be expected, that such a city and such a nation should be destroyed, than that destruction should befall a nation of aliens. Therefore, to foretell this destruction, with the various circumstances of it, as they actually took place, is a greater evidence of divine foreknowledge, than to foretell the destruction of a nation of aliens.

13. The turning of the wilderness into a fruitful field, is spoken of by God as a peculiar work of God, and a certain sign of a divine hand; Isaiah 41:18, 19, 20. “I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree. I will set in the desert, the fir-tree, and the pine, and the box-tree together, that they may see and know, and consider and understand together, that the band of the Lord hath done this.” It is evident this is not intended in a literal sense, but signifies the happy change in the state of mankind, from a state wherein men are represented as barren, as briars and thorns, and as wild beasts, to a morally excellent and happy state. This might be proved by the frequent use of such figures in the prophecies of Scripture. But it is manifest, that this, according to Christ’s prediction, was effected, in a remarkable manner, by Christ himself, and his apostles and followers, in the turning of the world from heathenism, to the knowledge and worship of the true God, to just apprehensions of his moral government, and from all manner of vice, to virtue.

14. It is remarkable that it is foretold, Isaiah 42 that the Messiah should set judgment in the earth, and his law or religion among the nations, particularly the isles, or Europe, against strong opposition, and through great sufferings, under which his church should seem ready to be extinguished or crushed, like smoking flax, or a bruised reed: but that, finally, judgment should be brought forth to victory.

CHAPTER 4

THE PROPRIETY OF A GENERAL JUDGMENT, AND A FUTURE STATE.

1. THE doctrine taught in the Scriptures, that at the end of the world all mankind shall stand together before the judgment-seat of the supreme Lawgiver and Judge, to have all things visibly set to rights-and justice made visibly to take place with respect to all the persons, actions, and affairs of the moral world, by the infinitely wise holy, and just Head of it-is a most reasonable doctrine, and much commends itself to our belief, from the reason of the thing, on the supposition of a moral government maintained over the world by him who created it. For this implies, that he governs the world as its lawgiver and judge, and will treat men as accountable creatures. God's moral government not only requires, that there should be divine laws, and an execution of them in rewards and punishments; but also that both should be made visible, It is requisite that the subject should have proper means of knowing what the laws are, by which he is obligated, and the grounds of the obligation; and that others who are his fellow-subjects should also know his obligations. For, as men are made to dwell in society, this cannot well be, without knowing each other's obligations, and being able to judge of the good or evil of each other's actions. It is likewise requisite that the subject of the laws should have proper means of knowing the grounds of the rewards or punishments of which he is the subject, in the execution of the laws; and that it should be made manifest, to the conscience of him who is rewarded or punished, what he is rewarded or punished for, and the ground on which the Judge assigns such a retribution; and, if he see others punished or acquitted, that the ground of it should be manifested to him, that he may see the justice of it. That there should be some judicial proceeding in which that should take place, seems absolutely necessary, in order to a proper manifestation of the grounds of the subject's reward or punishment, and a display of the justice of his judge to his own conscience; which must be if the subject be dealt with as a rational moral agent.

2. Hence it is of necessity, that every one of mankind must be the subject of such a dispensation of God towards him, which may fitly be called an appearing before the judgment-seat of God. And it is most reasonable to

suppose, that this judicial proceeding will not be secret; that each individual will not be judged so, that the transaction with respect to him will be out of the sight and knowledge of all others; but that truth and righteousness will be made visibly to take place, after a prevalence of wrong, wickedness, and confusion, in the violations of a divine law, which was public, and the law of their union and regulation in society; many of those violations are of course visible to others, and others are concerned in them, either in being united in the wickedness, and accessory to it, or a party concerned in suffering the injury done by that wickedness.

3. Reasonable creatures are the eye of the world; they are capable of beholding the beauty and excellency of the Creator's workmanship, and those displays of himself, which he has made in his works: and therefore it is requisite, that the beauty and excellency of the world, as God hath constituted it, should not be 'hid or kept secret. But the beauty of God's constitution of the world, consists mainly, without doubt, in the intelligent part of the world, which is the head and end of all the rest, et instar omnium. But the beauty and order of God's constitution of this, consists chiefly in his moral regulation of it. Now, therefore, since God has made the beauty and regularity of the natural world so publicly visible to all; it is much more requisite, that the moral beauty and regularity of His disposals in the intelligent world, should be publicly visible. or the beauty of God's works consists a thousand times more in this, than in the other. It is reasonable to suppose, that these will be as publicly visible as the brightness and beautiful order and motions of the heavenly bodies, and the regular successions of the various seasons of the year, and the beauties of nature in the air and on the face of the earth. The moral deformity and confusion of the world, is most public; it stands forth continually in view through all ages. It is therefore fit, that the rectifying of this deformity and disorder, and the bringing of light out of darkness, should also be made publicly visible to those creatures, that are made to be the eye of the creation, to behold its beauty, and the glory of the Creator in it. God has given man a nature, which, if it be under the influence of true virtue, desires above all things to behold this kind of order and beauty. When man sees a great and horrid crime committed, as some nefarious act of injustice, cruelty, etc. the nature of the reasonable creature has something in it, which desires and makes it requisite, that he should see justice done, and right take place, with respect to such an act. The mind or heart, as it were, fails in such a case, if it neither sees this, nor hopes to see it.

4. If it be requisite that judgment should be public, and that many should stand together before the judgment-seat; on the same account, it will appear most reasonable to suppose, that the whole world should appear together in one great assembly, before the judgment-seat. The whole world is one commonwealth and kingdom, all made of one blood, all under one moral head, one law, and one government; and all parts of it are joined in communication one with another. All are sinners, and yet God appears placable to all, etc. All dwell in one habitation, viz. this earth, under the same roof of the visible heavens, having the same sun to enlighten them, etc. Besides, many of the causes and controversies to be decided by the Supreme Judge of the world, are of the most public nature; as causes between princes and heads of great kingdoms and monarchies, and their people; and causes between one nation and another. Yea, there are many causes which the Supreme Judge must bring to an issue, wherein the greater part of the world is concerned. And when the cause and controversy between these two is judged, it is requisite that both parties should appear together before the judgment-seat. The Roman emperors had to do with other nations that were without the limits of the empire, to the utmost ends of the earth; as with the Scythians, the Persians, the Arabians, the Indians, the Chinese, the Germans, Cimbrians, and Africans. So that it is requisite, when they appear to be judged, that not only the people of the Roman empire should appear with them, but also those other nations. Thus, all the nations of Europe have dealings one with another continually; and these European nations have some dealings with almost all other nations upon earth, in Asia, Africa, and America.

5, It is therefore necessary, that all nations should be gathered together before the judgment-seat of the Supreme Lawgiver and Judge, that he may determine between them, and settle all things by his wise, righteous, and infallible decision. And many of the good and evil acts that are done, though the world is not properly concerned in them as a party interested, yet are public through the world. They are done in the sight of the world, and greatly draw the attention of mankind, It is fit, therefore, that they should be as publicly judged. And, it is to be observed, that the longer the world stands, the more and more communication have the different parts of it together. So that, at the end of the world there probably will be the highest reason, in this respect, that all nations that shall then be found upon the earth, should be called together before the judgment-seat of God.

6. As it is requisite, that all who dwell on the face of the earth at the same time, should appear together before the judgment-seat; so it is also requisite, that all generations that have succeeded one another, appear together. Many of the moral acts, both good and bad, not only are public in this respect, that they are known over great part of the face of the earth, in or near the time of them; but also they are made public to all following generations, by tradition and history. And if the actions of one generation be not visible to all, yet the actions of one generation are very visible to the generation immediately following, and theirs to the next; and so, all, in this sense, are very visible one to another. And as all nations of the world are morally concerned one with another, though not so as each one immediately concerned with every other nation; yet all are mutually concerned by concatenation—One nation is concerned with the next, and that with the next, and so on: so that there is need that all should appear together to be judged.

7. All generations of men, from the beginning to the end of the world, are morally concerned one with another. — The first generation is concerned with the next, and that with the next, and so on to the end of the world. Therefore it is requisite that all should appear together to be judged. Parents may injure their children, and children may injure their parents; and so they are two parties in one cause which must be decided by the Supreme Judge. Therefore it is needful, that they, as parties, should appear together, when their cause is judged. Parents and children, or a younger generation and an older, may be accessory to each other's crimes, or united in each other's virtuous deeds; and therefore it is requisite that they should be judged together. Yea, the present generation may become accessory to an injury committed by their ancestors ages ago. For, in many things, they stand in the stead of those ancestors, and act for them, and have power to continue the injury, or to remove it.

8. Posterity is concerned in the actions of their ancestors or predecessors, in families, nations, and most communities of men, as standing in some respect in their stead. And some particular persons may injure, not only a great part of the world contemporary with them, but may injure and undo all future generations of many individuals, families, or larger communities. So that men who live now, may have an action against those who lived a thousand years ago; or there may be a cause which needs to be decided by the Judge of the world, between some of the present generation, and some who lived a thousand years ago. Princes who, by rapine and cruelty, ruin

nations, are answerable for the poverty, slavery, and misery of the posterity of those nations. So, as to those who broach and establish opinions and principles, which tend to the overthrow of virtue, and propagation of vice, and are contrary to the common rights and privileges of mankind. — Thus, Mahomet has injured all succeeding posterity, and is answerable, at least in a degree, for the ruin of the virtue of his followers in ninny respects, and for the rapine, violence, and terrible devastations which his followers have been guilty of toward the nations of the world, and to which they have been instigated by the principles which he taught them. And, whoever they were, who first drew away men from the true religion, and introduced and established idolatry, they have injured all nations that have to this day partaken of the infection.

9. In like manner, persons, by their virtue, may be great benefactors to mankind, through all succeeding generations. Without doubt, the apostle Paul, and others who assisted him, and following generations, may properly become the subjects of a judicial proceeding, with respect to that great religious change and revolution in the nations subject to the Roman empire, in abolishing heathenish idolatry, and setting up Christianity in the room of it.

10. The end of the divine judgment is the manifestation of the divine justice: and how fit is it, that the justice of the universal and supreme Head and Judge of nil mankind, in governing his kingdom, should be most publicly manifested, and exhibited to his whole kingdom! [his doctrine of the day of judgment, exceedingly becomes the universal moral Head of the world, who rules through all generations.

11. If there shall ever come a time, wherein the Lawgiver and Judge of the world will publicly regulate the moral state of all generations, the end of the world, when there shall be a final period to all farther probation, seems to be a proper time for it. If ever, by divine wisdom and righteousness, there be brought about a righteous, holy, and glorious issue of the confused state of the world, it will be, when this world shall have come to an end. As the proper time for judging a particular person, is, when the probationary state of that person is at an end; so the proper time for the public judgment of the world, is, when the probationary world comes to an end.

12. There is all reason to think, that the wicked will hereafter be punished together, having a place of punishment assigned for them, where they shall

suffer divine vengeance in sight of one another; and that the righteous will also be rewarded together. If so, it is most requisite that their judgment should be together; that they might understand the ground and reason of the punishment, and of that reward, which they shall see in each other.

13. It is most agreeable to reason, that there is a future state of rewards and punishments, wherein God will reward and make happy good men, and make wicked men miserable. And if there be a future state of happiness to God's favourites, it is rational to suppose, that this should be ETERNAL: because, otherwise, God's greatest favourites, to whom he gives the greatest rewards in another world, would, in one respect, have most to torment them; to wit, the dreadful and eternal end of that sweet happiness. The sweeter and more happy life is, the more terrible are death and the thoughts and expectations of it. It is not likely that God would add such a sting to the sweetest enjoyments and rewards of his greatest favourites. It is rational, therefore, to suppose, that the life he gives them after death, is life eternal: life that is not to come to an end by another worse death, consisting not only in the destruction of the body, but the abolition of the soul. God has not made them like the brutes, who cannot contemplate futurity, and therefore have no alloy to present enjoyment by the prospect of an end by death. And if it be so, that there be an eternal state of happiness in another world, set before us to be sought after; then, how rational are the Christian doctrines and precepts, of placing our affections on heavenly objects; of weanedness from the world; of behaving as pilgrims and strangers on the earth; of not laying up treasure on the earth, but in heaven; of selling all for the kingdom of heaven; of not looking at the things which are seen, which are temporal, but at the things which are not seen, which are eternal! Hence, also, the reasonableness of the Christian precepts of patience under sufferings, seeing these afflictions are but for a moment, in comparison with the duration of the future weight of glory.

14. The doctrine of the gospel concerning an INVISIBLE WORLD, to which good men are to be transferred, and where they are to have their inheritance and fixed abode, is most rational on this account, that this visible world is corruptible in its own nature. Such is the nature and constitution of it, that it must come to an end. And it is unreasonable to suppose, that the Creator would leave it gradually to perish, languishing in a decayed, broken, miserable state, though thousands of ages, gradually growing more and more wretched, before it is quite destroyed. Therefore,

it is reasonable to suppose, that there will be a time wherein its Creator will immediately interpose, to put the world to an end, and destroy it suddenly. And at that time, all the living inhabitants of the world, that are not taken from it and translated to some other abode, must perish, and be destroyed in a very awful manner, by the immediate hand of God, with most inexpressible manifestations of his mighty power and great majesty. And who can believe, that at that time, when God in this manner immediately interposes, he will make no distinction between the virtuous and his enemies? that this awful destruction and wrath shall come upon all alike? There will be no necessity of it from the course of nature. For at that time, by the supposition God will put an end to the course of nature. God will immediately and miraculously interpose. The whole affair shall be miraculous, and by God's immediate hand; and therefore, a miraculous deliverance of the good will not be at all beside God's manner of operation at this time. He can as easily, and, without departing any more from the stated course of things, miraculously deliver the virtuous, as he can miraculously destroy the wicked.

15. Therefore we may well suppose, that at that time, when God is about to put an end to the frame of this visible universe, the virtuous will be translated into some other world, beyond the limits of the visible one. And if God designs thus to deal with all the good that shall be found alive on the earth at that time, how rational is it to suppose, that he deals in like manner with the good in all generations? That they are all translated into that distant invisible world? Without doubt, the world into which God will receive his favourites, when this corruptible world shall perish, shall be incorruptible. He will not translate them from one corruptible world to another. He will not save them from one world that is to perish, to carry them to another world that is to perish. Therefore, they shall be immortal, and have eternal life; and, doubtless, that world will be unspeakably better than this, and free from all that destruction, that fleeting, fading, perishing, empty nature, that attends all the things of this world; and their bodies shall be immortal, and as secure from perishing as the world is to which they are translated.

16. This makes it most reasonable to suppose, that good men, in all ages, are translated to that world. For why should so vast a difference be made, between the virtuous that shall be of the last generation, and the virtuous of all preceding generations? Seeing there is a far distant and invisible world provided for some of the virtuous inhabitants of this world, it is reasonable

to suppose, that all the good shall have their habitation and inheritance together there, as one society, partaking of the same reward: as they were of the same race of mankind, and loved and served God, and followed him in the same state here below, in the performance of the same duties, the same work, and under like trials and difficulties.

17. It is also, hence, rational to suppose, that there should be a RESURRECTION of the bodies of the saints of all past generations. For, from what has been observed before, time bodies of the saints of the last generation will be preserved from perishing with the world, and will be translated. And, doubtless, if all the good of all generations are to have a like reward, and are to dwell together in the same world in one society, they shall be in a like state, partaking of a like reward.

18. The reasonableness of the doctrine of the resurrection will appear, if we suppose, that union with a body is the most rational state of perfection of the human soul which may be argued from the consideration, that this was the condition in which the human soul was created at first; and that its separation from the body is no improvement of its condition, being an alteration brought on by sin, and was inflicted under the notion of evil, and expressly as punishment, upon the forfeiture of a privilege. From whence we must conclude, that the former state of union to the body, was a better state than the disunion which was threatened. Sin introduced that death that consists in the separation of body and soul. The state of innocency was embodied: the state of guilt was disembodied. Therefore, as Christ came to restore from all the calamities which came from sin, it is most reasonable to suppose, that he will restore the union of soul and body.

CHAPTER 5

THE MIRACLES OF JESUS NOT COUNTERFEITED BY HIS ENEMIES, AND SUPERIOR TO THOSE UNDER THE OLD TESTAMENT.

1. IT adds to the evidence which is given to the truth of Christianity by the multitude of miracles wrought by Christ, his apostles and followers in the first century, that there were no pretences of inspiration, or miracles, among the Jews (at least none worth notice) in Judea, or any other part of the world. If all that multitude, and that long-continued series of miracles, recorded to be wrought in confirmation of Christianity, were fictions, vain pretences, or enthusiastic imaginations; why were there no pretences or imaginations of the same sort, on the other side, among the Jews, in opposition to these? Those of the Jews that were opposed to Christianity, were vastly the greater part of the nation-And they had as high an opinion of the honourableness of those gifts of prophecy and miracles, as Christians. They had as much in their notions and tempers, to lead them to a fondness for the claim of such an honour to their party. They were exceedingly proud of their special relation to God, and of their high privilege as the peculiar favourites of heaven; and, in this respect, were exalted far above all the world which is a temper of mind, (as we see abundantly,) above all others, leading men to pretences of this nature.
2. There could be nothing peculiar in the constitution of the first Christians, tending to enthusiasm, beyond the rest of the Jews: for they were of the same blood, the same race and nation. Nor could it be because they wanted zeal against Christianity, and a desire to oppose and destroy it; or wanted envy and virulent opposition of mind to any pretences in the Christians to excel them in the favour of God, or excellency of any gifts or privileges whatsoever. They had such zeal and such envy, even to madness and fury.
3. The true reason, therefore, why so vast a multitude of miracles were said, and believed, to be openly wrought among Christians for so long a time, even for a whole age, and none among the Jews, must be, that such was the state of things in that age, that it was not possible to palm false pretences of such a kind upon the world; and that those who were most elated with pride, and most ambitious of such an honour, could see no

hope of succeeding in any such pretences; and because the Christians indeed were inspired, and were enabled to work miracles, and did work them, as was pretended and believed, in great multitudes, and this continually for so long a time. But God never favoured their adversaries with such a privilege.

4. When Moses objected (Exodus 4.) that perhaps the people would not believe his mission, God directed him to work two miracles to convince them: first, the transmutation of his rod to and from a serpent; and, secondly, the making his hand leprous, and healing the leprosy. And it is to be noted, that the preference is given to the last miracle, as being especially what might well be regarded as a good evidence of Moses's divine mission; ver. 8. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." By which it is manifest, that such a sort of miracles as Christ wrought, and which he most abounded in, viz. his healing the bodies of men when diseased, were a proper and good evidence of a divine mission."

5. Moses tells Pharaoh,]

"The frogs shall be removed, that thou mayest know that there is none like the Lord our God." (Exodus 8:10.)

The magicians could bring up frogs, but not remove them. They brought plagues, but took away none. But if the driving out the frogs was such an evidence of the distinguishing power of the Almighty; how much more the driving out devils from the bodies and souls of men, silencing their oracles, turning them out of their temples, and out of those who used curious arts, as at Ephesus, and afterwards abolishing their worship through the Roman empire! For the gods that were worshipped in the heathen world, were devils, Psalm 116:37. Deuteronomy 32:17. Leviticus 17:7. Christ, by the prevailing of the christian religion, cast out those devils out of the very land of Egypt. And which was the greatest work, to drive the frogs out of Egypt, or to drive out the impure spirits that were the gods of Egypt? It is spoken of, Isaiah 19:1 as a glorious manifestation of the majesty of God, that he should ride on a swift cloud, and should come into Egypt, and the idols of Egypt should be moved at his presence. See also Jeremiah 43:12. But when Christ came into Egypt, in the preaching of his gospel, he moved, dispossessed, and banished the idols of Egypt, and abolished them out of the world, And not only did Christ thus drive away the devils, the

false gods, out of Egypt, but out of all the nations round about Canaan, that were known by the Israelites, even to the utmost extent of the then known heathen world. These gods were by Christ dispossessed of their ancient tenements, which they had holden age after age, time out of mind. They were utterly abolished; so that they have had no worshippers now 'for a great many ages, no temples, no sacrifices, no honours done them. They are old, obsolete things now, utterly disregarded in the world, It is abundantly spoken of in the Old Testament as a future glorious work of God, greatly manifesting his power and majesty, and that he should prevail against and destroy the gods of the heathens, and abolish their worship. But our Jesus has the honour of this glorious work.

6. Again, when Korah and his company charged Moses and Aaron with taking too much upon them, Moses says, Numbers 16:5. "To-morrow, the Lord will show who are his, and who is holy, and will cause him to come near unto him; even him whom he hath chosen, will he cause to come near unto him." And again, ver. 28, 29, 30. "hereby ye shall know that the Lord hath sent me to do all these works for I have not done them of my own mind: if these men die the common death of all men," etc. If the miraculous taking away of men's lives be so great an evidence of Moses and Aaron's divine mission, and of their being holy, and chosen and appointed of God, how much more is raising men from the dead an evidence of the same work! Which is the greatest work, to take away men's lives, or to restore them to life after they are dead; or, indeed, miraculously to save them from death, when they are sick with mortal diseases? Again; God's causing the earth to open and swallow up those wicked men, is no more an evidence of a divine hand, than Christ's preventing the sea from swallowing up those that were in the ship, by immediately quieting the winds and sea by a word speaking, when the ship was even covered with waves, through the violence of the tempest: at another time, upholding Peter from sinking and being swallowed up by the tempestuous sea, when walking on the water. Elisha's causing iron to swim, is mentioned in the Old Testament as a great miracle, But this was not greater than Christ's walking on the water, and causing Peter to walk upon it. — When Elijah had restored to life the widow's son, she says,

“ By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.” (1 Kings 17:24.)

But this sort of miracles Christ wrought, besides rising from the dead himself.

7. Moses speaks of God's stilling the tempest in Egypt, and causing the thunder and hail to cease, as that which will convince Pharaoh, that the earth was the Lord's, Exodus 9:29. Then, by parity of reason, Christ's stilling the tempest, and causing the winds and seas to obey him, is an evidence, that the seas and earth were his. Moses, to convince the people of his divine mission, took some of the water of the river, and poured it out on the dry land, and it was turned to blood; Exodus 7:17-20. But this was not a greater work, nor so glorious, as Christ's turning water into wine.

8. Abraham's conquering the four kings and their armies, with his armed servants and confederates, greatly affected Melchisedek, king of Salem, and convinced him, that Abraham was God's chosen friend; chosen, that he and his posterity might be blessed as God's people. But what is this to Jesus's conquering the world in its greatest strength; and, when united under that, which by the prophet Daniel is represented, as the greatest, and by far the strongest monarchy, by his handful of poor, weak, illiterate disciples?

9. Christ's victory over the false gods of the nations, in this conquest, was far more conspicuous, as the opposition was to them; the strife was more directly with them; the thing professedly sought and aimed at by Christ in the conflict, was the utter destruction of these false gods, the entire rooting of them out, and the abolition of their worship out of the world: and such a victory was obtained; those false gods were forsaken, their oracles silenced, their temples destroyed, their images every where burnt, and their remembrance made to cease; so that now, for many ages, they have not been remembered, any otherwise, than as instances of the great blindness and folly of their votaries.

10. How often are the miracles wrought in Egypt spoken of as clear evidences, that he that wrought them, was the Supreme God, and the only true God; Exodus 7:3, 4, 5; chap. 8:10, 19, 22.

11. The work of Gideon in conquering the Midianites and the multitudes that were joined with them, by three hundred men, with the light of lamps and sound of trumpets, is celebrated as a great work of God's power, Judges

vi. 14. and 7:2, 7. But this is but a mere type of Christ's conquering the world by the preaching of the gospel. This victory over Midian is spoken of in the Scripture, as representing the conquests of the Messiah, Isaiah 9:4.

CHAPTER 6

OBSERVATIONS ON THE SCRIPTURES;- THEIR AUTHORITY-AND NECESSITY.

1. SOME may ask, why the Scripture expresses things so unintelligibly? It tells us of Christ's living in us, of our being united to him, of being the same spirit, and uses many other such like expressions. Why doth it not call directly by their intelligible names, those things that he hid under these expressions? I answer, Then we should have a hundred pages to express what is implied in these words, "ye are the temple of the Holy Ghost;" neither would it after all be understood by the one fourth part of mankind. Whereas, as it is expressed, it serves as well to practice, if we will believe what God says, that, some way or other, we are inhabited by the Holy Ghost as a temple, and therefore we ought to keep ourselves holy and pure. And we are united to Christ as much as members are to the head; and therefore ought to rejoice, seeing we know that this union proceeds from his love to us; and that the effects of it are joy, happiness, spiritual and eternal life, etc. By such similitudes, a vast volume is represented to our minds in three words; and things that we are not able to behold directly, are presented before us in lively pictures.

2. There is a strange and unaccountable kind of enchantment, if I may so speak, in scripture history, which although it is destitute of all rhetorical ornaments, makes it vastly more pleasant, agreeable, easy, and natural than any other history whatever. It shines bright with the amiable simplicity of truth. There is something in the relation, that, at the same time, very much pleases and engages the reader, and evidences the truth of the fact. It is impossible to tell fully what I mean, to any that have not taken notice of it before. One reason doubtless is this: The Scripture sets forth things just as they happened, with the minute circumstances of time, place, situation, gesture, habit, etc. in such a natural method, that we seem to be actually present; and we insensibly fancy, not that we are readers, but spectators, yea, actors in the business. These little circumstances wonderfully help to brighten the ideas of the more principal parts of the history. And, although the Scripture goes beyond other histories, in mentioning such circumstances; yet no circumstances are mentioned, but those that wonderfully brighten the whole. So the story is told very fully, and without

in the least crowding things together, before one has fully taken up what was last related; and yet told in much less room than any one else could tell it. Notwithstanding the minute circumstances mentioned, which other historians leave out, it leads along our ideas so naturally and easily, that they seem to go neither too fast nor too slow. One seems to know as exactly how it is from the relation, as if he saw it. The mind is so led on, that sometimes we seem to have a full, large, and particular history of a long time: so that if we should shut the book immediately, without taking particular notice, we should not suppose the story had been told in half so little room; and yet a long train of ideas is communicated. The story is so narrated, that our mind, although some facts are not mentioned, yet naturally traces the whole transaction. And although it be thus skilfully contrived, yet things are told in such a simple, plain manner, that the least child can understand them, This is a perfection in the sacred writers, which no other authors can equal.

3. It is an argument with me, that the world is not yet very near its end, that the church has made no greater progress in understanding the mysteries of the Scriptures. The Scriptures, in all their parts, were made for the use of the church here on earth; and it seems reasonable to suppose that God will, by degrees, unveil their meaning to his church. It was made mysterious, in many places having great difficulties, that his people might have exercise for their pious wisdom and study, and that his church might make progress in the understanding of it, as the philosophical world makes progress in the understanding of the book of nature, and in unfolding its mysteries. A divine wisdom appears in ordering it thus. How much better is it to have divine truth and light break forth in this way, than it would have been, to have had it shine at once to every one, without any labour or industry of the understanding? It would be less delightful, and less prized and admired, and would have had vastly less influence on men's hearts, and would have been less to the glory of God.

4. It seems to be evident, that the church is not as yet arrived to that perfection in understanding the Scripture, which we can imagine is the highest that God ever intended the church should come to. There are a multitude of things in the Old Testament, which the church then did not understand, but were reserved to be unfolded in the christian church, such as most of their types, and shadows, and prophecies, which make up the greatest part of the Old Testament. So I believe there are now many truths

that remain to be discovered by the church, in the glorious times that are approaching.

5. Another thing from which we may draw the same conclusion, is, that it is the manner of God, to keep his church on earth in hope of a still more glorious state: and so their prayers are enlivened, when they pray that the interest of religion may be promoted, and God's kingdom may come. God kept the church, under the Old Testament, in hope of the times of the Messiah. The disciples of Christ were kept in hope of the conversion of the Roman empire, which was effected about three hundred years after. But it seems to me, not likely, that the church, from that time, should have no more to hope for from God's word, no higher advancement, till the consummation of all things. Indeed, there will be a great but short apostacy, a little before the end of the world; but then, it is probable, the thing that the church will hope and long for, will be Christ's last coming, to advance his church to its highest and its everlasting glory; for that will then appear to be the only remedy: for the church will expect no more from the clear light and truth which will have been so gloriously displayed already, under the millennium. Another end of thus keeping his church in hope is, to quicken and enliven their endeavours to propagate religion, and to advance the kingdom of Jesus. It is a great encouragement to such endeavours, to think, that such times are coming, wherein Christianity shall prevail over all enemies. And it would be a great discouragement to the labours of nations, or pious magistrates and divines, to endeavour to advance Christ's kingdom, if they understood that it was not to be advanced. And indeed, the keeping alive such hopes in the church, has a tendency to enliven all piety and religion in the general, amongst God's people.

6. When we inquire, whether or no we have scripture grounds for any doctrine, the question is, Whether or no the Scripture exhibits it any way to the eye of the mind, or to the eve of reason? We have no grounds to assert, that it was God's intent, by the Scripture, in so many terms, to declare every doctrine that he would have us believe. There are many things the Scripture may suppose that we know already. And if what the Scripture says, together with what is plain to reason, leads to believe any doctrine, we are to look upon ourselves as taught that doctrine by the Scripture. God may reveal things in Scripture, which way he pleases. If, by what he there reveals, the thing is any way clearly discovered to the understanding, or eye of the mind, it is our duty to receive it as his revelation.

7. The greatest part of Christians were very early agreed what books were canonical, and to be looked upon as the rule of their faith, It is impossible, in the nature of things, but some churches must receive the books long after others, as they lay at a greater distance from the places where they were written, or had less convenience of communication with them. Besides, as Christianity, for a long time, laboured under the disadvantages of continual persecution, no general councils could be convened, and so there could be no public notification of universal agreement in this matter. But notwithstanding all these things, it is yet discoverable, that, as soon as can be supposed, after the writing the books, the Christians, in all countries, remarkably agreed in receiving them as canonical.

8. Several of the first writers of Christianity, have left us, in their works, catalogues of the sacred books of the New Testament, which, though made in countries at a vast distance from each other, do very little differ. Great were the pains and care of those early Christians, to be well assured what were the genuine writings of the apostles, and to distinguish them from all pretended revelations of designing men, and the forgeries they published under sacred titles. Thus, when a presbyter of Asia had published a spurious piece, under the name of Paul, he was immediately convicted, and notice of the forgery was soon conveyed to Carthage and the churches of Africa.

9. Hence it follows, that the primitive Christians are proper judges to determine what book is canonical, and what not. For nothing can be more absurd than to suppose, in those early ages, an agreement so universal, without good and solid foundation: or, in other words, it is next to impossible, either that so great a number of men should agree in a cheat, or be imposed upon by a cheat. But there are some particular circumstances that make the inference more clear as to the christian books, than others; such as, the prodigious esteem the books at first were received with; the constant use that was made of them in their religious assemblies; the translations made of them very early into other languages, etc.

10. The omission of a book in some one or two particular catalogues, cannot, with any reason, be urged against its canonical authority, if it be found in all, or most of the others, and any good reason can be assigned for the omission, where it occurs. Thus, for instance, the Revelation is omitted, either perhaps because it was not known to the author, or its credit was not sufficiently established in the country where he lived; or perhaps, which

may be as probable as the other, because it being so full of mysteries, few or none were judged proper or able to read it to any purpose. This was certainly the case in England: this book being, for this reason, omitted in the public calendar for reading the Scriptures, though it be received into the canon. If, therefore, these, or any such good reasons, can be assigned for the omission of a book in a particular catalogue, it will be very unfair to infer that such book is apocryphal, especially when it is to be found in many or most other catalogues.

11. The catalogues drawn up by Athanasius, bishop of Alexandria, (A. D. 315,)—by Epiphanius, bishop of Salamis, (A. D. 370,)—by Jerome, of Dalmatia, (A. D. 382,)—by Ruffin, presbyter of Aquilegium, (A. D. 390,) — by Augustine, bishop of hippo, (A. D. 394,)—by forty-four bishops, assembled in the 3d council of Carthage, (A. D. 416,) were perfectly the same with ours now received.

12. It is exceedingly natural to suppose, that these two things together, would soon lead the apostles to write some history of the acts, and doctrine, and sufferings of Christ, their great Lord, and the head of the christian church; viz, first, Their unavoidable experience of the need of such a thing; and, secondly, The example of the penmen of the Old Testament, in writing the history of Abraham, Moses, David, Solomon, and others, whose persons and actions they esteemed of vastly less importance than those of the Son of God, who was greater than Jonas, or David, or Solomon, or Moses, or Abraham.

13. It is a great argument, that there were some genuine gospels, or authentic histories of Christ's life and death, that the christian church had under the name of gospels, that there were such a multitude of forged fabulous accounts, or histories, of Christ, all under the same name of gospels. These fictions are evidently counterfeits or imitations of something that was looked on by all as true and undoubted. And, that there should be such a multitude of counterfeits and imitations of these gospels, shows not only that there were genuine gospels, but also shows the great value and importance of these genuine gospels, and the high repute they had in the christian churches.—Mr. Jones mentions the following spurious gospels, now not extant, mentioned by the writers of the primitive church: By the writers of the second century, the gospel of Judas Iscariot; the gospel of Truth; the gospel of the Egyptians; the gospel of Valentinus; the gospel of Marcion. By writers of the third century, the gospel of the Twelve Apostles;

the gospel of Basilides; the gospel of Thomas; the gospel of Matthias. By writers of the fourth century, the gospel of Scythianus; the gospel of Bartholomew; the gospel of Apelles; the gospel of Lucianus; the gospel of Hesychius; the gospel of Perfection; the gospel of Eve; the gospel of Philip; the gospel of the Ebtonites; the gospel of Jude; the gospel of the Encratites; the gospel of Cerinthus; the gospel of Merinthus; the gospel Thaddeus; the gospel of Barnabas; the gospel of Andrew. And some he mentions besides, that are now extant; as, the gospel of our Saviour's infancy; the gospel of Nicodemus.

14. Public societies cannot be maintained without trials and witnesses: and if witnesses are not firmly persuaded, that he who holds the supreme power over them, is omniscient, just, and powerful, and will revenge falsehood, there will be no dependence on their oaths, or most solemn declarations. — God therefore must be the supreme magistrate; society depends absolutely on him and all kingdoms and communities are but provinces of his universal kingdom, who is King of kings, Lord of lords, and Judge of judges—Thus, as mankind cannot subsist out of society, nor society itself subsist without religion; I mean, without faith in the infinite power, wisdom, and justice of God, and a judgment to come; religion cannot be a falsehood. It is not credible, that all the happiness of mankind, the whole civil world, and peace, safety, justice, and truth itself, should have nothing to stand on but a lie: it is not to be supposed that God would give the world no other foundation. So that religion is absolutely necessary, and must have some sure foundation. But there can be no good, sure foundation of religion, without mankind having a right idea of God, and some sure and clear knowledge of him, and of our dependence on him. Lord Shaftesbury himself owns, that wrong ideas of God will hurt society as much, if not more, than ignorance of him can do.

15. Now, the question is, “Whether nature and reason alone can give us a right idea of God, and are sufficient to establish among mankind a clear and sure knowledge of his nature, and the relation we stand in to him, and his concern with us? It may well be questioned, whether any man hath this from the mere light of nature. Nothing can seem more strange, than that the wisest and most sagacious of all men, I mean the philosophers, should have searched with all imaginable candour and anxiety for this, and searched in vain, if the light of nature alone is sufficient to give it to, and establish it among, mankind in general.”—There never was a man known or heard of, who had an idea of God, without being taught it. — Whole sects

of philosophers denied the very being of God; and some have died martyrs to Atheism, as, Vaninus, Jordanus, Bruno, Cosimzr, Lizzinsai, and Mahomet Effendi. — A man, confined to a dungeon all his days, and deprived of all conversation with mankind, probably would not so much as once consider who made him, or whether he was made or not, nor entertain the least notion of God. There are many instances of people born absolutely deaf and blind, who never showed the least sense of religion or knowledge of God.

16. It is one thing, to work out a demonstration of a point, when once it is proposed; and another, to strike upon the point itself. I cannot tell whether an man would have considered the works of creation as effects, if he had never been told they had a cause. We know very well, that, even after the being of such a cause was much talked of in the world, and believed by the generality of mankind; yet many and great philosophers held the world to be eternal; and others ascribed, what we call the works of creation, to an eternal series of causes. If the most sagacious of the philosophers were capable of doing this, after hearing so much of a first cause and a creation, what would they have done, and what would the gross of mankind, who are inattentive and ignorant, have thought of the matter, if nothing had been taught concerning God and the origin of things; but every single man left solely to such intimation as his own senses and reason could have given him? We find, the earlier ages of the world did not trouble themselves about the question, whether the being of God could be proved by reason; but either never inquired into the matter, or took their opinions, upon that head, merely from tradition. But, allowing that every man is able to demonstrate to himself, that the world, and all things contained therein, are effects, and had a beginning, which I take to be a most absurd supposition, and look upon it to be almost impossible for unassisted reason to go so far; yet, if effects are to be ascribed to similar causes, and a good and wise effect must suppose a good and wise cause, by the same way of reasoning, all the evil and irregularity in the world must be attributed to an evil and unwise cause. So that either the first cause must be both good and evil, wise and foolish, or else there must be two first causes, an evil and irrational, as well as a good and wise principle. Thus, man left to himself, would be apt to reason, “ If the cause and the effects are similar and conformable, matter must have a material cause; there being nothing more impossible for us to conceive, than how matter should be produced by spirit, or any thing else but matter.” The best reasoner in the world,

endeavouring to find out the causes of things, by the things themselves, might be led into the grossest errors and contradictions, and find himself, at the end, in extreme want of an instructor.

17. In all countries we are acquainted with, knowledge bears an exact proportion to instruction. Why does the learned and well educated reason better than the mere citizen? why the citizen better than the boor? why the English boor better than the Spanish? why the Spanish better than the Moorish? why the Moorish better than the Negro? and why he better than the Hottentot? If, then, reason is found to go hand in hand, and step by step, with education; what would be the consequence, if there were no education? There is no fallacy more gross, than to imagine reason, utterly untaught and undisciplined, capable of the same attainments in knowledge, as reason well refined and instructed: or to suppose, that reason can as easily find in itself principles to argue from, as draw the consequences, when once they are found; I mean, especially in respect to objects not perceivable by our senses. In ordinary articles of knowledge, our senses and experience furnish reason with ideas and principles to work on: continual conferences and debates give it exercise in such matters; and that improves its vigour and activity. But, in respect to God, it can have no right idea nor axiom to set out with, till he is pleased to reveal it.

18. What instance can be mentioned, from any history, of any one nation under the sun, that emerged from atheism or idolatry, into the knowledge or adoration of the one true God, without the assistance of revelation? The Americans, the Africans, the Tartars, and the ingenious Chinese, have had time enough, one would think, to find out the true and right idea of God; and yet, after above five thousand years improvements, and the full exercise of reason, they have, at this day, got no further in their progress towards the true religion, than to the worship of stocks and stones and devils. How many thousand years must be allowed to these nations, to reason themselves into the true religion? What the light of nature and reason could do to investigate the knowledge of God, is best seen by what they have already done. We cannot argue more convincingly on any foundation, than that of known and incontestable facts.

19. Le Compte and Duhald assure us, the Chinese, after offering largely to their gods, and being disappointed of their assistance, sometimes sue them for damages, and obtain decrees against them from the Mandarin. This ingenious people, when their houses are on fire, to the imminent peril of

their wooden gods, hold them to the flames, in hopes of extinguishing them by it. The Tyrians were a wise people; and therefore, when Alexander laid siege to their city, they chained Apollo to hercules, to prevent his giving them the slip.

20. Revenge and self-murder were not only tolerated, but esteemed heroic, by the best of the heathen. I know not, in all profane history, six more illustrious characters, than those of Lycurgus, Timoleon, Cicero, Cato Uticensis, Brutus, and Germanicus. The first encouraged tricking and stealing, by an express law. The second, upon principle, murdered his own brother. Cicero, with all his fine talk about religion and virtue, had very little of either; as may appear by what he says, (I think it is in a letter to Atticus,) on the death of his daughter Tullia, “I hate the very gods, who hitherto have been so profuse in their favours to me;” and by deserting his friends and his country, and turning a servile flatterer to Caesar. Brutus concludes all his mighty heroism with this exclamation: “Virtue, I have pursued thee in vain, and found thee to be but an empty name;” and then kills himself. Cato’s virtue was not strong enough to hinder his turning a public robber and oppressor; (witness his Cyprian expedition;) nor to bear up against the calamities of life: and so he stabbed himself, and ran away, like a coward, from his country and the world. Germanicus, who exceeded all men in his natural sweetness of temper, at the approach of death, called his friends about him, and spent his last moments in pressing them to take revenge of Piso and Plancina, for poisoning or bewitching him; in directing them how this might be best done; and in receiving their oaths for the performance of his request. His sense of religion he thus expressed on that occasion: “Had I died by the decree of fate, I should have had just cause of resentment against the gods, for hurrying me away from my parents, my wife and my children; in the flower of my youth, by an untimely death.”

21. Socrates, Plato, and Cicero, who were more inclined to the belief of a future existence, than the other philosophers, plead for it with arguments of no force: speak of it with the utmost uncertainty; and therefore, are afraid to found their system of duty and virtue on the expectation of it. Their notions of morality were of a piece with their religion, and had little else for a foundation than vain-glory. Tully, in his treatise of Friendship, says, that virtue proposes glory as its end, and hath no other reward. Accordingly, he maintains, that wars undertaken for glory, are not unlawful, provided they are carried on without the usual cruelty. Diogenes,

and the sect of the Cynics, held, that parents have a right to sacrifice and eat their children; and that there is nothing shameful in committing the grossest acts of lewdness publicly, and before the faces of mankind. The virtuous sentiments discovered by the philosophers on some occasions, will neither palliate these execrable principles, nor suffer us to think those who could abet them, fit instructors for mankind. Zeno, Cleombrotus, and Menippus, committed murder on themselves: the last, because he had lost a considerable sum of money, which, as he was an usurer, was a little too near his heart. That I do not charge the philosophers with worse principles and practices, than they themselves maintain, and their own pagan historians ascribe to them, any one may satisfy himself, who will consult Diogenes, Laertius, Sextus Empiricus, Lucian, Plutarch, and the works of Plato, Aristotle, and Cicero.

22. Thus, it is plain, whether we consider what the human understanding could do, or what it actually did, that it could not have attained to a sufficient knowledge of God, without revelation; so that the demonstration brought in favour of some religion, ends in a demonstration of the revealed. When we attentively consider the nature of man, we find it necessary he should have some religion. When we consider the nature of God, we must conclude he never would have made a falsehood necessary to the happiness of his rational creatures; and that therefore there must be a true religion. And when we consider, that, by our natural faculties, it is extremely difficult to arrive at a right idea of God, till he reveals it to us; that all the Gentile world hath run into the grossest theological errors, and, in consequence of these, into the most enormous customs and crimes; and that no legislator ever founded his scheme of civil government on any supposed religious dictates of nature, but always on some real or pretended revelations: we cannot help ascribing all the true religion in the world to divine instruction; and all the frightful variety of religious errors to human invention, and to that dark and degenerate nature, by the imaginary light of which, deists suppose the right idea of God may be easily and universally discovered.

23. Socrates, who never travelled out of Greece, had nothing to erect a scheme of religion or morality on, but the scattered fragments of truth, handed down from time immemorial among his countrymen, or imported by Pythagoras, Thales, and others, who had been in Egypt and the East. These he picked out from a huge heap of absurdities and errors, under which they were buried; and, by the help of a most prodigious capacity,

laying them together, comparing them with the nature of things, and drawing consequences from them, he found reason to question the soundness of the Grecian theology and morality. But this is all the length he seems to have gone. He reasoned extremely well against the prevailing errors of his time; but was able to form no system of religion or morality. This was a work above the strength of his nature, and the lights he enjoyed. He taught his disciples to worship the gods, and to ground the distinction between right and wrong on the laws of their country; in the latter of which he followed the saying of his master Archelaums, who taught, that what is just or dishonest, is defined by law, not by nature.

24. The notions of Plato concerning the divine nature, were infinitely more sublime and nearer the truth, than those of his master Socrates. He did not content himself merely with removing errors: he ventured on a system; and maintained, that virtue is a science, and that God is the object and source of duty; that there is but one God, the fountain of all being, and superior to all essence; that he hath a Son, called The World; that there is a judgment to come by which the just who have suffered in this life, shall be recompensed in the other, and the wicked punished eternally; that God is omnipresent; and consequently, that the wicked, if he were to dive into the deepest caverns of the earth, or should get wings, and fly into the heavens, would not be able to escape from him; that man is formed in the image of God; and that, in order to establish laws and government, relations made by true traditions and ancient oracles are to be consulted. These points, so much insisted on by Plato, are far from being the growth of Greece, or his own invention, but derived from Eastern traditions, which we know he travelled for, at least as far as Egypt. He was wiser than his teacher, (who was a much greater man,) because his lights were better: but, as they were not sufficient, he ran into great errors, speaking plainly as if he believed in a plurality of gods; making goods, women, and children, common, etc.

25. The natural faculties of men, in all nations, are alike; and did nature itself furnish all men with the means and materials of knowledge, philosophy need never turn traveller, either in order to her own improvement, or to the communication of her lights to the world. How came it to pass that Scythia did not produce so many, so great philosophers, as Greece? I think it very evident, that the great difference between these countries as to learning and instruction, arose from this: the latter had the benefit of commerce with the Phoenicians, from whence they came by the knowledge of letters, and probably of navigation; and with the

Egyptians, from whom they learned the greater part of their theology, policy, arts, and sciences. Such advantages the Scythians wanted; and therefore, although their natural talents were as good as those of the Grecians, they were not able to make any improvements in philosophy. Why are the Asiatic Scythians at this day as ignorant as ever, while the European Scythians are little inferior to the other nations of Europe in arts and politeness? And how does it come to pass, that we, at this day, take upon us to approve the philosophy of Socrates and Plato, rather than that of Epicurus and Aristippus? The Grecians were divided in this matter; some followed the notions of the former, and others those of the latter. Why did not reason put the matter out of question in those times, or at least immediately after? The infinite contradictions and uncertainties among the ancient philosophers produced the sects of the sceptics. In respect to religion, Socrates and Plato either were, or pretended to be, sceptics, beating down the absurd notions of others, but seldom building up any thing of their own; or, when they did, building on mere conjectures, or arguments suspected by themselves.

26. If it be said, the finding out of truth by the light of nature, is a work of time; time hath taught the Tartars, Africans, and Americans, little or nothing of true theology or morality, even yet, Time of itself can search nothing. It was the christian religion that opened the eyes of the polite nations of Europe, and even of the deists of this age, wherein their eyes are still open, and they have any true principles by which they are able to examine the philosophy of the ancients, and, by comparing their several opinions one with another, and with the truths derived from the christian revelation, to decide in favour of some against the rest.

27. As to the doctrine of THE IMMORTALITY OF THE SOUL; it is certain nothing can be more agreeable to reason, when once the doctrine is proposed and thoroughly canvassed; while, at the same time, there is no one probable opinion in the world which mankind, left entirely to themselves, would have been more unlikely to have started. Who, if he was not assured of it by good authority, would ever take it into his head to imagine, that man, who dies, and rots, and vanishes for ever, like all other animals, still exists? It is well, if this, when proposed, can be believed; but, to strike out the thought itself, is somewhat, I am afraid, too high and difficult for the capacity of men. The only natural argument of any weight, for the immortality of the soul, takes its rise from this observation, that justice is not extended to the good, nor executed upon the bad, man in this

life; and that, as the Governor of the world is just, man must live hereafter to be judged. But as this only argument that can be drawn from mere reason, in order either to lead us to a discovery of our own immortality, or to support the opinion of it when once started, is founded entirely on the knowledge of God and his attributes; and as we have already seen, that such knowledge is almost unattainable by the present light of nature, the argument itself, which, before the fall, could not possibly have been thought of, is, since the fall, clogged with all the difficulties mere reason labours under, in finding out a right idea of God. And besides, this argument in itself is utterly inconclusive, on the principles of the deists of our age and nation; because they insist that virtue fully rewards, and vice fully punishes itself. It is no wonder that many heathen nations believed a future state, as they received it by tradition from their ancestors.-But yet, there is this evidence that mankind had not this doctrine merely from the easy and plain dictates of reason and nature, that many did not believe it.

28. Socrates, in the *Phaedon* of Plato, says, most men were of opinion, that the soul, upon its separation from the body, is dissipated and reduced to nothing. And Tully, in his first *Tusculan* question, says, Pherecydes Syrus, preceptor to Pythagoras, was the first person known to the I earned world, who taught the immortality of the soul. The other arguments brought by Plato and Cicero for the immortality of the soul, besides that already mentioned, are very inconclusive. They themselves thought so. The former, in his *Phaedon*, makes Socrates speak with some doubt concerning his own arguments, and introduces Simias saying to Socrates, after having listened to his principal reasonings, “We ought to lay hold of the strongest arguments for this doctrine, that either we ourselves, or others, can suggest to us. If both ways prove ineffectual, we must however put up with the best proofs we can get, till some promise or revelation shall clear tip the point to us.” One of Plato’s arguments for the immortality of the soul, is this: “Every cause produces an effect contrary to itself; and that, therefore, as life produces death, so death shall produce life.” Cicero, to prove that the soul will exist after it is separated from the body, endeavours to prove that it existed before it was joined to it; and to that end he insists, “that what we call aptness in children to learn, is nothing more than memory.” Another argument of Plato is this: “That alone which moves itself, inasmuch as it is never deserted by itself, never ceases to move: but the mind moves itself, and borrows not its motion from any thing else, and therefore must move, and consequently exist, for ever.”

The wisdom of Socrates and Plato united, produce such arguments for a most favourite opinion, as they themselves are dissatisfied with, and therefore call for more than human help.

29. Cicero being so fond of this opinion, that, as he says, he would rather err with Plato in holding it, than think rightly with those who deny it, poorly echoes the arguments of Plato; adds little to them himself; and, at the conclusion, in a manner giving up the point, with all the arguments brought to support it, endeavours to comfort himself and others against the approach of death, by proving death to be no evil, even supposing the soul to perish with the body. And this great philosopher, with all his knowledge, gives but one lot to the good and evil in another life. It was his opinion, If the soul is immortal, it must be happy: if it perishes with the body, it cannot be miserable. This consolation he administers alike to all men, without making any distinction, and consequently leaves moral obligation on a mere temporal footing, which, in effect, is not a whit better than downright atheism. But in his dream of Scipio, when he does not reason nor seem to inculcate any particular doctrine, he indeed introduces the elder Scipio telling the younger, by way of dream, that those who served their country, and cultivated justice and the other virtues, should go to heaven after death: but that the souls of those that had violated the laws of the gods and men, should, after leaving their bodies, be tossed about on the earth, and not return to heaven for many ages. Now, if a person of Cicero's abilities and learning could, from the light of nature, work out no better scheme than this, which renders futurity almost useless to moral obligation, how much farther from truth and reason must we suppose the bulk of mankind to stray, if each ignorant person is to be left entirely to his own thoughts and discoveries, in respect to the future rewards of virtue, and punishments of vice?

30. Thus, upon considering the extent and strength of human faculties, we have found them at present utterly incapable of attaining to any competent notion of a divine law, if left wholly to themselves, This is vastly confirmed by experience; from which it appears, that mankind, instead of being able, through a long series of ages, by the mere light of nature, to find out a right idea of God and his laws; on the contrary-after having, without doubt, been well acquainted at first with both-gradually, and at length almost universally, lost sight of both; insomuch, that idolatry as bad as atheism, and wickedness worse than brutality, were established for religion and law in all countries. The philosophers who lived in the most knowing countries,

and sought for religion and moral truth, but sought in vain, as the wisest of them confess, render this argument still more cogent and conclusive.

31. As the apostle Paul observes in the first chapter of his epistle to the Romans, men did not like to retain God in their knowledge; and, professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things. Thus were their foolish hearts darkened; upon which God gave them over to a reprobate mind, and gave them up to uncleanness, to sins of all kinds, even such as were utterly against nature. St. Chrysostom, in his descant on this passage, says, "The Gentiles fell into a kind of madness, insomuch, that having deprived themselves of the light, and involved their minds in the darkness of their own thoughts, their attempt to travel towards heaven ended in a miserable shipwreck, as his must do, who, in a dark night, undertakes a voyage by sea." Being guided by conceit, and too great an attachment to sensible things, they entered upon a wrong way; so that, still the longer they travelled, the farther they wandered from the knowledge of the true God, and right religion. The doctrine of St. Paul, concerning the blindness into which the Gentiles fell, is so confirmed by the state of religion in Africa, America, and even China, where, to this day, no advances towards the true religion have been made, that we can no longer be at a loss to judge of the insufficiency of unassisted reason, to dissipate the prejudices of the heathen world, and open their eyes to religious truths.

32. The starting of a proposition is one thing, and the proof of it quite another. Every science has its proofs in the nature of things. Yet all sciences require to be taught; and those require it most, the first principles of which he a little out of the reach of ordinary capacities. The first principles of religion, being of a high and spiritual nature, are harder to be found out than those of any other science; because the minds of men are gross and earthly, used to objects of sense; and all their depraved appetites and corrupt dispositions, which are by nature opposite to the true religion, help to increase the natural weakness of their reason, and clip the wings of their contemplation, when they endeavour, by their own strength, to soar towards God and heavenly things. No man in his, nor hardly in any other time, knew better how to catch at the evidence of divine truths discovered in the works of creation, nor had better opportunities, than Plato. Yet, with all the help he derived from foreign and domestic instruction, he finds himself on every occasion at a loss, When he speaks of God and divine

matters, he relies on oracles, traditions, and revelations; and having got a little taste of this kind of instruction, is every now and then confessing his want of more, and wishing for it with the greatest anxiety. And, not thinking the traditions which he was acquainted with sufficient, he talks of a future instructor to be sent from God, to teach the world a more perfect knowledge of religious duties. "The truth is," (says he, speaking in his first book *De Legibus*, concerning future rewards and punishments,) "to determine or establish any thing certain about these matters, in the midst of so many doubts and disputations, is the work of God only." In his *Phaedon*, one of the speakers says to Socrates concerning the immortality of the soul, "I am of the same opinion with you, that in this life, it is either absolutely impossible, or extremely difficult, to arrive at a clear knowledge in this matter." In the apology he wrote for Socrates, he puts these words into his mouth, on the subject of reformation of manners: "You may pass the remainder of your days in sleep, or despair of finding out a sufficient expedient for this purpose, if God, in his providence, doth not send you some other instructor." And in his *Epinomis* he says. "Let no man take upon him to teach, if God do not lead the way."

33. In the book *De Mundo*, ascribed to Aristotle, we have a remarkable passage to this effect: "It is an old tradition, almost universally received, that all things proceeded from God, and subsist through him; and that no nature is self-sufficient, or independent of God's protection and assistance." In his *Metaphysics*, he ascribes the belief of the gods, and of this, that the Deity compasses and comprehends all nature, to a traditional habit of speaking, handed down from the first men to after-ages. Cicero, in his treatise concerning the nature of the gods, introduces Cotta blaming those who endeavoured, by argumentation, to prove there are gods, and affirming that this only served to make the point doubtful, which, by the instructions and traditions of their forefathers, had been sufficiently made known to them, and established. Plutarch, speaking of the worship paid to certain ideal divinity, which his friend had called in question, says, "It is enough to believe pursuant to the faith of our ancestors, and the instructions communicated to us in the country where we were born and bred; than which, we can neither find out, nor apply, any argument more to be depended on."

34. It will be further useful to observe, that the thoughts of men, with regard to any internal law, will be always mainly influenced by their sentiments concerning the chief good. Whatsoever power or force may do

in respect to the outward actions of a man, nothing can oblige him to think or act, as often as he is at liberty, against what he takes to be his chief good or interest. No law, nor system of laws, can possibly answer the end and purpose of a law, till the grand question, what is the chief happiness and end of man, he determined, and so cleared up, that every man may be fully satisfied about it. Before our Saviour's time, the world was infinitely divided on this important head. The philosophers were miserably bewildered in all their researches after the chief good. Each sect, each subdivision of a sect, had a chief good of its own, and rejected all the rest. They advanced, as Varro tells us, no fewer than 288 opinions in relation to this matter; which shows, by a strong experiment, that the light of nature was altogether unable to settle the difficulty. Every man, if left to the particular bias of his own nature, chooses out a chief good for himself, and lays the stress of all his thoughts and actions on it. Now, if the supposed chief good of any man should lead him, as it often does, to violate the laws of society, to hurt others, and act against the general good of mankind, he will be very unfit for society; and consequently, as he cannot subsist out of it, an enemy to himself.

35. If Christianity came too late into the world, what is called natural religion came full as late; and there are no footsteps of natural religion, in any sense of the words, to be found at this day, but where Christianity hath been planted. In every place else, religion hath no conformity with reason or truth. So far is the light of nature from lending sufficient assistance. It is strange, that the natural light should be so clear, and yet the natural darkness so great, that in all unassisted countries the most monstrous forms of religion, derogatory to God, and prejudicial to man, should be contrived by some, and swallowed by the rest, with a most voracious credulity. I could wish most heartily, that all nations were Christians; yet, since it is otherwise, we derive this advantage from it, that we have a standing and contemporary demonstration of that which nature, left to herself, can do. Had all the world been Christians for some ages past, our present libertines would insist that Christianity had done no service to mankind; that nature could have sufficiently directed herself; and that all the stories told, either in sacred or profane history, of the idolatry and horrible forms of religion in ancient times, were forged by christian priests, to make the world think revelation necessary, and natural reason incapable of dictating true and right notions of religion. But, as the case stands at present, we have such

proofs of the insufficiency of unassisted reason in this behalf, as all the subtlety of libertines is unable to evade.

36. All that the Grecians, Romans, and present Chinese, know of true religion, they were taught traditionally. As to their corrupt notions and idolatries, they were of their own invention. The Grecians, who were by far the most knowing people of the three, were as gross idolaters as the rest, till Plato's time. He travelled into the East, and ran higher towards truth in his sentiments of religion, than others; but still worshipped the gods of his country, and durst not speak out all he knew. However, he formed a great school, and, both through his writings and scholars, instructed his countrymen in a kind of religious philosophy, that tended much more directly and strongly to reformation of manners, than either the dictates of their own reason, or of their other philosophers. All the philosophy of the Gentile nations, excepting that of Socrates and Plato, was derived from the source of self-sufficiency. Only these two acknowledge the blindness of human nature, and the necessity of a divine instructor. No other heathen philosopher founded his morality on any sense of religion, or ever dreamt of an inability in man to render himself happy.

CHAPTER 7

THE INSUFFICIENCY OF REASON AS A SUBSTITUTE FOR REVELATION.

1. By reason, I mean that power or faculty an intelligent being has to judge of the truth of propositions; either immediately, by only looking on the propositions, which is judging by intuition and self-evidence; or by putting together several propositions, which are already evident by intuition, or at least whose evidence is originally derived from intuition.

Great part of Tindal's arguing, in his *Christianity as old as the Creation*, proceeds on this ground, That since reason is the judge whether there be any revelation, or whether any pretended revelation be really such; therefore reason, without revelation, or undirected by revelation, must be the judge concerning each doctrine and proposition contained in that pretended revelation, This is an unreasonable way of arguing. It is as much as to say, that seeing reason is to judge of the truth of any general proposition, therefore, in all cases, reason alone, without regard to that proposition, is to judge separately and independently of each particular proposition implied in, or depending and consequent upon, that general proposition. For, whether any supposed or pretended divine revelation be indeed such, is a general proposition: and the particular truths delivered in and by it, are particular propositions implied in, and consequent on, that general one. Tindal supposes each of these truths must be judged of by themselves, independently of our judging of that general truth, that the revelation that declares them is the word of God; evidently supposing, that if each of these propositions, thus judged of particularly, cannot be found to be agreeable to reason; or if reason alone will not show the truth of them, then, that general proposition on which they depend, viz. That the word which declares them is a divine revelation, is to be rejected; which is most unreasonable, and contrary to all the rules of common sense, and of the proceeding of all mankind, in their reasoning and judging of things in all affairs whatsoever-For this is certain, that a proposition may be evidently true, or we may have good reason to receive it as true, though the particular propositions that depend upon it, and follow from it, may be such, that our reason, independent of it, cannot see the truth, or can see it to be true by no other means, than by first establishing that other truth on

which it depends. otherwise, there is an end of all use of our reasoning powers; an end of all arguing one proposition from another; and nothing is to be judged true, but what appears true by looking on it directly and immediately, without the help of another proposition first established, on which the evidence of it depends. -For therein consists all reasoning or argumentation whatsoever; viz. in discovering the truth of a proposition, whose truth does not appear to our reason immediately, or when we consider it alone, but by the help of some other proposition on which it depends.

2. If this be not allowed, we must believe nothing at all, but self-evident propositions, and then we must have done with all such things as arguments; and all argumentation whatsoever, and all Tindal's argumentations in particular, are absurd. He himself, throughout his whole book, proceeds in that very method which this principle explodes. He argues, and attempts to make evident, one proposition, by another first established. — There are general propositions the truth of which can be known only reason, from whence an infinite multitude of other propositions are inferred, and reasonably and justly determined to be true, and rested in as such, on the ground of the truth of that general proposition from which they are inferred by the common consent of all mankind, being led thereto by the common and universal sense of the human mind. And yet not one of those propositions can be known to be true by reason, if reason consider them by themselves, independently of that general proposition.

Thus, for instance, what numberless truths are known only by consequence from that general proposition, that the testimony of our senses may be depended on If the truth of numberless particular propositions, cannot be known by reason, considered independently of the testimony of our senses, and without an implicit faith in that testimony. That general truth, that the testimony of our memories is worthy of credit, can be proved only by reason; and yet, what numberless truths are there, which we know no other way, and cannot be known to be true by reason, considering the truths in themselves, or any otherwise than by testimony of our memory, and an implicit faith in this testimony That the agreed testimony of all we see, and converse with continually, is to be credited, is a general proposition, the truth of which can be known only by reason. And yet, how infinitely numerous propositions do men receive as truth, that cannot be known to be true by reason, viewing them separately from such testimony; even all occurrences, and matters of fact, persons, things, actions, works, events,

and circumstances, that we are told of in our neighbourhood, in our own country, or in any other part of the world that we have not seen ourselves I

3. That the testimony of history and tradition is to be depended on, when attended with such and such credible circumstances, is a general proposition, whose truth can be known only by reason. And yet, how numberless are the particular truths concerning what has been before the present age, that cannot be known by reason, considered in themselves, and separately from this testimony, which yet are truths on which all mankind do, ever did, and ever will rely?

That the experience of mankind is to be depended on; or, that those things which the world finds to be true by experience, are worthy to be judged true; is a general proposition, of which none doubt. By what the world finds true by experience can be meant nothing else, than what is known to be true by one or other of those forementioned kinds of testimony, viz. the testimony of history and tradition; the testimony of those we see and converse with; the testimony of our memories; and the testimony of our senses. I say, all that is known by the experience of mankind, is known only by one or more of these testimonies; excepting only the existence of that idea, or those few ideas, which are at this moment present in our minds, or are the immediate objects of present consciousness. And yet, how unreasonable would it be to say, that we must first know those things to be true by reason, before we give credit to our experience of the truth of them? Not only are there innumerable truths, that are reasonably received as following from such general propositions as have been mentioned, which cannot be known by reason, if they are considered by themselves, or otherwise than as inferred from these general propositions; but also, many truths are reasonably received, and are received by the common consent of the reason of all rational persons, as undoubted truths, whose truth not only would not otherwise be discoverable by reason, but when they are discovered by their consequence from that general proposition, appear in themselves not easy, and reconcilable to reason, but difficult, incomprehensible, and their agreement with reason not understood. So that men, at least most men, are not able to explain or conceive of the manner in which they are agreeable to reason.

4. Thus, for instance, it is a truth, which depends on that general proposition, that credit is to be given to the testimony of our senses, that our souls and bodies are so united, that they act on each other. But it is a

truth which reason otherwise cannot discover, and, now that it is revealed by the testimony of our senses, reason cannot comprehend, that what is immaterial, and not solid nor extended, can act upon matter. Or, if any choose to say, that the soul is material, then other difficulties arise as great. For reason cannot imagine any way, that a solid mass of matter, whether at rest or in motion, should have perception, should understand, and should exert thought and volition, love, hatred, etc. And if it be said that spirit acts on matter, and matter on spirit, by an established law of the Creator, which is no other than a fixed method of his producing effects; still the manner how it is possible to be, will be inconceivable. We can have no conception of any way or manner, in which God, who is a pure Spirit, can act upon matter, and impel it.

There are several things in mechanics and hydrostatics, that by the testimony of our senses are true in fact, not only that reason never first discovered before the testimony of sense declared them, but, now they are declared, are very great paradoxes, and, if proposed, would seem contrary to reason, at least to the reason of the generality of mankind, and such as are not either mathematicians, or of more than common penetration, and what they cannot reconcile to their reason. But God has given reason to the common people, to be as much their guide and rule, as he has to mathematicians and philosophers.

5. Even the very existence of a sensible world, which we receive for certain from the testimony of our senses, is attended with difficulties and seeming inconsistencies with reason, which are insuperable to time reason at least of most men. For, if there be a sensible world, that world exists either in the mind only, or out of the mind, independent of its imagination or perception. If time latter, then that sensible world is some material substance, altogether diverse from the ideas we have by any of our senses-as colour, or visible extension and figure, which is nothing but the quantity of colour and its various limitation, which are sensible qualities that we have by sight; and solidity, which is an idea we have by feeling and extension and figure, which is only the quantity and limitation of these; and so of all other qualities.-But that there should be any substance entirely distinct from any or all of these, is utterly inconceivable. For, if we exclude all colour, solidity, or conceivable extension, dimension, and figure, what is there left, that we can conceive of? Is there not a removal in our minds of all existence, and a perfect emptiness of every thing?

But if it be said, that the sensible world has no existence, but only in the mind, then the sensories themselves, or the organs of sense, by which sensible ideas are let into the mind, have no existence but only in the mind; and those organs of sense have no existence, but what is conveyed into the mind by themselves; for they are a part of the sensible world. And then it will follow, that the organs of sense owe their existence to the organs of sense, and so are prior to themselves, being the causes or occasions of their own existence; which is a seeming inconsistency with reason, that, I imagine, the reason of all men cannot explain and remove.

6. There are innumerable propositions, that we reasonably receive from the testimony of experience, all depending on the truth of that general proposition, “that experience is to be relied on,” (what is meant by experience has been already explained,) that yet are altogether above reason. They are paradoxes attended with such seeming inconsistencies, that reason cannot clearly remove, nor fully explain, the mystery.

By experience we know that there is such a thing as thought, love, hatred, etc. But yet this is attended with inexplicable difficulties. If there be such a thing as] and affection, where are they? If they exist, they exist in some place or no place. That they should exist, and exist in no place, is above our comprehension. It seems a contradiction, to say they exist, and yet exist nowhere. And, if they exist in some place, then they are not in other places, or in all places; and therefore must be confined, at one time, to one place, and that place must have certain limits; from whence it will follow, that thought, love, etc. have some figure, either round, or square, or triangular; which seems quite disagreeable to reason, and utterly inconsonant to the nature of such things as thought and the affections of the mind.

7. It is evident, by experience, that something now is. But this proposition is attended with things that reason cannot comprehend, paradoxes that seem contrary to reason. For, if something now is, then either something was from all eternity; or, something began to be, without any cause or reason of its existence. The last seems wholly inconsistent with natural sense: and the other, viz. That something has been from all eternity, implies, that there has been a duration past, which is without any beginning, which is an infinite duration: which is perfectly inconceivable, and is attended with difficulties that seem contrary to reason. For we cannot conceive how an infinite duration can be made greater, any more

than how a line of infinite length can be made longer. But yet we see that past duration is continually added to. If there were a duration past without beginning a thousand years ago, then that past infinite duration has now a thousand years added to it: and if so, it is greater than it was before by a thousand years; because the whole is greater than a part. Now the past duration consists of two parts, viz. that which was before the last thousand years, and that which is since. Thus here are seeming contradictions involved in this supposition of an infinite duration past.

And moreover, if something has been from eternity, it is either-an endless succession of causes and effects, as for instance, an endless succession of fathers and sons, or something equivalent; but the supposition is attended with manifold apparent contradictions: or, there must have been some eternal self-existent being, having the reasons of his existence within himself; or, he must have existed from eternity without reason of his existence; both which are inconceivable. That a thing should exist from eternity without any reason why it should be so, rather than otherwise, is altogether inconceivable, and seems quite repugnant to reason. And why a being should be self-existent, and have the reason of his existence within himself, seems also inconceivable, and never, as I apprehend, has yet been explained. If there has been any thing from eternity, then that past eternity is either an endless duration of successive parts, as successive hours, minutes, etc. or it is an eternal duration without succession.-The latter seems repugnant to reason, and incompatible with any faculty of understanding that we enjoy; and the other, an infinite number of successive parts, involves the very same contradictions with the supposition of an eternal succession of fathers and sons.

That the world has existed from eternity without a cause seems wholly inconsistent with reason. In the first place, it is inconsistent with reason that it should exist without a cause. For it is evident that it is not a thing, the nature and manner of which is necessary in itself; and therefore it requires a cause or reason out of itself, why it is so, and not otherwise. And in the next place, if it exists from eternity, then succession has been from eternity; which involves the forementioned contradictions. But if it be without a cause, and does not exist from eternity, then it has been created out of nothing; which is altogether inconceivable, and what reason cannot show to be possible; and many of the greatest philosophers have supposed it plainly inconsistent with reason-Many other difficulties might be

mentioned as following from that proposition, that something now is," that are insuperable to reason.

8. It is evident by experience that great evil, both moral and natural, abounds in the world. It is manifest that great injustice, violence, treachery, perfidiousness, and extreme cruelty to the innocent, abound in the world; as well as innumerable extreme sufferings, issuing finally in destruction and death, are general all over the world in all ages.-But this could not otherwise have been known by reason; and even now is attended with difficulties which the reason of many, yea, most, of the learned men and greatest philosophers that have been in the world, have not been able to surmount. That it should be so ordered or permitted in a world absolutely and perfectly under the care and government of an infinitely holy and good God, discovers a seeming repugnancy to reason, that few, if any, have been able fully to remove.

9. That men are to be blamed o' commended for their good or evil voluntary actions, is a general proposition received with good reason, by the dictates of the natural, common, and universal moral sense of mankind in all nations and ages: which moral sense is included in what Tindal means by reason and the law of nature. And yet many things attend this truth that appear difficulties and seeming repugnancies to reason, which have proved altogether insuperable to the reason of many of the greatest and most learned men in the world.

10. I observe further, that when any general proposition is recommended to us as true, by any testimony or evidence, that considered by itself seems sufficient, without contrary testimony or evidence to countervail it; and difficulties attend that proposition; if these difficulties are no greater, and of no other sort, than what might reasonably be expected to attend true propositions of that kind, then these difficulties are not only no valid or sufficient objection against that proposition, but they are no objection at all.

Thus there are many things that I am told concerning the effects of electricity, magnetism, etc. and many things that are recorded in the philosophical transactions of the Royal Society, which I have never seen, and are very mysterious; but being well attested, their mysteriousness is no manner of objection against my belief of the accounts; because from what I have observed and do know, such a mysteriousness is no other than is to be expected in a particular exact observation of nature, and a critical

tracing of its operations. It is to be expected, that the farther it is traced the more mysteries will appear. To apply this to the case in hand: if the difficulties which attend that which is recommended by good proof or testimony to our reception, as a divine revelation, are no greater, nor of any other nature, than such as, all things considered, might reasonably be expected to attend a revelation of such a sort, of things of such a nature, and given for such ends and purposes, and under such circumstances; these difficulties not only are not of weight sufficient to balance the testimony or proof that recommends it, but they are of no weight at all as objections against the revelation. They are not reasonably to be looked upon as of the nature of arguments against it; but on the contrary, may, with good reason, be looked upon as confirmations, and of the nature of arguments in its favour.

11. This is very evident, and the reason of it very plain. For certainly, whatever is reasonably expected to be found in a truth when we are seeking it, cannot be an objection against that truth, when we have found it. If it be reasonably expected in truth beforehand, then reason unites it with truth as one property of that sort of truth: and if so, then reason unites it with the truth after it is found. Whatever reason determines to be a property of any kind of truth, that is properly looked upon in some degree as a mark of truths of that sort, or as belonging to the marks and evidences of it; for things are known by their properties. Reason determines truth by things which reason determines to be the properties of truth. And if we do not find such things belonging to supposed truth, that were before reasonably expected in truth of that kind, this is an objection against it, rather than the finding of them. The disappointment of reason is rather an objection with reason, than something to induce its acceptance and acquiescence. If the expectation be reasonable, then the not answering of it must so far appear unreasonable, or against reason, and so an objection in the way of reason. 'thus if any one that is in search for things of a certain kind reasonably expects beforehand, that if he be successful in finding the thing of the kind and quality that he is in search of, he shall find it possessed of certain properties; when he hath actually found something with all those properties and circumstances that he expected, he receives it, and rests in it so much the more entirely, as the very thing that he was in quest of. And surely it would be no argument with him that his invention is right, that some things that he reasonably expected are wanting; but on the contrary, this would rather be an objection with his reason.

12. In order to judge what sort of difficulties are to be expected in a revelation made to mankind by God, such as Christians suppose the Scriptures to be, we must remember that it is a revelation of what God knows to be the very truth concerning his own nature: of the acts and operations of his mind with respect to his creatures; of the grand scheme of infinite wisdom in his works, especially with respect to the intelligent and moral world: a revelation of the spiritual and invisible world; a revelation of that invisible world which men shall belong to after this life; a revelations of the greatest works of God, the manner of his creating the world, and of his governing of it, especially with regard to the higher and more important parts of it; a revelation delivered in ancient languages.

Difficulties and incomprehensible mysteries are reasonably to be expected in a declaration from God, of the precise truth as he knows it, in matters of a spiritual nature; as we see things that are invisible, and not the objects of any of the external senses, are very mysterious, involved much more in darkness, attended with more mystery and difficulty to the understanding, than others; as many things concerning even the nature of our own souls themselves, that are the nearest to us, and the most intimately present with us, and so most in our view of any spiritual things whatsoever.

The further things are from the nature of what language is chiefly formed to express, viz. things appertaining to the common business and vulgar affairs of life-things obvious to sense and men's direct view and most vulgar observation, without speculation, reflection, and abstraction, the more difficult it is clearly to express them in words. Our expressions concerning them, will be attended with greater abstruseness, difficulty, and seeming inconsistency; language not being well fitted to express these things; words and phrases not being prepared for that end. Such a reference to sensible and vulgar things, is unavoidably introduced, that naturally confounds the mind, and involves it in darkness.

13. If God gives a revelation of religious things, it must be mainly concerning the affairs of the moral and intelligent universe: which is the grand system of spirits: it must be chiefly about himself and intelligent creatures. It may well be supposed, that a revelation concerning another and an invisible world, a future state that we are to be in when separated from the body, should be attended with much mystery. It may well be supposed, that the things of such a world, are of an exceeding different nature from the things of this world, the things of sense, and all the objects

and affairs which earthly language was made to express; and that they are not agreeable to such notions, imaginations, and ways of thinking that grow up with us, and are connatural to us, as we are from our infancy formed to an agreeableness to the things which we are conversant with in this world. We could not conceive of the things of sense, if we had never had these external senses. And if we had only some of these senses and not others; as, for instance, if we had only a sense of feeling, without the senses of seeing and hearing, how mysterious would a declaration of things of these last senses be! Or, if we had feeling and hearing, but had been born without eyes or optic nerves, the things of light, even when declared to us, would many of them be involved in mystery, and would appear exceedingly strange to us.

14. Thus, persons without the sense of seeing, but who had the other senses, might be informed by all about them, that they can perceive things at a distance, and perceive as plainly, some respects more plainly, than by touching them; yea, that they could perceive things at so great a distance, that it would take up many ages to travel to them. They might be informed of many things concerning colours, that would all be perfectly incomprehensible, and yet, might be believed; and it could not be said that nothing at all is proposed to their belief, because they have no idea of colour.

They might be told that they perceive an extension, a length and breadth of colour, and terminations and limits, and so a figure of this kind of extension; and yet, that it is nothing that can be felt. This would be perfectly mysterious to them, and would seem an inconsistency, as they have no ideas of any such things as length, breadth, and limits, and figure of extension, but only certain ideas they have by touch. They might be informed, that they could perceive at once the extent and shape of a thing so great and multiform as a tree, without touch: this would seem very strange and impossible. — They might be told that, to those who see, some things appear a thousand times as great as some others, which yet are made up of more visible parts than those others: which would be very mysterious, and seem quite inconsistent with reason.— These, and many other things, would be attended with unsearchable mystery to them, concerning objects of sight; and, concerning which, they could never fully see how they can be reconciled to reason; at least, not without very long, particular, gradual, and elaborate instruction; and which, after all, they would not fully comprehend, so as clearly to see how the ideas connected

in these propositions do agree.-And yet I suppose, in such a case, the most rational persons would give full credit to things that they know not by reason, but only by the revelation of the word of those that see. I suppose, a person born blind in the manner described, would nevertheless give full credit to the united testimony of the seeing world, in things which they said about light and colours, and would entirely rest on their testimony.

15. If God give us a revelation of the truth, not only about spiritual beings, in an unseen state; but also concerning a spiritual being or beings of a superior kind, (and so of an unexperienced nature,) entirely diverse from any thing we now experience in our present state-and from any thing that we can be conscious of in any state whatsoever-then, especially, may mysteries be expected in such a revelation.

The truth concerning any kind of percipient being, of a different nature from our own, though of a kind inferior, might well be supposed to be attended with difficulty, by reason of its diversity from what we are conscious of in ourselves; but much more so, when the nature and kind is superior. For a superior perceptive nature may well be supposed, in some respects, to include and comprehend what belongs to an inferior, as the greater comprehends the less, and the whole includes a part; and therefore, what the superior experiences may give him advantage to conceive of concerning the nature of the inferior. But, on the contrary, an inferior nature does not include what belongs to a superior. When one of an inferior nature considers what concerns beings of a nature entirely above his own, there is something belonging to it that is over and above all that the inferior nature is conscious of.

A very great superiority, even in beings of the same nature with ourselves, sets them so much above our reach, that many of their affairs become incomprehensible, and attended with inexplicable intricacies. Thus many of the affairs of adult persons are incomprehensible, and appear inexplicably strange, to the understandings of little children: and many of the affairs of learned men, and great philosophers and mathematicians, things with which they are conversant, and well acquainted, are far above the reach of the vulgar, and appear to them not only unintelligible, but absurd and impossible, and full of inconsistencies. But much more may this be expected, when the superiority is not only in the degree of improvement of faculties and properties of the same kind of beings, but also in the nature itself. So that if there be a kind of creative perceptive beings in their nature

vastly superior to the human, which none will deny to be possible, and a revelation should be given us concerning the nature, acts, and operations of this kind of creatures; it would be no wonder, if such a revelation should contain some things very much out of our reach, attended with great difficulty to our reason, being things of such a kind, that no improvement of our minds, that we are capable of, will bring us to an experience of any thing like them. But, above all, if a revelation be made to us concerning that Being who is uncreated and self-existent, who is infinitely diverse from and above all others, in his nature, and so infinitely above all that any advancement of our nature can give us any consciousness of; in such a revelation, it would be very strange indeed, if there should not be some great mysteries, quite beyond our comprehension, and attended with difficulties which it is impossible for us fully to solve and explain.

16. It may well be expected, that a revelation of truth concerning an infinite Being, should be attended with mystery. We find that the reasonings and conclusions of the best metaphysicians and mathematicians, concerning infinities, are attended with paradoxes and seeming inconsistencies. Thins it is concerning infinite lines, surfaces, and solids, which are things external. But much more may this be expected in infinite spiritual things; such as, infinite thought, infinite apprehension, infinite reason, infinite will, love, and joy, infinite spiritual power, agency, etc.

Nothing is more certain, than that there must be an unmade and unlimited being; and yet, the very notion of such a being is all mystery, involving nothing but incomprehensible paradoxes, and seeming inconsistencies. It involves the notion of a being self-existent and without any cause, which is utterly inconceivable, and seems repugnant to all our ways of conception. An infinite spiritual being, or infinite understanding and will and spiritual power, must be omnipresent, without extension; which is nothing but mystery and seeming inconsistency.

The notion of an infinite eternal, implies absolute immutability. That which is in all respects infinite, absolutely perfect to the utmost degree, and at all times, cannot be in any respect variable, And this immutability being constant from eternity, implies duration without succession, and is wholly a mystery and seeming inconsistency. It seems as much as to say, an infinitely great or long duration all at once, or all in a moment; which seems to be saying, an infinitely great in an infinitely little; or an infinitely long line in a point without any length.

17. Infinite Understanding, which implies an understanding of all things past, present, and future; and of all truth, and all reason, and argument, implies infinite thought and reason. But how this can be absolutely without mutation, or succession of acts, seems mysterious and absurd. We can conceive of no such thing as thinking, without successive acting of the mind about ideas. Perfect knowledge of all things, even of all the things of external sense, without any sensation, or any reception of ideas from without, is an inconceivable mystery. Infinite knowledge, implies a perfect comprehensive view of a whole future eternity; which seems utterly impossible. For how can there be any reaching of the whole of this, to comprehend it, without reaching to the utmost limits of it? But this cannot be, where there is no such thing as utmost limits. And again, if God perfectly views an eternal succession or chain of events, then he perfectly sees every individual part of that chain, and there is no one link of it hid from his sight. And yet there is no one link that has not innumerable links beyond it; from which it would seem to follow, that there is a link beyond all the links that he sees, and consequently, that there is one link, yea, innumerable links, that he sees not; inasmuch as there are innumerable links beyond every one that he sees. And many other such seeming contradictions might be mentioned, which attend the supposition of God's omniscience.

If there be an absolute immutability in God, then there never arises any new act in God, or new exertion of himself; and yet there arise new effects: which seems an utter inconsistency. And so innumerable other such like mysteries and paradoxes are involved in the notion of an infinite and eternal intelligent being. insomuch, that if there had never been any revelation, by which God had made known himself by his word to mankind; the most speculative persons would, without doubt, have for ever been exceedingly at a loss concerning the nature of the Supreme Being and First Cause of the universe, And that some of the ancient philosophers and wiser heathens had so good notions of God as they had, seems to be much more owing to tradition, which originated from divine revelation, than from their own invention; though human reason served to keep those traditions alive in the world, and led the more considerate to embrace and retain the imperfect traditions which were to be found in any parts remaining, as they appeared, when once suggested and delivered, agreeable to reason.

18. If a revelation be made of the principal scheme of the supreme and infinitely wise Ruler, respecting his moral kingdom, wherein his all-

sufficient wisdom is displayed, in the case of its greatest trial; ordering and regulating the said moral kingdom to its great ends, when in the most difficult circumstances; extricating it out of the most extreme calamities, in which it had been involved by the malice and subtlety of the chief and most crafty of all God's enemies, should we expect no mysteries? If it be the principal of all the effects of the wisdom of Him, the depth of whose wisdom is unsearchable and absolutely infinite; his deepest scheme, by which mainly the grand design of the universal, incomprehensibly complicated system of all his operations, and the infinite series of his administrations, is most happily, completely, and gloriously attained; the scheme in which God's wisdom is mainly exercised and displayed: it may reasonably be expected, that such a revelation will contain many mysteries.

We see that to be the case, even as to many works of human wisdom and art. They appear strange, paradoxical, and incomprehensible, by those that are vastly inferior in sagacity, or are entirely destitute of that skill or art. How are many of the effects of human art attended with many things that appear strange and altogether incomprehensible by children, and many others seeming to be beyond and against nature; and, in many cases, the effect produced not only seems to be beyond the power of any visible means, but inconsistent with it, being an effect contrary to what would be expected: the means seem inconsistent with the end.

19. If God reveal the exact truth in those things which, in the language of the heathen sages, are matters of philosophy, especially things concerning the nature of the Deity, and the nature of man as related to the Deity, etc. it may most reasonably be expected, that such a revelation should contain many mysteries and paradoxes, considering how many mysteries the doctrines of the greatest and best philosophers, in all ages, concerning these things, have contained; or, at least, how very mysterious, and seemingly repugnant, they are to the reason of the vulgar, and persons of less understanding; and considering how mysterious the principles of philosophers, even concerning matters far inferior to these, would have appeared in any former age, if they had been revealed to be true, which however are now received as the most undoubted truths.

If God gives mankind his word in a large book, consisting of a vast variety of parts, many books, histories, prophecies, prayers, songs, parables, proverbs, doctrines, promises, sermons, epistles, and discourses of very many kinds, all connected together, all united in one grand drift and design;

and one part having a various and manifold respect to others; so as to become one great work of God and one grand system; as is the system of the universe, with its vast variety of parts, connected in one grand work of God: it may well be expected that there should be mysteries, things incomprehensible and exceeding difficult to our understanding; analogous to the mysteries that are found in all the other works of God, as the works of creation and providence: and particularly such as are analogous to the mysteries that are observable in the system of the natural world, and the flame of man's own nature.

20. If it be still objected, that it is peculiarly unreasonable that mysteries should be supposed in a revelation given to mankind; because, if there be such a revelation, the direct and principal design of it must be, to teach mankind, and to inform their understandings, which is inconsistent with its delivering things to man which he cannot understand; and which do not inform, but only puzzle and confound his understanding: I answer,

1st, Men are capable of understanding as much as is pretended to be revealed; though they cannot understand all that belongs to the things revealed. For instance, God may reveal, that there are three who have the same nature of the Deity, whom it is most proper for us to look upon as three persons; though the particular manner of their distinction, or how they differ, may not be revealed. He may reveal that the Godhead was united to man, so as to be properly looked upon as the same person; and yet not reveal how it was effected.

2nd, No allowance is made in the objection, for what may be understood of the word of God in future ages, which is not now understood. And it is to be considered, that divine revelation is not given only for the present or past ages.

3nd, The seeming force of this objection, lies wholly in this, that we must suppose whatever God does, tends to answer the end for which he does it; but that those parts of a revelation which we cannot understand, do not answer the end, inasmuch as informing our understandings is the very end of a revelation, if there be any such thing.

21. But this objection is no other, than just equivalent to an objection which may be made against many parts of the creation, particularly of this lower world. It is apparent, the most direct and principal end of this lower

world was, to be for the habitation, use, and benefit of mankind, the head of this lower world. But there are some parts of it that seem to be of no use to man, but are rather inconvenient and prejudicial to him; as, the innumerable stones and rocks that overspread so great a part of the earth, which, as to any thing known, are altogether use less, and oftentimes are rather an inconvenience than benefit.

Thus, it is reasonable to expect, that, in such a revelation, there should be many things plain and easy to be understood; and that the revelation should be most intelligible, wherein it is most necessary for us to understand it, in order to our guidance and direction in the way to our happiness; but that there should also be many incomprehensible mysteries in it, many things understood in part, but yet that room should be left for vast improvement in the knowledge of them, to the end of the world. it is reasonable to expect, that the case should actually be the same as concerning the works of nature; that many things which were formerly great and insuperable difficulties, unintelligible mysteries, should now, by further study and improvement, be well cleared up, and cease longer to remain difficulties; and that other difficulties should be considerably diminished, though not yet fully cleared up.

It may be expected that, as in the system of nature so in the system of revelation, there should be many parts whose use is but little understood, and many that should seem wholly useless, yea, and some that should seem rather to do hurt than good. I might further observe, that if we have a revelation given in ancient languages, used among a people whose customs and phraseology are but very imperfectly understood, many difficulties will arise from hence. And, in a very concise history, in which only some particular facts and circumstances that concern the special purposes of that revelation, are mentioned-and innumerable others are omitted that would be proper to be mentioned, if the main design were to give a full, clear, connected, continued history of such a people, or such affairs as the history mentions-it is no wonder that many doubts and difficulties arise.

22. Tindal's main argument against the need of any revelation, is, that the law of nature is absolutely perfect. But how weak and impertinent is this arguing, that because the law of nature is perfect (which is no other than natural rectitude and obligation is perfect, therefore the light of nature is sufficient. To say, that the law of nature is perfect, yea, absolutely perfect, is no more than to say, that what is naturally fit and right in itself, is indeed right; and

that what is in itself, or in its own nature, perfectly and absolutely right, is absolutely right, But this is an empty, insipid kind of doctrine, It is an idle way of spending time, ink, and paper, to spend them in proving, that what is in its own nature perfectly true, is perfectly true; and what is in its nature perfectly good, is perfectly good; or that what is, is, and is as it is. But this is all that can be meant by the law of nature being perfect.

And how far is this from having any reference to that question, whether we have by mere nature, without instruction, all that light and advantage that we need, clearly and fully to know what is right, and all that is needful for us to be and to do, in our circumstances as sinners, etc. in order to the forgiveness of sin, the favour of God, and our own happiness! What, according to the nature of things, is fittest and best, may be most perfect; and yet our natural knowledge of this may be most imperfect.

If Tindal, or any other deist, would assert, and urge it upon mankind as an assertion that they ought to believe, that the light of nature is so sufficient to teach all mankind what they ought, or in any respect need, to be, and to believe and practise for their good, that any additional instruction is needless and useless: then, all instruction in families and schools is needless and useless; all instruction of parents, tutors, and philosophers; all that has been said to promote any such knowledge as tends to make men good and happy by word of mouth, or by writing and books all that is written by ancient and modern philosophers and learned men. And then, also, all the pains the deists take in talking and writing to enlighten mankind, is wholly needless and vain.

23. When it is asserted that the light of nature, or the means and advantages which all mankind have by pure nature, to know the way of their duty and happiness, are absolutely sufficient, without any additional means and advantages; one of these two things must be meant by it, if it has any meaning: either that they are sufficient in order to a mere possibility of obtaining all needful and useful knowledge in these important concerns; or that these natural means have a sufficient tendency actually to reach the effect, either universally, or generally, or at least in a prevailing degree according as the state of mankind may be.

If the former of these be meant, viz. that the means of understanding these things, which all mankind have by mere nature, is sufficient, in order to a bare possibility of obtaining this knowledge; even that, should it be allowed, will not at all prove, that farther light is not extremely needed by

mankind. A bare possibility maybe; and yet there may be no tendency or probability that ever the effect (however necessary, and however dreadful the consequence of its failing) will be reached, in one single instance, in the whole world of mankind, from the beginning of the world to the end of it, though it should stand millions of ages.

But if by the sufficiency of these natural means he meant, a sufficiency of tendency actually to reach the effect either universally, or in a prevailing degree, considering all things belonging to the state and circumstances of mankind-it is the very same thing as to say, that it actually does obtain the effect. For if the tendency, all things considered, be sufficient actually to obtain the effect, doubtless it does actually obtain it. For what should hinder a cause from actually obtaining the effect that it has a sufficient tendency to obtain, all things considered? So that here, what we have to inquire, is, whether that effect be actually obtained in the world? whether the world of mankind be actually brought to all necessary or very important knowledge of these things, merely by the means they have by nature? history, observation, and experience, are the things which must determine the question.

24. In order the more clearly to judge of this matter, of the sufficiency of the light of nature to know what is necessary to be known of religion in order to man's happiness, we must consider what are the things that must be known in order to this; which are these two: 1st, The religion of nature, or the religion proper and needful, considering the state and relations we stand in as creatures 2nd, The religion of a sinner, or the religion and duties proper and necessary for us, considering our state as depraved and guilty creatures, having incurred the displeasure of our Creator.

As to the former, it is manifest from fact, that nature alone is not sufficient for the discovery of the religion of nature, in the latter sense of sufficiency: that is, no means we have by mere nature, without instruction, bring men to the knowledge of the nature of God, and our natural relation to and dependence on him, and the consequent relations we stand in to our fellow-creatures, and the duties becoming these relations, sufficient actually to reach the effect, either universally, or generally, or in any prevailing degree. No; nor does it appear to have proved sufficient so much as in a single instance. A sufficiency to see the reasonableness of these things, when pointed out, is not the same thing as a sufficiency to find them

out. None but either mere dunces, or those who are incorrigibly wilful, will deny that there is a vast difference.

And as to the latter, viz. the religion of a sinner, or the duties proper and necessary for us as depraved, guilty, and offending creatures; it is most evident, the light of nature cannot be sufficient for our information, by any means, or in any sense whatsoever. No, nor is the law of nature sufficient either to prescribe or establish this religion. The light of nature is, in no sense whatsoever, sufficient to discover this religion. it has no sufficient tendency to it; nor, indeed, any tendency at all to discover it to any one single person in any age And it not only has no tendency to the obtaining of this knowledge, by mere natural means. but it affords tin possibility of it. - Not only is the light of nature insufficient to discover this religion, but the law of nature is not sufficient to establish it, or to give any room for it.

CHAPTER 8

ON THE MEDIUM OF MORAL GOVERNMENT- PARTICULARLY CONVERSATION.

1. By conversation, I mean intelligent beings expressing their minds one to another, in words, or other signs intentionally directed to us for our notice, whose immediate and main design is to be significations of the mind of him who give; them. Those signs are evidences distinguished from works done by any, from which we may argue their minds. The first and most immediate design of the work, is something else than a mere signification to us of the mind of the efficient. Thus, I distinguish God's communicating his mind to us by word or conversation, from his giving us opportunity to learn it by philosophical reasoning; or by God's works which we observe in the natural world.

2. There is a great difference between God's moral government of his creatures, that have understanding and will, and his general government of providential disposal. — The nature, design, and ends of the latter, by no means require that it should be declared and made visible by a revelation of the methods, rule;, particular views, design;, and ends of it: these are secret things that belong to God; in which men's understandings and wills are no way concerned. There is no application to these faculties' in it; nor are these faculties any otherwise concerned, than the qualities or properties of inanimate and senseless things.

But it is quite otherwise with respect to God's moral government of a kingdom or society of intelligent and willing creatures; to which society he is united as its head, ruling for its good. The nature of that requires, that it should be declared, open, and visible. How can any moral government be properly and sufficiently established and maintained in a kingdom of intelligent agents, consisting in exhibiting, prescribing, and enforcing methods, rules, and end; of their own intelligent voluntary actions, without declaring, and particularly promulgating to their understanding;, those methods, rules, and enforcements? The moral government of a society, in the very nature of it, implies, and consist; in, an application to their understandings, in directing the intelligent will, and in enforcing the direction by the declaration made.

3. It is needful, in order to a proper moral government, that the ruler should enforce the rules of the society, by threatening just punishment; and promising the most suitable and wise rewards. But, without word or voluntary declaration, there is no threatening or promising in the case, in a proper sense. To leave the subject to find out what reward would be wise, if there appear in the state of tiling; room for every subject to guess at it in some degree, would be a different thing from promising it. And to leave men to their own reason, to find out what would be a just, deserved, and, all things considered, a wise punishment, though we should suppose some sufficiency in every one's reason for this, would be a different thing from threatening of it.

It is needful in a moral kingdom, not in a ruined and deserted state-the union between the head and members remaining-that there should be conversation between the governor; and governed, It is requisite that the former should have intercourse with the latter in a way agreeable to their nature; that is, by way of voluntary signification of their mind to the governed, as the governed signify their minds voluntarily one to another. There should be something equivalent to conversation between the rulers and ruled; and thus the rulers should make themselves visible. The designs and ends of government should be made known; it should be visible what is aimed at, and what grand ends or events are in view, and the mind of the rulers should be declared as to the rule; measures, and methods, to be observed by the society. If the rulers are sovereign, absolute disposers, it is necessary their will should be particularly declared, as to the good and evil consequence of obedience or disobedience, which they intend as moral enforcement; of the rules and laws, to persuade the will to a compliance. For they can reach the will, or affect it at all, no further than they are made known.-It is requisite something should be known, particularly, of the nature, weight, and degree of the reward; and punishments, and of their time, place, and duration.

4. Thus, it is requisite that it should be declared what the end for which God has made us, and made the world; supports it, provides for it, and orders its events. For what end mankind are made in particular; what is intended to be their main employment what they should chiefly aim at in what they do in the world: how far God, the Creator, is man's end; and what man is to aim at with respect to God, who stands in no need of this, and cannot be in the least dependent on us: how far, and in what respect, we are to make God our highest end; and how we are to make ourselves,

or our fellow-creature, our end: what benefits man will have by complying with his end; what evils he shall be subject to by re using, or failing so to comply, in a greater or lesser degree. If we have offended, and deserved punishment, it must be known on what terms (if at all) we may be forgiven and restored to favour; and what benefits we shall receive, if we are reconciled.

It is apparent, that there would be no hope that these things would ever be determined among mankind, and, in their present darkness and disadvantage; without a revelation. Without a revelation-now extant, or once extant, having some remaining influence by tradition-men would undoubtedly for ever be at a loss, what God expects from us, and what we may expect from him; what we are to depend upon as to our concern with God, and what ground we are to go upon in our conduct and proceedings that relate to him; what end we are to aim at; what role we are to be directed by; and what good, and what harm, is to be expected from a right or wrong conduct. Yea, without a revelation, men would be greatly at a loss concerning God; what he is; what manner of being; whether properly intelligent and willing; a being that has will and design, maintaining a proper, intelligent, voluntary dominion over the world. Notions of the first being, like those of Hobbes and Spinoza, would prevail. Especially would they be at a loss concerning those perfections of God, which he exercises as a moral governor. For we find that some of the deists, though they from revelation, have been taught these; yet, basing cast off revelation, apparently doubt of them all. Lord Bolingbroke, in particular, insists that we have no evidence of them.

5. And though, with regard to mans, when thus' base a revelation fully setting forth the perfections of God- giving a rational account of them, and pointing forth their consistence-their reason may rest satisfied in them; this is no evidence that it is not exceeding needful that God should tell us of them. It is very needful that God should declare to mankind what manner of being he is. For, though reason may be sufficient to confirm such a declaration after it is given, and enable us to see its consistence, harmony, and rationality, in many respects; yet reason may be utterly insufficient first to discover these things.

Yea, notwithstanding the clear and infinitely abundant evidences of his being, we need that God should tell us that there is a great being, who understands, who wills, and who has made and governs the world. It is of

unspeakable advantage, as to the knowledge of this, that God has told us of it; and there is much reason to think, that the notion mankind in general have entertained in all ages concerning a Deity, has been very much originally owing to revelation.

On the supposition, that God has a mural kingdom in the world, that he is the head of a moral society, consisting either of some part of mankind, or of the whole; in what darkness must the affairs of this moral kingdom be carried on, without a communication between the head and the body; the ruler never making himself known to the society by any word, or other equivalent expression whatsoever, either by himself, or by any mediators, or messengers!

6. So far as we see, all moral agents are conversible agents. It seems to be agreeable to the nature of moral agents, and their state in the universal system, that we observe none without it; and there are no beings that have even the semblance of intelligence and will, but possess the faculty of conversation; as in all kinds of birds, beasts, and even insects. So far as there is any appearance of something like a mind, so far they give significations of their minds one to another, in something like conversation among rational creatures. And, as we rise higher in the scale of beings, we do not see that an increase of perfection diminishes the need or propriety of communication and intercourse of this kind, but augments it. And accordingly, we see most of it among the most perfect beings. So we see conversation by voluntary immediate significations of each other's minds, more fully, properly, and variously, between mankind, than any other animals here below. And if there are creatures superior to mankind united in society, doubtless still voluntary converse is more full and perfect.

Especially do we find conversation proper and requisite between intelligent creatures concerning moral affairs, which are most important; affairs wherein especially moral agents are concerned, as joined in society, and having union and communion one with another. As to other concerns that are merely personal and natural, wherein we are concerned more separately, and by ourselves, and not as members of society, in them there is not equal need of conversation.

7. Moral agents are social agents; affairs of morality are affairs of society. It is concerning moral agents as united in society in a commonwealth or kingdom, that we have been speaking. Particular moral agents so united, need conversation. The affairs of their social union cannot well be

maintained without conversation. And if so, what reason can be given, why there should be no need of conversation with the head of the society? The head of the society, so far as it is united with it on a moral ground, is a social head. The head belongs to the society, as the natural head belongs to the body. And the union of the members with the head is greater, stricter, and more important, than one with another. And if their union with other members of the society require conversation, much more their greater union with the head. By all that we see and experience, the moral world, and the conversable world, are the same thing; and it never was intended, that the affairs of society, in any that are united in society among intelligent creatures, should be upheld and carried on without conversation.

There is no more reason to deny God any conversation with his moral kingdom, in giving laws, and enforcing them with promises and threatenings, than to deny him any conversation with them in another world, when judging them. But, can any that believe a future state, rationally imagine, that when men go into another world to be judged by their Supreme Governor, nothing will pass or be effected through the immediate interposition of the Judge, but all things be left wholly to go on according to laws of nature established from the beginning of the world; and that souls pass into another state by a law of nature, as a stone, when shaken off from a building, falls down by gravity, without any miraculous signification from God? But there is as much reason to suppose this, as to deny any miraculous interposition in giving and establishing the laws of the moral society. If judgment and execution by law, be by immediate interposition and declaration, why not legislation?

8. The ground of moral behaviour, and all moral government and regulation, is society, or mutual intercourse and social regards. The special medium of union and communication of the members of the society, and the being of society as such, is conversation; and the well-being and happiness of society is friendship. It is the highest happiness of all moral agents; but friendship, above all other things that belong to society, requires conversation, it is what friendship most naturally and directly desires. By conversation, not only is friendship maintained and nourished, but the felicity of friendship is tasted and enjoyed. The happiness of God's moral kingdom consists, in an inferior degree, in the members' enjoyment of each other's friendship; but infinitely more in the enjoyment of their Head. Therefore, here especially, and above all, is conversation requisite.

9. Conversation between God and mankind in this world, is maintained by God's word on his part, and by prayer on ours. By the former, he speaks and expresses his mind to us; by the latter, we speak and express our minds to him. Sincere friendship towards God, in all who believe him to be properly an intelligent, willing being, does most apparently, directly, and strongly incline to prayer; and it no less disposes the heart strongly to desire to have our infinitely glorious and gracious Friend expressing his mind to us by his word, that we may know it. The same light which has directed the nations of the world in general to prayer, has directed them to suppose, that God, or the gods, have revealed themselves to men. And we see, that the same infidelity that disposes men to deny any divine revelation, disposes them to reject as absurd the duty of prayer.

10. If God's moral kingdom, or the society of his friends and willing subjects, shall be in a most happy state in another world—in the most complete friendship, and in perfect union with God their Head, as some of the deists pretend to believe — is it reasonable to suppose any other, than that they will fully enjoy the sweets of their friendship one with another, in the most perfect conversation, either by words, or some more perfect medium of expressing their minds? And shall they have, at the same time, no conversation at all with their glorious Head, the fountain of all the perfection and felicity of the society, in friendship with whom their happiness chiefly consists? That friendship, and the happiness they have in it, is begun in this world; and this is the state wherein they are trained up for that more perfect state: and shall they nevertheless live here wholly without any intercourse with God of this sort; though their union with him, as their moral Head, and their great Friend, begins here; and though their happiness, as consisting in friendship to him, and also the enjoyment of that subordinate happiness of holding a virtuous and holy conversation one with another, be begun here? The need of conversation in order properly to support and carry on the concerns of society, may well appear, by considering the need of it for answering all the purposes of friendship, which is one of the main concerns of society, in some respects the main social concern, and the end of all the rest.

Let us suppose, that some friend, above all others dear to us, in whose friendship consisted the main comfort of our life, should leave us in possession of something he had contrived and accomplished, some manifold complicated effect that he had produced which we might have always in our view. Suppose also that this work should be a very great and

manifold evidence of the excellencies of our friend's mind, of his great, fixed, and firm benevolence to us; and that he should withdraw for ever, and never have any conversation with us; that no word should ever pass, or any thing of that nature; and that no word should be left behind in writing, nor any word ever spoken left in the memory: would this sufficiently and completely answer the purposes of this great friendship, and satisfy its ends and desires, or be a proper support of this great end of society? I cannot but think, every sober, considerate person will at once determine, that it would be very far from it, for such reasons as these,-that it would not give us those views of things, pertaining to the support and enjoyment of friendship, suitable to the nature of intelligent, volitive, and conversible beings; not giving the direct and immediate view, minor at all tending, in so great a degree and so agreeable a manner, to affect and impress the mind. And as, for these reasons, this alone would not answer the ends and purposes of society in this respect; so, for the same reasons, it would not answer other purposes of society.

11. As we may suppose, that God will govern mankind in that moral kingdom which he hath mercifully set up among them, it is a manner agreeable to their nature; so, it is reasonable to suppose, that he would make his moral government, with respect to them, visible, not only in declaring the general ends, methods, and rules of his government, but also by making known the chief of his more particular aims and designs. As, in human kingdoms, in order to the wisdom, righteousness, and goodness of, the administration being properly visible-so far as is requisite for encouraging and animating of the subject, and in order to the suitable convenience, satisfaction, and benefit of the whole society of intelligent agents-it is needful, not only that the general end, viz. the public good, should be known, but also, the particular design of many of the principal parts of the administration, among which we may reckon the main negotiations, treaties, and changes of affairs the cause and end of wars engaged in, the ground of treaties of peace and commerce, the design of general revolutions in the state of the kingdom, etc. Otherwise the society is not governed in a manner becoming their rational and active nature; but affairs are carried on in the dark, and the members have no opportunity to consent or concur, to approve or disapprove, to rejoice in the goodness, wisdom, and benefit of the administration, and to pay proper regards to those in whose hands the government is, etc. These things are necessary for the establishment and confirmation of the government. God's moral

government over his moral kingdom on earth, cannot, in such like respects, be carried on in a visible manner, and in a way suitable to our nature, without divine history and prophecy. Without divine history, we cannot properly see the grounds and foundation of divine administrations, the first formation or erection of God's moral kingdom, the nature and manner of the main revolutions to which it has been subject, which are the ground of future designs, and to which future events and intended revolutions have a relation, It is also necessary, that those last events should be known, in order that the reason, wisdom, and benefit of the present state of the kingdom, and of God's present dispensations towards it, may be known. And prophecy is needful to reveal the future designs and aims of government, and what good things are to be expected.

These things are necessary, in order to the proper establishment, health, and prosperity, of God's moral, intelligent kingdom. With out them, the government of an infinitely wise and good head, is not sensible. There is no opportunity to see the effects and success of the administration. There is no opportunity to find it by experience. Neither the designs of government, nor the accomplishment of those designs, are sensible; and the government itself, with respect to fact, is not made visible.

12. If it be said, that reason, and the light of nature, without revelation, are sufficient to show us, that the end of God's government, in his moral kingdom, must be, to promote these two things among mankind, viz, their virtue, and their happiness:

In reply, I would ask, What satisfaction can men without revelation have, with respect to the design, wisdom, and success of God's government, as to these, ends, when wickedness so generally prevails and reigns, through all ages hitherto, in the far greatest part of the world; and the world, at all times, is so full of calamities, miseries, and death, having no prophecies of a better state of things in which all is to issue at last, in the latter ages of the world; or assuring us that all these miserable changes and great confusion are guided by Infinite Wisdom to that great final issue, and without any revelation of a future state of happiness to the city of God in another world?

13. Object. God does maintain a moral government over all mankind; but we see, in fact, that many are not governed by revelation, since the greater part of the world have been destitute of divine revelation: which shows that God does not look upon conversation as necessary in order to his moral

government of mankind, as God judges for himself, and acts according to his own judgment.

Ans. 1. What I have been speaking of, is God's moral government over a society of moral agents, which are his kingdom, or a society that have God for their King, united to them as the Head of the society, as it is with earthly kings with respect to their own kingdoms, where the union between king and subjects is not broken and dissolved; and not of a society or country of rebels, who have forsaken their lawful sovereign, withdrawn themselves from subjection to him, and cast off his government: though they may still be under the king's power, and moral dominion, in some sense, as he may have it in his power and design, to conquer, subdue, judge, and punish them for their rebellion. But yet the sense in which such a nation is under the moral government of this king, and may be said to be his kingdom or people, is surely extremely diverse from that of a kingdom remaining in union with their king. In the case of a people broken off from their king, the maintaining of intercourse by conversation is in no wise in like manner requisite. The reason for such intercourse, which take place in the other case, do not take place in this.

In this case, society ceases; *i.e.* that union ceases between God and man, by which they should be of one society. And where society ceases, there the argument for conversation ceases. If a particular member of the society were wholly cut off, and ceases to be of the society- the union being entirely broken-the argument for conversation, the great medium of social concerns, ceases. So, if the body be cut off from the head, or be entirely disunited from it, intercourse ceases. Moral government in a society is a social affair; wherein consists the intercourse between superior and inferior constituents, between that which is original, and that which is dependent, directing and directed in the society. It is proper, in this case, that the rebel people should have sufficient means of knowing the end of their rebellion, and that it is their duty to be subject to their king, to seek reconciliation with him, and to inquire after his will. But while they remain obstinate in their rebellion, and the king has not received them into favour, the state of things does not require that he should particularly declare his intentions with respect to them, or should open to them the designs and methods of his administration, It is not necessary that he should publish among them the way and terms of reconciliation; make revelations of his goodness and wisdom, and the great benefits of his government; converse with them as their friend, and so open the way for their being happy in so great a friend;

or that he should so particularly and immediately publish among them particular statutes and rules for their good, as a society of moral agents, etc. Conversation, in this sense, when there is an utter breach of the union, is not to be expected, nor is it requisite, though judging and condemning may.

Ans. 2. So far as the union between God and the heathen world has not been utterly broken, so far they have not been left utterly destitute of all benefit of divine revelation, They are not so entirely and absolutely cast off, but that there is a possibility of their being reconciled; and God has so ordered the case, that there is an equal possibility of their receiving the benefit of divine revelation. If the heathen -world, or any parts of it, have not only

enjoyed a mere possibility of being restored to favour, but have had some advantages for it; so, a great part, yea, mostly the greater part, of the heathen world have not been left merely to the light of nature. They have had many things, especially in the times of the Old Testament, that were delivered to mankind in the primitive ages of the world by revelation, handed down from their ancestors by tradition; and many things borrowed from the Jews. And, during those ages, by many wonderful dispensations towards the Jews-wherein God did, in a most public and striking manner, display himself, and show his hand-the world had, from time to time, notices sufficient to convince them, that there was a divine revelation extant, and sufficient to induce them to seek after it. And things sufficient to make revelation public, to spread it abroad-to extend the frame of it and its effects to the utmost end of the earth, and to draw men's attention to it — have been vastly more and greater in later times, than in the primitive ages.

Ans. 3. The nations that are separated from the true God, and live in an open and obstinate full rejection of him as their supreme moral Governor, reject all friendly intercourse while their state is such. They are open enemies; and, so far as God treats them as such, he does not exercise any friendly moral government over them. And they have light sufficient, without revelation, for any other exercise of moral government and intercourse, besides those that are friendly, viz. in judging and condemning them. They have light sufficient for that judgment and condemnation, of which they shall be the subjects. For their condemnation shall proceed no farther, than proportioned to their light, They shall be condemned for the violation of the law of nature and nations; and the degree of their

condemnation shall be only answerable to the degree of the means and advantages they have had for information of the duties of this law, and of their obligations to perform them.

Ans. 4. What has appeared in those parts of the world which have been destitute of revelation, is so far from being any evidence that revelation is not necessary, that in those nations and ages which have been most destitute of revelation, the necessity of it has most evidently and remarkably appeared, by the extreme blindness and delusion which have prevailed and reigned, without any remedy, or any ability in those nations to extricate themselves from their darkness.

14. I think, a little sober reflection on those opinions which appear among the deists, weighing them together with the nature of things, may convince us, that a general renunciation of divine revelation, after nations have enjoyed it, would soon bring those nations to be more absurd, brutish, and monstrous in their notions and practices, than the heathens were before the gospel came among them. For,

(1.) Those nations had many things among them derived originally from revelation, by tradition from their ancestors, the ancient founders of nations, or from the Jews, which led them to embrace many truths contained in the Scripture and they valued such tradition. It was not, in general, their humour to despise such an original of doctrines, or to condemn them because they had their first foundation in divine revelation, but they valued them the more highly on this account; and had no notion of setting them aside, in order to the drawing of every thing from the fountain of their own reason. By this means, they had a great deal more of truth in matters of religion and morality, than ever human reason would have discovered without helps. But now, the humour of the deists is, to reject every thing that they have had from supposed revelation, or any tradition whatsoever, and to receive nothing but what they can clearly see, and demonstrate from the fountain of their own unassisted reason.

(2.) The heathens, by tradition, received and believed many great truths, at' vast importance, that were incomprehensible; mind it was no objection with them against receiving them, that they were above their comprehension. But now, it is a maxim with the freethinkers, that nothing is to be believed but what can be comprehended; and this leads

them to reject all the principles of natural religion (as it is called) as well as revealed. For there is nothing pertaining to any doctrine of natural religion, not any perfection of God, no, nor his very existence from eternity, without many things attending it that are incomprehensible.

(3.) The heathens of old, by their reasonings, did not proceed in that exceeding haughtiness and dependence on their own mere singular understanding, disdaining all dependence on teaching, as our deists do which tends to lead one to reject almost all important truths, out of an affectation of thinking freely, independently, and singularly. Some of the heathens professed their great need of teaching, and of divine teaching.

(4.) The heathens did not proceed with that enmity against moral and divine truth, not having been so irritated by it. Thus were willing to pick up some scraps of this truth which came from revelation, which our deists reject all in the lump.

15. If we suppose that God never speaks to, or converses at all with, mankind, and has never, from the beginning of the world, said any thing to them, but has perfectly let them alone as to any voluntary, immediate, and direct signification of his mind to them, in any respect teaching, commanding, promising, threatening, counselling or answering them; such a notion, if established, would tend exceedingly to atheism. It would naturally tend to the supposition, that there is no being that made and governs the world. And if it should nevertheless be supposed, that there is some being who is, in some respect, the original of all other beings: yet, this notion would naturally lead to doubt of his being properly an intelligent, volitive being; and to doubt of all duties to him imply any intercourse, such as prayer, praise, or any address to him, external or internal, or any respect to him at all analogous to that which we exercise towards rulers or friends, or any intelligent beings we here see and know; and so it would tend to overthrow every doctrine and duty of natural religion. Now, in this respect, deism has a tendency to a vastly greater degree of error and brutishness with regard to matters of religion and morality, than the ancient heathenism. For the heathens in general had no such notion that the Deity never at all conversed with mankind in the ways above mentioned; but received many traditions, rules, and laws, as supposing they came from God, or the gods, by revelation.

16. Many of the freethinkers of late deceive themselves, through the ambiguity or equivocal use of the word reason. They argue, that we must make our reason the highest rule by which to judge of all things, even of the doctrines of revelation; because reason is that by which we must judge of revelation itself. It is the rule on which our judgment of the truth of a revelation depends, and therefore undoubtedly must be that, by which particular doctrines of it must be judged: not considering that the word reason is here used in two senses. In the former, viz. in our judging of the divinity of a supposed revelation, the word means the faculty of reason taken in the whole extent of its exercise; in the latter, it is the opinion of our reason, or some particular opinions that have appeared rational to us. Now there is a great difference between these two. It is true, the faculty of reason is that by which we are to judge of every thing as it is the eye by which we see all truth. And, after we have received revelation, still, by the faculty of reason, we receive the particular doctrines of revelation, yea, even those that are most difficult to our comprehension. For, by the faculty of reason we determine this principle, that God knows better than us; and whatever God declares is true. But this is an exceedingly different thing from making an opinion, which we first establish without revelation, by reason only, as our rule to judge of particular doctrines which revelation declares. It may be illustrated by this if there be a man with whom we have the most thorough acquaintance, and have long known to be a person of the soundest judgment and greatest integrity, who goes a journey or voyage to a place where we never were; and, when he returns, gives an account of some strange phenomena or occurrences that he was an eye-witness of there, which we should not have otherwise believed; but we believe them now to be true, because we rely on his testimony. Here, it would be ridiculous for a man to say, that it is unreasonable to believe him, because what he says is not agreeable to reason; (meaning, by reason, that particular opinion we should have had, independent on his testimony;) and urging that reason must be our highest rule, and not his testimony, because it is by our reason that we judge of the testimony, and credibility of the man that testifies; meaning, in this case, the faculty of reason. This would be as unreasonable, as for a man to say, that he never will rely on any representation made by the best microscope or telescope that is different from the representation which he has by the naked eye; because his eye is the rule by which he sees even the optic glass itself, and by which he judges whether it be regularly made, tending to give a true representation of objects; urging that his eye must be the highest rule for him to determine

by, because it is by the eye he determines the goodness and sufficiency of the glass itself; and therefore he will credit no representation made by the glass, wherein the glass differs from his eye; and so will not believe that the blood consists partly of red particles, and partly of a limpid liquor, because it appears all red to the naked eye: not considering the different sense in which hue uses the word eye. In the former case, viz., with respect to judging of the goodness of the optic glass, he means the sense of seeing, or the organ of sight. In the latter, when he says hue will not believe the representation of the glass, wherein it differs from his eye, because his eye is the highest rule; by the eye, he means the particular representation he has by his eye, separately, and without the glass.

17. Again: They blunder exceedingly, through not making a distinction between reason and a rule of reason. They say, that reason is our highest rule by which to judge of all things and therefore they must judge of the doctrines of revelation by it: whereas, they seem not to consider what they mean by reason being the highest rule, It is true, our reason or understanding is the only judging faculty in which we determine truth and falsehood. But it is not properly our highest rule of judging of truth and falsehood, nor any rule at all. 'the judge, and the rule by which line judges, are diverse. A power of discerning truth, and a rule to regulate mind determine the use of that power, are quite different things. The rule may be divine revelation, especially in matters of religion. As it is with the faculty or organ of sight, the organ is not properly the highest means, but the only immediate means we have of discerning the objects of sight. But if men were talking of rules how to use their eyes to the best advantage, so as to see most certainly and clearly-to see the most distant or the minutest objects, so as to have the most certain and full information-it would be ridiculous for any one to say that his eye was the highest rule to regulate his sight: by the word reason,

18. Sometimes, is intended the same as argument or evidence, which the faculty of reason makes use of in judging of truth: as when we say, we should believe nothing without or contrary to reason; that is, we should not give the assent of our judgments without or against evidence, or something that appears which argues the thing to be true. But if this be meant by them who assert reason to be a rule superior to revelation, it is absurd in them thus to speak of reason as contradistinguished from revelation. To say, that argument or evidence is a higher rule than revelation, is to make evidence and divine revelation entirely distinct; implying, that divine

revelation is not of the nature of evidence or argument. They ought to explain themselves, who assert that evidence is superior to the evidence we have by divine revelation, It is true, divine testimony is not the same thing as argument or evidence in general; because it is a particular sort of evidence. There are other particular sorts of evidence; and persons might speak as intelligibly, if they single out any other kind of evidence, and assert that reason or evidence was superior to that sort of evidence. As, for instance, one sort of evidence is human testimony of credible eye-witnesses; another is credible history; another is memory; another is present experience; another is geometrical mensuration another is arithmetical calculation another is strict metaphysical distinction and comparison.

Now, would it not be an improper and unintelligible way of speaking, to ask, whether evidence was not above experience? or, whether argument was not about mensuration or calculation? If they who plead that reason is a rule to judge of truth superior to revelation, mean by reason, that evidence which is worthy to influence the faculty of reason; it seems not to be considered by them, that such evidence, when spoken of in general, comprehends divine testimony, as well as other sorts of evidence; unless they would entirely set aside divine revelation, as carrying in it to evidence at all. If this be their meaning, they are deceitful; for this is not what they pretend; since it would entirely change the point in dispute, and alter the whole controversy.

Or if, when they say reason is a higher rule than revelation, they mean reason exclusive of revelation, or that such arguments of truth as we have without revelation, are better than divine testimony; that is as much as to say, all other arguments are better than divine testimony. for reason or argument, without divine testimony, comprehends all other arguments that are without divine testimony: and then, this is as much as to say, that divine testimony is the very least and lowest of all possible arguments, that ever can occur to the mind of man, in any measure to influence his judgment; which meaning they will hardly own. On the whole, it is manifest, that, let us turn the expressions which way we will, all the boasted proof of their assertion is owing wholly to confusion, and an ambiguous use of terms; it is taking without ideas, and making sounds without fixing any distinct meaning.

19. Here, if any, in disdain of such an imputation, shall say," I see no necessity of supposing this assertion to be so unreasonable and unintelligible. Bu reason, we mean that evidence which is seen by reason simply considered; reason itself, without dependence on the dictates of another; viewing things as they are in themselves:" such an objector is mistaken, if he thinks he has got clear of the difficulty. All evidence whatsoever, even that by divine revelation, is included in his description of reason. It is by viewing things as they are in themselves, and judging by our own reason, and not by the reason of another, that we judge there is a divine revelation, and that we judge divine revelation must be agreeable to truth. Reason judges by viewing things as they are in themselves, not the less because it makes use of a medium of judgment: and where reason makes use of divine testimony-as an evidence or medium of judgment, it judges as much by viewing things as they are in themselves, as when it makes use of any other medium of judgment; as, for instance, a measuring-rod in judging oh distances, a compass in judging of directions and courses, and figures and characters in calculating and determining numbers.

If any should say, that reason, in our inquiries after truth, is to be regarded as a rule superior to experience, this-according to what would be most naturally suggested to the mind by such a saving, and might generally be supposed to be intended by it according to the more usual acceptation of words-would be a foolish assertion. For by the comparison which takes place in the proposition between reason and experience, reason would be understood in such a sense as that it might properly be set in opposition to experience, or taken in contradiction to it; and therefore the proposition must be understood thus, viz. That our highest rule is what our reason would suggest to us independent of experience, in the same things that are matters of experience. Or, what our reason would lead us to suppose before experience, is what we must regard as our highest rule, even in those matters that afterwards are tried by experience. Certainly, he that should proceed in this manner in his inquiries after truth, would not be thought wise by considerate persons.

20. Yet it is really true, in some sense, that our reason is our highest rule; and that by which we are to try and judge of all things: even our experience and senses themselves must be tried by it. For we have no other faculty but our reason, by which we can determine of truth or falsehood, by any argument or medium whatsoever. Let the argument be testimony or experience, or what it will, we must judge of the goodness or strength of

the argument by reason. And thus it is we actually determine, that experience is so good and sure a medium of proof. We consider the nature of it; and our reason soon shows us the necessary connexion of this medium with truth. So we judge of the degree of dependence that is to be had on our senses by reason; by viewing the agreement of one sense with another, and by comparing, in innumerable instances, the agreement of the testimonies of the senses with other criteria of truth, and so rationally estimating the value of these testimonies.

But if this is what is meant by saying, that our reason is a surer rule than experience, it is an improper way of speaking, and an abuse of language. For, take reason thus; and so reason and experience are not properly set in contradiction or put in comparison one with another; for the former includes the latter, as the genus includes the species, or as a whole includes the several particular sorts comprehended in that whole. For, judging by experience is one way of judging by reason; or rather, experience is one sort of argument which reason makes use of in judging. And to say that reason is a more sure rule than experience, is to say, that arguing is a more sure rule than a particular way of arguing; or to say that argument (in general) is a more sure rule than that particular sort of argument, viz. experience. Or if, by reason, is meant the faculty of reason, or that power or ability of the mind, whereby it can see the force of arguments; then such an assertion will appear still more nonsensical. For then, it is as much as to say, that the mind's ability to see the force of arguments, is a surer rule by which to judge of truth, than that particular argument, viz. experience; which is the same as to say, an ability to judge of arguments is a surer argument than that sort of argument, experience; or that a man's understanding is a better rule to understand by, than such a particular means or rule of understanding.

These observations concerning reason and experience, when these two are compared as rules by which to judge of truth, may be applied to reason and revelation, or divine testimony, when in like manner compared as distinct rules of truth. To insist, that men's own reason is a rule superior to divine revelation, under a pretence, that it is by reason that we must judge even of the authority of revelation; that all pretended revelations must be brought to the test of reason; and that reason is the judge whether they are authentic or not, etc. is as foolish as it would be to assert, for the like reasons, that man's own reason is a nest of truth superior to experience. There is just the same fallacy in the arguments that are brought to support

one and the other of these foolish assertions; and both are, for reasons equally forcible, very false, or very nonsensical.

21. If the assertion of those who say, that men's own reason is a higher test of truth than divine revelation, has any sense in it, it must imply a comparison of different sorts of arguments or evidences of truth; and so the meaning of it must be, that those evidences of truth, which men find before they have the help of divine revelation, are a better criterion of truth, than any discovery they have by revelation. And their great argument to prove it is this, that the faculty of reason, by which the mind is able to discern the force of truth, is the only faculty by which we are able to judge of the value and force of revelation itself. It is just such a sort of arguing, as if a person should go about to demonstrate, that a man could more certainly discover the form and various parts of the planets with the naked eye, than with a telescope; because the eye is that by which we see all visible things, yea, by which we see and discern how to use and to judge of the goodness of telescopes themselves.

In the argument these men use, to prove that reason is a better test of truth than revelation, they wretchedly deceive themselves, by sliding off from the meaning which they give to the word reason in the premises, into another meaning of it exceedingly diverse in the conclusion. In the premises, wherein they assert, that reason is that by which we judge of all things, even of revelation itself, they mean either the power of discerning evidence, or the act of reasoning in general. The consequence they draw us, Therefore reason is a higher test of truth than revelation. Here, if they retained the same sense of the word as in the premises, the conclusion would be perfect nonsense. For then, the conclusion would be thus: The power or the act of discerning evidence, is a better evidence of truth than divine revelation, But this is not what is intended to be understood. What is intended in the conclusion, is, that the evidence we have before we have revelation, or independently of it, is better and more certain than revelation itself.

22. The outward provision which God makes through the ages of the world for the temporal benefit and comfort of mankind, in causing his sun to shine and his rain to descend upon them, and in numberless other things, is a great argument that God was not determined to be their everlasting, irreconcilable enemy. And if God be reconcilable, it will follow, that he must make a revelation to mankind, to make known to them the terms and

methods of reconciliation For God, who is offended, alone can tell us on what terms he is willing to be reconciled and how he will be at peace with us, and receive us to favour, And there surely is nothing which can be pretended to be any revelation of this kind, if the Holy Scripture is not.

23. Objection: The Scriptures are communicated to but few of mankind; so that, if a revelation of the method of reconciliation be necessary, a very great part of those who enjoy these external benefits and bounties of Divine Providence, still has no opportunity to obtain reconciliation with God, not having the benefit of that revelation. So that, notwithstanding these seeming testimonies of favour and placableness, it is all one to them as if God was irreconcilable. For still, for want of the knowledge of the method of reconciliation, it is all one to them as though there were no such method, and as though no reconciliation were possible. — To this I answer

1st, The case of mankind is not just the same as if there were no such thing as reconciliation for mankind, or as though reconciliation were utterly impossible. For although the circumstances of a great part of the world be such that their reconciliation be very improbable, yet it is not utterly impossible. There is a way of reconciliation, and it is publicly known in the world; and God has ever afforded opportunity to the generality of the habitable world, that if the minds of men had been as much engaged in the search of divine truth as they ought to have been, they might have felt after God, and found him; and might probably have come to an acquaintance with divine

2nd, If there have been some parts of mankind, in some ages, for whom it was next to impossible that they should ever come to know that revelation which God has made, yet that hinders not the force of the argument for God's placableness to sinners, and the existence of a revealed method of reconciliation. The common favours of Providence may be a proof, that God intends favour to some among mankind, hint yet be no proof that he intends that all shall actually have the benefits of his favour. None will deny, but that those outward blessings of God's goodness were intended for the temporal benefit of mankind; and yet there are numbers who never actually receive any temporal benefit by many of them. None will doubt, but that God aimed at men's outward good, in providing grain, and grapes, and other fruits which the earth produces for man's subsistence and comfort in the world; as also the most useful animals. But yet a very great hart of the world were for a

long time wholly destitute of the most useful of these. All the innumerable nations that dwelt on this American side of the globe, were from age to age, till the Europeans came hither, wholly destitute of wheat, rye, barley, pease, wine, horses, neat cattle, sheep, goats, swine, poultry, and many other useful animals and fruits, which abounded in the other continent.

And it is probable, that some of those gifts of nature and Providence, which are most useful to mankind, were what all men remained without the benefit of. for many ages; as metals, wine, and many things used for food, clothing, and habitations. The loadstone, with regard to its polar direction, was doubtless intended for the use of mankind; but yet it is but lately that any of them have had any benefit of it. Glass is a great gift of Providence, and yet bunt lately bestowed; and also some of the most useful medicines. And with regard to those things which are most universally useful, some have the benefit of them in vastly lesser degrees than others; as the heat of the sun, vegetation, etc.

24. If it should be further objected, That if God's true aim in these outward benefits of providence, which have the appearances of favour, be real favours to mankind, and so that the true happiness of mankind should be the consequence; one would think it would have the same effect in all places where those blessings are bestowed.

I answer, that it will not follow. God may grant things in all parts of the world, the main design of which may evidently be the benefit of mankind, and yet not have that effect in all places where they are given. As the main design of Him who orders the existence of rain in the world, is making the earth fruitful; yet it does not follow that he designed this should actually be the effect in all parts of the globe where the rain falls. For it falls on the sea as well as thue dry hand, which is more than one half of the globe: but yet there it cannot answer this intention

25. Reason alone cannot certainly determine, that God will not insist on some satisfaction for injuries he receives. If we consider what have in fact been the general notions of mankind, we shall see cause to think, that the dictates of men's minds, who have been without revelation, have been contrariwise, viz. that the Deity will insist on some satisfaction. Repentance makes some satisfaction for many injuries that men are guilty of one towards another; because it bears some proportion to the degree of injury. But reason will not certainly determine, that it is proper for God to accept

of repentance as some satisfaction for an offence, when that repentance is infinitely disproportionate to the heinousness of the offence, or the degree of injuriousness that is offered. And reason will not certainly determine, that the offence of forsaking and renouncing God in heart, and treating him with such indignity and contempt, as to set him below the meanest and vilest things is immensely greater, and more heinous, than any injury offered to men; and that therefore all our repentance and sorrow fall infinitely short of proportion in measure and degree. If it be said that we may reasonably conclude, and be fully satisfied in it, that a good God will forgive our sin on repentance; I ask, what can be meant by repentance in the case of them that have no love nor true gratitude to God in their hearts, but who discover such an habitual disregard and contempt of God in their conduct, as to treat created things, of the lowest value, with greater respect than him? If it be said, that thereby is meant being sorry for the offence; I ask, whether that sorrow is worthy to be accepted as true repentance, that does not arise from any change of heart, or from a better mind, a mind more disposed to love God, and honour him, being now so changed as to have less disregard and contempt? whether or not the sorrow which arises only from fear and self-love, with a heart still in rebellion against God, he such as we can be certain will be accepted? If not, how shall a man, who at present has no better heart, but yet is greatly concerned for himself through fear, know how to obtain a better heart? How does it appear, that he, if he tries only from fear and self-love, can make himself better, and make himself lose God? what proper tendency can there be in the heart to make itself better, until it sincerely repents of its present badness? and how can the heart base sincerity of repentance of its present badness, until it begins to be better, and so begins to forsake its badness, by truly disapproving it, from a good disposition, or a better tendency arising in it? If the disposition remain just the same, then no sincere disapprobation arises; but the reigning disposition, instead of destroying, on the contrary approves and confirms itself. The heart can have no tendency to make itself better, until it begins to have a better tendency: for therein consists its badness, viz, having no good tendency or inclination. And to begin to have a good tendency, or, which is the same thing, to begin to have a sincere inclination to be better, is the same thing as to begin already to be better. So that it seems, that they that are nosy under the reigning power of an evil heart, can have no ability to help themselves, how sensible soever they may be of their misery, and concerned through fear and self-love to be delivered: but they need this

from God, as part of their salvation, viz. that God should give them sincere repentance, as well as pardon and deliverance from the evil consequences of sin. And how shall they know, without revelation, that God will give sinners a better heart, to enable them truly to repent; or in what 'say they can have any hope to obtain it of him? And if men could obtain some sincere repentance of their being wholly without that love of God that they ought to have; yet how can reason determine, that God will forgive their sin, until they wholly forsake it? or until their repentance is perfect? until they relinquish 'all their sinful contempt, ingratitude, and regardlessness of God? or, which is the same thing, until they fully return to their duty, i e, to that degree of love, honour, gratitude, and devotedness to God, that is their duty? If they have robbed God, who can certainly say that God will forgive them, until they restate all that they have robbed him of, and give him the whole that he claims by the most absolute right? Butt where is any man that repents with such a perfect repentance? and if there be ever any instances of it in this world, who will say, that it is in every man's power to obtain it? or that there certainly are no lower terms of forgiveness? and if there are, who can tell certainly where to set the bounds, and say precisely to what degree a man must repent? How great must his sorrow be in proportion to his offences, etc.? Or, who can say, how long a man's day of probation shall last? Will reason alone certainly determine, that if a man goes on for a long time presumptuously in his contempt, rebellion, and affronts, presuming on God's goodness, depending that though he does thus abuse his grace as long as hue pleases, yet if he repents at any time, God will forgive him, and receive him to favour, forgiving all his presumptuous aggravated rebellion, ingratitude, and provocation, and will receive him into the arms of his love? Will reason alone fully satisfy the mind, that God stands ready to pardon and receive to favour such a sinner, after homing continuance in such horrid presumption and most vile ingratitude? Or, will reason fully determine for a certainty, that God will do it, if men thus presumptuously spend their youth, the best part oh' their lives, in obstinate and ungrateful wickedness, depending that God will stand ready to pardon afterwards? And, in short, how can reason alone be sufficient to set the bounds, and say how long God will bear with and wait upon presumptuous sinners? how many acts of such ingratitude and presumption he will be ready to forgive, and on what terms, etc.? I say, how can reason fix these limits, with any clear evidence that shall give the mind a fixed establishment and satisfaction?

Therefore, if there be any such thing as the forgiveness and salvation of sinful men; new relations of God to men, and concerns of God with men, and a new dependence of men on God, will arise, no less, probably much more, important, than those which are between God as man's Creator, and the Author of his natural good. And as God must manifest his perfections in a new work of redemption or salvation, contrived and ordered by his infinite wisdom, and executed by his power-in a perfect conscience with his justice and holiness, and a greater manifestation of his goodness, than is made in his works as the Author of nature-so these things must be the foundation of new regards to God, new duties, and a new religion, founded on those displays of his perfections in the work of salvation, and on the new relations God sustains towards men, and the new dependence of men on God, and new obligations laid on men in that work, which may be called revealed religion, different from that natural religion which is founded on the works of God, as the Creator and the Author of nature, and our concerns with God in that work; thought not at all contrary to it.

The light of nature teaches that religion which is necessary to continue in the favour of the God that made us; but it cannot teach us that religion which is necessary to our being restored to the favour of God, after we have forfeited it.

CHAPTER 9

MAHOMETANISM COMPARED WITH CHRISTIANITY — PARTICULARLY WITH RESPECT TO THEIR PROPAGATION.

1. In what respect the propagation of Mahometanism is far from being parallel with the propagation of Christianity, will appear by these observations. — The revolution that was brought to pass in the world, by the propagation of Mahometanism, was not so great as that which happened by the propagation of Christianity; yea, in this respect, was by no means worthy to be compared to it. Consider the state the world was in before Christianity was propagated; how dark, ignorant, barbarous, and wicked; how strongly these things were established by long universal immemorial custom; how fixed in men's hearts; how established by all human authority, and power, and inclination; and how vast the alteration, when Christianity was introduced and established; how vast the overthrow of that which had been built up before, and stood from age to age; how great, how strong the building; how absolute its destruction: and also, how great the building that was erected in its room; and of how different and opposite a nature from that which had stood on the same ground before.

2. But as to the revolution brought to pass in the world by Mahometanism, it consisted either in the change made among the heathen-barbarous nations, which had their original from Arabia or Scythia-or among professing Christians. But with respect to neither of these, was the revolution comparably so great as the other. As to the change made among those heathens, they long had entertained some obscure notions of the true God; and many of the great truths of what is called natural religion, they had obtained by those glimmerings of the light of the gospel which had been diffused over great part of the world; even that part of it that had not fully embraced Christianity. But Mahometanism carried them very little farther in these things; and was an occasion of but small advance of light and knowledge. As to the change made among Christians, there was no advance at all made in knowledge, or in any thing that was good. And as to the change made among them as to religious customs, they had so degenerated before, and were become so superstitious that the alteration was not very perceptible.

3. The difference of the two revolutions was immensely great as to goodness. The change made in the world by the propagation of Christianity, was a great change indeed, with regard to light and knowledge. It was a change from great darkness to glorious and marvellous light. By the preaching of the gospel in the world, the day-spring from on high visited the earth, and the sun arose after a long night of the grossest darkness. But as to the change made in Christendom' by the propagation of Mahometanism, there was no increase of light by it, but on the contrary, it was evidently a change from light to darkness. It was a propagation of ignorance, and not of knowledge. As to the change made among the heathens, as we observed before, there was but a small degree of increased light; and all that was added, was borrowed from Christianity. Any increase of knowledge that arose, proceeded only from Mahomet and his followers communicating what had before been communicated to them by christian teaching. There can be no pretence of the least degree of addition in any thing, beyond what they had before received from the gospel. And as to rules and precepts, examples, promises, or incitements to virtue of any kind, no addition at all was made. What alteration there existed, was only for the worse; the examples, histories, representations, and promises of the new Mahometan religion only tended exceedingly to debase, debauch, and corrupt the minds of such as received it.

4. The revolution that was occasioned by the propagation of Christianity, was an infinitely greater and more wonderful effect, if we consider the opposition that was overcome in bringing it to pass. Christianity was propagated against all the opposition that could be made by man's carnal dispositions, strengthened by inveterate general custom, principles, habits, and practice, prevailing like a mighty flood. Mahometanism was propagated, not in opposition to those inclinations, but by complying with them, and gratifying them, in examples, precepts, and promises, as Stapferas observes, (*Theol. Polern. torn. 3:p. 292.*) Speaking of Mahomet's laws, he says, "The law which he published was, above all others, accommodated not only to the opinions of men, but also to the depraved nature, manners, and inmate vices of those nations, among whom he propagated it; nor did it require much more than external exercises, which, to a carnal man, are much more easy to be performed, than those spiritual exercises which the sacred pages prescribe. He allowed of revenge for injuries; of discarding wives for the slightest causes; of the addition of wives to wives, which must have served only as so many new provocatives

to lust. At the same time he indulged himself in the greatest excess of promiscuous and base lasciviousness. He placed the true worship of God in such external ceremonies, as have no tendency to promote true piety. In fine, the whole of that religion which he instituted, was adapted to no other end, than the shedding of human blood.”

5. This religion is particularly adapted to the luxurious and sensual disposition. Christianity was extremely contrary to the most established and darling notions of the world; whereas Mahomet accommodated his doctrines to all such notions as were most pleasing at that time, among the heathen, Arabians, Jews, and the several most prevailing sects of Christians; as Stapferas observes

“Mahomet retained many of the opinions of the ancient Arabians; he mixed his doctrine with the fables of the Jews, and retained many of the ceremonies of the other religions prevalent at that time. The religion of Mahomet favoured the prejudices of the Jews and of the heathens; and was suited to the desires of the flesh, and to the allurements of the world. But the religion which Christ taught, did not, in the least instance, favour the depraved affections of men, and the indulgence of the flesh; butt was diametrically opposed to them: nor ““as it suited to the prejudices of either Jews or Gentiles; but it was plainly contrary to the preconceived opinions of men. Whence the apostles, in preaching this religion, immediately opposed both the religion of the Jews and of the Gentiles.” (Ibid. p. 340.) Christianity was propagated under the most violent, universal, and cruel persecution of all the powers of the world. Mahometanism was not so; it never made its way any where, in any remarkable degree, against persecution

6. The difference will appear great, if we consider the time where each of these were propagated. Christianity was propagated at a time when human learning and science was at its greatest height in the world. Butt Mahometanism was broached and propagated in ages of great darkness, after learning had exceedingly decayed, and was almost extinguished in the world.

7. The difference will farther appear, if we consider the places from whence these religions were propagated. — Christianity was first begun in a place of great light, the greatest light with regard to religious knowledge then known, and in a very public part of the globe; whither resorted innumerable multitudes of people three times every year, from almost all parts of the

then known world. And beside the vast resort of Jesus and proselytes thither, it was a country that was at that time under the inspection and government of the Romans, where they had a nor, and other public officers, constantly residing It was propagated especially from Jerusalem, the chief city in that country, and one of the greatest and most public cities in the world; and, indeed, all things considered, was next to Rome itself, nay, in some respects, even far beyond Rome. And the nations among whom in “‘as first propagated after the Jews, were-nut the more ignorant and barbarous, but-the most knowing and learned in the world; as particularly the Greeks and Romans. And the cities where it was very early received, and from whence it was promulgated to other parts, were the greatest, most public, and polite; such as Antioch, Ephesus, Alexandria, Corinth, Athens, and Rome: and some of these were the greatest seats of learning and philosophy on earth. — Whereas Mahometanism was broached in a (lark cornet’ of the earth, Arabia; and the people among whom it fist gained strength, who sent out armies to propagate it to the rest of the world, were an ignorant and barbarous saint of people; such as the Saracens and Turks, who originated from Scythia.

8. The difference appears in the means and method of propagation Christianity was propagated by light, instruction and knowledge, reasoning and inquiry. These things were encouraged by the gospel; and by these means the gospel prevailed. But Mahometanism was not propagated by light and instruction, but by darkness; not by encouraging reasoning and search, hunt by discouraging knowledge and learning by shutting out those things, and forbidding inquiry and so in short, my blinding the eyes of mankind. It was propagated by the pussier of the sword also; by potent sultans, absolute tyrants, and mighty armies. Christianity was propagated by the weakest of men, unarmed with any thing bunt nineekness, humility, love, miracles, clear evidince, most virtuous, holy, and amiable examples, and the power mind favour of eminent virtue, joined with assured belief of the truth, with self- denial and suffering for truth mind holiness, By such weapons as these was it propagated against the power authority, wealth, and armour of the world: against the greatest potentates, most absolute and cruel tyrants, their most crafty counsels, and greatest strength, utmost rage and cruelty, and determined resolutions to put a sto to in. It was propagated against all the strength of the strongest empire that ever was in the world.

9. One principal way wherein the propagation of Christianity is a proof of its truth, consists in its being an evidence of the facts that are the foundation of it. Christianity is built' on certain great and wonderful visible facts; such as, Christ's resurrection from the dead, and the great and innumerable miracles wrought by him and his apostles, and other his followers, in Judea and many parts of the world.-These facts were always referred to, as the foundation of the whole; and Christianity always pretended to be built on them. That Christianity, which in effect, is no other than the belief of these facts, should be extensively propagated in and near the places and time when the facts were said to be wrought; when and where there was so much opportunity and advantage to know the truth of the matter; is a great, standing, everlasting evidence of the truth of the facts. But as to Mahometanism, it pretends to no facts for its proof and foundation, but only Mahomet's pretences to intercourse with heaven, and his success in rapine, murder, and violence.-Belief of sensible miracles, or public attestations of heaven to Mahomet's authority and doctrines, was no part of his religion and was not employed in its propagation.

10. If we consider the propagation of Christianity as a doctrine or belief of wonderful divine facts, Mahometanism is not set up in opposition to it; because the Mahometan religion itself acknowledges the principal facts of Christianity, though it has no facts of its own to urge. And so Mahometanism rather confirms than weakens Christianity; and the propagation of Mahometanism itself may be considered as one thing belonging to the propagation of Christianity, and as a part of that propagation, in as far as it consists in a propagation of a professed belief of those facts. It is so far an instance of the propagation of that which is the foundation of Christianity, that it proves all the rest. The Alcoran owns Jesus to be a great prophet; "the messenger of God," (Surat. 5:84.) that he wrought miracles, healing a man blind from his birth, and the leprous, (Surat. 5:119.) also raising the dead; and that Jesus as born of Mary was himself a miracle, (Surat. 23:52.) He often speaks of Jesus as the servant and messenger of God; (Surat. 4:158. 3:152. 4:169, 170. 5:84.) Now, owning this, is in effect owning the whole. This is the foundation of the whole, and proves all the rest. It owns that Jesus was miraculously conceived and born; (Surat. 3:47. 19:20, 21.) and without sin. (Surat. 3:36. 19:I 9.)-Mahomet owns Jesus, and ascribes the conception of Christ alone to the power of God, and the inflation of his Spirit.-in Surat. 21:19. are these words, as the words of God: "And Mary was a chaste virgin, and We

inspired her with Our Spirit, and set up her and her son as a miracle to all ages.”-He owned Jesus to be the Messiah foretold in the law and the prophets; Surat. 3:45.” When the angels said, O Mary, certainly God declares to thee his own word; his name shall be Jesus Christ, the son of Mary:” Surat. 19:29. Surat. 4:”Certainly Christ Jesus, the son of Mary, is the ambassador of God and his word.” He owned Christ’s ascension into heaven. “God raised him (Christ) to himself;” Surat. 4:157. Concerning Christ’s miracles, Mahomet says, Surat. 3:45. 5:119. “God says, O Jesus, the son of Mary, I have strengthened thee by the Spirit of holiness; and thou shalt, by my leave, heal a man blind from his birth; and by my leave thou shalt raise the dead from their graves.”

11, In this respect the great propagation of the Mahometan religion is a confirmation of revealed religion- and so of the christian in particular, which alone can have any pretext to be a religion revealed by God-as this is a great demonstration of the extreme darkness, blindness, weakness, childishness, folly, and madness of mankind in matters of religion, and shows how greatly they stand in need of a divine guide, and divine grace and strength for their help, such as the gospel reveals, And that this gross delusion has continued so long to so great an extent, shows how helpless mankind are, under ignorance and delusion in matters of religion; and what absolute need they have of extraordinary divine interposition for their relief. And besides, such a miserable, blind, helpless state of mankind, is also exactly agreeable to the representation made in the christian revelation.

CHAPTER 10

THE JEWISH NATION HAVE FROM THEIR VERY BEGINNING, BEEN A REMARKABLE STANDING EVIDENCE OF THE TRUTH OF REVEALED RELIGION.

1. When every other nation under heaven had forsaken the true God, and was overwhelmed in heathenish darkness, the Jews had among them the knowledge and worship of the true God, and rational and true notions of his being, attributes, and works; of his relation to mankind, our dependence upon him, and the worship and regards due to him. This was upheld among them alone, for so many ages, to the coming of Christ; while they were surrounded on every side with nations vastly differing from them, and the worst of idolaters. The whole world beside themselves had forgotten the true God, and forsaken his worship, and were all the while involved in gross heathenism. They lived in the midst of the most frequented and most populous parts of the world. They did not live separated from the rest of the world, as in an island or a peninsula; nor yet as divided from others by vast deserts, or impassable mountains; but on the continent, in the midst of the habitable world, with populous countries adjoining to them almost on every side. Those nations, who were their next neighbours on every side, were stedfastly gross pagans, and some of the most barbarous idolaters.

2. They were not a nation that studied philosophy; they had no schools among them under the care of philosophers, who instructed their pupils in human science; yet they had most apparently far better, more sublime, and purer, notions of God and religion, of man's duty, and of divine things in general, than the best of the heathen philosophers. Nor do they seem to have been a people any way remarkably distinguished from other nations, by their genius and natural abilities. They were a comparatively small people, not a great empire; not a vast and potent commonwealth.

3. Such changes and revolutions frequently came to pass in their nation, and such was their peculiar state from time to time, that they were exceedingly liable to be corrupted and overrun with heathenish 'notions, and the customs of idolatrous nations, and to grow into a conformity to the rest of the world in that respect. They were above two hundred years in Egypt, which may be looked upon as the second nation, if not the first, for

being the fountain of idolatry.-And they lived there under circumstances tending the most to 'their being corrupted with idolatry, and brought to a conformity with the Egyptians in that respect, of any that can be imagined; especially on these accounts:-they were there in the beginning and rise of their nation. There the nation had its birth. It grew from one family of about seventy persons, with the father of the whole family at the head of it, to be more than a million of people, yea probably (reckoning male and female) about two millions. And they lived there, not separate and distinct from the Egyptians; but had continual intercourse with them. Yea, they dwelt there as inferiors, in subjection to the Egyptians; their slaves: and the Egyptians who had daily concern with them, were their masters.

4. After they came into the land of Canaan, they for several ages dwelt there with the remains of the ancient heathen inhabitants, who were so numerous and strong, as sometimes to overcome and keep them long in subjection; which also, from time to time, their idolatrous neighbours did.- And after they had lived long in the land ten of their tribes were carried away into final captivity, and heathen inhabitants planted in' their stead: by which the religion of the remaining two tribes was the more exposed. At last these remaining two tribes, with the Levites, and all that were left of the ten tribes who had mixed with them, were carried away into Babylon, the chief city of Chaldea, the country that above all in the world (at least, excepting Egypt) was the fountain of idolatry; there they dwelt during the time of one generation. So that before any of them returned, the body of the people were a new generation, born and brought up in that land of darkness, amongst idolaters, their superiors and masters, and most of them the most honourable men that were then in the world; and a great part, perhaps the greater hart, of the nation never returned, but continued dispersed in heathen countries till Christ's coming. As to the nation in general, those in Canaan and those out of it were in subjection to the three successive heathen monarchies, the Persian, Grecian, and Roman; and heathen people belonging to each of those empires, often swarmed in their country.

5. The people seemed to be, from their very beginning till the Babvlonish captivity, exceedingly prone to idolatry; were fond, in that respect, of the customs of those heathen neighbours, and were apt to think it honourable to be like the rest of the nations, and a disgrace to be singular. This appears in that they actually oftentimes apostatized to idolatry, embraced the worship of the heathen gods, and neglected the worship of the true God;

and continued sometimes for a long time in their conformity to their heathen neighbours. Yet they were wonderfully reclaimed from time to time; so that they were never suffered finally to apostatize, as all other nations in the world had done, nor were left in their apostacy for so long a space of time.

6. All is the more remarkable, in that not only the true God and his spiritual worship are so infinitely diverse from the gods and religion of the heathens; but the external institutions and rites of worship observed among the Jews, and the law of their worship and religion, were remarkably diverse and repugnant to the religious rites of their heathen neighbours. They were exceedingly opposite to the rights of the Egyptians, among whom they lived so long, and among whom they first became a nation. So were they also to the rites of the ancient inhabitants of Canaan, of the Philistines, Moabites, Ammonites, etc.

7. The Jews may be considered as a remarkable evidence of the truth of revealed religion, in that they were preserved so long a time a distinct nation from all others, even since their father Jacob's time, till this day; being neither destroyed, nor abolished, nor lost by mixing with other nations. Jacob himself was exposed to be destroyed by his brother Esau, before he was married. His family were greatly exposed to destruction, at least as to any permanent distinction from other people, when Laban pursued after him, with a design probably to kill him, and to bring back his wives and children into Padan-aram, and to keep them there; or, at least, by some means to carry back his family, and to prevent their ever going to Canaan. He and his family were in imminent danger of being destroyed when Esau came out against him with four hundred men. His family were greatly exposed to danger by the inhabitants of Canaan, when provoked by his sons destroying the Shechemites. A series of wonderful and miraculous providences respecting Joseph, were the means of preserving the family, without which they would probably either have perished by the famine, or, in the time of that famine, have wandered away from Canaan, in such obscurity, and under such disadvantages, that they would likely have never returned any more to Canaan; and so the family would have been broken up.

8. In Egypt they were greatly exposed to be destroyed, when Pharaoh set himself to effect their destruction by drowning all the males. When they had continued so long in Egypt, under such abject circumstances; it could

be owing to nothing but a series of the greatest miracles, that ever they were separated from that people and land, so as to return again to dwell by themselves, to be kept a distinct nation. They were in imminent danger of being swallowed up by Pharaoh and his host at the Red sea; or of receiving such a blow, as wholly to break up the design of their proceeding to Canaan to live there. They were exposed to suffer that which would have prevented their proceeding, when the Amalekites met them, and fought with them.

9. Nothing but a course of most astonishing miracles for forty years could have prevented their perishing in the wilderness, or being obliged to go back again into Egypt, and suffering captivity, dispersion, and ruin by the nations that dwelt around that wilderness. — They were greatly exposed to be ruined as a people, by the opposition of the Moabites, Midianites, Amorites, and Og the king of Bashan. — That ever they got the possession of Canaan, which was then held by many nations greater and stronger than they, was owing to a course of great miracles, without the intervention of which they must have perished as a people.

10. After they had obtained the possession of the land, they were often greatly exposed to be utterly ruined in the time of the judges, when their enemies in those parts, who seemed to have an exceeding great hatred of them, prevailed against and had the mastery of them. It could be owing to nothing but the special providence of God, that those enemies did not improve the advantages they had in their hands, utterly to destroy them, or at least to drive or carry them captive Out O a and; particularly the provoked Canaanites, before the deliverance by Deborah and Barak; the Midianites and the people of the East, before the deliverance by Gideon; and after them the Philistines.

11. Afterwards, in the time of the kings, there were many efforts of the enemies of Israel utterly to destroy the whole nation, to cut them off from being a people, and to blot out their very name from under heaven, agreeably to Psalm 83”3-8. “They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, let us cut them off from being a nation, that the name of Israel may be no more iii remembrance. For they have consulted together with one consent. They are confederate against thee. The tabernacles of Edom and the Ishmaelites, of Moab and the Hagarenes, Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre: Assur also is joined with them;

they have holpen the children of Lot.”-In David’s time there was such a mighty combination of enemies against them, and so great a force was raised, that, one would think, might have been sufficient to swallow up the nation.-After Solomon’s time, the nation was greatly weakened, and so much the more exposed to ruin, by their division into two kingdoms, often contending, and seldom in amity the one with the other.-The nation was greatly exposed in Rehoboam’s time to be swallowed up by Shishak king of Egypt; in Asa’s time, by the vast army of the Ethiopians; and again, by the mighty army of the Moabites, Ammonites, and Edomites, in Jehoshaphat’s time, 2 Chronicles 20 When the kings of Assyria overran and utterly destroyed the ten tribes, it was a wonder that the two tribes were spared, and the people were greatly exposed to be finally ruined by Sennacherib’s army, who intended nothing else.

12. When the people were carried captive into Babylon by Nebuchadnezzar, and the whole land laid utterly waste; it was a wonder that this did not prove an entire end to them as a people. It was a wonder they were kept distinct in their captivity; that then they were delivered; and that after they had been in captivity so long, till those that had formerly lived in Canaan were generally dead, and a new generation born in Chaldea was risen up, they should be brought back, and again settled in their own land, and established as a people there. It was a wonder that the land was vacant for them; and a wonder that they were not hindered in their design of resettling there, by the mighty opposition made to it by the Samaritans.

13. The people were marvellously preserved from being blotted out from under heaven by Haman, in the time of Esther and Mordecai. They were wonderfully preserved in Antiochus’s time, who was earnestly set on their utter destruction as a people; and it may be observed in general concerning them, during the time of the Old Testament, that there was no nation whatsoever against whom the nations in general were at such enmity, as the nation of the Jews; and they were, on this account, much more likely to be destroyed than any other nation.

14. They lived in a part of the world where they were more exposed to be overrun by other nations, and so to be by them either trodden down, or torn away and scattered abroad in the earth, than had they dwelt in any other part; living as it were in the midst of the earth, betwixt three great continents, Asia, Africa, and Europe. Their land lay in the very road or thoroughfare between Asia and Africa; between Egypt and the great

Eastern and Northern kingdoms, which for many ages were the greatest, most potent, and active kingdoms in the world. It seems the other nations thereabout were all destroyed from being a people, before Christ's time: as the Midianites, the Moabites, Ammonites, Amalekites, the seven nations of Canaan, and the Philistines.

15. It is remarkable, concerning a great part of the time of the Old Testament, viz, from the Babylonish captivity till Christ, that a great part of the Jews lived dispersed amongst other nations: and both those who were thus dispersed, and those that lived in their own land, were all that time in the power of the heathen nations of the four monarchies.

16. With respect to the time since Christ, their preservation as a distinct nation has, in many respects, been still more remarkable. It was wonderful, that what happened to them in the time of Titus Vespasian, when the greater part of the nation was destroyed, and the rest dispersed all over the world in such wretched circumstances, did not prove their utter destruction as a people. And the calamities that happened to the remnant soon afterwards, made their continuance as a distinct people yet more surprising. For within half a century after their destruction by Titus, in the reign of Trajan and Adrian, the nation in general every where rose in rebellion against the Romans; and were finally every where beaten; so that in these wars the Jews had a thousand cities and fortresses destroyed, with the slaughter of about five hundred and eighty thousand men. What are left of this people have ever since remained in a total dispersion over all time world, mixed every where with other people, without any thing like a government or civil community of their own, and often extremely harassed by other nations; though still they remain a clear and perfectly distinct nation from all other people.

PART 2

OBSERVATIONS CONCERNING THE MYSTERIES OF SCRIPTURE.

- 1.** When we seek for any thing in the dark by so low a faculty of discerning as the sense of feeling, or by the sense of seeing with a dim light, sometimes we cannot find it; though it be there, it seems to us to be impossible that it should be. But yet, when a clear light comes to shine into the place, and we discern by a better faculty, or the same faculty in a clearer manner, the thing appears very plain to us. So, doubtless, many truths will hereafter appear plain, when we come to look on them by the bright light of heaven, that now are involved in mystery and darkness.
- 2.** How are we ready to trust to the determinations of one, universally reputed a man of great genius, of vast penetration and insight into things, if he be positive in any thing that appears to us very mysterious, and is quite contrary to what we thought ourselves clear and certain in before! how are we ready in such a case to suspect ourselves; especially if it be a matter wherein he has been very much versed; has had much more occasion to look into it than we; and has been under greater advantages to know the truth! How much more still, if one should be positive in it, as a thing he had clearly and undoubtedly seen to be true, if he were still of ten times greater genius, and of a more penetrating insight into things, than any that ever have appeared? And, in matters of fact, if some person whom we had long known, one of great judgment and discretion, justice, integrity, and fidelity, and had always been universally so reputed by others, should declare to us, that he had seen and known that to be true which appeared to us very strange and mysterious, and concerning which we could not see how it was possible; how, in such a case, should we be ready almost to suspect our own faculties, and to give credit to such a testimony, in that which, if he had not positively asserted it, and persisted in it, we should have looked upon as perfectly incredible, and absurd to be supposed!
- 3.** From that text,

“If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?” (John 3:12.)

several things are manifest concerning mysteries in religion.

(1.) That there are things contained in those doctrines which Christ came into the world to teach, which are not only so far above human comprehension, that men cannot easily apprehend all that is to be understood concerning them; but which are difficult to be received by the judgment or belief; “How shall ye believe if I tell you of heavenly things?” difficult, upon the same account that the doctrine of the new birth was difficult to Nicodemus, because it was so strange, and seemingly impossible.

(2.) We may from the words infer, that the more persons are in themselves, and in their own nature, above us; the more the doctrines or truths concerning them are mysterious to us, above our comprehension, and difficult to our belief; the more do those things that are really true concerning them, contain seeming inconsistencies and impossibilities.

For Christ, in the preceding verses, had been speaking of something that is true concerning man, being of the same nature, an inhabitant of the same world, with ourselves; which, therefore, Christ calls an earthly thing. And this seemed very mysterious and impossible, and to contain great seeming inconsistencies. “how can a man be born when he is old?” This seemed to be a contradiction. And after Christ had somewhat explained himself, still the doctrine seemed strange and impossible; ver. 9. “How can these things be?” Nicodemus still looked upon it as incredible, and, on that account, did not believe it at that time, as is implied in these words of Christ; “If I have told you earthly things, and ye believe not.” But Christ here plainly signifies, that he had other truths to teach that were not about man, an earthly inhabitant, but about a person vastly above men, even about himself who is from heaven, and in heaven, as in the next verse: ‘And no man hath ascended up to heaven, but he that came down from heaven; even the Son of man which is in heaven.’ Which, therefore, it would be much more difficult to men’s understanding and judgment, seeming to contain greater impossibilities and inconsistencies; as he then proceeds immediately to declare him a heavenly thing, as he calls it, viz. that Christ, a heavenly and divine person should die; ver. 14, 15. Such a mysterious doctrine, so strange and seemingly inconsistent and impossible, that a divine person should die, is more strange than that men should be born again. Hence, when divines argue, from the mysterious nature of many things here below

with which we are daily conversant, that it would be very unreasonable to suppose but that there should be things concerning God which are much more mysterious; and that, therefore, it is unreasonable to object against the truth of the doctrines of the Trinity, Incarnation, etc.; they argue justly, because they argue as Christ argued.

4. The wiser heathens were sensible that the things of the gods are so high above us, that what appertains to them should appear exceedingly mysterious and wonderful to us; and that it is there ore unreasonable to disbelieve what we are taught concerning them on that account. This is fully expressed by Pythagoras; viz. “Concerning the gods, disbelieve nothing wonderful, nor yet concerning divine things. This, says Jamblicus, declareth the superlative excellency of God instructing us, and puts us in mind, that we ought not to estimate the divine power by our own judgment. The Pythagoreans stretched this rule beyond the line of divine revelation, to the belief of every oriental tradition.” Gale’s Court of the Gentiles, p. 2. b. 2. c. 8. 190.

5. It is not necessary that persons should have clear ideas of the subject of a proposition, in order to be rationally convinced of the truth of the proposition. There are many truths, of which mathematicians are convinced by strict demonstration, concerning many kinds of quantities, absurd quantities and fluxions; but concerning which they have no clear ideas.

6. Supposing that mankind in general were a species of far less capacity than they are; so much less, that, when men are come to full ripeness of judgment and capacity, they arrived no higher than that degree to which children generally arrive at seven years of age; and supposing a revelation to be made to mankind, in such a state and degree of capacity, of many such propositions in philosophy as are now looked upon as undoubted truths; and let us suppose, at the same time, the same degree of pride and self-confidence as there is now; what cavilling and objecting would there be! Or, supposing a revelation of these philosophical truths had been made to mankind, with their present degree of natural capacity, in some ancient generation-suppose that which was in Joshua’s time-in that degree of acquired knowledge and learning which the world had arrived at then, how incredible would those truths have seemed!

7. If things, which fact and experience make certain, such as the miseries infants are sometimes the subjects of in this world, had been exhibited only

iii a revelation of things in an unseen state, they would be as much disas the Trinity and other mysteries revealed in the

8. There is nothing impossible or absurd in the doctrine of the incarnation of Christ. If God can join a body and a rational soul together, which are of natures so heterogeneous and opposite, that they cannot, of themselves, act one upon another; may he not be able to join two spirits together, which are of natures more similar? And, if so, he may, for ought we know to the contrary, join the soul or spirit of a man to himself. Had reason been so clear in it, that God cannot be incarnate, as many pretend, it could never have such a notion to gain ground and possess the minds of so many nations nay, and of Julian himself, who says, that” Jupiter begat Esculapius out of his own proper substance, and sent him down to Epidaurus, to heal the distempers of mankind.” Reason did not hinder Spinosa, Blount, and many other modern philosophers, from asserting that God may have a body; or rather, that the universe, or the matter of-the univere, is God. Many nations believed the incarnation of Jupiter himself. Reason, instead of being utterly averse to the notion of a divine incarnation, hath easily enough admitted that notion, and suffered it to pass, almost without contradiction, among the most philosophical nations of the world.

9. “In thinking of God’s raising so many myriads of spirits, and such prodigious masses of matter, out of nothing, we are lost and astonished, as much as in the contemplation of the Trinity. We can follow God but one or two steps in his lowest and plainest works, till all becomes mystery and matter of amazement to us. How, then, shall we comprehend himself? How shall we understand his nature, or account for his actions? In that he contains what is infinitely more inconceivable than all the wonders of his creation put together.” *Deism Revealed*, edit. 2. vol. 2:p. 93, 94.

Those who deny the Trinity, because of its mysteriousness and seeming inconsistency, yet, generally, own God’s certain prescience of men’s free actions, which they suppose to be free in such a sense, as not to be necessary. So that we may do, or may not do, that which God certainly foresees. “They also hold, that such a freedom without necessity, is necessary to morality; and that virtue and goodness consists in any one’s doing good when he might do evil. And yet they suppose, that God acts by the eternal law of nature and reason, and that it is impossible that he should transgress that law, and do evil; because that would be a contradiction to his own nature, which is infinitely and unchangeably virtuous. Now this

seems a flat contradiction. To say that the infinite goodness of God's nature makes it utterly impossible for God to do evil, is exactly the same as to say, he is under a natural necessity not to do evil. And to say he is morally free, is to say he may do evil. Therefore the necessity and freedom in this case being both moral, the contradiction is flat and plain; and amounts to this, that God, in respect to good and evil actions, is both a necessary and free agent. Dr. Clark, in his treatise on the Attributes, labours to get clear of this contradiction upon these principles of liberty, but without success; and leaves it just where all men, who hold the same principles, must be forced to leave it. Therefore, they hold such mysteries, in respect to Deity, that are even harder to be conceived of, or properly expressed and explained, than the doctrine of the Trinity.

“When we talk of God, who is infinite and incomprehensible, it is natural to run into notions and terms which it is impossible for us to reconcile. And in lower matters, that are more within our knowledge and comprehension, we shall not be able to keep ourselves clear of them. To say that a curve line, setting out from a point within a hair's breadth of a right line, shall run towards that right line as swift as thought, and yet never be able to touch it, seems contrary to common sense; and were it not clearly demonstrated in the conchoid of Nicomedes, could never be believed. Matter is infinitely divisible; and therefore, a cubical inch of gold may be divided into an infinity of parts; and there can be no number greater than that which contains an infinity. Yet another cubical inch of gold may be infinitely divided also; and therefore, the parts of both cubes must be more numerous than the parts of one only. Here is a palpable contrariety of ideas, and a flat contradiction of terms. We are confounded and lost in the consideration of infinites; and surely, most of all, in the consideration of that Infinite of infinites. We justly admire that saying of the philosopher, that God is a Being whose centre is every where, and circumference nowhere, as one of the noblest and most exalted flights of human understanding; and yet, not only the terms are absurd and contradictory, but the very ideas that constitute it, when considered attentively, are repugnant to one another. Space and duration are mysterious abysses, in which our thoughts are confounded with demonstrable propositions, to all sense and reason flatly contradictory to one another. Any two points of time, though never so distant, are exactly in the middle of eternity. The remotest points of space that can be imagined or supposed, are each of them precisely in the centre of infinite space.” *Deism Revealed*, vol. 2:p. 109-111.

Here might have been added the mysteries of God's eternal duration, it being without succession, present, before and after, all at once: '*Vitae interminabilis tota simul et perfecta possessio*'.

10. To reject every thing but what we can first see to be agreeable to our reason, tends, by degrees, to bring every thing relating not only to revealed religion, but even to natural religion, into doubt; to make all its doctrines appear with dim evidence, like a shadow, or the ideas of a dream, till they are all neglected as worthy of no regard. It tends to make men doubt of the several attributes of God, and so, in every respect, to doubt what kind of being God is; and to make men doubt about the forgiveness of sin, and about the duties of religion, prayer and giving thanks, social worship, etc. It will tend, at last, to make men esteem the science of religion as of no value, and so totally neglect it; and from step to step it will lead to scepticism, atheism, and at length to barbarity.

11. Concerning common sense, it is to be observed, that common inclination, or the common dictates of inclination, are often called common sense. When any thing is shocking to the common dispositions or inclinations of men, that is called a contradicting of common sense. So, the doctrine of the extreme and everlasting torments of hell, being contrary to men's common folly and stupidity, is often called contrary to common sense. Men, through stupidity, are insensible of the great evil of sin; and so the punishment of sin threatened in the word of God disagrees with this insensibility, and it is said to be contradictory to common sense. In this case, that turn of mind which arises from a wicked disposition, goes for common sense.

We ought never to deny, because we cannot conceive. If this were not so, then a man born blind would reason right, when he forms this syllogism, 'We know the figure of bodies only by handling them; but it is impossible to handle them at a great distance; therefore, it is impossible to know the figure of far distant bodies.' To undeceive the blind man, we may prove to him that this is so, from the concurrent testimony of all who surround him. But we can never make him perceive how this is so. It is therefore a fundamental maxim in all true philosophy, that many things may be incomprehensible, and yet demonstrable; that though seeing clearly be a sufficient reason for affirming, yet, not seeing at all, can never be a reason for denying." Ramsay's *Philosophical Principles of Religion*, vol. 1 p. 22, 23.

12. One method used to explode every thing in religion that is in the least difficult to the understanding, is to ridicule all distinctions in religion. The unreasonableness of this may appear from what Mr. Locke observes concerning discerning and judgment. *Hum. Underst.* book 2 chap. 2. “Accurately discriminating ideas one from another, is of that consequence to the other knowledge of the mind, that, so far as this faculty is in itself dull, or not rightly made use of, for distinguishing one thing from another, so far our notions are confused, and our reason and judgment disturbed or misled. If in having ideas in the memory ready at hand, consists quickness of parts; in this, of having them unconfused, and being able nicely to distinguish one thing from another, where there is but the least difference, consists in a great measure the exactness of judgment, and clearness of reason, which is to be observed in one man above another. Judgment lies in separating carefully one from another ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another.”

So Dr. Turnbull, in his *Principles of Moral Philosophy*, part 1 chap. 3. p. 94. “Judgment is rightly said to lie in nicely distinguishing the disagreements and variances or differences of ideas; those especially which he more remote from common observation, and are not generally adverted to. The man of judgment or discretion (for so discretion properly signifies) may be defined to be one who has a particular aptitude to descry differences of all kinds between objects, even the most hidden and remote from vulgar eyes.”

13. If any respect to the Divine Being is of importance, then speculative points are of importance; for the only way whereby we know what he is, is by speculation. — If our doctrines concerning him are not right, it will not be that Being, but some other, that we have respect for. So it may be said concerning our respect for Christ. If our doctrines concerning him, concerning his divinity, for instance, are false, we have not respect for the Christ of whom the Scriptures speak, but for an imaginary person, infinitely diverse, When it is said by some, that the only fundamental article of faith is, that Jesus is the Messiah; if thereby be meant, that a person called by that name, or that lived at such a time or place, was the Messiah, that name not implying any properties or qualities of his person, the doctrine is exceedingly unreasonable; for surely the name and the place are not of so great importance as some other things essential in his person, and have not so great concern in the identity of the object of our ideas and respect, as

the person the gospel reveals. It is one great reason why speculative points are thought to be of so little importance, that the modern religion consists so little in respect to the Divine Being, and almost wholly in benevolence to men.

14. Concerning what is often said by some, that all things necessary to salvation are plain and clear, let us consider how, and in what sense, this is true, and in what sense it is not true. 1st, It is true, that all things necessary to salvation are clearly and plainly revealed, But it does not follow, that they shall appear to be plainly revealed to all men. No divine thing can have evidence sufficient to appear evident to all men, however great their prejudices, and however perverse their dispositions. 2ndly, If thereby is meant, that all things necessary to be believed are easily comprehended, there is no reason in such an assertion, nor is it true.

Some late writers insist, that, for a thing to be revealed, and yet remain mysterious, is a contradiction; that it is as much as to say, a thing is revealed, and yet hid. I answer: The thing revealed is the truth of the doctrine; so that the truth of it no longer remains hid, though many things concerning the manner may be so. Yet many things concerning the nature of the things revealed may be clear, though many other things concerning their nature may remain hid. God requires us to understand no more than is intelligibly revealed. That which is not distinctly revealed, we are not required distinctly to understand. It may be necessary for us to know a thing in part, and yet not necessary to 'know it perfectly.

15. The importance of all christian doctrines whatsoever, will naturally be denied, in consequence of denying that one great doctrine of the necessity of Christ's satisfaction to divine justice, and maintaining those doctrines that establish men's own righteousness, as that on which, and for which, they are accepted of God. For that great christian doctrine of Christ's satisfaction, his vicarious sufferings and righteousness, by which he offered an infinite price to God for our pardon and acceptance to eternal favour and happiness, is that to which all evangelical doctrines, all doctrines beside the truths of natural religion, have relation; and they are of little importance, comparatively, any other way, than as they have respect to that. This is, as it were, the centre and hinge of all doctrines of pure revelation.

16. Indeed, the papists, who are very far from having such a notion of that evangelical faith, which is the special condition of salvation in opposition to

works, and have forsaken the evangelical notion of true saving religion, yet with fiery zeal, insist on the profession of a great number of doctrines, and several of the doctrines of pure revelation, as the Trinity, etc, But this in them flows not from any regard to their influence in internal saving religion, but from quite another view, *i.e.* to uphold their tyranny. These are the doctrines which have been handed down among them by their church from ancient tradition; and, to maintain the credit of the infallibility, and divine authority and dominion, of their hierarchy over men's faith, they must be zealous against any that presume to deny Christ's doctrines, because they look upon it as an infringement on the high authority they claim. And some protestants have a zeal for doctrines from like views; doctrines indeed for which they have no great value, in themselves considered.

17. That it is not alone sufficient to believe this one article, that a person of the name of Jesus came from God to reveal his will to man, without knowing or determining what he was, or concerning his nature and qualities, is evident from this, that it is often spoken of as necessary to know Christ. It is said, "This is eternal life, to know thee, and Jesus Christ whom thou hast sent."

18. There are two things especially that make modern fashionable divines look on doctrines of revealed religion of little importance. One is, their mistake about the conditions of salvation; another is, their mistake about the nature of true virtue, placing it chiefly, and most essentially, in benevolence to men, and so little in respect to God and Christ. If christian virtue consists very much in a proper respect to Christ, then certainly it is of great importance to know what sort of person he is, at least, as to that particular wherein his excellency or worthiness of regard consists, which is surely his divinity, if he be a divine person. Another thing on which a proper respect to him depends, is his relation to us, and our dependence upon him; which surely chiefly depends on his satisfaction and merits for us, if he has satisfied and merited for us. The reasons or grounds of the love and honour to Christ required of us, consist chiefly in two things:

(1.) In what he is: and,

(2.) In what he has done for us.-

Therefore, with regard to the latter, it concerns us greatly to know, at least as to the principal things, what they are. And if he has satisfied for our sins;

if he has suffered in our stead; if he has truly purchased eternal life and happiness for us; if he has redeemed us from an extremely sinful, miserable, helpless state, a state wherein we deserved no mercy, but eternal misery; then these are principal things.

Another reason why doctrines are thought to be of little importance, is a notion of sincerity wherein true virtue consists, as what may be prior to any means of it that God grants; as if it was what every man had in his power, antecedently to all means; and so the means are looked upon as of little importance. But the absurdity of this may be easily manifested. If it be independent of all means, then it may be independent of natural information, or of the truths of the light of nature, as well as of revealed religion; and men may sincerely regard and honour they know not what. The truths of natural religion, wherein Christians differ from the most ignorant, brutish idolaters, the most savage and cruel of the heathen nations, may be of little importance. And the reason why they have this notion of sincerity antecedent to means, and so independent on means, is, that they have a notion that sincerity is independent on God, any otherwise than as they depend on him for their creation. They conceive it to be independent on his sovereign will and pleasure. If they were sensible that they depend on God to give it according to his pleasure, it would be easy and natural to acknowledge, that God gives it in his own way, and by his own means.

If any article of faith at all concerning Jesus Christ be of importance, it must be of importance to know or believe something concerning his person; what sort of a person or being he was. And if any thing concerning him be of importance to be known and believed, it must be something wherein his excellency or worthiness of regard consists; for nothing can be of importance to be known or believed about him, but in order to some regard or respect of heart. But most certainly, if any thing of his excellency and dignity be of importance to be known or believed, it must be of importance at least to know so much about him, as to know whether he be God or a mere creature; for herein lies the greatest difference, as to dignity, that can possibly be. This difference is infinite. If it be of importance to know how worthy he is, then it doubtless is of importance that we should not be ignorant of, and deny, as it were, all his dignity, or so much of it, that what remains shall be absolutely as nothing to that which is denied. It is of importance that we love Christ, or have respect to him as one that is excellent, and worthy of esteem and love. The apostle says," If any man

love not the Lord Jesus Christ, let him be anathema maranatha.” And doubtless, true love to Christ is in some respect suitable to the worthiness and excellency of his person.- Therefore it is of importance to believe, and not to deny, those doctrines which exhibit his worthiness, It is of importance that we do not in effect deny the whole of his worthiness.

20. How many things were believed by the ancient philosophers about divine matters, even the most rational of them, more mysterious than the doctrine of the Trinity, chiefly because such things were handed to them by the Phoenicians, Egyptians, Chaldeans, or Persians, or on the authority of some great master! Yet these things were imbibed without much difficulty, the incomprehensibleness of the doctrines being no objection to their receiving them.

21. There are things evidently true concerning the nature of our own souls, that seem strange paradoxes, and are seeming contradictions; as, that our souls are in no place, and yet have a being; or, if they are supposed to be in a place, that yet they are not confined to place, and limited to certain space; or, if they be, that they are not of a certain figure; or, if they are figurative, that their properties, faculties, and acts, should or should not be so too.

22. If many things we all see and know of the mortality of mankind, the extreme sufferings of infants, and other things innumerable in the state of the world of mankind, were only matter of doctrine which we had no notice of any other way than by revelation, and not by fact and experience; have we not reason to think, from what we see of the temper of this age, that they would be exceedingly quarrelled with, objected mightily against, as inconsistent with God’s moral perfections, not tending to amiable ideas of the Godhead, etc.?

23. The definition of a mystery, according to Stapferus, Theol. Polem. p. 263, and 858. is this: A mystery is a religious doctrine, which must be made known by immediate revelation, and cannot be known and demonstrated from the principles of reason, but is above reason, and which in this whole universe has nothing like itself, but differs from all those truths which we discover in this system of the world.-(Ibid. p. 859.) It appears from this definition, that whatever is known by divine revelation, and is not certain from the principles of reason, is mystery; otherwise it could not be said to be revealed. Mysteries are the first things which we conceive concerning revelation; for no revelation can be conceived without mysteries, and therefore they constitute the sum and essence of revelation.

24. It is to be observed, that we ought to distinguish between those things which were written in the sacred books by the immediate inspiration of the Holy Spirit, and those which were only committed to writing by the direction of the Holy Spirit, To the former class belong all the mysteries of salvation, or all those things which respect the means of our deliverance taught in the gospel, which could not be known from the principles of reason, and therefore must be revealed, But to the other class those things belong, which either are already known from natural religion, but are of service to inculcate duty on man, and to demonstrate the necessity of revealed means of salvation; or are histories, useful to illustrate and to assure us of the doctrines revealed, and which point Out the various degrees of revelation, the different dispensations of salvation, and the various modes of governing the church of God; all which are necessary to be known in the further explanation of mysteries.

25. Mysteries constitute the criterion of divine revelation: so absurdly do they act, who allow a revelation, and deny mysteries; or deny revelation for this reason, that it contains mysteries. What the sum and essence of revealed religion are, is plain from the end of it, which, is to point out to sinful man the means of obtaining salvation, and of recovering the divine favour. But this is, that Jesus Christ is the only and most perfect cause of salvation, to be received by a true faith. Th is doctrine, however, is a mystery of godliness manifestly great; 1 Timothy 3:16. And thus that great mystery constitutes the sum and essence of revelation. The essence of revealed religion consists in this, that men by a true faith receive this doctrine, which the apostle calls a mystery manifestly great. Therefore, the knowledge of the greatest mystery belongs to the very essence of the religion of a sinner. How absurd do many of the doctrines of mathematicians and astronomers appear to ignorant men, when they cannot see the reason of those doctrines, although they are most true and evident, so that not the least doubt concerning them can remain in the mind of a thorough mathematician! (Ibid. tom. 3 p. 560.)

26. Since, in religion, there are some primary truths, and others more remote, which are deduced from the former by reasoning, and so are secondary-and these last may not be known, though the primary are known, but when once they are known they cannot 'be denied — it follows, that those articles which' constitute religion, and so are fundamental, are to be distinguished into primary and secondary. The primary are those of which a man cannot be ignorant, consistently with true

religion and his own salvation; and they are necessary with a necessity of means. The secondary are those of which a man may be ignorant, consistently with his resting upon the foundation of true religion, and ‘with his own salvation; and those are necessary with a necessity of command. Therefore, to the same man, certain doctrines may be now fundamental, which were not fundamental to him before he knew them. (Ibid. tom. 1:p. 524.,525.)

Jok. Chr. Kirchmejas, in his Dissert. concerning fundamental articles, says, “They may be either reduced to fewer, or extended to more; as often one article may include the rest, and so all may be reduced to that one; and, on the other hand, that one, according to the various truths contained in it, may be divided into several. Therefore, authors do not contradict themselves, who reduce all fundamental articles to one; for they cannot well be determined by their number; because as many fundamental truths are contained in one fundamental truth, as there are essential properties belonging to the truths thus contained. Therefore the Holy Scripture often sums up all fundamental articles in ‘one, as in John 17:3.

‘This is life eternal, that they might know thee the only true God,
and Jesus Christ whom thou hast sent.’

Sometimes it distinguishes them into several; as in 1 Timothy 1:5. ‘Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.’“ (Ibid. tom. 1:p. 528.)

27. On account of the various degrees of men’s capacities, and the various circumstances of the times in which they live, one man may know truths which another cannot know. Whence it follows, that the very same articles are not fundamental to all men; but accordingly as revelation hath been more or less complete, according to the several dispensations under which men have lived, their various natural abilities, and their various modes and circumstances of living, different articles are, and have been, fundamental to different men. This is very plain from the different degrees of knowledge before and since the coming of Christ; for before his coming, many truths lay hid, which are now set in the most clear light: and the instance of the apostles, abundantly shows the truth of what I have now advanced; who, although they were already in a state of grace, and their salvation was secured, yet for some time were ignorant of the necessity of the sufferings and death of Christ, and of the true nature of his kingdom. Whereas, he who now does not acknowledge the necessity of Christ’s death, is by all

means to be considered as in fundamental error. Therefore, as a man hath received of God greater or less natural abilities, so let the number of articles to which he shall give his assent be greater or smaller; and as revelation hath been made, or information hath been given, to a man, more clearly or obscurely, in the same proportion is more or less required of him. Therefore, in our own case, we ought to be cautious of even the smallest errors, and to aim at the highest degree of knowledge in divine truths. In the case of others, we ought to judge concerning them with the greatest prudence, mildness, and benevolence. Hence we see, that a certain precise number of articles, which shall be necessary and fundamental to every man, cannot be determined. (Ibid. p. 531.)

PART 3

OBSERVATIONS CONCERNING THE DIVINITY OF CHRIST AND THE DOCTRINE OF THE TRINITY

- 1.** If the temptation to the children of Israel was so great, to idolize the brazen serpent, a lifeless piece of brass, for the temporal salvation which some of their forefathers had by looking on it; how great would be their temptation to idolatry by worshipping Christ, if he were a mere creature, from whom mankind receive so great benefits! If that brazen serpent must be broken in pieces, to remove the temptation to idolatry, 2 Kings 18:4. shall so great a temptation be laid before the world to idolize a mere creature, by setting him forth in the manner that he is set forth in Scripture
- 2.** Must Moses's body be concealed, lest the children of Israel should worship 'the remains of him whom God made the instrument of such great things? And shall another mere creature-whom men, on account of the works he has done, are under infinitely greater temptation to worship-be most openly and publicly exhibited, as exalted to heaven, seated at God's own right hand, made Head over all things, Ruler of the universe, etc. in the manner that Christ is? Was not this the temptation to all nations to idolatry, viz. That men had been is distinguished as great conquerors, deliverers, and the instruments of great benefit? And shall God make a mere creature the instrument of so many greater benefits, and in such a manner as Christ is represented to be in the Scripture, without an infinitely greater temptation to idolatry?
- 3.** When the rich young man called Christ Good Master, not supposing him to be God, did Christ reject it, and reprove him for calling him so? He said, "There is none good but one, that is God;" meaning, that none other was possessed of goodness that was to be trusted.. And yet, shall this same Jesus, if indeed not that God who only is to be called good, or trusted in as such, be called in Scripture, He that is holy; He that is true? the Amen, the faithful and true Witness? the Mighty God, the Everlasting Father, the Prince of Peace? the blessed and the only Potentate; the King of kings, and Lord of lords? the Lord of life, that has life in himself, that all men might honour the Son, as they honour the Father? the Wisdom of God, and the Power of God? the Alpha and Omega, the beginning and the end? God,

Jehovah; Elohim, the King of glory? Compare Isaiah 42:8. Psalm lxxvii. 18. Isaiah 45:20, 21; etc. “They pray unto a God that cannot save-Tell ye and bring them near; let them take counsel together-There is no God else beside me, a just God and a Saviour; there is none beside me.” Yet it is said of Christ, that “he is able to save unto the uttermost.” Yea, the Messiah, in this very book, is spoken

of as mighty to save; saving by his own arm, and by the greatness of his strength, Isaiah 63:1-6. compared with Revelation 14:15. And it is evident, that it is his character, in the most eminent manner, to be the Saviour of God’s people; and that with respect to what is infinitely the highest and greatest work of salvation; the greatest deliverance from the most dreadful evil, from the greatest, worst, and strongest enemies, and bringing them to the greatest happiness. It follows,

“Look unto me, and be ye. saved, all the ends of the earth; for I am God, and there is none else.” (Isaiah 45:22.)

Here it is spoken of as the great glory of God, and peculiar to him, that he is a universal Saviour, not only of the Jews, but of all nations. And this is the peculiar character of Jesus. He is the Saviour of all nations. The glory of calling and saving the Gentiles, is represented as peculiarly belonging to him; so that he has this divine prerogative, which is spoken of here as belonging to the one only God, and to none else. And, which is more than all this, these very things are applied to Christ in the New Testament, Philippians 2:10, 11. “That at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth.” And the thing spoken of in the following verses, as the peculiar prerogative of God, in distinction from all other beings, as the only Saviour, viz. having righteousness, and being justified in him, are every where in the New Testament most eminently ascribed to Christ, as in a most special manner belonging to him.

4. Being the Saviour of God’s people, is every where in the Old Testament mentioned as the peculiar work of the Deity. The heathens are reproached for worshipping gods that could not save; and God says to the idolatrous Israelites, “Go to the gods whom ye have served, let them deliver you.” See Isaiah 43:3, 10-15. in which verses we have another clear demonstration of the divinity of Christ. Trusting is abundantly represented as a principal thing in that peculiar respect due to God alone, as of the essence of divine adoration due to no other than God. And yet, how is

Christ represented as the peculiar object of the faith and trust of all God's people, of all nations, as having all-sufficiency for them? Trusting in any other is greatly condemned; is a thing, than which nothing is represented as more dangerous, provoking to God, and bringing his curse on man.

5. And how often is being the Redeemer of God's people spoken of as the peculiar character of the mighty God of Jacob, the First and Last, the Lord of hosts, the only God, the Holy One of Israel! (So Isaiah 41:14. 43:14. 44:6, 24. 47:4. 48:17. 49:7, 26. 54:5. and 60:16.) And it may be observed, that when God has this title of the Redeemer of Israel ascribed to him in those places, it is joined with some other of the peculiar and most exalted names and titles of the most high God: such as, the Holy One of Israel; (so Isaiah 41:14. 43:14. 47:4. 48:17. and 49:7.) The Mighty One of Jacob, (chap. 49:26. and 60:16.), The Lord of hosts, (Isaiah ~hvii. 4. and 44:6.) The God of the whole earth, (chap. 54:5.) The First and the Last, besides whom there is no God, (44:6.) The Jehovah that maketh all things, that stretcheth forth the heavens alone, and spreadeth abroad the earth by himself, (ver. 34.) Yet the Messiah, in this very book, is spoken of as the Redeemer of God's people in the most eminent manner, (chap. 63:1-6.)

6. God is careful that his people should understand, that their honour and love and praise for the redemption out of Egypt, belongs only to him, and therefore is careful to inform them, that he alone redeemed them out of Egypt, and that there was no other God with him; and to make use of that as a principal argument why they should have no other gods before him. (See Deuteronomy 32:12. Exodus 20:3. Psalm 81:8, 9, 10. Hosea 13:4.) The words in that place are remarkable: " Yet I am the Lord thy God from the hand of Egypt; and thou shalt know no God but me; for there is no Saviour besides me." If God insisted on that as a good reason why his people should know no God besides him, that he alone was their Saviour to save them out of Egypt; would he afterwards appoint another to be their Saviour in an infinitely greater salvation?

7. The works of creation being ascribed to Christ, most evidently prove his proper divinity. For God declares, that he is Jehovah that stretcheth forth the heavens alone, and spreadeth abroad the earth by himself, Isaiah 44:24. (See also the next chapter, 45:5-7, 12.) And not only is the creation of the world ascribed to Christ often in Scripture, but that which in Isaiah is called the new Creation, which is here represented as an immensely greater' and more glorious work than the old creation, viz. the work of

redemption, as this prophet himself explains it, (Isaiah 65:17, 18, 19.) is every where, in a most peculiar and distinguishing manner, ascribed to Christ. 2 Peter 1:1.

Through the righteousness of God and our Saviour Jesus Christ: Titus 2:13. “Looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ. It is agreeable to the manner of the apostle’s expressing himself in both places, to intend one and the same person, viz. Christ, under two titles: as when speaking of God the Father, in Ephesians 1:3.

“Blessed be the God and Father of our Lord Jesus Christ.”

See Dr. Goodwin’s Works, vol. 1 p.93’94.

8. That passage in Isaiah 40:13, 14. “Who hath directed the Spirit of the Lord?” proves Christ’s divinity for Christ directs the Spirit of the Lord. See John 16:13-15. and many other places. Compare the following texts, set in opposite columns: those in the first column are represented as belonging to God only, which yet in the second column, are given to Christ.

The name GOD. Isaiah 45:5. John 1:1, 44:8. Hebrews 1:8. 46:9. Romans 9:5.

The name JEHOVAH. Psalm 102:25, etc. Hebrews 1:10. Zechariah 11:12. Matthew 27:9, 10. Zechariah 12:10. John 19:37. Isaiah 40::3. Mark 1:3. Hosea 1:7. Luke 2:11.

Divine Perfections. 1 Kings 8:39. John 2:24. 16:30. Acts 1:24. Jeremiah 17:10 Revelation 2:3. Isaiah 44:6. Revelation 1:17. Revelation 1:8. Revelation 22:13. 1 Timothy 6:15. Revelation 17:14. and 19:16. Isaiah 10:21. Isaiah 9:6. Romans 10:12. Acts 10:36. Romans 9:5. Psalm 90:2. Proverbs 8:22, etc.

Divine Works. Nehemiah 9:6. John 1:3. Colossians 1:16, 17. Genesis 1:1. Hebrews 1:10.

Divine Worship. Exodus 20:3. Hebrews 1:6. Matthew 4:10. and Galatians 4:8. John 5:23

9. If Christ in the beginning created the heavens and the earth, he must be from eternity; for then he is before the beginning, by which must be meant, the beginning of time; the beginning of that kind of duration which has

beginning and following, before and after, belonging to it. The beginning of created existence, or, the beginning of the creation which God created, as the phrase is, Mark 3:19. In Proverbs 8:22. it is said, “The Lord possessed me before his works of old;” and therefore before those works which in Genesis 1:1. are said to be made in the beginning. God’s eternity is expressed thus, Psalm xc. 2.” Before the mountains were brought forth, or ever thou hadst created the earth and the world, even from everlasting.” So it is said, Proverbs 8:22, etc. “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was,” etc.

10. That the kingdom of the Messiah is so commonly called the kingdom of heaven, is an evidence that the Messiah is God. By the kingdom of heaven is plainly meant a kingdom wherein God doth reign, or is King. The phrase, the kingdom of heaven, seems to be principally taken from Daniel 2:14. “And in the days of these kings shall the God of heaven set up a kingdom;” where the meaning plainly is, after the heads of those four great monarchies have each one had their turn, and erected kingdoms for themselves in their turn, and the last monarchy shall be divided among ten kings; finally, the God of heaven shall take the dominion from them all, and shall set up a kingdom for himself. He shall take the kingdom, and shall rule for ever, In this book, chap. 4:26. it is said, “After that thou shalt have known that the heavens do rule.” The words in the foregoing verse express what is meant: “Until thou know that the Most High ruleth in the kingdom of men.” Therefore, by the kingdom of heaven which shall be set up, is meant the kingdom wherein God himself shall be the king; not as reigning and administering by other kings or judges, as he was king in the time of the judges, and in the time of David and Solomon, Hezekiah and Josiah, etc. and as he always doth in the time of good kings: but he shall set up his kingdom, in distinction from all kingdoms or states, wherein the heavens shall rule, or God himself shall be king. And therefore the kingdom of heaven is often called the kingdom of God, in the New Testament. And it is abundantly prophesied in the Old Testament, that in the days of the Messiah, God shall take to himself the kingdom, and shall reign as king, in contradistinction to other reigning subordinate beings. And that God himself shall reign on earth, as king among his people, is abundantly manifested from many prophecies. And in this very prophecy of Daniel, chap. 7: where this kingdom, which the Lord of heaven should at last set up, (plainly this same kingdom,) is more fully spoken of, it is manifest, that

the Messiah is to be the king in that kingdom, who shall reign as vested with full power, and complete kingly authority.

11. God is several times called in Scripture, the Glory of Israel, or of God's people; and it is a title peculiar to him, wherein he appears as especially distinguished from false gods,

“Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit.”
(Jeremiah 2:11.)

“Thus they changed their glory into the similitude of an ox that eateth grass.” (Psalm 106:20.)

But we find that Christ in the New Testament is spoken of as “the glory of God's people Israel.” Luke 2:23.

12. What is said in Job 19:25-27. “For I know that my Redeemer liveth,” etc. is a proof of the divinity of Christ. For here, he whom Job calls his Redeemer, his God, is God; “Yet in my flesh shall I see God.” But it is very manifest, that Christ is he who is most properly and eminently our Redeemer or God: And here Job says, that God shall stand at the latter day, at the general resurrection, on the earth; when he shall see him in his flesh. But the person that shall then stand on the earth, we know, is no other than Jesus Christ. And how often, in other places, both in the Old Testament and the New, is Christ's coming to judgment spoken of as God's coming to judgment! Christ's appearing, as God's appearing! and our standing before the judgment-seat of Christ, as our standing before God's judgment-seat!

13. Luke 1:16, 17. “And many of the children of Israel shall he turn to the Lord their God: and he shall go before him in the spirit and power of Elias, to turn the hearts of fathers to the children, and of the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Here John the Baptist is spoken of as going before the Lord, the God of the children of Israel, to prepare his way; agreeably to the prophecies; particularly Malachi 3:1. and 4:5, 6. But who is this person who is called the Lord, the God of Israel, whose forerunner, John the Baptist, is to prepare his way? Nothing is more manifest, than that it is Jesus Christ. See Mark 1:1-3. “The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee. The voice of one crying in the

wilderness, Prepare ye the way of the Lord, make his paths straight,” (alluding to two prophecies, via. Malachi 3:1. and Isaiah 40:3.) Here is a distinction of two persons; the one speaking in the first person singular, “Behold, I send my messenger;” the other spoken to in the second person, “before thy face, which shall prepare thy way before thee;” which makes it evident that the person spoken of and whose forerunner he was to prepare his way, was Jesus Christ. So Matthew 11:10. Luke 7:27. See also how manifest this is by John 1:19. “And this is the record of John.” Verse 23. “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias;” with the following verses, especially ver. 31. “And I know him not, but that he should be made manifest to Israel: therefore am I come baptizing with water.” So that it is evident, that Christ is he that in the 1st of Luke is called the Lord, or, Jehovah the God of Israel, as the phrase is in the original of the Old Testament, in places from whence this phrase is taken. Therefore it is evident, that Christ is one God with the Father; for the Scripture is very express, that Jehovah, the God of Israel, is but one’ Jehovah; as, Deuteronomy 6:4. “Hear, O Israel, Jehovah our God is one Jehovah.”

14. And if we look into those prophecies of the Old Testament referred to in these places of the evangelists, it is manifest, that what they foretell concerns a forerunner to prepare the way for the only true and supreme God; as,

“The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a high way for our God.”
(Isaiah 40:3.)

This is evidently the same that is spoken of in the following parts of the chapter; as in verse 9, and following verses: “Say unto the cities of Judah, Behold your God; behold, Jehovah God will come.-He shall feed his flock like a shepherd. — Who hath measured the waters in the hollow of his hand and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations

before him are as nothing, and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? “-Ver. 22. “It is he that sitteth on the circle of the earth, and all the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing, and maketh the judges of the earth as vanity.”-If the supreme God is not spoken of here, where shall we find the place where he is spoken of? If it be an infinitely inferior being, where is God’s distinguishing greatness, ‘and infinitely superior magnificence? It here follows, ver. 25. “To whom then will ye liken me, or shall I be equal? saith the Holy One.” A created being would not use such language, or make such a challenge. He that is created himself, would not say, as it follows in the next verse, “Lift up your eyes on high; behold, who hath created those things?”” So it is evident, that it is the one only God that is spoken of, whose forerunner John was to be. Malachi 3:1. “Behold, I will send my messenger, and he shall prepare the way before ME. And Jehovah, whom ye seek, shall suddenly come into his temple.” Luke 1:76. “And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his way.”

15. It is a great evidence that Christ is one being with the supreme God, that the Spirit of the supreme God is spoken of as his Spirit, proceeding from and sent and directed by him. The Spirit by whom the prophets of old were inspired, is spoken of as the Spirit of Christ:

“Searching what, or what manner of time, the Spirit of Christ, which was in them, did signify; when it testified beforehand the sufferings of Christ, and the glory that should follow.”

(1 Peter 1:11.)

But it is very manifest, that this was the Spirit of the one only living and true God; so that we must needs understand, that the word written by the prophets, is the word of the supreme God. See 2 Peter 1:21. 2 Timothy 3:16. And that they spoke by inspiration of the Spirit of the supreme God, is manifest from Luke 1:69, 70. “And hath raised up an horn of salvation for us, in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began.” The word Spirit, in the original languages, signifies wind, and sometimes is used to signify breath. Therefore, Christ breathed on his disciples, when he would signify to them that he would give them the Holy Ghost: John 20:22. “And when

he had said this, he breathed on them, saying, Receive ye the Holy Ghost.” This plainly teaches us that the Holy Ghost was his Spirit, as much as man’s breath is his breath.

Again, it is evident, that the Spirit of God is the Spirit of Christ, as much as a persons eyes are his own eyes. Revelation 5:6. “And I beheld, and he in the midst of the throne stood a Lamb as it had been slain. having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Alluding to Zechariah 3:9.

Upon one stone shall be seven eyes.” But these seven eyes, in the next chapter, are spoken of as representing the Spirit of God, and the eyes of Jehovah: chap. 4:6. “Not by might nor power, but by my Spirit, saith the Lord.” Ver. 10. “And shall see the plummet in the hand of Zerubbabel, with those seven, They are the eyes of the Lord, which run to and for though the whole earth.”

Christ is spoken of as sending the Holy Ghost, and directing him: John 16:7. “I will send him unto you.” Ver. 13, 14, 15. “Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, for he shall non speak of himself; hint whatsoever he shall hear, that shall he speak; and he shall show you things to come. He shall glorify me, for he shall receive-of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you.” But it is spoken of as the peculiar prerogative of God to direct his Spirit. Isaiah 40:13. “Who hath directed the Spirit of the Lord?”

16. It is true, that creatures are sometimes called god. The kings and judges of God’s Israel, the ancient church, are called gods; but no otherwise than as types of Christ. And the angels are called gods. Yet it is very remarkable, that in that only place where they are so called by God, they are commanded to worship Christ; and in the same verse, a curse is denounced on all such as are guilty of idolatry. Psalm 97:7. compared with Hebrews 1:6.

17. God so often speaking of himself as a jealous God — signifying that he will by no means endure any other husband of his church—affords a clear evidence, that Jesus Christ is the same God with the Father. For Christ is often spoken of as that person who is, in the most eminent and peculiar manner, the Husband and Bridegroom of his church. That God who is the

Holy One of Israel, is the Husband of the church, as appears by Isaiah 54:5.

“Thy Maker’ is thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel.”

Or, as the words are, “Thy God, the Holy One of Israel.” The goel was the near kinsman, that married the widow who had lost her husband, as appears by Ruth 3:9-12. But this Holy One of Israel is the name of that God who is the Father, as appears by Isaiah 49:7. and 55:5. and so is the Lord of hosts, as appears by Isaiah 44:6.

18. Christ is the Lord mentioned in Romans 10:13. “For whosoever shall call upon the name of the Lord, shall he saved.” That it is Christ who is spoken of, is evident from the two foregoing verses; and also from the 14th. But the words are taken from Joel 2:32. where the word translated Lord, is Jehovah. See also 1 Corinthians 1:2.

19. And 1 Corinthians 10:9. “Neither let us tempt Christ, as some of them also tempted.” By this, it appears, that Christ was that God, that Holy One of Israel, whom they tempted in the wilderness. 1 Corinthians 10:22. “Do we provoke the Lord to jealousy? are we stronger than he?” It is evident, that by the Lord here, is meant Jesus Christ, as appears by the preceding context; and that therefore, he is that being who says, “I the Lord thy God am a jealous God.”

20. Revelation 2:23. Christ says, “I am he that trieth the reins and the heart, and will give to every one of you according to his works.” This is said by the Son of God, as appears by the 18th verse foregoing. Compare this with other passages of Scripture, where those things are spoken of as the prerogative of the supreme God. Parallel with it is John 21:17. “Lord, thou knowest all things thou knowest that I love thee.”

21. It would be unreasonable to suppose, that there is one Being infinitely greater than all other beings-so that all others are as nothing to him, and infinitely beneath him in power-and yet, that there is no kind of works or effects of his power, that is peculiar to him, by which he is greatly distinguished from other’s. He that appeared sitting on the throne above the cherubims and wheels in Ezekiel’s visions, (Ezekiel 1:27. and other places,) was undoubtedly Christ; because he appeared in the shape of a man, which God the Father never did. “No man hath seen God, viz. the Father, at any time:” but the person that there appeared, was undoubtedly

God. He is represented as one that has heaven for his throne, and sits as supreme Ruler of the universe.-This is undoubtedly the same that rides on the heavens in the help of his people, and his excellency on the sky; that rides on the heaven of heavens by his name Jah, or Jehovah, And this is called the appearance of the likeness, or image of the glory of the Lord; Ezekiel 1:28. 3:23. and 8:4. This, while it shows him to be a person truly divine, also shows him to be Christ. For what can this image of the Lord, with an appearance of brightness round about, (ver. 27, 28.) be, but the same which the apostle speaks of, who is “the brightness of God’s glory, and the express image of his person?” And this is evidently the same that sat on the throne in the temple, which was called the Chariot of the Cherubims, And this person is called the God of Israel, Ezekiel 10:20. and the whole that this person says to Ezekiel from time to time shows, that he is truly God.

22. It is a great evidence of the divinity of Christ, that the Holy Ghost is so put into subjection to him, as to become his messenger; even the Spirit of God, as the Holy Ghost is often called, or the Spirit of the Father, as he is called, Matthew 10:20. The same that is there called the Spirit of the Father, is in Mark 13:11. called the Holy Ghost-Now, certainly, it is unreasonable to suppose, that the Spirit of the supreme God should be put under the direction and disposal of a mere creature, one infinitely below God. The only evasion here, must be this, that the Holy Ghost is also a created Spirit inferior to the Son. For if Christ be a mere creature, it would be unreasonable to suppose that he should have the Spirit of God subjected to him, on any other supposition, whether the Spirit of God be supposed to be only the power and energy of the Most High, or a superior created Spirit. But how does the Holy Ghost, being a creature inferior to the Son, consist with Christ’s being conceived by the power of the Holy Ghost? and his being honoured by having the Holy Ghost descending upon him? and being anointed with it, and working his greatest miracles by the power of the Holy Ghost? and its being a great honour done to Christ, that the Spirit was given to him not by measure? Besides, the Holy Ghost being a creature, not only infinitely inferior to God, but inferior to the Son, is exceedingly inconsistent with almost every thing said of the Holy Spirit in Scripture: as, his being called the Power of the highest; his searching all things, even the deep things of God, and knowing the things of God in the most distinguishing manner, as the spirit of man within him knows the things of a man; the Scriptures being the word of God, as it is the word of

the Holy Ghost; Christians being the temple of the living God, as they are the temple of the Holy Ghost; lying unto the Holy Ghost being called lying unto God; the chief works of God being ascribed to the Holy Ghost, as the works of creation, and the forming of man in the womb. (Ecclesiastes 11:5. Job 33:4.) Giving the highest sort of wisdom, viz, spiritual understanding; forming the human nature of Christ; being the author of regeneration and sanctification; creating a new heart, and so being the author of the new creation, which is spoken of as vastly greater than the old.

Blasphemy against the Father is pardonable; but not against the Holy Ghost. It is unreasonable to suppose that only the body of Christ was made by the Holy Ghost. It is evident, that the whole human nature, the holy thing that was born of the virgin, was by the Holy Ghost; Luke 1:35. But the Son of the virgin was a holy thing, especially with regard to his soul. The soul of Adam was from the Spirit of God, from God's breathing into him the breath of life, But this breath of life signifies the Spirit of God, as appears by Christ's breathing on his disciples after his resurrection, saying, "Receive ye the Holy Ghost." The Spirit of God is called the breath of God; Job 33:4. "The Spirit of God hath made me; the breath of the Almighty hath given me life." If God's Spirit gives life to other men, or mankind in general, doubtless he gave life to Adam. And if that Spirit of God which gives life to mankind in general, be, in doing that work, called the breath of God; we may well suppose, that when we find that which gave life and soul to Adam, called God's breath, thereby was meant God's Spirit.

23. How unreasonable must our notions be of the creation of the world, on Arian principles! For it is manifest by the Scripture, that the world was made by the Spirit of God, as well as by the Son of God. But the Son of God is, according to them, a created Spirit; and the Spirit of God must therefore also be a created Spirit inferior to him-Therefore, we must suppose, that the Father created the world by the Son, and that the Son did not create the world by himself, but by the Spirit of God, as his minister or instrument. So that the Spirit of God herein must act as the instrument of an instrument!

24. It is evident that the same Word, the same Son of God, that made the world, also upholds it in being, and governs it. This is evident, in part, unto reason. For upholding the world in being, and creating it, are not properly distinct works; since it is manifest, that upholding the world in being is the

same with a continued creation; and consequently, that creating the world is but the beginning of upholding it, if I may so say—beginning to give it a supported and dependent existence—and preservation is only continuing to give it such a supported existence. So that, truly, giving the world a being at first, no more differs from preserving it through all successive moments, than giving a being the last moment, differs from giving a supported being this moment. And the Scripture is as express, that the world is upheld by Christ, as that it was created by him; Colossians 1:16, 17. “For by him were all things created, and by him all things consist.” Hebrews 1:2, 3. “By whom also he made the worlds, and upholding all things by the word of his power.” And it is he that shall bring the world to an end. Hebrews 1:10, 11, 12. “Thou, Lord, in the beginning, hast laid the foundations of the earth, etc, They shall perish, but thou shalt endure. As a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail.”

But if these things are so, what shall we think of the upholding and government of the world, while Christ was in his humbled state, and while an infant, and when we are told that he was wearied with his journey, and his strength in some measure silent, only with governing the motions of his own body? Who upheld and governed the world at that time? Doubtless it will be said, that God the Father took the world out of the hands of the Son for that time, to uphold and govern it, and returned it into his hands again at his exaltation, But is there any ground to suppose such a mighty change as this, as to the author of the universe, that it should have such different authors of its being, and of all its properties, natural principles, motions, alterations, and events, both in bodies and all created minds, for three or four and thirty years, from what it had ever before or since? have we any hint of such a thing? or have we any revelation of any tiring analogous? has God ever taken the work of a creature out of its hands, according to the ordinary course of things?

25. The supreme God is doubtless distinguished by some works or other. As he must be infinitely distinguished from all other beings in his nature; so, doubtless, there are some manifestations or other if this vast superiority above all other beings. But we can have no other proper manifestations of the divine nature, but by some affects of it. The invisible things of God are seen by the things that are made. The word of God itself is no demonstration of the superior distinguishing glory of the supreme God, any otherwise than by his works; and that two ways:

1. As we must have the perfections first proved by his works, in order to know that his word is to be depended on.
2. As the works of God, appealed to and declared in his word, make evident that divine greatness and glory which the word of God declares, There is a difference between declaration and evidence, The word declares; but the works are the proper evidence of what is declared.

Undoubtedly, therefore, the vastly distinguished glory of the supreme God is manifested by some distinguishing peculiar works of his, That the supreme God is distinguished very remarkably and most evidently from all other beings, by some works or other, is certain by the Scripture. It is often represented, that he most plainly and greatly shows his distinguishing majesty, power, and wisdom, and vast superiority to other beings, by his works that are seen, and set in the view of the children of men. So Psalm 91:8. “Among the gods there is none like unto thee, neither are there any works like unto thy works;” see also verse 10. Psalm 89:5, 8, 9, 10. “The heavens shall praise thy wonders:-for who in heaven can be compared to the Lord? who amongst the sons of the mighty can be likened unto the Lord? O Lord of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them.” Deuteronomy 3:24. “What God is there in heaven or in earth, that can do according to thy works, and according to thy might?” Psalm 72:18.” Blessed be the Lord God, the God of Israel, who only doth wondrous things.” This is often added to the declarations of God’s works, “That ye may know that I am the Lord, or that I am Jehovah:” and this, “That ye may know that there is none like unto me,” etc. Exodus 8:10, 22. chap. 9:14, 16. and 10:2. and innumerable other places.

26. But now, what are these distinguishing works of God? or the works by which his distinguishing dignity and glory are clearly manifested? What works are they that can be named or thought of? Is it Creating the world? Or is it the creating of the spiritual, intellectual world, which undoubtedly is an unspeakably greater work, than creating the material world? Is it Preserving and upholding the world? Or is it Governing the world? or is it Redemption and salvation; or at least some particular great salvation? ‘Was it the redemption out of Egypt, and carrying the people of Israel through the wilderness, and giving them the possession of Canaan? Or is it the

greatest work of redemption, even salvation from spiritual, total, and eternal destruction, and bringing to eternal holiness and glory? Is it conversion, regeneration, restoring a fallen, sinful creature, and making men new creatures, giving them holiness, and the image of God? or giving wisdom to the heart, the truest and greatest wisdom? Is it the conversion of the Gentile world, and renewing the whole world of mankind, as consisting of Jews and Gentiles? Or is it conquering Satan and all the powers of darkness, and overcoming all evil, even the strongest holds of sin and Satan, all God's enemies in their united strength? Is it searching the hearts of the children of men? Is it working any particular kind of great miracles? Is it raising the dead to life, or raising all in general at the last day? Is it judging the world, angels and men, in the last and greatest judgment? is it bestowing on the favourites of God, both men and angels, their highest, most consummate, and eternal glory? Is it destroying the visible creation, and bringing all to their final period and consummation, and to their most perfect and eternal state? Or, are there any other works greater than these, that came be thought of, which we can find appealed to as clearly manifesting the most peculiar and distinguishing glory of the supreme God, in comparison of whom all other beings whatsoever are absolutely as nothing? Yet all these are ascribed to Christ.

27. The creation of the world in general is often spoken of as the peculiar work of the supreme God, a work wherein he manifests his glory as supreme, and distinguished from all other beings: Romans i 19, 20. "Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead." Doubtless it is the supreme God who is here spoken of, And what godhead is clearly to be seen by the creation of the world, but the supreme Godhead? And what can that invisible glory and power of this God be, but that by which he is distinguished from other beings, and may be known to be what he is? It is said, "that which may be known of God, is clearly manifest by his works." But doubtless, one thing, and infinitely the most important, that may be known of God, is his supreme dignity and glory, that glory which he has as supreme God. But if the creation of the world be not a work peculiar to him. how are these things so clearly manifested by his work? The work of creation is spoken of as one of the great wonders done by him, who is God of gods and Lord of lords, who alone doth great wonders; as in Psalm

136:2-9. "O give thanks unto the God of gods. — O give thanks to the Lord of lords-To him who alone doth great wonders. — To him that by wisdom made the heavens. — To him that stretched out the earth over the waters. — To him that made great lights, — The sun to rule by day," etc. — This is the work of the supreme God, which he wrought alone, Job 9:8." Which alone spreadeth out the heavens." And 2 Kings 19:15. "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth:" 1 Chronicles 16:24, 25, 26. "Declare his glory among the heathen, his marvellous works among all nations. For great is the Lord, and greatly to be praised. He is also to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens." — Isaiah 40:25, 26. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." How plain us it here, that creating the world is spoken of as a work of the supreme God, most evidently showing that none is like him, or to be compared to him? So verse 12. compared with verse 18. God asserts the creation of the world to be his work, so as to deny any associate or instrument; as in Isaiah 44:24. "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." Isaiah 14:5-7." I am Jehovah, and there is none else; there is no God besides me: that they may know from the rising of the sun, and from the west, that there is none besides me; I am the Lord, and there is none else; I form the light, and create darkness." Verse 12. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens." Verse 18. "Thus saith Jehovah that created the heavens, God himself that formed the earth and made it." Verse 21. "I am Jehovah, and there is no God else beside me; a just God and a Saviour, there is none beside me." Yet these works are applied to Christ.

28. God's creating the world, is used as an argument, to show the nations of the world the reasonableness of forsaking all other gods, and worshipping the one true God only. Revelation 14:7. "Saying with a loud voice, Fear God, and give glory to him, and worship him that made heaven and earth, and the sea, and the fountains of waters." (See also Acts 14:15. and Revelation 10:6.)-The work of creation is spoken of as the distinguishing work of the supreme only living and true God, showing him to be alone worthy to be worshipped; as in Jeremiah 10:6-12. For as much

as there is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, King of nations? for to thee doth it appertain. Jehovah is the true God, he is the living God, and an everlasting King. — Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens, he hath made the earth by his power: he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”

29. But the creation of the world is ascribed to JESUS CHRIST, in John 1:3. Colossians 1:16. Hebrews 1:10, It is ascribed to him as being done by his power, as the work of his hands, Hebrews 1:10. And his work in such a manner, as to be a proper manifestation of his greatness and glory; and so as to show him to be God, John 1:1-3. Is the creation of the spiritual, intelligent world, consisting of angels, and the souls of men, and the world of glory, a peculiar work of the supreme God? Doubtless it is so. Nehemiah 9:6. “Thou, even thou, art Lord alone. Thou hast made heaven, the heaven of heavens, with all their host: and the host of heaven worshippeth thee.” Psalm 104:4.

Who maketh his angels spirits, and his ministers a flame of fire.” And the creation of the spiritual and intelligent world, in every part of it, is also ascribed to Christ. For it is said,

“The world was made by him, and without him was not any thing made that was made.” (John 1:3.)

And to him is expressly ascribed the creation of the invisible world, and of the angels in particular, even the very highest and most exalted of them; and all the most glorious things in the invisible heaven, the highest and most glorious part of the creation of God.

“By him were all things created that are in heaven and that are in earth, visible and invisible;” (Colossians 1:16.)

(these include the invisible things on earth, as well as in heaven, even the souls of men;) “whether they be thrones, or dominions, or principalities, or powers; all things were created by him.”

30. Preserving the creation, is spoken of as the work of the one only Jehovah, Nehemiah 9:6. “Thou, even thou, art Jehovah alone. Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all

things that are therein; and thou preservest them all.” Isaiah 40:26. “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names, by the greatness of his might: for that he is strong in power, not one faileth.” Job 12:7-10.

“But ask now the beasts, and they shall teach thee; who knoweth not in all these, that the hand of Jehovah hath made this, in whose hand is the soul of every living thing, and the breath of all mankind?” See also Psalm 36:6, 7.

But the preservation of the creation is also ascribed to Christ; Hebrews 1:3. “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.” Colossians 1:17. “By him all things consist.”

31. Governing the creation, is another thing often spoken of as the peculiar work of God; as in Isaiah 40:21, to the end. There, governing the world is the manifest peculiar work of him to whom none is like and none equal. And, in Isaiah 45:1-13. governing the world, bringing to pass revolutions in nations, etc.; are spoken of as the peculiar works of him who is Jehovah alone. See 2 Chronicles 29:11, 12. and Psalm 22:28. 47:2, etc. But Christ is often, in the New Testament, spoken of as the Governor of the world, is prayed to as such, and spoken of as he whose will disposes all events.

Sitting as king in heaven, having his throne there, and governing the universe for the salvation of his people, are spoken of as peculiar to the supreme God. But, how often and eminently are these things ascribed to Christ! His having his throne in heaven; being exalted far above all heavens; thrones, dominions, etc. being made subject to him; being made head over all things to the church, etc.

32. Judging the world, is another thing spoken of as peculiarly and distinguishingly belonging to the supreme God. Psalm 50:1-7. “The mighty God, even Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Our God shall come; a fire shall devour before him. He shall call to the heavens from above, and to the earth, that he may judge his people: and the heavens shall declare his righteousness; for God is Judge himself. Hear, O my people, and I will speak, O Israel, I will testify against thee. I am God, even thy God.” This 50th Psalm begins thus: El Elohim Jehovah,” the God of gods, Jehovah; or, the most mighty God, even Jehovah.” Who can believe that these three most magnificent names of the Deity are thus united, to signify any other than the supreme God?

But it is apparent, that Christ is abundantly spoken of as eminently the Judge of all nations, of all degrees, quick and dead, angels and men. We are particularly and fully instructed, that it is his distinguishing office to judge the world, John 5:22. 2 Timothy 4:8. Revelation 19:11. and many other places.

33. Destroying the world at the consummation of all things is spoken of as a peculiar work of God; Psalm 102. even of Jehovah, ver. 1, 12, 16, 18, 21, 22.; the Creator of the world, ver. 24, 25, 28. See also Psalm 97:1-6. and Nehemiah 1:4, 5, 6. Jeremiah 10:6, 7, 10. Psalm 46:6. 104:32. 144:5. Isaiah 64:1, 2, 3. Job 9:4-7. But this is spoken of as the work of the Son at God, Hebrews 1 latter end.

34. The wonderful alterations made in the natural world, at the coming out of Egypt; the giving of the law, and entrance into Canaan; are often spoken of as the peculiar works of God, greatly manifesting the divine majesty as vastly distinguished from all other gods: such as, dividing the sea; drowning Pharaoh and his hosts there; causing the earth to tremble, the mountains to quake at his presence, the heavens to drop, the hills to skip like rams and lambs; Jordan being driven back; the sun and moon standing still, etc.

But these were infinitely small things, in comparison with what shall be accomplished at the end of the world, when the mountains and hills shall be thrown into the midst of the sea; and not only some particular mountains shall quake, but the whole earth, yea, the whole visible world, shall be terribly shaken to pieces. Not only shall mount Sinai be on fire, as if it would melt, but all the mountains, and the whole earth and heavens shall melt with fervent heat; the earth shall be dissolved even to its centre. And not only shall the Red sea and Jordan be dried up for a few hours, in a small part of their channels, but all the seas, and oceans, and rivers through the world shall be dried up for ever. Not only shall the sun and moon be stopped for the space of one day; but they, with all the innumerable mighty globes of the heavens, shall have an everlasting arrest, an eternal stop put to their courses. Instead of drowning Pharaoh and his host in the Red sea, the devil and all the wicked shall be plunged into the eternal lake of fire and brimstone, etc.

The former kind of effects were but little, faint shadows of the latter. And the former are spoken of as the peculiar, manifest, glorious works of the supreme one only God, evidently manifesting his peculiar majesty and

glory. But the latter are the works of the Son of God, Jesus Christ, as is evident by Hebrews 1:10-12, It is here worthy to be remarked, that-though the Scripture teaches, that Christ's majesty shall at the last day appear to be so great in his coming in power and great glory, yet-it is said, when these things shall be, God alone should be exalted, inn opposition to men and to other gods, Isaiah 2:10, to the end.

35. The work of salvation is often spoken of as peculiar to God. It is said, the salvation of the righteous is of the Lord, Psalm 37:39. and that salvation belongeth unto the Lord, Psalm 3:8. Jonah 2:9. God's people acknowledge him to be the God of their salvation, Psalm 25:5. 27:1. and isa. 12:2. Saving effectually is spoken of as his prerogative, Jeremiah 17:14. "Heal me, and I shall be healed; save me, and I shall be saved: for thou art my praise." Psalm 68:20. "he that is our God, is the God of salvation, and to the Lord our God belong the issues from death."

Salvation is spoken of as being of God, in opposition to men, and to all creature helps, Jeremiah 3:23. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly the Lord our God is the salvation of Israel." Psalm 60:11. "Give us help from trouble, for vain is the help (Hebrews salvation) of man." Ver. 16. "I Jehovah am thy Saviour." Psalm 146:3, 5. "Put not your trust in princes, nor in the son of man, in whom is no help (or salvation). Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Salvation in or by any other is denied, Isaiah 59:16. "And he saw that there was no man, and wondered that there was no intercessor. Therefore, his arm brought salvation unto him, and his righteousness it sustained him."

it is spoken of as his prerogative to be the rack of salvation, to be trusted in by men. "Let us make a joyful noise to the rock of our salvation." See Psalm 95:1. 62:2. "He only is my rock and my salvation; he is my defence." Ver. 5-9. "My soul, wait thou on God alone, for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; pour out your heart before him: God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity."

It is said, that there is no other Saviour besides the one only Jehovah; Isaiah 43:3. "I am Jehovah thy God, the Saviour of Israel;" 43:11. "I, even

I, am Jehovah, and besides me there is no Saviour.” See Isaiah 47:4. 54:5. and 40:15. “O God of Israel, the Saviour.” Ver. 21, to the end; “I am Jehovah, and there is no God else besides me. — Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else.” Here observe, that this is given as a reason why all nations in the world should look to him only for salvation, that he only was God; taking it for granted, and as an universally established point, that none but God could be a Savior. And here salvation is claimed as the prerogative of the one only God, and therefore exclusively of a secondary and subordinate god. It follows, “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely shall one say, In Jehovah have I righteousness and strength. Even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.”

Yet I am Jehovah, thy God from the land of Egypt: and thou shalt know no God but me; for there is no Saviour besides me.”
(Hosea 13:4.)

God is so completely the only Saviour of his people, that others are not admitted to partake of this honour, as mediate and subordinate saviours: Hosea 1:7. And therefore, the heavenly hosts, in giving praise to God, ascribe salvation to him, as his peculiar and distinguishing glory; Revelation 19:1. “I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power. unto the Lord our God.”

36. But nothing is more evident, by the express and abundant doctrine of Scripture, than that Jesus Christ is most eminently and peculiarly the Saviour of God’s people, and the Saviour of the world. In John 4:42. his very name is Jesus, Saviour, He is spoken of as the Author of eternal salvation, Hebrews 5:9. And the Captain of the salvation of his people, Hebrews 2:10. a Prince and a Saviour. He is called Zion’s salvation, Isaiah 62:11.” Behold, thy salvation cometh.” He is spoken of, as saving by his own strength, and able to save to the uttermost; one mighty to save, and therein distinguished from all others; as in Isaiah 63:1. “I that speak in righteousness, mighty to save.” Ver. 5. “I looked and there was none to help; and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury it upheld me.” What is said in this place, is meant of Christ, as is manifest by comparing ver. 3. with

Revelation 19:15. And the very same things that are said of Jehovah, the only God, as the only Saviour in whom men shall trust for salvation, as in Isaiah 45:21, to the End, are from time to time applied to Christ in the New Testament. And it is expressly said, Acts 4:12. "There is salvation in no other, neither is there any other name given under heaven amongst men, whereby we must be saved." And the heavenly hosts, in their praises, ascribe salvation to Christ in like manner as to God the Father, Revelation 7:10. "Salvation to our God, which sitteth upon the throne, and to the Lamb." See also chap. v, Christ is a rock sufficiently sure, and perfectly to be trusted, Isaiah 28:16, 17. I Corinthians 10:4.

37. The redemption from Egypt, and bringing the children of Israel through the wilderness to the possession of Canaan, is often spoken of as a great salvation, which was most evidently the peculiar work of the one only Jehovah, greatly manifesting his distinguished power and majesty.-2 Samuel 7:22, 23. "Wherefore thou art great, O Lord God, for there is none like thee; according to all that we have heard with our ears;" meaning what they had heard of his great fame, or the name he had obtained by his wonderful works, in bringing them out of Egypt, etc. as appears by what follows; "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible for thy land, before thy people which thou redeemest to thee from Egypt, from the nations and their gods?" The same work is mentioned as an evidence, that the doer of it is Jehovah, and that there is none like unto him, and as that which makes known God's name through the earth; Exodus vrru. 10, 22. 9:14, 16. and 10:2.-See also chap. 15:6-11. 18:11. and 34:10. Deuteronomy 3:24.

38. But it was Jesus Christ that wrought that salvation: Isaiah 63:9, 10. "The angel of his presence saved them: in his love and pity he redeemed them, and he bore them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit." This rebelling and vexing of his Holy Spirit is evidently the same thing with that spoken of, Psalm xcv. 8, 9, 10. "As in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw works. Forty years long was I grieved with that generation.' But it is evident that he whom they tempted, provoked, and grieved, was that God whose great works they saw, and therefore was that God who wrought those wonderful works in Egypt and the wilderness: as is evident by the same Psalm, ver. 3. where he is called "Jehovah, a great God, and a great King above all gods." And

it is equally clear by that passage in Isaiah 63: just quoted, that it was the angel of God's presence, and by 1 Corinthians 10:9. "Neither let us tempt Christ, as some of them also tempted."

And as at is said, Isaiah lxiii, that the angel of God's presence saved them, 8w. so it is plain by Exodus 23:20- 33. that God's angel, a different person from him who acts as first in the affairs of the Deity, brought them into Caman, etc, And it is plain, that the person that appeared in the bush, who said his name was Jehovah, and I am that I am, was the angel of Jehovah: Exodus 3:2,14. 6:3. and Acts 7:30. And nothing is more evident, by the whole history, than that the same person brought them out of Egypt: and also, that it was the same angel which appeared and delivered the ten commandments at, mount Sinai, conversed there with Moses, and manifested himself from time to time to the congregation in the wilderness. Acts 7:38. "This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us." That angel doubtless was the same that is called the angel of the covenant; Malachi 3:1. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come into his temple, even the messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts:" and this messenger without doubt was Christ. — It is plain by Hebrews 12:25, 26, 27. that he who spake at mount Sinai was Christ: "See that ye refuse not him that speaketh," etc.

39. Thus we see, that however the work of salvation be so often spoken of as peculiar to God; yet this salvation out of Egypt, so much celebrated in Scripture, is not peculiar to God the Father; but that the Son wrought this work as well as the Father. And it is true, that the Scriptures abundantly speak of an infinitely greater and more glorious salvation than that out of Egypt; viz. the salvation of men from sin, Satan, eternal death and ruin, and bringing them to the heavenly Canaan, to eternal life and hap mess there. This is spoken of as a far greater work than the other. So that, in comparison of it, it is not worthy to be remembered or mentioned. Jeremiah 16:14, 15. "It shall no more be said, The Lord liveth," etc. see also chap. 23:6-8. Isaiah 43:18-21." Remember ye not the former things," etc, But I need not stop to show the reader how this great salvation is in Scripture ascribed in a peculiar manner to Christ as the author.

40. We read in Scripture of two creations: the first, that which Moses gives an account of in the first chapter of Genesis; the other, a spiritual creation, consisted in restoring the moral world, bringing it to its highest perfection, and establishing it in its eternal felicity and glory; and the latter is spoken of as most incomparably the greatest work; Isaiah 65:17, 18. and 66:22. Now, as creation is so much spoken of as a most peculiar work of the supreme God, one may well determine, that if the first creation be not so, yet the second is, which is so much greater, and evidently the greatest of all God's works.

But this new creation, which is the same with the work of redemption, is, in the most especial manner, spoken of as the work of Jesus: for he is ever mentioned as the great Redeemer and restorer. This work is committed to him: for this he has a full commission. It is left in his hands; all things are committed to him; all power in heaven and in earth is given him, that he may accomplish this work, and bring it to its most absolute perfection. To this end are subjected to him, thrones, dominions, principalities, and powers, and he is made head over all things; and to this end, the world to come, that is, all the affairs of that new creation, are put in subjection unto him: and He, with regard to all the transactions belonging to this new creation, that are written in the book of God, is the Alpha and Omega, the First and the Last. Christ built the house; he built all things, especially in this new creation; and therefore is God. These things are plainly asserted in Hebrews 3:3, 4. "For this man (rather this person) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man: but he that built all things is God." — Thus, the work of redemption, which is both the greatest work of salvation, and the greatest work of creation, (the two kinds of works chiefly spoken of in Scripture as divine,) is accomplished by the Son of God.

41. The giving of spiritual and saving light is one chief part of the new creation, as creating the light was a chief part of the old creation. The causing of this spiritual light is spoken of as the peculiar work of God. 2 Corinthians 4:6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," etc, But the giving of this light is especially ascribed to Christ, as the author and fountain of it. He is called the Light of the world; the Light of life; the true Light, that lighteth every man that cometh into the world. H he is the Sun of righteousness.

No man knoweth the Father but the Son, and he to whom the Son will reveal him, etc.

42. So calling men into Christ's fellowship and kingdom, is also ascribed to God. Romans 8:30. "Whom he did predestinate, them he also called." Acts 2:39. "As many as the Lord our God shall call." 1 Corinthians 1:9. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1 Thessalonians 2:12. "That ye would walk worthy of God, who hath called you unto his kingdom and glory." 2 Thessalonians 2:13, 14. "God hath from the beginning chosen you to salvation; whereunto he called you by our gospel." 2 Timothy 1:9. "According to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace." 1 Peter 5:10. "The God of all grace, who hath called us unto his eternal glory."

But this is ascribed to Jesus Christ. Romans 1:6. "Among whom also ye are the called of Jesus Christ." 1 Corinthians 1:17. "As the Lord hath called every one." John 10:3. "And He calleth his own sheep by name, and leadeth them out." Verse 16. "Other sheep have I, which are not of this fold, them also I must bring in; and they shall hear my voice." Ephesians 1:18. "That ye may know what is the hope of his calling."

43. Regeneration, or the changing and renewing of the heart, is spoken of as the peculiar work of God. John 1:13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." James 1:18. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

It is likewise ascribed to Christ. Saints are born of him in their spiritual generation, and therefore are called his seed; Galatians 3:29. It is Christ that baptizes men with the Holy Ghost, which is called the washing of regeneration, and renewing of the Holy Ghost, and a being born of water and of the Spirit. Christ sanctifies and cleanses the souls of men, by the washing of water, by the word; Ephesians 5:26.

44. Justification, washing from sins, delivering from guilt, forgiving sin, admitting to favour and to the glorious benefits of righteousness in the sight of God, are often spoken of as belonging peculiarly to God. Romans 26. "That he might be just, and the justifier of him that believeth in Jesus." Verse 30. "Seeing it is one God that justifieth," etc. Chap. 8:30. "Whom

He called, he also justified.” Verse 33. “It is God that justifieth.” Isaiah 43:25. “I am he that blotteth omit thy transgressions for mine own sake.” Psalm 51:2-4. “Wash me thoroughly from my iniquity, and cleanse me from my sin: against thee, thee only, have I sinned.” Therefore the Jews said, Luke 5:21. “Who can forgive sins but God only?”

But Christ hath power to forgive sins, as it follows in the last-mentioned place; verse 24. “But that ye may know, that the Son of man hath power on earth to forgive sins,” etc. He washes us from our sins in his own blood; Revelation 1:5. And he justifies those that know and believe in him; Isaiah 53:11.

45. Overcoming Satan, and delivering men from him, and giving his people victory over him, are spoken of as the peculiar works of God’s glorious power. Isaiah 27:1. “In that day, Jehovah, with his great and strong sword, shall punish Leviathan the piercing serpent, even Leviathan, that crooked serpent; he shall slay the dragon that is in the sea.” Psalm 8:1, 2. “O Jehovah, our God, how excellent is thy name in all the earth, who hast set thy glory above the heavens! Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.”

But it is the special work of Christ to bruise the serpent’s head; to destroy the works of the devil; and that by his own strength. For he is represented as conquering him, because he is stronger than the strong man armed, and so overcoming him and taking from him all His armor wherein he trusted, and spoiling his goods. It is he that has spoiled principalities and powers, and made a show of them openly, triumphing over them. He is the spiritual Samson, that has rent the roaring lion as he would have rent a kid; and the spiritual David, that has delivered the lamb out of his mouth, and has slain the great Goliath. He is that Michael who fights with the dragon and casts him out; and at last will judge Satan, and will utterly destroy him; and will inflict those everlasting torments on him spoken of in Revelation 20:10, In the apprehension of winch he now trembles, and trembled for fear that Christ would inflict those torments on him, when he cried out and fell down before him, saying, “Art thou come to torment me before the time?” and, “I beseech thee, torment me not.”

46. Should any imagine that those parts of the work of redemption, which are initial, and are wrought in this world, being more imperfect, may be wrought by the Son of God; but that the more glorious perfection of it,

which is brought to pass in heaven, is peculiar to God the Father: in opposition to this, it may be observed, it belongs to Christ to take care of the souls of his saints after deaths; to receive them to the heavenly state; and to give them possession of heaven. Therefore the Scriptures represent, that He redeems his saints to God, and makes them kings and priests, He has the key of David, the key of the palace, and the keys of hades, or the separate state, and of death; and opens, and no man shuts; and shuts, and no man opens. He is gone to heaven as the forerunner of rise saints, he has, in their name, taken possession of that inheritance which He has purchased for them, that he may put them in possession of it in due time. He is gone to prepare a place for them, that he may come and take them to himself, that where he is, there they may be also; and make them sit with him in his throne. And therefore Stephen, when dying, commended his spirit into Christ's hands.

Or, if any shall say, that the far more glorious salvation which shall be effected at the end of the world; when all things shall be brought to their highest consummation, shall be the peculiar work of Coil the Father; I answer, It is abundantly manifest from Scripture, that the consummation of all things shall be by Christ. He shall raise the dead by his voice, as one that has power and life in himself. He shall raise ut the bodies of his saints in their glorious resurrection, making their bodies like to his glorious body; John 5:25, 29. and 6:39, 40. He, as the universal and final Judge, shall fully put all things to nights, and bring every thing to its last and most perfect state. He shall bestow that great gift of eternal life, in both soul and body, on the whole church, and every individual member in a state of most consummate glory, which is the thing aimed at inn all the preceding steps of the great affair of redemption. He shall present his church to himself and to his Father a glorious church, not having spot or wrinkle, or any such thing; all in a perfect purity, beauty, and glory: and the glory which God hath given him he will give them, in the most perfect manner, that they may reign with him for ever and ever. And thus, he will cause the New Jerusalem to appear in its brightest glory, as a bride adorned for her husband; and will perfect the new creation, and cause the new heavens and new earth to shine forth in their consummate and eternal beauty and brightness; when God shall proclaim, "It is done; I am Alpha and Omega, the First and the Last." Christ is represented as being himself the light and glory that enlightens the New Jerusalem, that fills with brightness and glory

the church of God, in its last, consummate, and eternal glory; Revelation 21:23.

47. Concerning the name Jehovah, see Nehemiah 9:6. "Thou art Jehovah alone; thou hast made heaven and earth; the heaven of heavens, with all their host; the earth," etc. Deuteronomy 6:4. "Hear, O Israel, Jehovah our God is one Jehovah." 2 Samuel 22:32. "Who is God, save Jehovah? who is a rock, save our God? So Psalm 18:31. 1 Kings 18:39. "Jehovah, he is the God; Jehovah, he is the God." When God proclaimed his name in mount Sinai, Exodus 34:5, 6. "He passed by and proclaimed, Jehovah, Jehovah." Jeremiah 10:10. "Jehovah is the true God; he is the living God, and an everlasting King." Exodus 15:11. "Who is like unto thee, O Jehovah?" 1 Chronicles 17:20. "O Jehovah, there is none like unto thee." Psalm 86:8. It might well be expected, that, in that abundant revelation which God has made of himself, he would make himself known by some one name at least, which should be expressly delivered as the peculiar and distinguishing name of the Most High. And we find it to be so: God has, with great solemnity, declared a certain name as his most peculiar name; which he has expressly and very often spoken of as a name that belongs to him in a most distinguishing manner, and belongs to the Supreme Being only; and hath expressly asserted that it belongs to no other. But, notwithstanding all this, the Arians, to serve their particular purpose, reject this name, as not being the distinguishing name of the supreme God.

48. King of kings and Lord of lords, are titles peculiar to the Supreme Being. Deuteronomy 10:17. "For the Lord your God is God of gods, and the Lord of lords." Psalm 136:3. "O give thanks to the Lord of lords, for his mercy endureth for ever." Daniel 2:47. "Of a truth it is that your God is a God of gods, and Lord of kings." 1 Timothy 6:14, 15, 16. "Until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see; to whom be honour and power everlasting, Amen." Revelation 19:11-16. "He whose name is called the Word of God, hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

49. Christ's eternity is abundantly asserted. Psalm 102:24-27. "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands: but thou art the same, and thy years shall have no end." Romans

1:23. "The incorruptible God." 1 Timothy 6:16. "The King eternal, immortal." Revelation 4:9, 10. 5:14. 10:5, 6. and 15:7. Hebrews 7:3." Having neither beginning of days, nor end of life."

50. There must be a vast difference, not only in the degree, but in the kind, of respect and worship due to the supreme God as well as in other things; since there is so infinite a difference between this Being and all others. There is a great difference as to the kind of respect proper for a wife to render to her husband, and that which it is proper for her to render towards other men. So it is with regard to the respect due to God; otherwise there would not be a foundation for that jealousy, which God exercises on occasion of his professing people worshipping other beings.

In addition to what has been observed of the works and worship of God, the following sayings of Christ are worthy to be observed. John 5:17. "My Father worketh hitherto, and I work." Ver. 19. "What things soever the Father doth, these also doth the Son likewise." Ver. 23. "That all men should honour the Son, even as they honour the Father." It is plain, God is jealous in that respect, that no other being may share with him in honour, that he alone may be exalted. It is expected that other beings should humble themselves, should be brought low, should deny themselves for God, and esteem themselves as nothing before him. And as he requires that they should abase themselves, he would not set up others to exalt them to a rivalry with himself. If men may pray to Christ, may adore him, give themselves up to him, trust in him, praise him, and serve him; what kind of worship is due to the Father, entirely distinct from all this in nature and kind?

When Satan tempted Christ to fall down and worship him, as one that had power to dispose of the kingdoms of this world, and the glory of them; Christ replies, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." But the Arians must suppose, that we are required to worship and serve some other being than this Lord God which Christ speaks of, as the disposer not only of the kingdoms of this world, but of the kingdom of heaven and the glory thereof. On the supposition of Christ's being merely a creature, he would much more properly be ranked with creatures exclusively, and never with God (as being called by his name and titles, having ascribed to him his attributes, dominions, etc.). However great a creature he might be, he would be infinitely below God.

51. Concerning the grand objection from that text, “Of that day and hour knoweth no man, nor the angels in heaven, nor the Son, but the Father:” I would observe, that even the Arians themselves, with regard to some things said of Christ, must make the distinction between his power or knowledge, as to his inferior and superior nature; or, if they do not allow two natures, then, at least, as to his humbled state, and his state both before and after his humiliation: as Mark 7:24. “And would have no man know it, but he could not be hid.” This cannot mean that the person who created the whole world, visible and invisible, etc, and by whom all things consist and are governed, had not power to order things so, that he might be hid.

52. It is observable, that Christ is frequently called God absolutely, by which name even the heathens themselves always understood the supreme God. Dr. Cudworth, in his “Intellectual System,” abundantly shows, that the heathens generally worshipped but one supreme, eternal, universal, uncreated Deity; but that their best philosophers maintained, that this Deity subsisted in three hypostases: through they had many created gods. And in page 627, he says,” It now appears, from what we have declared, that as to the ancient and genuine Platonists and Pythagoreans, none of their trinity of gods, or divine hypostases, were independent; so, neither were they creature-gods, but uncreated, they being all of them not only eternal, and necessarily existent and immutable, but also universal, *i.e.* infinite and omnipotent causes, principles, and creators of the whole world. From whence it follows, that these Platonists could not justly be taxed with idolatry, in giving religious worship to each hypostasis of their trinity. And one grand design of Christianity being to abolish the pagan idolatry or creature worship, it cannot justly be charged therewith, from that religious worship given to our Saviour Christ and the Holy Ghost, they being none of them, according to the true and orthodox Christianity, creatures, however the Arian hypothesis made them such. And this was indeed the grand reason why the ancient fathers so zealously opposed Arianism. We shall cite a remarkable passage out of Athanasius, fourth oration against the Arians, to this purpose, as follows:

Why, therefore, do not these Arians, holding this, reckon themselves amongst the pagans or Gentiles, since they do, in like manner, worship the creature besides the Creator? Athanasius’s meaning here, could not well be, that they worshipped the creature more than the Creator; forasmuch as

the Arians constantly declared that they gave less worship to the Son than to the Father.

“For though the pagans worship one uncreated and many created gods; but these Arians only one uncreated, and one created, to wit, the Son, or Word of God; yet will not this make any real difference betwixt them; because the Arians’ one created god, is one of those many pagan gods; and these many gods of the pagans or Gentiles have the same nature with this one, they being alike creatures.”

53. It is remarkable, that in so many places, both in the Old Testament and New, when Christ is spoken of; his glory and prerogatives represented, and the respect due to him urged, that the vanity of idols in the same places should be represented, and idolatry warned against. See Psalm 16:4. It is manifest, that it is the Messiah that there speaks. — See also many prophecies of Isaiah and other prophets. 1 John 5:20, 21. 1 Corinthians 10:19-22.

“There is not the least intimation, where Christ is styled God, either in the texts themselves, or contexts, that this is to be understood of his office, and not of his person; as is the case where magistrates are styled gods, where the very next words explain it, and tell us what is to be understood by it. And when Moses and angels are called gods, no one who attends to the whole discourse, could easily mistake the meaning, and not see that this term God was there used in an inferior and metaphorical sense.” Letter to the Dedicator of Mr. Emlyn’s Inquiry, etc. p. 7, 8. Matthew 19:17. “Why callest thou me good? there is none good but one, that is God.” “Mr. Emlyn affirms it to be evident, that Christ here distinguishes himself from God, and denies of himself what he affirms of God. But the truth of his interpretation entirely depends upon the opinion which the young man had of Christ, who received this answer from him.” Ibid. p. 17, 18.

54. That Christ had divine omniscience, appears from his own words;

“And all the churches shall know that I am he which searcheth the hearts and the reins.” (Revelation 2:23)

Now Solomon declares, 1 Kings 8:39.” Thou, even thou only, knowest the hearts of all the children of men.” And Jeremiah 17:10. God says, “I, the Lord, search the heart; I try the reins.” And Christ does not say, The

churches shall know that I search the reins and the heart; but that” I am HE,” etc. which, if words have any force in them, yea, if the expression is not altogether unintelligible, implies, “I am he who is distinguished by this character; or the churches shall know that I am the God who searcheth,” etc. Ibid. p. 43, 44.

55, That the eternal Logos should be subordinate to the Father, though not inferior in nature; yea, that Christ, in his office should be subject to the Father, and less than he, though in his higher nature not inferior, is not strange. It is proper, among mankind, that a son should be subordinate to his father, yea, subject in many respects, though of the same human nature; yea, though in no respect inferior in any natural qualification. It was proper that Solomon should be under David his father, and be appointed king by him, and receive charges and directions from him, though, even then, in his youth, probably not inferior to his father.

The disciples of Christ, or those that trusted in him, when here on earth, applied to him as trusting in his ability, not only to heal all diseases of the body, and to raise the dead; but as leaving their souls in his hands, and being able to heal the diseases of their minds; as being the author and fountain of virtue. So Luke 17:5. “The apostles said unto the Lord, Increase our faith.” So the father of the demoniac, Mark 9:24. “Lord, I believe, help thou mine unbelief.”

56. It is a good argument for Christ’s divinity, that he is to be the author of the resurrection. The atoms and particles in one little finger, are capable of so many removes, and such dispersions, that I believe it would surpass any finite understanding, at two or three thousand years end, to tell what distinct particles of the universe belonged to it. It would require a vast strength and subtlety of mind, to trace but one atom so nicely, as to know that individual atom in the universe, after so long a time; after it had been a particle of air, water, oil, or animal spirit, etc. and had been transported with prodigious swiftness from place to place, backwards and forwards, millions of times, amongst innumerable others of the same kind. Especially, would it be exceeding difficult, so narrowly to watch two of such at once. If so, what would it be, to follow every atom in a man’s body; yea, of all the bodies that ever have died, or shall die? And, at the same time, to have the mind exercised with full vigour upon innumerable other matters, that require an equal strength of understanding? and all this with such ease, that it shall be no labour to the mind?

57. God would not have given us any person to be our redeemer, unless he was of divine and absolutely supreme dignity and excellency, or was the supreme God; lest we should be under temptation to pay him too great respect; lest, if he were not the supreme God, we should be under temptation to pay him that respect which is due only to the supreme, and which God, who is a jealous God, will by no means allow to be paid to an inferior being. Men are very liable to be tempted to rate those too highly, from whom they have received great benefits. They are prone to give them that respect and honour, that belongs to God only. Thus, the Gentile world deified and adored such of their kings as did great things for them, and others from whom they received great benefits. So Cornelius was tempted to give too great respect to Peter, he being the person that God had marked out to be his teacher and guide in things pertaining to eternal salvation. So the apostle John could scarce avoid adoring the angel that showed him those visions: he fell down to worship him once and again. Though the first time he had been strictly warned against it; yet the temptation was so great, that he did it again: Revelation 19:10. 22:8. This being a temptation they were so liable to, was greatly disallowed of by God. When Cornelius fell down before Peter, He took him up, saying, "Stand up; I myself also am a man." So, when the people at Lystra were about to offer divine worship to Paul and Barnabas, when they heard of it, they rent their clothes, and ran in among them, crying out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and the earth, and the sea, and all things that are therein;" Acts 14: And when John was about to adore the angel, how strictly was he warned against it! "See thou do it not," says he, "for I am thy fellow-servant, and of thy brethren the prophets, that have the testimony of Jesus Christ: worship God." And God has always been so careful to guard against it, that he hid the body of Moses, that it might be no temptation to idolatry. But if any thing can be a temptation to give supreme respect and honour to one that is not the Supreme Being, this would be a temptation, viz. to have a person that is not the Supreme Being, to be our redeemer; to have such an one endure such great sufferitugs out of love to us, and thereby to deliver us from such extreme and eternal misery, and to purchase for us so great and eternal happiness. God therefore, in wisdom, has appointed such a person to be our redeemer, that is of absolutely supreme glory and excellency, that we may be in no danger of loving and adoring him too much; that we may prize him, exalt him for the great

things that he has done for us, as much as we will, nay, so far as his love to us, his sufferings for us, and the benefits we receive by him, can tempt us to, without danger of exceeding. Christ has done us great things for us as ever the Father did. His mercy and love have been as great and wonderful; and we receive as much benefit by them, as we do by the love and mercy of the Father. The Father never did greater things for us than to redeem us from hell, and bring us to eternal life. But if Christ had not been a person equal with the Father, and worthy of our equal respect, God would not have so ordered it, that the temptation to love and respect the Son, which results from favours that we have by kindness received, should be equal with the inducements we have to love and respect the Father.

58. I shall offer some reasons against Dr. Watts's notion of the pre-existence of Christ's human soul. If the pre-existing soul of Christ created the world, then, doubtless, he upholds and governs it. The same Son of God that did one, does the other. He created all things, and by him all things consist. And if so, how was his dominion confined to the Jewish nation, before his incarnation, but extends to all nations since? Besides, there are many things ascribed in the Old Testament to the Son of God, in those very places, which Dr. Watts himself supposes to speak of him, that imply his government of the whole world, and all nations. The same person that is spoken of as King of Israel, is represented as the Governor of the world.

According to this scheme, the greatest of the works of the Son in his created nature, implying the greatest exaltation, was his first work of all; viz. His creating all things, all worlds, all things visible and invisible, whether they be thrones, or dominions, or principalities, or powers: and this before ever he had any trial at all of his obedience, etc. At least, this work seems much greater than judging the world at the last day; which the Scripture often speaks of as one of the highest parts of his exaltation, which he has in reward for His obedience and sufferings: and Dr. Watts himself supposes his honours, since his humiliation, to be much greater than before.

59. On this scheme it will follow, that the covenant of redemption was made with a person that was not *sui juris*, and not at liberty to act his own mere good pleasure, with respect to undertaking to die for sinners; but was obliged to comply, on the first intimation that it would be well pleasing to God, and a thing that he chose.

60. According to that scheme, the man Christ Jesus was not properly the son of the virgin, and so the son of man, be he son of a woman, is to receive being in both soul and body, in consequence of a conception in her womb. The soul is the principal part of the man; and sonship implies derivation of the soul as well as the body, by conception. Though the soul is no part of the mother, and be immediately given by God, yet that hinders not its being derived by conception; it being consequent on it, according to a law of nature. It is agreeable to a law of nature, that where a perfect human body is conceived in the womb of a woman, and properly nourished and increased, a human soul should come into being: and conception may as properly be the cause whence it is derived, as many other natural effects are derived from natural causes or antecedents. For it is the power of God which produces these effects, though it be according to an established law. The soul being so much the principal part of man, a derivation of the soul by conception, is the chief thing implied in a man's being the son of a woman.

According to what seems to be Dr. Watts's scheme, the Son of God is no distinct divine person from the Father. So far as he is a divine person, he is the same person with the Father. So that in the covenant of redemption, the Father covenants with himself, and he takes satisfaction of himself, etc. Unless you will say, that one nature covenanted with the other; the two natures in the same person covenanted together, and one nature in the same person took satisfaction of the other nature in the same person. But how does this confound our minds, instead of helping our ideas, or making them more easy and intelligible!

61. The Son of God, as a distinct person, was from eternity. It is said, Micah 5:2. "His goings forth were of old; from everlasting." So Proverbs 8:23. "I was set up from everlasting, from the beginning, or ever the earth was." So he is called, Isaiah 9:6. "The everlasting Father." I know of no expressions used in Scripture, more strong, to signify the eternity of the Father himself.

Dr. Watts supposes the world to be made by the preexistent soul of Christ; and thinks it may properly be so said, though the knowledge and power of this pre-existent soul could not extend to the most minute parts, every atom, etc.-But it is evidently the design of the Scripture to assure us that Christ made all things whatever, in the absolute universality, John 1:33. "All things were made by him, and without him was not any thing made

that was made.” Colossians 1:16, 17. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist.” Now, if we suppose matter to be infinitely divisible, it will follow, that let his wisdom and power be as great as they will, if finite, but a few of those individual things that are made, were the effects of his power and wisdom: yea, that the number of the things that were made by him, are so few, that they bear no proportion to others, that did not immediately fall under his notice; or that of the things that are made there are ten thousand times, yea infinitely more, not made by him, than are made by him:-And so, but infinitely few of their circumstances are ordered by his wisdom.

It is said,

“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.” (Hebrews 2:8.)

Here it is represented, that God the Father has put every individual thing under the power and government of another persons, distinct from himself. But this cannot be true of the human soul of Christ, as it must be according to Dr. Watts’s scheme, let the powers of that be never so great, if they are not infinite. For things and circumstances, and dependencies and consequences of things in the world, are infinite in number; and therefore a finite understanding and power cannot extend to them: yea, it can extend to but an infinitely small part of the whole number of individuals, and their circumstances and consequences. Indeed, in order to the disposal of a few things, in their motions and successive changes, to a certain precise issue, there is need of infinite exactness, and so need of infinite power and wisdom.

62. The work of creation, and so the work of upholding all things in being, can, in no sense, be properly said to be the work of any created nature. If the created nature gives forth the word, as Joshua did, when he said, “Sun, stand thou still;” yet it is not that created nature that does it. That being that depends himself on creating power, does not properly do any thing towards creation, as Joshua did nothing towards stopping the sun in his course. So that it cannot be true in Dr. Watts’s scheme, that that Son of God, who is a distinct person from God the Father, did at all, in any

manner of propriety, create the world, nor does he uphold it or govern it. Nor can those things that Christ often says of himself be true: as “The Father worketh hitherto, and I work.” — “Whatsoever the Father doth, those doth the Son likewise,” John 5:17, 19.; it being very evident, that the works of creating and upholding and governing the world are ascribed to the Son, as a distinct person from the Father.

63. Not only is the word Elohim in the plural number, but it is joined to a verb of the plural number, in Genesis 20:13. When God caused me to wander from my Father’s house. The word hightnu, caused to wander, is in the plural number. This is agreeable to the use of plural verbs, adjectives, and pronouns, ins Genesis 1:26. 3:22. 11:7. See other instances in Genesis 35:7. Exododus 32:4. compared with Nehemiah 9:18. Isaiah 16:6.

The very frequent joining of the word Elohim, a word the plural number, with the word Jehovah, a word in the singular number, (as may be seen in places referred to in the English concordance, under the words, Lord God, Lord his God, Lord my God, Lord our God, Lord their God, Lord tiny God, Lord your God,) seems to be a significant indication of the union of several divine persons in one essence. The word Jehovah signifies as much as the word Essence, and is the proper name of God with regard to his self-existent, eternal, all-sufficient, perfect, and immutable Essence. Moses seems to have regard to something remarkable in thus calling Elohim, the plural, so often by the singular name, Jehovah; especially in that remark which he makes for the special observation of God’s people Israel, in Deuteronomy 6:4. “Hear, O Israel, The Lord our God is one Lord.” In the original, it is Jehovah Elohenu Jehovah Ehadh; the more proper translation of which is, Jehovah our God is one Jehovah. The verb is understood, and properly inserted between Jehovah Elohenu and Jehovah Ehadh, thus, Jehovah Eloheau is Jehovah Ehadh; which, if most literally translated, is thus, Jehovah Our Divine Persons is one Jehovah; as though Moses, in this remark, had a particular reference to the word Elohim being in the plural number, and would guard the people against imagining from thence that there was a plurality of essences or beings, among whom they were to divide their affections and respect.

A further confirmation, that the name Elohim, when used as the name of the True God, signifies some plurality, is, that this same name is commonly, all over the Hebrew Bible, used to signify the gods of the heathens, when many gods are spoken of. See those places in the Hebrew

Bible, which are referred to in the English concordance, under the word gods. In Exodus 20:2, 3. when it is said in the third verse, "Thou shalt have no other gods before me." The word is the same as in the foregoing verse, where it is said, "I am the Lord thy GOD, which brought thee out of the land of Egypt." It is Elohim in both verses: I am the Jehovah, thy Elohim: Thou shalt have no other Elohim. Yet the latter Elohim is joined with an adjective of the plural number; which seems naturally to lead the children of Israel, to whom God spake these words, to suppose a plurality in the Elohim which brought them out of Egypt, implied in the name Jehovah. Psalm 58:11. "Verily there is a God that judgeth in the earth; Elohim Shophetim:" Which literally is, Elohim. judges (in the plural number). See the evident distinction made between Jehovah sending, and Jehovah seat to the people, and dwelling in the midst of them, in Zechariah 2:8, 9, 10, 11. and 4:8, 9, 11. "For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye." "For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." "Sing and rejoice, O daughter of Zion: for, ho, I come, and I will dwell in the midst of thee, saith the Lord." "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." "Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?" Joshua 24:19. "And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God, Elohim Kedhoshim." He is the holy Gods. Not only is the word Elohim properly plural, the very same that is used, ver. 15. the gods which your fathers served, etc. — but the adjective holy is plural. A plural substantive and adjective are used here concerning the True God, just in the same manner as in 1 Samuel 4:8. "Who shall deliver us out of the hands of these mighty Gods." And in Daniel 4:8. "In whom is the Spirit of the holy Gods." So ver. 9, 18. and chap. 5:11. That the plural number should thus be used with the epithet Holy, agrees well with the doxology of the angels, "Holy, holy, holy, Lord God of hosts," etc. — Isaiah 6:and Revelation iv.

64. It is an argument, that the Jews of old understood that there were several persons in the Godhead, and particularly, that when the cherubim, in the 6th of Isaiah, cried, “Holy, holy, holy, Lord of hosts,” they had respect to three persons: that the seventy interpreters, in several places, where the Holy One of Israel is spoken of, use the plural number; as in Isaiah 41:16. “Thou shalt glory in the Holy One of Israel;” in the LXX it is Isaiah 60:14. “The Zion of the Holy One of Israel;” it is So Jeremiah 51:5. “Filled with sin against the Holy One of Israel;”

REMARKS

ON

IMPORTANT THEOLOGICAL CONTROVERSIES.

CHAPTER 1

CONCERNING GODS MORAL GOVERNMENT. A FUTURE STATE, AND THE IMMORTALITY OF THE SOUL.

1. The Creator of the world is doubtless also the Governor of it. He that had power to give being to the world, and set all the parts of it in order, has doubtless power to dispose of the world, to continue the order he has constituted, or to alter it. He that first gave the laws of nature, must have all nature in his hands; so that it is evident God has the world in his hands, to dispose of as he pleases. And, as God is able, so he is inclined, to govern the world. For, as he is an intelligent being, he had some end in what he did, otherwise he did not act as a voluntary agent in making the world. That being never acts voluntarily that has no end in what he does, and aims at nothing at all in it. Neither God nor man is properly said to make any thing that necessarily or accidentally proceeds from them, but that only which is voluntarily produced. Besides, we see in the particular parts of the world, that God had a particular end in their formation. They are fitted for such an end. By which it appears, that the Creator did act as a voluntary agent, proposing final causes in the work of creation; and is that made the particular parts for certain ends, doubtless made the whole for a certain end. And, if God made the world for some end, doubtless he will choose to have this world disposed of to answer that end. For his proposing the end, supposes, that he chooses it should be obtained. Therefore, it follows, that God will choose to take care that the world be disposed of to the obtaining of his own ends, which is the same thing as his choosing to have the government of the world, And it is manifest, in fact, that God is not careless how the affairs and concerns of the world he has made proceed,

because he was not careless of this matter in the creation itself; as it is apparent, by the manner and order in which things were created, that God, in creating, took care of the future progress and state of things in the world. This being established, I now proceed to show, that it must be, that God maintains a moral government over the world of mankind.

2. If it be certain, that God is concerned, and does take care, how things proceed in the state of the world he has made, then he will be especially concerned how things proceed in the state of the world of mankind.

Mankind are the principal part of the visible creation. They have understanding, are voluntary agents, and can produce works of their own will, design, and contrivance, as God does. And the Creator looks upon them as the principal part of his visible creation, as is manifest, because he hath set them at the head of his creation. The world is evidently made to be a habitation for man, and all things about him are subordinated to his use. Now, if God be careful how the world that he has made be regulated, that His end may be answered, and that it may not be in vain, He will be especially careful of this concerning the principal part of it, and in the same proportion that it is principal or superior in his own account to the rest. The more God has respect to any part of the world he has made, the more concerned he will be about the state of that part. But, it is manifest by the creation itself, that God has more respect or regard to man, than to any other part of the visible creation; because he has evidently made and fitted other parts to man's use. And therefore God will not leave the world of mankind to themselves, without taking any care to govern and order their state. It is evident, by the manner in which God has formed and constituted other things, that he has respect to beauty, good order and regulation, proportion and harmony; so, in the system of the world, in the seasons of the year, in the formation of plants, and of the various parts of the human body. Surely, therefore, he will not leave the principal part of the creation, about the state of which he is evidently, in fact, chiefly concerned, without making any proper provision for its being in any other than a state of deformity, discord, and the most hateful and dreadful confusion.

3. By what has been already said, God is most concerned about the state and government of that which is highest in his creation, and which He values most; and so he is principally concerned about the ordering the state of mankind, which is a part of the creation that he has made superior, and that he values most: and therefore, in like manner, it follows, that He is principally concerned about the regulation of that which he values most in

men, viz. what appertains to his intelligence and voluntary acts. If there be any thing in the principal part of the creation, that the Creator values more than other parts, it must be that wherein it is above them, or, at least, something wherein it differs from them. But the only thing wherein men differ from the inferior creation, is intelligent perception and action. This is that in which the Creator has made-man to differ from the rest of the creation, and by which he has set him over it, and by which he governs the inferior creatures, and uses them for himself; and therefore it must needs be, that the Creator should be chiefly concerned that the state of mankind should be regulated according to his will, with respect to what appertains to him as an intelligent, voluntary creature. Hence it must be, that God does take care that a good moral government should be maintained over men; that his intelligent, voluntary acts should be all subject to rules; and that with respect to them all, he should be the subject of judicial proceeding. For unless this be, there is no care taken that the state of mankind, with respect to their intelligent, voluntary acts, should be regulated at all; but all things will be remedilessly in the utmost deformity, confusion, and ruin. The world of mankind, instead of being superior, will be the worse, and the more hateful, and the more vile and miserable, for having the faculties of reasons and will; and this highest part of the creation will be the lowest, and infinitely the most confused, deformed, and detestable, without any provision for rectifying its evils. And the God of order, peace, and harmony, that constituted the inferior parts of the world, which he has subjected to man, and made subservient to him, in such decency, beauty, and harmony, will appear to have left this chief part of his work, and the end of all the rest, to the reign of everlasting discord, confusion, and ruin; contradicting and conflicting with its own nature and faculties; having reason, and yet acting in all things contradictory to it; being men, but yet beasts; setting sense above reason; improving reason only as a weapon of mischief and destruction of God's workmanship.

4. I would again argue, that God must maintain a moral government over mankind, thus: — It is evident, that it was agreeable to the Creator's design, that there should be some moral government maintained amongst men; because, without any, either in nations, provinces, towns, or families, and also without any divine government over the whole, the world of mankind could not subsist, but would destroy itself. Men would be not only much more destructive to each other, than any kind of animals are to their own species, but a thousand times more than any kind of beasts are to

those of any other species. Therefore, the nature that God has given all mankind, and the circumstances in which he has placed them, lead all, in all ages throughout the habitable world, into moral government. And the Creator doubtless intended this for the preservation of this highest species of creatures; otherwise he has made much less provision for the defence and preservation of this species, than of any other. There is no kind of creature that he has left without proper means for its own preservation. But unless man's own reason, to be improved in moral rule and order, be the means he has provided for the preservation of man, he has provided him with no means at all. Therefore, it is doubtless the original design of the Creator, that there should be moral subordination amongst men, and that he designed there should be heads, princes, or governors, to whom honour, subjection, and obedience should be paid. Now, this strongly argues, that the Creator himself will maintain a moral government over the whole. For, without this, the preservation of the species is bunt very imperfectly provided for. If men have nothing but human government to be a restraint upon their lusts, and have no rule or judgment of an universal omniscient governor to be a restraint upon their consciences, still they are left in a most woeful condition; and the preservation and common benefit of the species, according to its necessities, and the exigencies of its place, nature, and circumstances in the creation, is in nowise provided for, as the preservation and necessities of other species are.

Now, is it reasonable to think, that the Creator would so constitute the circumstances of mankind, that some particular persons, that have only a little image and shadow of his greatness and power over men, should exercise it in giving forth edicts, and executing judgment; and that he who is above all, and the original of all, should exercise no power in this way himself, when mankind stand in so much more need of such an exercise of his power, than of the power of human governors? — He has infinitely the greatest right to exercise the power of a moral governor, if he pleases. His relation to man as his Creator, most naturally leads to it. He is infinitely the most worthy of that respect, honour, and subjection that is due to a moral governor. He has infinitely the best qualifications of a governor, being infinitely wise, powerful, and holy, and his government will be infinitely the most effectual to answer the ends of government.

5. It is manifest, that the Creator of the world, in constituting human moral governments among men, has, in that constitution, had great respect to those qualifications, that relation, and those rights and obligations, in those

whom he has appointed to be rulers, and in putting others under their moral government, which he has in himself in a vastly more eminent degree. As particularly, in the government of parents over their children, which of all other kinds of human moral government is most evidently founded in nature, and which the preservation of the species doth most immediately require. Here God hath set those to be moral rulers, who are the wiser and stronger, and has appointed those to be in subjection who are less knowing, and weaker, and have received being from their rulers, and are dependent, preserved, and maintained. Would not he therefore maintain moral government himself over mankind, who is their universal father, their universal preserver, who maintains all, and provides all with food and raiment, and all the necessities and enjoyments of life, and is infinitely wiser and stronger than they? Would not he maintain a moral government over men, who need his government, as children need the government of their parents, and who are no more fit to be left to themselves in the world without his rules, directions, authority, promises, threatenings, and judgment, than children are fit to be left to themselves in a house?

6. As man is made capable of knowing his Creator, so he is capable of a high esteem of his perfections, his power, wisdom, and goodness. He is capable of a proper esteem of God for his wise, excellent, and wonderful works, which he beholds; and for their admirable contrivance, which appears in so excellently ordering all things; and of gratitude to him for all the goodness of which he himself is the subject: or, on the contrary, of slighting and despising him, and hating him, finding fault with his works, reproaching him for them, slighting all his goodness which he receives from him; yea, hating him or ordering things in his providence to him as he has done, and cursing and blaspheming him for it.

Now, it is unreasonable to suppose, that God should be an indifferent spectator of those things in his creature made in his own image, and made superior to all other creatures; and in a creature that he values above all the rest of the creation. It cannot be equally agreeable to him, whether man gives him proper esteem, love, honour, and gratitude; or, on the contrary, unreasonably despises, hates, and curses him. And if he be not an indifferent spectator of these things, then he will not act as a perfectly indifferent spectator, and wholly let men alone, and order things in no respect differently for those ends one way or other. But so it must be, of God maintains no moral government over mankind.

7. As man is made capable of knowing his Creator, so he is capable of knowing his will in many things, *i.e.* he is capable of knowing his ends in this and the other works which he beholds. For it is this way principally that he comes to know there is a God, even by seeing the final causes of things; by seeing that such and such things are plainly designed and contrived for such and such ends; and therefore he is capable of either complying with the will of his Creator, or opposing it. He is capable of falling in with God's ends, and what he sees his Creator aim at, and co-operating with him, or of setting himself against the Creator's designs. It is manifest, that it is the Creator's design, that parents should nourish their children, and that children should be subject to their parents. If a man therefore should murder his children, or if children should rise up and murder their parents, they would oppose the Creator's aims. So if men use the several bodily organs to quite contrary purposes to those for which they were given, and if they use the faculties of their own minds to ends quite contrary to those for which they were fitted, (for doubtless they were given and fitted for some end or other,) he may perversely use his dominion over the creatures against the ends to which they were given. For, however far we suppose man may be from being capable of properly frustrating his Creator, yet he is capable of showing that his will is contrary to his Creator's ends. He may oppose his Creator in his will he may dislike God's ends, and seek others. Now, the Creator cannot be an indifferent spectator of this; for it is a contradiction to suppose, that opposition to his will and aims should be as agreeable to him in itself, as complying with his will. And if he is not an indifferent spectator, then he will not act as such, and so he must maintain a moral government over mankind.

8. This argument is peculiarly strong, as it respects man's being capable of falling in with or opposing God's ends in his own creation, and his endowing him with faculties above the rest of the world, It is exceeding manifest concerning mankind, that God must have made them for some end; not only as it is evident that God must have made the world in general for some end, and as man is an intelligent voluntary agent; but as it is especially manifest from fact, that God has made mankind for some special end. For it is apparent, in fact, that God has made the inferior parts of the world for some end, and that the special end he made them for, is to subserve the benefit of mankind. Therefore, above all, may it be argued, that God has made mankind for some end. If an artificer accomplishes some great piece of workmanship, very complicated, and with a vast

variety of parts, but the whole is so contrived and connected together, that there is some particular part which-all the other parts are to subserve, we should well conclude that the workman had some special design to serve by that part, and that his peculiar aim in the whole, was what he intended should be obtained by that part. Now, man, the principal part of the creation, is capable of knowing his Creator, and is capable of discerning God's ends in the formation of other things; therefore, doubtless, since God discovers to him the ends for which he has made other things, it would be very strange if he should not let him know the end for which he himself is made, or for which he had such distinguishing faculties given him, whereby he is set above other parts of the creation. Therefore, in the use of his own faculties, he must either fall in with the known design of the Creator in giving them, or thwart it. He must either co-operate with his Creator, as complying with the end of his own being, or wittingly set himself as his enemy, Of this the Creator cannot be an indifferent spectator; and therefore, by what was said before, must maintain moral government over mankind.

9. It may be argued, that God maintains a moral government over the world of mankind, from this, that the special end of the being of man is something wherein he has to do with his Creator. The special end of the brute creation is something wherein they are concerned with men. But man's special end is some improvement or use of his faculties towards God. For the special end for which God made mankind, is something very diverse and very superior to those ends for which he made any part of the inferior creation; because God has made man very different from them. But man's special end does not respect any other parts of the visible creation. All these are below him, and all, as we observed before, are made for him, to be subservient to his use. Their special end respects him; but his special end does not respect them. For, this is unreasonable in itself: if they are in their formation and end subordinated to him, and subjected to him, then the Maker sets a greater value on him than them, and therefore he has not made him for them. For that would be to suppose them most valuable in the eyes of their Maker, And it is manifest, in fact, that the being of mankind does not subserve the benefit of the inferior creatures, any farther than is just necessary to turn them to his own use, and s end them in it.

To this we may add, that the happiness of the greater part of mankind, in their worldly enjoyments, is not great enough, or durable enough, to prove that the end of all things in the whole visible universe is only that

happiness. - Therefore, nothing else remains, no other supposition is possible, but that man's special end is something wherein he has immediately to do with his Creator.

10. If God has made men above other creatures, with capacities superior to them, for some special end, for which other creatures are not made, that special end must be something peculiar to them, for which they are capacitated and fitted by those superior faculties: Now, the greatest thing that men are capacitated for, by their faculties, more than the beasts, is, that they are capable of having intercourse with their Creator, as intelligent and voluntary agents. They are capable of knowing, esteeming, and loving him, and capable of receiving instructions and commands from him, and capable of obeying and serving him, if he be pleased to give commands, and make a revelation of his mind. Surely this is not without some end. He that has done nothing in the inferior world in vain, has not given man this capacity in vain. The sun has not its light given it without a final cause; and shall we suppose, that mankind has this light of the knowledge of their Creator without a final cause?

Thus, it is evident, that the special end for which God has made man, is something wherein he has intercourse with his Creator, as an intelligent, voluntary agent. Hence, the consequence is certain, that mankind are subject to God's moral government. For there can be no such thing maintained, as a communication between God and man, as between intelligent, voluntary agents, without moral government. For in maintaining communication or converse, one must yield to the other, must comply with the other; there must be union of wills; one must be clothed with authority, the other with submission. If God has made man to converse with himself, he is not indifferent how he is conversed with. One manner of behaviour must be agreeable to his will, and another not; and therefore God cannot act as indifferent in this matter. He cannot let man alone, to behave toward him just as he pleases; therefore there must be moral government. God cannot be indifferent, whether he is respected and honoured, or is contemned and hated.

11. Now as the consequence of the whole, I would infer two things:

- 1.** A future state of rewards and punishments. For, unless there be such a state, it will certainly follow, that God, in fact, maintains no moral government over the world of mankind. For, otherwise, it is apparent, that there is no such thing as rewarding or punishing mankind,

according to any visible rule, or indeed, according to any order or method whatsoever. Without this, there may be desires manifested, but there can be no proper laws established, and no authority maintained. Nothing is more manifest, than that in this world there is no such thing as a regular, equal disposing of rewards and punishments of men according to their moral estate. There is nothing in God's disposals toward men in this world, to make his distributive justice and judicial equity visible, but all things are in the greatest confusion. Often the wicked prosper, and are not in trouble as other men.- They become mighty in power; yea, it has commonly been so in all ages, that they have been uppermost in the world. They have the ascendant over the righteous. They are mounted on thrones; while the righteous remain in cottages. And, in this world, the cause of the just is not vindicated.- Many wicked men have the righteous in their power, and trample them under foot, and become their cruel persecutors: and the righteous are oppressed, and suffer all manner of injuries and cruelties; while the wicked live, and reign in great glory and prosperity.

2. What has been said, does invincibly argue a divine revelation. Because, if God maintains a moral government over mankind, then there must be rewards and punishments. But these sanctions must be declared: for instance, the punishments which enforce God's laws must be made known. To suppose that God keeps up an equal, perfect moral government over the world, and yet leaves men wholly at a loss about the nature, manner, degree, time, place, and continuance (if their punishment, or leaves it only to their guesses, or for them to argue it out from the nature of things, as well as they can, and every one to make his judgment according as his notions shall guide him, is a very unreasonable supposition. If moral government be maintained, the order and method of government must be visible; otherwise it loses the nature of moral government. There may be a powerful disposal, as inanimate, unintelligible things are the subjects of God's government, in a visible and established order; but no moral government. The order of government serves to maintain authority, and to influence and rule the subject morally, no further than it is visible. The notion of a moral government, without a revelation or declaration of the mind of the head, by his word, or some voluntary sign or signification, in the whole of it is absurd. How absurd is it to suppose, that there should be converse and moral government maintained between the head and

subjects, when both are intelligent, voluntary agents, without a voluntary communication of minds and expressions, thoughts and inclinations, between the head and the members of the society.

12. It need not be looked upon as any objection to men's remaining in being after the death of their bodies, that the beasts that are made for man cease to be when they die. For it is manifest, in fact, that man is the end of the rest of the creatures in this lower world. This world, with all its parts, inanimate, vegetative, and sensitive, was made for an habitation for man during his present state: and if man be the end of the rest of the creatures, for which the rest were made, and to whose use they are subordinated, then man is 'instar omnium'. The end of all is equivalent to the whole. Therefore there is no need of any thing else to be preserved; nothing is lost; no part is in vain. If the end of all be preserved, all is preserved: because he is all, the rest is only for his occasional use. The beasts subserve man's use in the present state: and then, though they cease, yet their end is obtained, and their good, which is their end, remains still in man. Though the tent that was set up for man to sojourn in during his state of probation, ceases when that occasion is over, surely that is no argument that the inhabitant ceases too.

And that the beasts are made for man, affords a good positive argument for a future state of man's existence. For that all other creatures in this lower world are made for man, and that he himself should be made for no more than they, viz, a short continuance in this world to enjoy the things of it is unreasonable.

13. The natural world, which is in such continual labour, as is described in the first chapter of Ecclesiastes, constantly going round in such revolutions, will doubtless come to an end: these revolutions are not for nothing. There is some great event and issue of things, some grand period, aimed at. Does God make the world restless, to move and revolve in all its parts, to make no progress? to labour with motions so mighty and vast, only to come to the same place again? Some great end is nearer to an accomplishment, after a thousand revolutions are finished, than when there was only one finished. The waters of the sea are not so restless, continually to ascend into the heavens, and then descend on the earth, and then return to the sea again, only that things may be as they were before. One generation of men does not come, another go, and so continually from age to age, only that at last there may be what there was at first, viz, mankind

upon earth. The wheels of God's chariot, after they have gone round a thousand times, do not remain just in the same place that they were in at first, without having carried the chariot nearer to a journey's end.

14. This is a confirmation of a future state. For, if these revolutions have not something in another state that is to succeed this, then they are in vain. If any thing of this world is to remain, after its revolutions are at an end, doubtless it will be that part which is the head of all the rest; or that creature for which all the rest is made; and that is man. For, if he wholly ceases, and is extinct, it is as if the whole were totally extinct: because he is the end of all. He is that creature, to serve whom the labours and revolutions of this world are, and whom they affect; and therefore, if he does not remain after the revolutions have ceased, then no end is obtained by all these revolutions: because nothing abides as the fruit of them after they are finished. But all comes to no more than just what was before this world itself began, viz., an universal nonexistence; all is extinct; all is as if the world had never been; and therefore all has been in vain; for nothing remains as the fruit, He that is carried in the chariot, does not remain after he is brought with so much labour and vast ado to the end of his journey; but ceases to be, as the chariot itself does.

15. This confirms the divinity of the christian revelation; which gives this account of things, that this world is come to an end; it is to be dissolved; that the revolutions of the world have an appointed period; and that man, the end of this lower world, is to remain in being afterwards; and gives a rational account of the great period, design, and issue of all things, worthy of the infinite wisdom and majesty of God.

16. Some part of the world, in that which is the highest, the head, and the end of the rest, must be of eternal duration, even the intelligent, reasonable creatures. For, if these creatures, the head and end of all the rest of the creation, come to an end, and be annihilated, it is the same thing as if the whole were annihilated. And if the world be of a temporary duration, and then drops into nothing, it is in vain, *i.e.* no end is obtained worthy of God. There is nobody but what will own, that if God had created the world, and then it had dropped into nothing the next minute, it would have been in vain; no end could be obtained worthy of God. And the only reason is, that the end would have been so small, by reason of the short continuance of the good obtained by it. And so it is still infinitely little, if it stand a million of ages, and then drops into nothing. That is as a moment in the sight of

God. It is, in comparison of him, absolutely equivalent to nothing, and therefore an end not worthy of him. No end is worthy of an infinite God, but an infinite end; and therefore the good obtained must be of infinite duration. If it be not so, who shall fix the bounds? Who shall say a million of years is long enough? And if it be, who shall say a good of a thousand years' continuance does not become the wisdom of God? And if it does, how can we say but that a good of still shorter continuance would not answer the ends of wisdom? If it would, who can say that the sovereignty of God shall not fix on a good of a minute's continuance as sufficient; which is as great in comparison with him as a million of years? The only reason why a good of a minute's continuance is not great enough to become the Creator of the world, is, that it is a good so little, when compared with him. And the same reason stands in equal force against a good of any limited duration whatsoever.

17. It is often declared in the Old Testament, that God will bring every work into judgment; that there is verily a God that judgeth in the earth; that his eyes are on the way of man; that he considers all his goings: that the sins of the wicked, and the good deeds of the righteous, are exactly observed, and written in a book of remembrance, and none of them forgotten; that they are sealed and laid up among God's treasures; and that he will render to every man according to his works: that the Judge of all the earth will do right; and that therefore God will not destroy the righteous with the wicked: that as to the righteous, it shall be well with him, for he shall eat the fruit of his doings; that as to the wicked, it shall be ill with him, for the reward of his hands shall be given him; that it is impossible it should be otherwise; that there is no darkness nor shadow of death, where the workers of iniquity can hide themselves from God the Judge; that God cannot forget his people; that a woman may sooner forget her sucking child; that God has graven them on the palms of his hands; that God beholds and takes notice of all their afflictions, and pities them, as a father pitieth his children; but that he is the enemy of wicked men; that their sins shall find them out; that though hand join in hand, the wicked shall not go unpunished; that the way of righteousness is a certain way to happiness, and the way of sin a sure way to misery. Solomon himself is more abundant than all other penmen of the Old Testament, in observing the difference between the righteous and the wicked in this respect, the greatness and the certainty of that difference. And, in Ecclesiastes 12:13, 14. Solomon declares," That to fear God and keep his commandments, is

the whole duty of man: because God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” And chap. 5:8.” If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they.” Chap. 8:11.” Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” And therefore, there is some other time, beside the time of this life, for executing the sentence which he observes will so surely he executed. In Proverbs 10:7. Solomon says, the memory of the just is blessed, but the name of the wicked shall rot. And of this memory or good name of the just, he says, (Eccles.v 2:1.) that “ it is better than precious ointment, (meaning the precious ointment they were wont to anoint the children of great and rich men with, when first born,) and that, upon this account, the day of a godly man’s death (followed with a good name and so blessed a memory) is better than the day of one’s birth.”

18. If God has perfectly forgiven all the sins of the righteous, and they are so high in his favour; and if the great evidence of this favour be the durableness of the benefits that are the fruits of it, and the chief fruit of it is life; then it is at least to be expected, that they will escape that mortality which is such a remarkable disgrace to those that have the human nature, and so wonderful to behold in those whom the Most High has made to differ so much from the beasts in capacity, dignity, end, and design. We might surely expect, that these high favourites should, with regard to life and durableness of happiness, not be mere beasts, and have no pre-eminence above them; and that they should not be like the grass, and the flower of the field, which in the morning flourisheth and groweth up, but in the evening is cut down and withered; that all their happiness and all the benefits of God’s favour should not be like a shadow, like a dream, like a tale that is told; that it should not be as a span, and should not pass away as the swift ships, as the eagle that hasteth to the prey; to which things the life of man is compared in Scripture.

The things of this world are spoken of as having no profit or value, because they are not lasting, but must be left at death, and therefore are mere vanity, and not worthy that any man should set his heart on them; Psalm 49:6, to the end; Proverbs 23:4, 5. Proverbs 11:7. Ecclesiastes 2:15, 16, 1-7. chap. 3 ten first verses; verse 19. chap. 5:14, 15, 16. But the rewards of righteousness are abundantly represented as exceedingly valuable and

worthy that men should set their hearts upon them, because they are lasting; Proverbs 3:16. 8:18. and 10:25, 27. Isaiah 55:3. Psalm 1:3, to the end; Isaiah 17:7, 8- and innumerable other places. How can these things consist one with another, unless there be a future state?

It is spoken of as a remarkable thing, and what one would not expect, that good men should die as wicked men do, as it seems to be, by good men's dying a temporal death as wicked men do; Ecclesiastes 2:16. chap. 9:3, 4, 5. And therefore, it may be argued, that it does but seem to be so; but that in reality it shall not be so, inasmuch as, though good men die a temporal death as wicked men do, yet, as to their happiness, they die not, but live for ever in a future state. It is an evidence of a future state, that in the Old Testament so many promises are made to the godly, of things that shall be after they are dead, which shall be testimonies of God's great favour to them, and blessed rewards of his favour; so many promises concerning their name, and concerning their posterity, and the future church of God in the world; and yet that we are so much taught in the Old Testament that men are never the better for what comes to pass after they are dead, concerning these things (*i.e.* if we look only at the present life, without taking any other state of existence into consideration,) Job 14:21. Ecclesiastes 1:2, 3:22. and 9:5, 6. Yea, the wise man says expressly, that the dead have no more a reward, (Ecclesiastes 9:5.) *i.e.* in any thing in this world-That man shall die as a beast, seems to be spoken of, Ecclesiastes 3:16, to the end; as a vanity, an evil, a kind of mischief and confusion, that appears in the world. Therefore this is an argument, that God, the wise orderer of all things, who brings order out of confusion, will rectify this disorder by appointing a future state.

19. It is an argument that the Old Testament affords for the proof (if a future life and immortality, that we are there taught, that mortality is brought in by sin, and comes as a punishment of sin. Therefore, it is natural to suppose, that when complete forgiveness is promised, and perfect restoration to favour, and deliverance from death, and the bestowment of life, as the fruit of this favour, eternal life and immortality is intended-The better men are, the more terrible would it make death, if there were no future state. For the better they are, the more they love God. Good men have found the fountain of good. Those men who have a high degree of love to God, greatly delight in God. They have experience of a much better happiness in life than others; and therefore it must be more dreadful for them to have their beings eternally extinct by death. Hence we may

strongly argue a future state: for it is not to be supposed, that God would make man such a creature as to be capable of looking forward beyond death, and capable of knowing and loving him, and delighting in him as the fountain of all good, which will necessarily increase in him a dread of annihilation, and an eager desire of immortality; and yet so order it, that such desire should he disappointed; so that his loving his Creator, should in some sense make him the more miserable.

20. Nothing is more manifest, than that it is absolutely necessary, in order to a man's being thoroughly, universally, and stedfastly virtuous, that his mind and heart should be thoroughly weaned from this world; which is a great evidence, that God intends another world for virtuous men. He surely would not require them, in their thoughts, affections, and expectations, wholly to relinquish this world, if it were all the world they were to expect: if he had made them for this world wholly and only, and had created the world for them, to be their only country and home, all the resting-place ever designed for them.- If all the creatures God has made are to come to an end, and the world itself is to come to an end, and so to be as though it had never been, then it will be with all God's glorious and magnificent works, agreeably to what is said of the temporal of the wicked, Job 20:6, 7, 8. "Though its excellency be never so great, yet it shall perish for ever; in shall all fly away as a dream; it shall be chased away as a vision of the night." It shall vanish totally, and absolutely he as though it had not been.

CHAPTER 2

CONCERNING THE ENDLESS PUNISHMENT OF THOSE WHO DIE IMPENITENT.

1. The word everlasting is used in the very sentence of the Judge at the last day, whom we cannot suppose to use rhetorical tropes and figures. The wicked that are finally impenitent, are represented as wholly cast away, lost, made no account of, etc. which is quite inconsistent with their punishment being medicinal, and for their good and purification, and to fit them for final and eternal happiness. — Eternal punishment is not eternal annihilation. Surely they will not be raised to life at the last day only to lie annihilated. “The words used to signify the duration of the punishment of the wicked, do, in their etymology, truly signify a proper eternity; and if they are sometimes used in a less strict sense, when the nature of the thing requires it, yet that can never pass as any reason why they are not to be understood absolutely, when the subject is capable of it. They are terms the most expressive of an endless duration, of any that can be used or imagined. And they always signify so far positively endless, as to be express against any other period or conclusion, than what arises from the nature of the thing. They are never used in Scripture in any other limited sense, than to exclude all positive abolition, annihilation, or conclusion, other than what the natural intent or constitution of the subject spoken of must necessarily admit. The word which is the word generally used by the sacred writers, is, we know, derived from the adverb ..., which signifies for ever, and cannot without force be used in any lower sense. And, particularly, this is the word by which the eternal and immutable attributes of Deity are several times expressed.” Dodwell’s Sermons in answer to Whiston, p. 15, 16.

2. If the torments of hell are purifying pains, that purge the damned from their sins, it must be by bringing them to repentance, convincing them of the evil of sin, and inducing them to forsake it, and with a sincere heart to turn from sin to God, and heartily to choose virtue and holiness, There is no other way for sinners being purged as moral agents; and, if hell fire is the means of any other purification, it cannot be a moral purification.

If the wicked in hell are the subjects of torments, in order to their purification, and so being fitted for, and finally brought to, eternal happiness; then they are the subjects of a dispensation, that is truly a dispensation of love, and of divine and infinite goodness and benevolence, towards them.-And if the design of the pains of hell be that of kind and benevolent chastisement, to bring sinners to repentance, and compliance with the divine will; then we cannot suppose that they will be continued after the sinner has repented, and is actually brought to yield and comply. For that would be to continue them for no purpose; to go on using means and endeavours to obtain the end, when the end is accomplished, and the thing aimed at is fully obtained already.-Moreover, if the damned, after many ages suffering extreme torment in hell, are to be delivered, and made perfectly and eternally happy, then they must be in a state of probation during this long season of their confinement to such extreme misery. If they are not in a state of probation, or on any trial how they will behave themselves under these severe and terrible inflictions of wrath, but are to be delivered, and made eternally happy at the end of a certain period; then what restraints are they under from giving an unbounded loose and license to their wickedness, in expressions of enmity against God, in cursing and blaspheming, and whatever their hearts are inclined to? And if they are in such a state as this, wherein they are thus left to unrestrained wickedness, and every curb to their most wicked inclination is taken off, being nevertheless sure of deliverance and everlasting happiness; how far is this state fit to be a state of purgation of rational creatures and moral agents from sin, being a state wherein they are so far from means of repentance, reformation, and entirely reclaiming and purging them from sin, that all manner of means are rather removed; and so much is every restraint taken off, that they are given up wholly to sin, which, instead of purifying them, will tend above all things that can be conceived, to harden them in sin, and desperately establish the habits of it?

3. A state of purgation of moral agents, that is, a state to ‘bring sinners to repentance and reformation, and not a state of trial, is a gross absurdity. If any should say, that, “ though we should maintain- that the pains of hell are purifying pains, to bring sinners to repentance, in order to their deliverance and eternal happiness; yet there will be no necessity of sup posing, either that they may sin with impunity, and so without restraint; or that they are properly in a state of probation: for they have no probation whether they shall finally have eternal happiness, because it is absolutely determined by

the benevolent Creator, concerning his intelligent creatures, that they shall finally be brought to a state of happiness: but yet their circumstances may be such as may tend greatly to restrain their wickedness, because that the time of their torment shall be longer or shorter, according as they behave themselves under their chastisements more or less perversely; or that their torment shall be raised to a greater height, and additions be made in proportion to the wickedness they commit in their purgatory flames.” To this I Answer:

Even on this supposition they are in a state of probation for a more speedy possession of eternal life and happiness, and deliverance from further misery and punishment; this makes their state as much a state of probation, as their state in the present life. For here it is supposed by these men, that sinners are not in a state of trial, whether ever they shall obtain eternal happiness or no; because that is absolutely determined, and the determination known or knowable concerning all without any trial. But only it is a state of trial whether they shall obtain eternal life so soon as at the end of their lives, or at the day of judgment. Neither have they any trial during this life, whether they shall escape all affliction and chastisement for sin or not; but whether they shall be relieved from a state of suffering so soon, and shall escape those severer and longer chastisements that, with respect to many, are to come afterwards.

And on the supposition of the objection, there must be the proper circumstances of a state of probation in hell, as well as on earth. There they must likewise be continued in that state of free agency, that renders them properly the subjects of judgment and retribution. For the supposition of the objection, they shall be punished for their wickedness in hell, by an addition to their misery proportioned to their sin; and they shall be the subjects of God’s merciful strivings, endeavours, and means to bring them to repentance, as well as here. And there must be a divine judgment after the trial, to determine their retribution, as much as after this life, And the same, or like things, must be determined by the Supreme Judge, as will be determined at the day of judgment. At that great day, on the supposition of such as I oppose, What will be determined concerning the impenitent? not what their eternal state shall be, but only whether they shall have eternal happiness immediately; whether they have repented, and are qualified for immediate admission to heavenly glory; or, whether the bestowment of it shall be delayed, and further chastisements made use of, and so it must be again after their castigatory purifying pains. At the end of all, there must be

a judgment, whether now they truly repent, and so have performed the condition of deliverance, and immediate admission to the state of the blessed, or whether there shall be a further season of misery; which brings it in all respects to be a proper judgment, as much as that at the general resurrection; and the preceding time of the use of means and God's striving with them to bring them to repentance, is as much a proper time of trial in order to judgment, as the time of this life.

4. But if the damned are in a state of trial, let it be considered how unreasonable this is. If they are in a state of trial, then they must be in a state of liberty and moral agency, as those men will doubtless own; and so, according to their notion of liberty, must be under no necessity of continuing in their rebellion and wickedness, but may cast away their abominations, and turn to God and their duty, in a thorough subjection to his will, very speedily. And then, seeing the end of their probationary state, and the severe means God uses with them to bring them to repentance, is obtained; how unreasonable will it be to suppose, that God, after this, would continue them still under hell torments for a long succession of ages? But if God should speedily deliver them on their speedy repentance, how are the threatenings and predictions of their everlasting punishment fulfilled in any sense, according to the sense even of those who deny the absolute eternity of the misery of hell, and hold, that the words everlasting and for ever, etc. when applied to the misery of the damned; are not to be taken in the strictest sense? They yet allow they signify a very long time, a great many ages.

5. If the devils and damned spirits are in a state of probation, and have liberty of will, and are under the last and most extreme means to bring them to repentance, and consequently the greatest means, having the strongest tendency of all to be effectual, I say, if thus, then is it possible that the greatest part, if not all, of them may be reclaimed by those extreme means, and may be brought to thorough repentance before the day of judgment; yea, it is possible, it might be very soon. And, if so, how could it certainly be predicted concerning the devil, that he would do such and such great things in opposition to Christ and his church, from age to age? and that at last he should be judged and punished, and have God's wrath more terribly executed upon him? as,

“And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, for ever and ever.” (Revelation 20:10.)

And how is it said in Scripture, that when he fell, he was cast down from heaven, and reserved under chains of darkness unto judgment? The expression seems naturally to signify strong and irrefragable bonds, which admit of no comfort or hope of escape. And besides, a being reserved in chains unto judgment, is not consistent with the appointment of another time of trial and opportunity to escape the judgment and condemnation, It is said, Jude 6. “They are reserved in everlasting chains under darkness unto the judgment of the great day.” And if any of the separate souls of the wicked, that are in the case that the soul of the rich man was in, when he died and lift up his eyes in hell being in torments, should repent and be delivered before the day of judgment, and so should appear at the right hand among the righteous at that day, then how could that be verified,

“For we must all stand before the judgment-seat of Christ, that every one may receive the things done in his body, whether good or bad?” (2 Corinthians 5:10.)

And we have reason to think, that the time of standing before the judgment-seat of Christ, which the apostle has a special respect to, is the day of judgment, if we compare thus with other scriptures; as that of the same apostle, Acts 17:31. “He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.” And many other places.

6. And how does their being in a state of trial, many of them for so many ages after death before the day of judgment, during all which time they have opportunity to repent, consist with those words of Christ, Mark 8:38. “Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels?” How is their continuing in a state of trial from the time of that generation, and from the end of their lives to the day of judgment, consistent with its being declared to them from God beforehand, that they shall certainly be condemned at the day of judgment? or, with Christ’s certifying them beforehand, that whatever trial they shall have, whatever opportunity God should give them for repentance and pardon, for so many ages, all would be in vain; which in effect is passing the sentence. We may argue in like

manner, from those words, Matthew 10:14, 15. “And whosoever shall not receive you, and hear your words,-verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.” So Matthew 11:2 1-24. “Woe unto thee, Chorazin, woe unto thee, Bethsaida: — I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. — And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell. I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

It is here declared, what the state of those obstinate unbelievers should be at the day of judgment for their wickedness here in the body, with an asseveration, I say unto you. And sentence indeed is passed beforehand upon them by their Judge, concerning the punishment that shall be executed upon them at the day of judgment. The declaration is made in the form of a solemn denunciation or sentence: Woe unto thee, Chorazin, woe unto thee, Bethsaida, etc. And is it reasonable to suppose, that the very Judge that is to judge them at the end of the world, would peremptorily declare, that they should not escape punishment at the day of judgment; yea, solemnly denounce sentence upon them, dooming them to the distinguished punishment they should then suffer for their obstinacy in their lifetime; and yet appoint another time of trial, of a great many hundred years between their death and the day of judgment, wherein they should have opportunity to escape that punishment?

7. It is here also to be observed, that the wicked inhabitants of Sodom and Gomorrha should be condemned to misery at the day of judgment, though they had already been in their purifying flames, and in a state of probation. The apostle (Romans 2:16.) repeatedly tells us, when these things shall be, that men shall thus receive their retribution; “In the day when God shall judge the secrets of men according to my gospel;” which shows that this life is the only state of trial, and that all men shall be judged at the end of the world according to their behaviour in this life, and not according to their behaviour in another state of trial, between this life and that day. So it is apparent, by 2 Thessalonians 1:5-9. “Which is a manifest token of the righteous judgment of God-seeing it is a righteous thing with God to recompense tribulation to them that trouble you, When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of Jesus Christ; who shall be punished with everlasting destruction,” etc. Here it is

manifest, that all who are obstinate unbelievers, rejecters of the gospel, shall at the day of judgment be punished with everlasting destruction. So that no room is left for a state of trial, and a space to repent before that time for ages in hell. So it is apparent, Matthew 25:that none will be found at the right hand, but they that have done such good works, as can be done only in this world; which would not be declared beforehand, if there was an opportunity given for millions of others to obtain that privilege.

8. It may be proved, that the day of man's trial, and the time of God's striving in the use of means to bring him to repentance, and waiting for his repentance under the use of means, will not be continued after this life, from those words, (Sen. 6:6. "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years." It is as much as to say, that it is not fit that this day of trial and opportunity should last always to obstinate, perverse sinners, It is fit some bounds should be set to my striving and waiting on such as abuse the day of my patience; and that merciful means and gracious calls should not be continued, without limits, to them that trample all means and mercies under-foot, and turn a deaf ear to all calls and invitations, and treat them with constant contempt. Therefore I will fix a certain limit; I will set their bounds to 120 years; when, if they repent not, I will put an end to all their lives, and with their lives shall be an end of my striving and waiting. This, which in Genesis is called God's Spirit striving, is by the apostle Peter expressed by the waiting long-suffering of God; 1 Peter 3:20. But, according to the doctrine we are opposing, instead of God's striving and using means to bring those wicked men to repentance, and waiting in the use of striving and endeavours 120 years, or to the end of their lives, and no longer; he has gone on still since that, for above 4000 years, striving with them in the use of more powerful means to bring them to repentance, and waiting on them, and will continue to do so for so long a time afterwards, that the time is often called everlasting, and represented as enduring for ever and ever.

9. Those words of Christ, "I must work the works of him that sent me while it is day, the night cometh wherein no man can work," John 9:4. prove that there is no other day of trial after this life. Christ having - undertaken for us, and taken on him our nature, and appearing in the form of a servant, and standing as our surety and representative, had a great work appointed him of God to do in this life for eternity. He could not obtain eternal life and happiness for himself any other way, than by doing that work in this life, which was the time of his probation for eternity, as

well as ours. And therefore his words imply as much as if he had said, I must do that work which God has appointed me to do for eternity, that great service which must be done, as I would be eternally happy, now while the day of life lasts, which is the only day appointed for the trial of man's faithfulness in the service of God, in order to his being accepted to eternal rewards. Death is coming, which will be the setting of the sun, and the end of this day; after which no work will remain, nothing to be done that will be of any significance in order to the obtaining of the recompense of eternal felicity.

10. And doubtless to the same purpose is that in Ecclesiastes 9 “Whatsoever thy hand findeth to do, do it with thy might for there is no work,” (or no man can work,) “nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” As much as to say, after this life, nothing can be done, nothing invented or devised, in order to your happiness; no wisdom or art will serve you to any such purpose, if you neglect the time of the present life, It is unreasonable to suppose the wise man means only that we should in this life do all that we can in temporal concerns, and to promote our temporal interest, and that nothing can be done towards this after this life: not only as this would be an observation of very little importance, it being as flat and impertinent as if he had said, whatever your hand finds to do this year, do it with your might; for nothing that you do or devise the next year, will signify any thing to promote your interest and happiness this year: but also because the wise man himself, in the conclusion of this book, informs us, that his drift through the whole book is, to induce us to do a spiritual work; to fear God and keep his commandments, in order, not to happiness in this life, (which he tells us throughout the book is never to be expected,) but in order to a future happiness and retribution in consequence of a judgment to come; chap. 12:13, 14. “Let us hear the conclusion of the whole matter; Fear God, and keep his commandments:

For this is the whole” (*i.e.* the whole business, the whole concern)” of man. For God will bring every work into judgment, whether it be good, or whether it be evil.”

11. If the wicked in hell are in a state of trial, under severe chastisement, as means in order to their repentance and obtaining the benefit of God's favour in eternal rewards, then they are in a state of such freedom as makes them moral agents, and the proper subjects of judgment and retribution.

Then those terrible chastisements are made use of as the most powerful means of all, more efficacious than all the means used in this life which prove ineffectual, and which proving insufficient to overcome sinners' obstinacy, and prevail with their hard hearts, God is compelled to relinquish them all, and have recourse to those torments as the last means, the most effectual and powerful. If the torments of hell are to last ages of ages, then it must be because sinners in hell all this while are obstinate; and though they are free agents as to this matter, yet they wilfully and perversely refuse, even under such great means, to repent, forsake their sins, and turn to God. It must be further supposed, that all this while they have the offers of immediate mercy and deliverance made to them, if they will comply. Now, if this be the case, and they shall go on in such wickedness, and continue in such extreme obstinacy and pertinaciousness, for so many ages, (as is supposed, by its being thought their torments shall be so long continued,) how desperately will their guilt be increased! How many thousand times more guilty at the end of the term, than at the beginning! And therefore they will be much the more proper objects of divine severity, deserving God's wrath, and still a thousand times more severe or longer continued chastisements than the past; and therefore it is not reasonable to suppose, that all the damned should be delivered from misery, and received to God's favour, and made the subjects of eternal salvation and glory at that time, when they are many thousand times more unworthy of it, more deserving of continuance in misery, than when they were first cast into hell. It is not likely that the infinitely wise God should so order the matter. And if their misery should be augmented, and still lengthened out much longer, to atone for their new contracted guilt; they must be supposed to continue impatient, till that second additional time of torment is ended at the end of which their guilt will still be risen higher and vastly increased beyond what it was before. And, at this rate, where can there be any - place for an end of their misery?

12. It further appears from what was observed above, that the sinner continuing obstinate in wickedness under such powerful means to reclaim him, for so long a time, will be so far from being more and more purged, or brought nearer to repentance, that he will be farther from it. Wickedness in his heart will be vastly established and increased. For, it may be laid down as aim axiom, that the longer men continue wilfully in wickedness, the more is the habit of sin established, and the more and more will the heart be hardened in it. Again, it may be laid down as another axiom, that the

greater and more powerful the means are, that are used to bring men to reform and repent, which they resist, and are obstinate under, the more desperately are men hardened in sin, and the more the principle of it in the heart is confirmed. It may be laid down as a third axiom, that long continuance in perverse and obstinate rebellion against any particular kind of means, tends to render those particular means vain, ineffectual, and hopeless.

After the damned in hell have stood it out with such prodigious perverseness and stoutness, for ages of ages, in their rebellion and enmity against God, refusing to bow to his will under such constant, severe, mighty chastisements, attended all the while with offers of mercy, what a desperate degree of hardness of heart and fixed strength of habitual wickedness will they have contracted at last, and inconceivably farther will they be from a penitent, humble, and pure heart, than when first cast into hell I And if the torments should be lengthened out still longer, and also their impenitence, (as by the- supposition one will not end before the other does,) still the farther will the heart be from being purified. And so, at this rate, the torments will never at all answer their end, and must be lengthened out to all eternity.

13. Matthew 5:25, 26. “Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the uttermost farthing.” These words imply, that sinners are in the way with their adversary, having opportunity to be reconciled to him but for a short season, inasmuch as it is intimated, that they must agree with him quickly, or they shall cease to be in the way with him, or to have opportunity to obtain his favour any more. But, if they shall be continued in a state of probation after death to the end of the world, and after that for ages, how far, how very far, are these words of Christ from representing the matter as it is?

14. That some even in this world are utterly forsaken of God, and given up to their own hearts’ lusts, proves that these men never will be purified from their sins. That God should, in the future world, use great means to purify them, and fit them for eternal happiness and glory, in the enjoyment of himself, is not consistent with the supposition, that, after the use of great means and endeavours with them in this world, he gives them up to sin,

because of their incorrigibleness and perverse obstinate continuance in rebellion, under the use of those great means, and so leaves them to be desperately hardened in sin, and to go on and increase their guilt, and multiply transgressions to their utter ruin; which is agreeable to manifold representations of Scripture, This is not agreeable to the scheme of such as suppose, that God is all the while, before and after death, prosecuting the design of purifying and preparing them for eternal glory. Consider Psalm 92:7.

“When the wicked spring as grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.”

These places show, God has no merciful design with those whom he gives up to sin.

15. The apostle, in Hebrews 6:4-6. says, “It is impossible for those who were once enlightened, and have tasted of the heavenly gift, etc. if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame,” etc. The apostle speaks of their renovation to repentance, as never likely to happen; for this reason, that they have proved irreclaimable under such great means to bring them to repentance, and have thereby so desperately hardened their hearts, and contracted such great guilt by sinning against such great light, and trampling on such great privileges. But if so, how much more unlikely still will it be, that they should ever be renewed to repentance, after they have gone on still more and more to harden their hearts by an obstinate, wilful continuance in sin, many thousand years longer, under much greater means; and have therefore done immensely more to establish the habit of sin, and increase the hardness of their hearts; and after their guilt is so vastly increased instead of being diminished! If it be impossible to bring them to repentance, after they have rebelled against such light and knowledge of Christ, and the things of another world, as they had in this life; how much more impossible is it, when added to this, they have had that infinitely greater and clearer knowledge and view of those things to be manifested at the day of judgment! Then they shall see Christ in the glory of his Father with all his holy angels; shall see his great majesty, and know the truth of his promises and threatenings, by sight and experience; and shall see all those ineffable manifestations of the glory of Christ, of his power, omniscience, strict inflexible justice, infinite holiness and purity, truth and faithfulness, and his infinite mercy to penitents. They

shall then see the dreadful consequences of rebellion and wickedness, and the infinitely happy and glorious consequences of the contrary; and, even at this time, (on the supposition,) have the offers of mercy and deliverance from that dreadful misery, and the enjoyment of the favour of their great Judge, and participation of all the happiness and glory of the righteous which they shall see at his right hand, if then they will throw down the weapons of their rebellion, and repent, and comply with his will. But if they still, from the greatness of their enmity and perverseness, obstinately and wilfully refuse, yea, and continue still thus refusing, even after they have actually felt the terrible wrath of God, and are cast into the lake of fire; yea, after they have continued there many ages, all the while under offers of mercy on repentance; I say, if it be impossible to renew them to repentance, after their rebelling against and trampling on the light and knowledge, and means used with them in this world, so that it is not to be expected, because of the degree of hardness and guilt contracted by it; how much less is it to be expected at the day of judgment, after all this obstinacy manifested, and guilt contracted? If guilt be contracted by despising such means and advantages as the apostle has respect to in this life, that it may be compared to guilt that would be contracted by crucifying Christ afresh; how much more, when added to this, they shall so openly have despised Christ, when appearing to them in all the terrors, and glories, and love that shall be manifested at the day of judgment, in their immediate and most clear view, and all is offered to them, if they will but yield subjection to him; and their enmity shall have appeared so desperate as rather to choose that dreadful lake of fire, and shall have continued in their choice even after they have felt the severity of that torment without rest day or night for many ages?

16. That all shall not be finally purified and saved, manifest from Matthew 12:31, 32. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”—Also, Mark 3:28, 29. “Verily I say unto you, All sins shall be forgiven unto the sons of men, and all blasphemies where with soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.”—And 1 John 5:16. “If any man see his brother sin a sin which is not unto death, he

shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say he shall pray for it.” From each of these places it is manifest, that he that is guilty of blasphemy against the Holy Ghost, shall surely be damned, without any deliverance from his punishment, or end to it. The various expressions that are used, serve much to certify and fix the import of others. In Matthew 12:31. it is said, “The blasphemy against the Holy Ghost shall not be forgiven unto men.” The negative is general, and equally respects all times. If this sin should be forgiven at a remote time, it would be as contrary to such a negative, as if it were forgiven immediately. But, to determine us that Christ has respect to all times, even the remotest, and that he means to deny that he shall be forgiven at any time whatsoever, in Mark it is said, “He shall never be forgiven; or, hath never forgiveness;” and, lest this never should be interpreted to mean, never as long as he lives, or never in this world, it is said in Matthew 12:32.

“It shall not be forgiven him, neither in this world,
nor in the world to come.”

And lest it should be said, that, although he never is forgiven, yet that does not hinder but that there may be an end to his punishment; because he may suffer all he deserves in suffering a temporal punishment, or punishment of a limited, long duration; and he that is acquitted in paying all his debt, is not said to be forgiven his debt: another expression is used in Mark, which shows that he shall ever suffer damnation, and never have deliverance from his misery, whether by forgiveness or without it. — “Hath never forgiveness, but is in danger of eternal damnation.” And the forementioned expressions, “He shall never be forgiven;” “He hath never forgiveness;” “shall not be forgiven in this world, nor the world to come,” show the meaning of the word eternal here, to be such as absolutely excludes any period, any time of favour, wherein condemnation and punishment shall have ceased. And what the apostle John says of those who commit the unpardonable sin, confirms the whole, and proves that he that has committed this sin remains under no dispensation of mercy, and that no favour is ever to be hoped for from God; and therefore it is not our duty to pray for such favour. “There is a sin unto death, I do not say he shall pray for it;” or, I give you no direction to pray for them that sin this sin unto death.

17. Thus it is evident, that all wicked men will not have an end to their damnation; but when it is said, they are in danger of eternal or everlasting damnation, the word eternal is to be understood in the strictest sense. The same terms are used concerning all impenitent sinners, that they shall be sentenced to eternal punishment, and shall go into everlasting punishment, etc. — That their worm dieth not, and the fire is not quenched; and they shall be tormented for ever and ever; and such terms are used after this world comes to an end; and also when they who have committed the unpardonable sin, and others, shall be sentenced all together to an everlasting fire, in the same terms. It is unreasonable to suppose that the punishment of some will be everlasting, in an infinitely different sense from others jointly sentenced; and that the duration of the punishment of one shall be perfectly as nothing, compared with the duration of the punishment of the other, infinitely less than a second to a million of ages. And it is unreasonable to suppose such a difference, also on this account, that there cannot be such a difference in the demerit of them that commit the unpardonable sin, and the demerit of the sins of all other wicked men, some of whom are exceedingly, and almost inconceivably, wicked. There cannot be a truly infinite difference in their guilt, as there must be a properly infinite difference between the dreadfulfulness of those torments that have an end, however long continued, and however great, and the torments of a truly and strictly everlasting fire.

18. If the damned in hell shall all finally be saved, they shall be saved without Christ, it is manifest, that Christ's saving work will be at an end at the day of judgment; for, as Christ has a twofold office, that of the Saviour of the world, and the Judge of the world; so, the business of the latter office properly succeeds the former. It is not fit, in the nature of things, that he should come into the world and appear openly in the character of universal Judge, to decide men's state — in, consequence of the trial there has been for making their state better by salvation — till that trial is over, and all its effects completed, when no more is to be hoped as to altering their state for the better by his salvation. Therefore Christ, at his first coming, appeared in order to save men from condemnation and a sentence of eternal misery; and not to Judge them; as he tells us,

“If any man hear my words and believe not, I judge him not: for I came, not to judge the world, but to save the world.”(John 12:47.)

See also chap. 3:17. and 8:15. But the great business he will come upon at his second coming, as is abundantly declared, is to judge the world. And it is also exceedingly plain, that Christ's saving work will be at an end at the day of judgment; because we read, 2 Corinthians 15, that at the end of the world he will deliver up his kingdom; he will resign his commission: which proves, that the work of salvation, which is the design of it, will be at an end, when all his enemies, all that rejected him, and would not have him to rule over them, and so have failed of his salvation, shall be made his footstool, shall be condemned and destroyed. Instead of being the heirs of salvation, he shall come in flaming fire to take vengeance on them that know not God, and obey not the gospel of Jesus Christ, who shall be punished with everlasting destruction, etc. When he shall come to be glorified in his saints, and admired in all them that believe; 2 Thessalonians 1:8-10.

19. If the damned, after they have suffered awhile, are to be delivered, and to have eternal life; then the present dispensation of grace and life to the fallen children of men, that was introduced by Christ and his apostles, is not the last; but another is to be introduced after this has proved unprofitable and ineffectual. But, that a new dispensation of grace should thus be introduced, because that which was brought in by Christ and his apostles, proves weak and unprofitable through men's corruption, and there appears to be need of one which shall be more effectual, is not agreeable to the Scripture. For this dispensation is spoken of as the last and most perfect, wherein perfection was reached, Hebrews 7:19. "For the law made nothing perfect, but the bringing in of a better hope did." And chap. 11:40. "God having provided some better thing for us, that they without us should not be made perfect." The ancient dispensation is spoken of as that which God found fault with, in proving ineffectual through the corruption of men; and so he introduced a new administration, that should not be liable to exception, and therefore should not wax old, or be ever liable to vanish away and give place to another. Hebrews 8:6, to the end. So he speaks of the things of that ancient dispensation, as things which were liable to be shaken and removed; but of the things of the new dispensation then introduced, as those that could not be shaken, but should remain for ever; Hebrews 12:25, to the end; and 2 Corinthians 3:11. The dispensation of the New Testament is often spoken of in the prophecies of the Old Testament as an everlasting dispensation; Jeremiah 31:31, 32. chap. 32:40. Isaiah 61:8. Ezekiel 37:26.

20. To suppose that, after all the means of grace that are used in this world, Moses and the prophets, Christ and the gospel, the warnings of God's word, and the exhibitions of glorious gospel grace, have been despised and obstinately withstood, so as to make the case desperate as to their success, God has other means in reserve, to be used afterwards to make men holy, that will be more powerful, and shall be effectual; is not agreeable to Scripture. Particularly, Luke 16:27, to the end: "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And this is especially manifest, from Revelation 22:10-12. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still. And behold I come quickly, and my reward is with me, to give every man according as his works shall be."

I think the meaning must be either, The time is quickly coming, when every man's state will be fixed, in as much as I am quickly coming to judgment, to fix every man's state unalterably, according as his work shall be; and after that there will be no alteration, nor any means or endeavours in order to it; but he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and if this be the meaning, it makes it evident, that Christ will not immediately proceed to the use of the most powerful and effectual means of all, to change the state of the unjust and filthy, to purify them and make them holy, and fit them for eternal glory, with infallible success—Or, the meaning must be this, which seems to be much the most probable: Christ having given this last revelation to his church to be added to the book of Scripture, with which the canon was to be shut up and sealed, by the instrumentality of the apostle John, who lived the longest of the apostles, and wrote this book after all the rest were dead; orders John, ver. 10. to publish this book, wherein such great future judgments are revealed as coming on the wicked, and such an affecting declaration of the future glory of the saints, to enforce the rest of God's word and means of grace; and then intimates, that no more revelations are to be expected, no more instructions and warnings are to be added to the word of God, as the

steady means of grace, any further to confirm and enforce the rest; and the next revelation that is to be expected, and that Christ will make of himself to the world, is to be his immediate appearance in judgment, to fix unalterably every man's state according to his works, according to the improvement he shall have made of those past revelations, instructions, and warnings: and therefore, those that will not be purified by those means, are not to expect that better or other means will ever be used with them; but he that is unjust must remain so still, and he that is filthy must be filthy still, and he that is righteous shall be righteous still, and he that is holy shall be holy still. Thus Christ takes leave of his church till his last coming, warning them to improve the means of grace they have, and informing them that they are never to have any other: *q. d.* They have Moses and the prophets; and, in the writings of the New Testament, they have more glorious, powerful, and efficacious revelations of me. Those writings I now finish and seal. Let them hear these, and make a good improvement of them; for these are the last means I shall ever use to change man's state. This is inconsistent with his reserving his greatest and most powerful means, with a determined certain success, to be used after the day of judgment.

21. They who suppose the damned are made to suffer the torments of hell for their purification, suppose, that God is herein prosecuting his grand design of benevolence to his creatures; yea, benevolence to the sufferers; and that he does not use these severe means but from necessity for their good, because all gentle remedies prove ineffectual. Now it is unreasonable to suppose that God is under any necessity of inflicting such extreme torments upon them for so long a time, in order to their being brought to repentance; and that,

1. If we consider the nature of things: torments inflicted have no tendency to bring a wicked man to repentance directly and properly, if by repentance we mean an alteration of the disposition, and appetites, and taste of the mind. We know by experience, that pain inflicted for gratifying an appetite, may make men a raid to gratify the appetite; but they do not change the inclination, or destroy the appetite. They may make men willing to comply with external exercises, of which they have a distaste, and to which their heart, in its relish and inclinations, is averse; yet not from love to the things complied with, but from hatred of pain, and love of ease. So that the man complies in some sense; but his heart does not comply. He is only driven, and as it were forced; and an increase of pain alters not the nature of things. It may make a man

more earnestly to desire freedom from pain; but still there is no more to be expected from it, than is in the tendency of pain, which is not to give a new nature, a new heart, or a new natural relish and disposition. It is not granted, that even long continued pains and practice will gradually raise an habitual love to virtue. The pains of the damned being great and long continued, may more and more convince them of the folly of their negligence and fearlessness in sin, and may make them willing to take some pains, but will not show them the beauty of holiness, or the odiousness of sin, so as to cause them to hate sin on its own account.

Can any one that considers human nature, especially of those that deny an innate, desperate wickedness of heart, (as the men that we have this controversy with generally do,) doubt in the least, whether, if a man should be in a furnace of fire for one day only, alive and full of quick sense, and should retain a full and lively remembrance of his misery, it would not be sufficient to make him wholly comply with all the pains and outward self-denial requisite in order to an universal, external obedience to the precepts of the word of God, rather than have those torments renewed and committed for ages; and indeed rather than endure one more such day? What pains would not such a man be willing to suffer? What labours could be too much? What would he not be willing to part with, in foregoing worldly wealth or pleasures? Would not the most covetous man, that had felt such a rod as this, be willing to part with all his treasures of silver and gold? and the most ambitious man be willing to live in a cottage or wilderness? the most voluptuous man to part with his pleasures? Would he need first to endure many ages of such torment, before he would be willing thus far to comply? It is against all principles of human nature to suppose it. If he retains the remembrance of the torment, in a lively idea of it, it must unspeakably outweigh the most lively and affecting and attractive ideas of the good things of the world. The supposition, therefore, of his not being brought to compliance by less torment, is as unreasonable as to suppose, that a mote of dust would sink the scale, being put in a balance with a talent of lead, or with ten thousand talents. If the Most High compassionate these poor wretches, and has nothing but a kind and gracious design of infinite mercy and bounty towards them, why does he take such dreadful measures with them? Will no other do? Cannot infinite wisdom find out some gentler method to bring to pass the same design? If it be said, that no other can accomplish the effect, consistently with the freedom of will;—I answer, What means can be devised, having a greater

tendency to drive men, and compel them to comply with the thing required, (if there be any such thing,) without acting freely, and as persons left to their own free choice, than such a rod not only held over, but used upon them in such an amazing manner, by an omnipotent hand?

2. It is apparent, from what has often come to pass, that God is in no necessity of making use of such dreadful and long-continued torments, in order to bring sinners to repentance. It is most unreasonable to suppose, that no sinners that ever were converted in this world, were, before their conversion, as wicked and as hard-hearted as some of those that have died impenitent; as Saul the persecutor, afterwards the apostle Paul, and some of the converts, in the 2nd chapter of Acts, who had had a hand in Christ's crucifixion, and innumerable instances of persecutors and others, who have been brought to repentance since those days. Such were converted by gentler means than those pains of hell, in what the Scripture calls everlasting burnings; and that without any infringement of liberty necessary to their being moral agents. It would be unreasonable to suppose, that all those eighteen, on whom the tower of Siloam fell, were good men. But Christ would not have his hearers imagine they were worse than themselves; and yet intimates, that there was a possibility of their escaping future misery by repentance.

3. So far as pain and affliction are made use of to bring men to repentance, it is apparent God can make infinitely less severe chastisement effectual, together with such influences and assistances of his Spirit, as are not inconsistent with the persons' moral agency in their forsaking sin and turning to God. And, if it should be said, that none of them had the habits of sin so confirmed, as all such as die in sin; I would answer, That this is very unreasonably supposed: and if it should be allowed, yet it cannot be pretended, that the difference of guilt and hard-heartedness is proportionable at all to the severity of the chastisement used for purgation. If no more than ten degrees of pain, or one year's chastisement, be requisite for the overcoming of five degrees of strength of the habit of sin, one would think, that less than 100,000 degrees, or 100,000 years chastisement, should be sufficient to overcome ten degrees of strength of the same habit.

22. If the torments of hell are purifying pains, and are used by a God of universal benevolence towards his creatures, as necessary means for the

purgation of the wicked from sin, and their being fitted for, and finally brought to, eternal happiness in the enjoyment of the love of God; then it will follow, that the damned in hell are still the objects of God's mercy and kindness, and that in the torments they suffer, they are the subjects of a dispensation of grace and benevolence. All is for their good; all is the best kindness that can be done them, the most benevolent treatment they are capable of, in their state of mind; and, in all, God is but chastising them as a wise and loving father, with a grieved and compassionate heart, gives necessary chastisement to sons whom he loves, and whose good he seeks to the utmost; in all he does he is only prosecuting a design of infinite kindness and favour. And indeed, some of the chief of those who are in the scheme of purifying pains, expressly maintain, that, instead of being the fruits of vindictive justice, they are the effects of God's benevolence, not only to the system of intelligent creatures in general, but to the sufferers themselves. Now, how far are these things from being agreeable to the representation which is made of things in the Holy Scriptures?

The Scriptures represent the damned as thrown away of God; as things that are good for nothing; and which God makes no account of; Matthew 13:48. As dross, and not gold and silver, or any valuable metal; Psalm 119:119. "Thou puttest away all the wicked of the earth as dross." So Ezekiel 22:18. Jeremiah 6:28-30. as salt that has lost its savour; as good for nothing but to be cast out and trodden under foot of men; as stubble that is left, and as the chaff thrown out to be scattered by the wind, and go whither that shall happen to carry it, instead of being gathered and laid up as that which is of any value. Psalm 1:4. Job 21:18. and 35:5. as that which shall be thrown away as wholly worthless, as chaff, and stubble, and tares; all which are thrown away as not worthy of any care to save them; yea, are thrown into the fire, to be burnt up as mere nuisances, as fit for nothing but to be destroyed, and therefore are cast into the fire to be destroyed and done with. Matthew 3:12. and 12:30. Job 21:18. as barren trees, trees that are good for nothing; and not only so, but cumberers of the ground; and as such, shall be cut down and cast into the fire. Matthew 3:10. and 7:19. Luke 13:7. as barren branches in a vine, that are cut off and castaway; as good for nothing, and gathered and burned. John 15:6. as thrown out and purged away as the filth of the world. Thus, it is said, Job 20:7. "That the wicked shall perish for ever, as his own dung." They are spoken of as those that shall be spued out of God's mouth; as thrown into the lake of fire; as the great sink of all the filth of the creation; Revelation 21:8." But the

fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their share in the lake that burns with fire and brimstone.” As briars and thorns, that are not only wholly worthless in a field, but hurtful and pernicious; and are nigh unto cursing, whose end is to be burned; Hebrews 6: *i.e.* the husband man throws them into the fire, and so has done with them for ever. He does not still take care of them, in order to make them fruitful and flourishing plants in his garden of delights. The wicked, it is said, shall be driven from light into darkness, and chased out of the world; Job 18:18. Instead of being heated by God with benevolence, chastening them with the compassion and kindness of a father, for their great and everlasting good, they, at that day, when God shall gather his children together, to make them experience the blessed fruits of the love of a heavenly Father, shall be shut out as dogs; Revelation 21:7, 8. with chap. 22:14, 15. And are represented as vessels to dishonour, vessels of wrath, fit for nothing else, but to contain wrath and misery. They are spoken of as those that perish and lose their souls; that are lost; (2 Corinthians 4:4.) Those that lose themselves and are cast away; those that are destroyed, consumed, etc.- which representations do not agree with such as are under a dispensation of kindness, and the means of a physician, in order to their eternal life, health, and happiness, though the means are severe. When God, of old, by his prophets, denounced his terrible judgments against Jerusalem and the people of Israel, against Moab, Tyre, Egypt, Assyria, etc. which judgments, though long continued, were not designed to be perpetual; there were mixed with those awful denunciations, or added to them, promises or intimations of future mercy. But, when the Scripture speaks of God’s dealings with ungodly men in another world, there are nothing but declarations and denunciations of wrath and misery, and no intimations of mercy; no gentle terms used, no significations of divine pity, no exhortations to humiliation under God’s awful hand, or calls to seek his face and favour, and turn and repent. The account that the Scripture gives of the treatment that wicked men shall meet with after this life, is very inconsistent with the notion of their being from necessity subjected to harsh means of cure, and severe chastisement, with a benevolent, gracious design of their everlasting good; particularly the manner in which Christ will treat them at the day of judgment. He will bid the wicked depart from him as cursed.

23. We have no account of any invitations to accept of mercy; any counsels to repent, that they may speedily be delivered from this misery, But it is represented that then they shall be made his footstool. He shall triumph over them. He will trample upon them as men are wont to tread grapes in a wine-press, when they trample with all their might, to that very end that they may effectually crush them in pieces. He will tread them in his anger, and trample them in his fury, and, as he says, their blood shall be sprinkled on his garments, and he will stain all his raiment, Isaiah 63 at the beginning; Revelation 14:19, 20. and chap. 19:15. in which last place it is said~ he treadeth the wine-press of the fierceness and wrath of Almighty God. These things do not savour of chastening with compassion and benevolence, and as still prosecuting a design of love toward them, that he may in the end actually be their Saviour, and the means of their eternal glory. There is nothing in the account of the day of judgment, that looks as though saints had any love or pity for the wicked, on account of the terrible long-continued torments which they must suffer. Nor indeed will the accounts that are given admit of supposing any such thing. We have an account of their judging them, and being with Christ in condemning them, concurring in the sentence, wherein he bids them begone from him as cursed with devils into eternal fire; but no account of their praying for them, nor of their exhorting them to consider and repent.

They shall not be grieved, but rather rejoice at the glorious manifestations of God's justice, holiness, and majesty, in their dreadful perdition, and shall triumph with Christ; Revelation 18:20. and 19 at the beginning, They shall be made Christ's footstool, and so they shall be the footstool of the saints. Psalm 68:23. "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." If the damned were the objects of divine benevolence, and designed by God for the enjoyment of his eternal love, doubtless it would be required of all God's children to love them, and to pity them, and pray for them, and seek their good; as here in this world it is required of them to love their enemies, to be kind to the evil and unjust; and to pity and pray for the vilest of men, that were their own persecutors, because they ate the subjects of God's mercy in many respects, and are fit objects of infinite divine mercy and love. If Christ, the head of all the church, pities the damned and seeks their good, doubtless his members ought to do so too. If the saints in heaven ought to pity the damned, as well as the saints on earth are obligated to pity the wicked that dwell here; doubtless their pity ought to be in some proportion to the

greatness of the calamities of the objects of it, and the greatness of the number of those they see in misery. But if they had pity and sympathizing grief in such measure as this, for so many ages, what an alloy would it be to their happiness I God is represented as whetting his glittering sword, bending his bow, and making ready his arrows on the string against wicked men, and lifting his hand to heaven, and swearing, that he will render vengeance to his enemies, and reward them that hate him, and make his arrows drunk with their blood, and that his sword shall devour their flesh. Deuteronomy 32:40, 41, 42. and Psalm 7:11, 12, 13. Certainly this is the language and conduct of an enemy, not of a friend, or of a compassionate chastising father.

24. The degree of misery and torment that shall be inflicted, is an evidence that God is not acting the part of benevolence and compassion, and only chastening from a kind and gracious principle and design. It is evident, that it is God's manner, when he thus afflicts men for their good, and chastens them with compassion, to stay his rough wind in the day of his east wind; to correct in measure; to consider the frame of those that are corrected; to remember their weakness, and to consider how little they can bear. He turns away his anger, and does not stir up all his wrath. Psalm lxxviii. 37, 38, 39. Isaiah 27:8. Jeremiah 30:11. and 46:28. And it is his manner, in the midst even of the severest afflictions, to order some mitigating circumstances, and to mix some mercy. But the misery of the damned is represented as unmix'd. The wine of the wrath of God is poured out without mixture into the cup of his indignation, that they may be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment shall ascend up for ever and ever, and they have no rest day nor night. Revelation 14:10, 11, They are tormented in a flame that burns within them, as well as round about them, and they shall be denied so much as a drop of water to cool their tongues. And God's wrath shall be inflicted in such a manner, as to show his wrath, and make his strength known on the vessels of wrath, and which shall be punished with everlasting destruction, answerable to that glory of Christ's power in which he shall appear at the day of judgment, when he shall come in the glory of his Father, with power and great glory, in flaming fire, to take vengeance on them that know not God, and obey not the gospel. Can any imagine, that in all this God is only correcting from love, and that the subjects of these inflictions are some of those happy ones whom God corrects in order to teach them out of his law? whom he makes

sore, and bindeth up? Job 5:17, 18. Psalm 64:12. Theme is nothing in Scripture that looks as if the damned were under the use of means to bring them to repentance. It is apparent that God's manner is, when he afflicts men to bring to repentance by affliction, to join instructions, admonitions, and arguments to persuade.

But if we judge by scripture representations of the state of the damned, they are left destitute of all these things.- There are no prophets, or ministers, or good men, to admonish them, to reason and expostulate with them, or to set them good examples. There is a perfect separation made betwixt all the righteous and the wicked by a great gulf; so that- there can be no passing from one to the other. They are left wholly to the company of devils, and others like them. When the rich man in hell cries to his father Abraham, begging a drop of water, he denies his request; and adds no exhortation to repentance. Wisdom is abundantly represented in the book of Proverbs, as counselling, warning, calling, inviting, and expostulating with such as are under means for the obtaining wisdom, and as waiting upon them in the use of means, that they may turn at her reproof. But as to such as are obstinate under these means of grace and calls of wisdom, till the time of their punishment comes, it is represented, that their fear shall come as desolation, and destruction as a whirlwind; that distress and anguish shall come upon them; and that then it will be in vain for them to seek wisdom: that if they seek her early, they shall not find her, and if they call upon her, she will not hear; but instead of this, will laugh at their calamity, and mock when their fear cometh: which certainly does not consist with the idea that the God of wisdom is still striving with them, and using means, in a benevolent and compassionate manner, to bring them to seek and embrace wisdom; still offering wisdom with all her unspeakable benefits, if they will hearken to her voice and comply with her counsel. Is wisdom then actually using the most powerful and effectual means to bring them to this happiness, even such as shall surely be successful, though they have obstinately refused all others, and when wisdom called, they heretofore refused, when she stretched forth her hand, they did not regard? Is he still most effectually acting the part of a friend, to deliver them from their distress and anguish, instead of laughing at their calamity? Proverbs 1 latter end. This declaration of wisdom, if it ever be fulfilled at all, will surely be fulfilled most completely and perfectly at the time appointed for obstinate sinners to receive their most perfect and complete punishment.

If all mankind, even such as live and die in their wickedness, are and ever will line the objects of Christ's goodwill and mercy, and those whose eternal happiness he desires and seeks; then surely he would pray for all: but Christ declares that there are some that he prays not for. John 17:9. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Compared with ver 14. "The world hath hated them, because they are not of the world, even as I am not of the world." Ver. 25. "The world hath not known thee, but I have known thee; and these have known that thou hast sent me;" and ver. 20. "Neither pray I for these alone, but for them also which shall believe on me through their word." By this it appears that Christ prayed for all that should ever be true believers. — But he prayed not for those who should not be brought by the word of the apostles, and such means of grace as are used in this world, to believe in him, and should continue notwithstanding not to know God, and in enmity against true holiness or Christianity. These were such as Christ prayed not for.

CHAPTER 2

OF ENDLESS MISERY.

25. If sin and misery, and the second death, are to continue and prevail for so long a time after the day of judgment, with respect to great multitudes that Christ will finally save and deliver from those things, having perfectly conquered and abolished them; then how can the Scriptures truly represent, that all enemies shall be put under his feet at the end of the world, and that the last enemy that shall be destroyed is death; and that then, having perfectly subdued all his enemies, he shall resign up the kingdom to the Father, and he himself be subject to the Father? as in 1 Corinthians 15:20-28. The time of Christ's victory over death will be at the general resurrection and day of judgment, as is evident by ver. 54. with the foregoing context. The chief enemies that Christ came to destroy, with regard to such as should be saved, and be of his church, were sin and misery, or death consisting in sin, and death consisting in suffering the second death, unspeakably the greatest enemy that came by sin, infinitely more terrible than temporal death. But if the notion I am opposing be true, these greatest and worst enemies, instead of being subdued, shall have their principal reign afterwards, for many ages at least; viz, sin in the sad effect and consequence of it, men's misery; and God shall have his strongest conflict with those enemies afterward that is, shall strive against them in the use of the most powerful means.

26. There is a great evidence, that the devil is not the subject of any dispensation of divine mercy and kindness, and that God is prosecuting no design of infinite goodness towards him, and that his pains are not purifying pains. It is manifest, that, instead of any influence of his torments to bring him nearer to repentance, he has been from the beginning of his damnation, constantly, with all his might, exerting himself in prosecuting his wickedness, his violent, most haughty, and malignant opposition to God and man; fighting especially with peculiar virulence against Christ and his church; opposing with all his might, every thing that is good; seeking the destruction and misery of all mankind, with boundless and insatiable cruelty; on which account he is called Satan, the adversary, and Abaddon, and Apollyon, the destroyer. He is represented as a roaring lion, seeking whom he may devour, a viper, the old serpent, the great red dragon, red on

account of his bloody cruel nature. He is said to be a murderer from the beginning. He has murdered all mankind, has murdered their souls as well as their bodies. He was the murderer of Jesus Christ, by instigating Judas and his crucifiers. He has most cruelly shed the blood of an innumerable multitude of the children of God. He is emphatically called the evil one, that wicked one, etc. He is a liar, and the father of lies, and the father of all the sin and wickedness that is, or ever has been, in the world. He is the spirit that worketh in the children of disobedience; 2 Corinthians 4:3, 4, It is said, that he that committeth sin is of the devil; for the devil sinneth from the beginning. And all wicked men are spoken of as his children. He has set up himself as God of this world, in opposition to the true God, and has erected a vast kingdom over the nations; and is constantly carrying on a war with the utmost earnestness, subtlety, malice, and venom, against Jesus Christ, and all his holy and gracious designs; maintaining a kingdom of darkness, wickedness, and misery, in opposition to Christ's kingdom of light, holiness, and peace; and thus will continue to do till the end of the world, as appears by scripture prophecies.

27. And God's dealings with him are infinitely far from being those of a friend, kindly seeking his infinite good, and designing nothing else in the end, but to make him eternally happy in love and favour, and blessed union with him. God is represented every where as acting the part of an enemy to him, that seeks and designs nothing in the final event but his destruction. The grand work of God's providence, which he is prosecuting from the beginning to the end of the world, viz. the work of redemption, is against him, to bruise or break in pieces his head, to cast him like lightning from heaven, from that height of power and dominion to which he has exalted himself; to tread him under-foot and to cause his people to trample and bruise, or crush him under-foot and gloriously to triumph over him. Christ, when he conquered him, made a show of him openly, triumphing over him. And it is evident, that, as it will be with the devil in this respect, so it will be with the wicked. This is reasonable to suppose. from what the Scripture represents of the relation wicked men stand in to the devil as his children, servants, subjects, instruments, and his property and possession. They are all ranked together with him in one kingdom, in one interest, and one company. And many of them are the great ministers of his kingdom, and to whom he has committed authority; such as the beast and false prophet that we read of in the Revelation. Now, how reasonable and natural is it to suppose, that those who are thus united should have their portion and lot

together! As Christ's disciples, subjects, followers, soldiers, children, instruments, and faithful ministers, shall have their part with him in his eternal glory; so we may reasonably believe, that the devil's disciples, followers, subjects, soldiers in his army, his children, instruments, and ministers of his kingdom, should have their part with him, and not that such an infinite difference should be made between them, that the punishment of the one should be eternal, and that of the other but temporal, and therefore infinitely less, infinitely disproportionate; so that the proportion between the punishment of the latter, and that of the former, is as nothing, infinitely less than an unit to a million of millions. This is unreasonable to be supposed in itself, as the difference of guilt and wickedness cannot be so great, but must be infinitely far from it; especially, considering the aggravations of the wickedness of a great part of damned men, as committed against Christ, and gospel grace and love; which exceeding great aggravation the sin of the devils never had.

28. As the devil's ministers, servants and instruments, of the angelic nature, those that are called the devil's angels, shall have their part with him; for the like reason we may well suppose, his servants, and instruments of the human nature, will share with him. And not only is this reasonable in itself, but the Scripture plainly teaches us that it shall be so. In Revelation 19:20. it is said, "The beast and the false prophet were both cast alive into the lake of fire burning with brimstone." So it is said, chap. 20:10. "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever — thus expressing both the kind of misery and the duration. Just in the same manner it is said concerning the followers of the beast. It is said, chap. 14:9, 10, 11. "Saying with a loud voice, If any man worship the beast, etc.—the same shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night."—And chap. 21:8. of wicked men in general, it is said, they shall have their part in the lake which burneth with fire and brimstone.—So we find in Christ's description of the day of judgment, the wicked are sentenced to everlasting fire prepared for the devil and his angels. By which it appears, most plainly, that they share with the devil in suffering misery of the same kind, and also share with him in suffering misery of the same everlasting continuance. And, indeed, not only would the punishment infinitely differ as to quantity and duration, if the punishment of the devils was to be eternal, and of wicked men only

temporal; but, if this were known, it would, as it were, infinitely differ in kind. The one suffering God's hatred and mere vengeance, inflictions that have no pity or kindness in them; the other, the fruit of his mercy and love, and infinitely kind intention: the one attended with absolute despair, and a black and dismal sinking prospect of misery, absolutely endless; the other with the light of hope, and a supporting prospect, not only of an end to their misery, but of an eternal unspeakable happiness to follow. According to the notion which I am opposing, the judgment that shall take place at the end of the world, will be so far from being the last judgment, or any proper judgment to settle all things in their final state, that it will, with respect to the wicked, be no more than the judgment of a physician, whether more sharp and powerful remedies must not be applied in order to the relief of sinners, and the cure of their disease, which, if not cured, will make them eternally miserable!

29. It is evident, that the future misery of the wicked in hell is not come to an end, and to be succeeded by eternal happiness; and that their misery is not subservient to their happiness, because the Scripture plainly signifies, concerning those that die in their sins, that they have all the good and comfort in this life that ever is designed for them. Luke 6:24. "Woe unto you that are rich, for ye have received your consolation." Luke 16:25. "Son, remember that thou in thy lifetime receivedst thy good things." Psalm 17:13, 14. "Deliver my soul from the wicked — from the men of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure."

30. According to the opinion I am now opposing, God will surely at the last deliver all the damned from their misery, and make them happy. So that God will see to it, that the purifying torments shall certainly at last have their effect, to turn them from sin. Now, how can this consist with God's treating them as moral agents, and their acting from the freedom of their own wills, in the affair of their turning from sin, and becoming morally pure and virtuous, according to the notions of freedom and moral agency which now prevail, and are strenuously maintained by some of the chief assertors of this opinion concerning hell torments; which notion of freedom implies contingency, and is wholly inconsistent with the necessity of the event? If after all the torments used to bring sinners to repentance, the consequence aimed at, viz. their turning from sin to virtue, be not necessary, but it shall still remain a contingent event, whether there ever will be any such consequence of those severe, long-continued

chastisements, or no; then, how can it be determined, that this will surely be the consequence? How can it be a thing infallible, that such a consequence of means used will follow, when at the same time, it is not a consequence any way necessarily connected with the means used, it being only a thing contingent whether it will follow or not? If God has determined absolutely to make them all pure and happy, and yet their purity and happiness depend on the freedom of their will; then here is an absolute, divine decree, consistent with the freedom of men's will, which is a doctrine utterly rejected by the generality of that sort of men who deny the eternity of hell torments. If it be said, that God has not absolutely determined the duration or measure of their torments, but intends to continue them till they do repent, or to try lesser torments first, and, if these do not answer, to increase them till they are effectual, determining that he will raise or continue them till the effect shall finally and infallibly follow; that is the same thing as to necessitate the effect. And here is necessity in such a case, as much as when a founder puts a piece of metal into a furnace, with a resolution to melt it, and if continuing it there a little while will not dissolve it, that he will keep it there till it does dissolve; and if, by reason of its peculiar hardness, an ordinary degree of heat of the furnace will not be effectual, that he will increase the vehemence of the heat, till the effect shall certainly follow.

31. If any should maintain this scheme of temporary future punishments, viz, that the torments in hell are not purifying pains, and that the damned are not in a state of trial with regard to any expected admission to eternal happiness, and that therefore they are not the proper objects of divine benevolence; that the dispensation they are under, is not truly a dispensation of mercy, but that their torments are properly penal pains, wherein God displays his vindictive justice; that they shall suffer misery to such a degree, and for so long a time, as their obstinate wickedness in this world deserves; and that indeed they shall be miserable a very long time, so long, that it is often figuratively spoken of in Scripture as being everlasting, and that then they shall be annihilated: On this I would observe, that there is nothing got by such a scheme; no relief from the arguments taken from Scripture, for the proper eternity of future punishment. For, if it be owned, that Scripture expressions denote a punishment that is properly eternal, but that it is in no other sense properly so, than as the annihilation, or state of non-existence, to which the wicked shall return, will be eternal; and that this eternal annihilation is that death which is so often threatened for sin,

perishing, for ever, everlasting destruction, being lost, utterly consumed, etc, and that the fire of he. ! is called eternal fire, in the same sense that the eternal fire which consumed the cities of Sodom and Gomorrha is called eternal fire, Jude 7. because it utterly consumed those cities, that they might never be built more; and that this fire is called that which cannot be quenched, or at least not until it has destroyed them that are cast into it.-If this be all that these expressions denote, then they do not at all signify the length of the torments, or long continuance of their misery; so that the supposition of the length of their torments is brought in without any necessity, the Scripture saying nothing of it, having no respect to it, when it speaks of their everlasting punishments; and it answers the scripture expressions as well, to suppose that they shall be annihilated. immediately, without any long pains, provided the annihilation be everlasting.

32. If any should suppose, that the torments of the damned in hell are properly penal, and in execution of penal justice, but yet that they are neither eternal, nor shall end in annihilation, but shall be continued till justice is satisfied, and they have truly suffered as much as they deserve, whereby their punishment shall be so long as to be called everlasting, but that then they shall be delivered, and finally be the subjects of everlasting happiness; and that therefore they shall not in the mean time be in a state of trial, nor will be waited upon in order to repentance, nor will their torments be used as means to bring them to it; for that the term and measure of their punishment shall be fixed, from which they shall not be delivered on repentance, or any terms or conditions whatsoever, until justice is satisfied: I would observe, in answer to this, that if it be so, the damned, while under their suffering, are either answerable for the wickedness that is acted by them while in that state, or may properly be the subjects of a judicial proceeding for it, or not, the former be supposed, then it will follow, that they must have another state of suffering and punishment, after the ages of their suffering for the sins of this life, are ended. And it cannot be supposed, that this second period of suffering will be shorter than the first: for the first is only for the sins committed during a short life, often represented in Scripture, for its shortness, to be a dream, a tale that is told, a blast of wind, a vapour, a span, a moment, etc. But the time of punishment is always represented as exceeding long, called everlasting; represented as enduring for ever and ever, as having no end, etc. If the sins of a moment must be followed with such punishment, then, doubtless, the sins of those endless ages must be followed with another second period of

suffering, much longer. For it must be supposed, that the damned continue sinning all the time of their punishment; for none can rationally imagine that God would hold them under such extreme torments, and terrible manifestations and executions of his wrath, after they have thoroughly repented, and turned from sin, and are become pure and holy, and conformed to God, and so have left off sinning. And if they continue in sin during this state of punishment, with assurance that God still has a great benevolence for them, even so as to intend finally to make them everlastingly happy in the enjoyment of his love, then their sin must be attended with great aggravation; as they will have the evil and ill desert of sin set before them in the most affecting manner, in their dreadful sufferings for it, attended besides with evidence that God is infinitely benevolent towards them, and intends to bestow infinite blessings upon them.-But, if this first long period of punishment must be followed with a second as long, or longer; for the same reason, the second must be followed by a third, as long, or longer than that; and so the third must be followed by a fourth, and so in infinitum; and, at this rate, there never can be an end of their misery. So this scheme overthrows itself.

33. And if the damned are not answerable for the wickedness they commit during their state of punishment, then we must suppose that, during the whole of their long and, as it were, eternal state of punishment, they are given up of God to the most unrestrained wickedness, having this to consider, that how far soever they go in the allowed exercises and manifestations, of their malice and rage against God and Christ, saints and angels, and their fellow damned spirits, they have nothing to fear from it, it will be never the worse; and surely, continuing in such unrestrained wickedness, for such duration, must most desperately confirm the habit of sin, must increase the root and fountain of it in the heart. Now, how unreasonable is it to suppose, that God would thus deal with such as were objects of his infinite kindness, and the appointed subjects of the unspeakable and endless fruits of his love, in a state of perfect holiness and purity, and conformity to and union with himself; thus to give them up beforehand to unrestrained malignity against himself, and every kind of hellish wickedness, as it were infinitely to increase the fountain of sin in the heart, and the strength of the principle and habit!. Now, how incongruous is it to suppose, with regard to those for whom God has great benevolence, and designs eternal favour, that he would lay them under a necessity of extreme, unbounded hatred of him, blasphemy and rage against him, for so

many ages; such necessity as should exclude all liberty of their own in the case! If God intends not only punishment, but purification, by these torments; on this supposition, instead of their being purified, they must be set at an infinitely greater distance from purification. And if God intends them for a second time of probation, in order to their being brought to repentance and the love of God after their punishment is finished; then how can it be certain beforehand, that they shall finally be happy, as is supposed? How can it be certain they will not fail in their second trial, or in their third, if there be a third? Yea, how much more likely that they will fail of truly turning in heart from sin to the love of God, in their second trial, if there be any proper trial in the case, after their hearts have been so much more brought under the power of a strong habit of sin and enmity to God! If the habit proved so strong in this life, that the most powerful means and mighty inducements of the gospel would not prevail, so that God was, as it were, under a necessity of cutting them down and dealing thus severely with them; how much less likely will it be, that they will be prevailed upon to love God and the ways of virtue, after their hearts are set at so much greater distance from those things! Yea, unless we suppose a divine interposition of almighty, efficacious power, to change the heart in the time of this second trial, we may be sure that, under these circumstances, the heart will not turn to love God.

34. And besides, if they are laid under such a necessity of hating and blaspheming God, for so many ages, in the manner that has been spoken of, how extremely incongruous is such an imagination, that God would lay those he intended for the eternal bounty and blessedness of dear children, under such circumstances, that they must necessarily hate him, and with devilish fury curse and blaspheme him for innumerable ages, and yet never have cause, even when they are delivered and made happy in God's love, to condemn themselves for it, though they see the infinite hatefulness and unreasonableness of it, because God laid them under such a necessity, that they could use no liberty of their own in the case? I leave it for all to judge, whether God's thus ordering things with regard to such as, from great benevolence, he intended for eternal happiness in a most blessed union with himself; be credible.

35. The same disposition and habit of mind, and manner of viewing things, is indeed the main ground of the cavils of many of the modern freethinkers; and modish writers, against the extremity and eternity of hell torments, if relied upon, would cause them to be dissatisfied with almost any thing that

is very uncomfortable in a future punishment, so much as the enduring of the pain that is occasioned by the thrusting of a thorn under the nail of the finger, for a whole year together, day and night, without any rest, or the least intermission or abatement. There are innumerable calamities that come to pass in this world, through the permission and ordination of Divine Providence, against which (were it not that they are what we see with our eyes, and are universally known and incontestable facts) this cavilling, unbelieving spirit would strongly object; and, if they were only proposed in theory as matters of faith, would be opposed as exceedingly inconsistent with the moral perfections of God; and the opinions of such as asserted them would be cried out against, as in numberless ways contrary to God's wisdom, his justice, goodness, mercy, etc. — such as, the innumerable calamities that have happened to poor innocent children, through the merciless cruelty of barbarous enemies their being gradually roasted to death, shrieking and crying for their fathers and mothers; the extreme pains they sometimes are tormented with, by terrible diseases which they suffer; the calamities that have many times been brought on whole cities, while besieged, and when taken by merciless soldiers, destroying all, men, women, and children, without any pity; the extreme miseries which have been suffered by millions of innocent persons, of all ages, sexes, and conditions, in times of persecution, when there has been no refuge to be found on earth; yea, those things that come to pass universally, of which all mankind are the subjects, in temporal death, which is so dreadful to nature.

CHAPTER 3

CONCERNING THE DIVINE DECREES IN GENERAL, AND ELECTION IN PARTICULAR

- 1.** Whether God has decreed all things that ever came to pass or not, all that own the being of a God own that he knows all things beforehand. Now, it is self-evident, that if he knows all things beforehand, he either doth approve of them, or he doth not approve of them; that is, he either is willing they should be, or he is not willing they should be. But to will that they should be, is to decree them.

- 2.** The Arminians ridicule the distinction between the secret and revealed will of God, or, more properly expressed, the distinction between the decree and law of God; because we say he may decree one thing, and command another. And so, they argue, we hold a contrariety in God, as if one will of his contradicted another, however, if they will call this a contradiction of wills, we know that there is such a thing; so that it is the greatest absurdity to dispute about it. We and they know it was God's secret will, that Abraham should not sacrifice his son Isaac; but yet his command was, that he should do it. We know that God willed, that Pharaoh's heart should be hardened; and yet that the hardness of his heart was sin. We know that God willed the Egyptians should hate God's people: Psalm 105:25. "He turned their heart to hate his people, and dealt subtly with his servants." We know that it was God's will, that Absalom should lie with David's wives; 2 Samuel 12:2. "Thus saith the Lord, I will raise up this evil against thee, out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbour; and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before the sun." We know that God willed that Jeroboam and the ten tribes should rebel. The same may be said of the plunder of the Babylonians; and other instances might be given. The Scripture plainly tells us, that God wills to harden some men, Romans 9:18. That he willed that Christ should be killed by men, etc.

- 3.** It is most certain, that if there are any things so contingent, that there is an equal possibility of their being or not being, so that they may be, or they may not be; God foreknows from all eternity that they may be, and also

that they may not be. All will grant that we need no revelation to teach us this. And furthermore, if God knows all things that are to come to pass, he also foreknows whether those contingent things are come to pass or no, at the same time that they are contingent, and that they may or may not come to pass. But what a contradiction is it to say, that God knows a thing will come to pass, and yet at the same time knows that it is contingent whether it will come to pass or no; that is, he certainly knows it will come to pass, and yet certainly knows it may not come to pass! What a contradiction is it to say, that God certainly foreknew that Judas would betray his Master, or Peter deny him, and yet certainly knew that it might be otherwise, or certainly knew that he might be deceived! I suppose it will be acknowledged by all, that for God certainly to know a thing will be, and yet certainly to know that it may not be, is the same thing as certainly to know that he may be deceived. I suppose it will also be acknowledged, that certainly to know a thing, and also at the same time to know that we may be deceived in it, is the same thing as certainly to know it, and certainly to know that we are uncertain of it, or that we do not certainly know it; and that it is the same thing as certainly to know it, and not certainly to know it at the same time; which we leave to be considered, whether it be not a contradiction.

4. The meaning of the word absolute, when used about the decrees, wants to be stated. It is commonly said, God decrees nothing upon a foresight of any thing in the creature; as this, they say, argues imperfection in God; and so it does, taken in the sense that they commonly intend it. But nobody, I believe, will deny but that God decrees many things that he would not have' decreed, if he had not foreknown and foredetermined such and such other things. What we mean, we completely express thus — That God decrees all things harmoniously, and in excellent order, one thing harmonizes with another, and there is such a relation between all the decrees, as makes the most excellent order. Thus God decrees rain in drought, because he decrees the earnest prayers of his people; or thus, he decrees the prayers of his people, because he decrees rain. I acknowledge, to say, God decrees a thing because, is an improper way of speaking; but not more improper than all our other ways of speaking about God. God decrees the latter event, because of the former, no more, than he decrees the former, because of the latter. But this is what we mean—When God decrees to give the blessing of rain, he decrees the prayers of his people; and when he decrees the prayers of his people for rain, he very commonly

decrees rain; and thereby there is harmony between these two decrees, of rain and the prayers of God's people. Thus also, when he decrees diligence and industry, he decrees riches and prosperity; when he decrees prudence, he often decrees success; when he decrees striving, then he often decrees the obtaining the kingdom of heaven when he decrees the preaching of the gospel, then he decrees the bringing home of souls to Christ; when he decrees good natural faculties, diligence, and good advantages, then he decrees learning when he decrees summer, then he decrees the growing of plants; when he decrees conformity to his Son, then he decrees calling when he decrees calling, then he decrees justification; and when he decrees justification, then he decrees everlasting glory. Titus, all the decrees of God are harmonious; and this is all that can be said for or against absolute or conditional decrees. But this I say, it is as improper to make one decree a condition of another, as to make the other a condition of that but there is a harmony between both.

5. It cannot be any injustice in God to determine who is certainly to sin, and so certainly to be damned. For, if we suppose this impossibility, that God had not determined any thing things would happen as fatally as they do now - For as to such an absolute contingency, which they attribute to man's will, calling it the sovereignty of the will; if they mean, by this sovereignty of will, that a man can will as he wills, it is perfect nonsense, and the same as if they should spend abundance of time and ins, and be very hot, at proving, that a man can will when he doth will; that is, that it is possible for that to be, which is. But if they mean, that there is a perfect contingency in the will of man, that is, that it happens merely by chance that a man wills such a thing, and not another, it is an impossibility and contradiction, that a thing should be without any cause or reason, and when there was every way as much cause why it should not have been. Wherefore, seeing things do unavoidably go fatally and necessarily, what injustice is it in the Supreme Being, seeing it is a contradiction that it should be otherwise, to decree that they should be as they are!

6. Contingency, as it is holden by some, is at the same time contradicted by themselves, if they hold foreknowledge. This is all that follows from an absolute, unconditional, irreversible decree, that it is impossible but that the things decreed should be. The same exactly follows from foreknowledge, that it is absolutely impossible but that the thing certainly foreknown should precisely come to pass.

If it will universally hold, that none can have absolutely perfect and complete happiness, at the same time that any thing is otherwise than he desires at that time it should be; so thus, if it be true, that he has not absolute, perfect, infinite, and all possible happiness now, who has not now all that he wills to have now; then God, if any thing is now otherwise than he wills to have it now, is not now absolutely, perfectly, and infinitely happy. If God is infinitely happy now, then every thing is now as God would have it to be now; if every thing, then those things that are contrary to his commands. If so, it is not ridiculous to say, that things which are contrary to God's commands, are yet in a sense agreeable to his will? Again, let it be considered, whether it be not certainly true, that every one that can with infinite ease have a thing done, and yet will not have it done, wills it not; that is, whether or no he that wills not to have a thing done, properly wills not to have a thing done. For example, let the thing be this, that Judas should be faithful to his Lord; whether it be not true, that if God could with infinite ease have it done as he would, but would not have it done as he could, if he would, it be not proper to say, that God would not have it be, that Judas should be faithful to his Lord.

7. They say, to what purpose are praying, and striving, and attending on means, if a I was irreversibly determined by God before? But, to say that all was determined before these prayers and strivings, is a very wrong way of speaking, and begets those ideas in the mind, which correspond with no realities with respect to God. The decrees of our everlasting state were not before our prayers and strivings for these are as much present with God from all eternity, as they are the moment they are present with us. They are present as part of his decrees, or rather as the same; and they did as really exist in eternity, with respect to God, as they exist in time, and as much at one time as another. Therefore, we can no more fairly argue, that these will be in vain, because God has foredetermined all things, than we can, that they would be in vain if they existed as soon as the decree, for so they do, in as much as they are a part of it.

8. That we should say, that God has decreed every action of men, yea, every action that is sinful, and every circumstance of those actions; that he predetermines that they shall be in every respect as they afterwards are; that he determines that there shall be such actions, and just so sinful as they are; and yet that God does not decree the actions that are sinful, as sin, but decrees them as good, is really consistent. For we do not mean by decreeing an action as sinful, the same as decreeing an action so that it

shah be sinful; but by decreeing an action as sinful, I mean decreeing it for the sake of the sinfulness of the action. God decrees that they shall be sinful, for the sake of the good that he causes to arise from the sinfulness thereof; whereas man decrees them for the sake of the evil that is in them-

9. When a distinction is made between God's revealed will and his secret will, or his will of command and decree, will is certainly in that distinction taken in two senses. His will of decree, is not his will in the same sense as his will of command is. Therefore, it is no difficulty at all to suppose, that the one may be otherwise than the other: his will in both senses is his inclination. But when we say he wills virtue, or loves virtue, or the happiness of his creature; thereby is intended, that virtue, or the creature's happiness, absolutely and simply considered, is agreeable to the inclination of his nature. His will of decree is, his inclination to a thing, not as to that thing absolutely and simply, but with respect to the universality of things, that have been, are, or shall be. So God, though he hates a thing as it is simply, may incline to it with reference to the universality of things. Though he hates sin in itself, yet he may will to permit it, for the greater promotion of holiness in this universality, including all things, and at all times. So, though he has no inclination to a creature's misery, considered absolutely, yet he may will it, for the greater promotion of happiness in this universality. God inclines to excellency, which is harmony, but yet he may incline to stiffer that which is unharmonious in itself, for the promotion of universal harmony, or for the promoting of the harmony that there is in the universality, and making it shine the brighter. And thus it must needs be, and no hypothesis whatsoever will relieve a man, but that he must own these two wills of God. For all must own, that God sometimes wills not to hinder the breach of his own commands, because he does not in fact hinder it. He wills to permit sin, it is evident, because he does permit it. None will say that God himself does what he does not will to do. But you will say, God wills to permit sin, as he wills the creature should be left to his freedom; and if he should hinder it, he would offer violence to the nature of his own creature. I answer, this comes nevertheless to the very thing that I say. You say, God does not will sin absolutely; but rather than alter the law of nature and the nature of free agents, he wills it. He wills what is contrary to excellency in some particulars, for the sake of a more general excellency and order. So that this scheme of the Arminians does not help the matter.

10, It is a proper and excellent thing for infinite glory to shine forth; and for the same reason, it is proper that the shining forth of God's glory

should be complete; that as, that all parts of his glory should shine forth, that every beauty should be proportionably effulgent, that the beholder may have a proper notion of God. It is not proper that one glory should be exceedingly manifested, and another not at all; for then the effulgence would not answer the reality. For the same reason it is not proper that one should be manifested exceedingly, and another but very little. It is highly proper that the effulgent glory of God should answer his real excellency; that the splendor should be answerable to the real and essential glory, for the same reason that it is proper and excellent for God to glorify himself at all. Thus it is necessary, that God's awful majesty, his authority and dreadful greatness, justice, and holiness, should be manifested. But this could not be, unless sin and punishment had been decreed; so that the shining forth of God's glory would be very imperfect, both because these parts of divine glory would not shine forth as the others do, and also the glory of his goodness, love, and holiness would be faint without them; nay, they could scarcely shine forth at all. If it were not right that God should decree and permit and punish sin, there could be no manifestation of God's holiness in hatred of sin, or in showing any preference, in his providence, of godliness before it. There would be no manifestation of God's grace or true goodness, if there was no sin to be pardoned, no misery to be saved from. How much howsoever he bestowed, his goodness would not be so much prized and admired, and the sense of it not so great, as we have elsewhere shown. We little consider how much the sense of good is heightened by the sense of evil, both moral and natural. And as it is necessary that there should be evil, because the display of the glory of God could not but be imperfect and incomplete without it, so evil is necessary, in order to the highest happiness of the creature, and the completeness of that communication of God, for which he made the world; because the creature's happiness consists in the knowledge of God, and sense of his love. And if the knowledge of him be imperfect, the happiness of the creature must be proportionably imperfect; and the happiness of the creature would be imperfect upon another account also; for, as we have said, the sense of good is comparatively dull and flat, without the knowledge of evil.

11. It is owned, that God did choose men to eternal life, upon a foresight of their faith. But then, here is the question, whether God decreed that faith, and chose them that they should believe.

12. The sin of crucifying Christ being foreordained of God in his decree, and ordered in his providence, of which we have abundant evidence from the nature of the thing, and from the great ends God had to accomplish by means of this wicked act of crucifying Christ; it being, as it were, the cause of all the decrees, the greatest of all decreed events, and that on which all other decreed events depend as their main foundation; being the main thing in that greatest work of God, the work of redemption, which is the end of all other works; and it being so much prophesied of, and so plainly spoken of, as being done according to the determinate counsel and foreknowledge of God; I say, seeing we have such evidence that this sin is foreordained in God's decrees, and ordered in providence, and it being, as it were, the head sin, and representative of the sin of men in general; hence is a clear argument, that all the sins of men are foreordained and ordered by a wise Providence.

13. it is objected against the absolute decrees respecting the future actions of men, and especially the unbelief of sinners, and their rejection of the gospel, that this does not consist with the sincerity of God's calls and invitations to such sinners; as he has willed, in 'his eternal secret decree, that they should never accept of those invitations. To which I answer, that there is that in God, respecting the acceptance and compliance of sinners, which God knows will never be, and which he has decreed never to cause to be, in which, though it be not just the same with our desiring and wishing for that which will never come to pass, yet there is nothing wanting but what would imply imperfection in the case. There is all in God that is good, and perfect, and excellent in our desires and wishes for the conversion and salvation of wicked men. As, for instance, there is a love to holiness, absolutely considered, or an agreeableness of holiness to his nature and will; or, in other words, to his natural inclination. The holiness and happiness of the creature, absolutely considered, are things that he loves. These things are infinitely more agreeable to his nature than to ours. There is all in God that belongs to our desire of the holiness and happiness of unconverted men and reprobates, excepting what implies imperfection. All that is consistent with infinite knowledge, wisdom, power, self-sufficiency, infinite happiness, and immutability. Therefore, there is no reason that his absolute prescience, or his wise determination and ordering what is future, should hinder his expressing this disposition of his nature, in like manner as we are wont to express such a disposition in ourselves, viz. by calls and invitations, and the like.

The disagreeableness of the wickedness and misery of the creature, absolutely considered, to the nature of God, is all that is good in pious and holy men's lamenting the past misery and wickedness of men. Their lamenting these, is good no farther than it proceeds from the disagreeableness of those things to their holy and good nature. This is also all that is good in wishing for the future holiness and happiness of men. And there is nothing wanting in God, in order to his having such desires and such lamentings, but imperfection; and nothing is in the way of his having them, but infinite perfection; and therefore it properly, naturally, and necessarily came to pass, that when God, in the manner of existence, came down from his infinite perfection, and accommodated himself to our nature and manner, by being made man, as he was, in the person of Jesus Christ, he really desired the conversion and salvation of reprobates, and lamented their obstinacy and misery; as when he beheld the city Jerusalem, and wept over it, saying, O Jerusalem," etc. In the like manner, when he comes down from his infinite perfection, though not in the manner of being, but in the manner of manifestation, and accommodates himself to our nature and manner, in the manner of expression, it is equally natural and proper that he should express himself" as though he desired the conversion and salvation of reprobates, and lamented their obstinacy and misery.

14. Maxim 1. There is no such thing truly as any pain, or grief, or trouble in God.

Maxim 2. Hence it follows that there is no such thing as any real disappointment in God, or his being really crossed in his will, or things going contrary to his will; because, according to the notion of will, to have one's will, is agreeable and pleasing; for it is the notion of being pleased or suited, to have things as we will them be; and so, on the other hand, to have things contrary to one's will, is disagreeable, troublesome, or uncomfortable.

“He is in one mind, and who can turn him? And what his soul desireth, that he doth.” (Job 23:13.)

In the first place, I lay this down, which I suppose none will deny, that as to God's own actions, God decrees them, or purposes them beforehand. For none will be so absurd as to say that God acts without intentions, or without designing to act, or that he forbears to act, without intending to

forbear. 2ndly, That whatsoever God intends or purposes, he intends and purposes from all eternity, and that there are no new purposes or intentions in God. For, if God sometimes begins to intend what he did not intend before, then two things will follow.

1. That God is not omniscient, If God sometimes begins to design what he did not design before, it must of necessity be for want of knowledge, or for want of knowing things before as he knows them now, for want of having exactly the same views of things. If God begins to intend what he did not before intend, it must be because he now sees reasons to intend it, that he did not see before; or that he has something new, objected to his understanding, to influence him.

2. If God begins to intend or purpose things that he did not intend before, then God is certainly mutable, and then he must, in his own mind and will, be liable to succession and change; for wherever there are new things, there is succession and change.

Therefore, I shall take these two things for positions granted and supposed in this controversy, viz. that as to God's own actions and forbearings to act, he decrees and purposes them beforehand; and that whatsoever God designs or purposes, he purposes from all eternity, and thus decrees from all eternity all his own actions and forbearings to act.

Coroll. Hence God decrees from all eternity, to permit all the evil that ever he does permit; because God's permitting is God's forbearing to act or to prevent.

15. It can be made evident by reason, that nothing can come to pass but what it is the will and pleasure of God should come to pass. This may be argued from the infinite happiness of God. For every being had rather things should go according to his will, than not; because, if he had not rather, then it is not his will, It is a contradiction to say, he wills it, and yet does not choose it, or had not rather it should be so than not. But, if God had rather things should be according to his will than not, then, if a thing fall out otherwise than he hath willed, he meets with a cross; because, on this supposition, he had rather it should have been otherwise and therefore he would have been better pleased if the thing had been otherwise. It is contrary to what he choose, and therefore it is of necessity that he must be displeased. It is of necessity that every being should be pleased, when a thing is as he chooses, or had rather it should be. It is a contradiction to

suppose otherwise. For it is the very notion of being please, to have things agreeable to one's pleasure! For the very same reason, every being is crossed, or it is unpleasing to him, when a thing is, that he chose, and had rather should not have been, For it is the very notion of a thing's being cross or unpleasing to any, that it is contrary to his pleasure.

But if God can meet with crosses and things unpleasing to him, then he is not perfectly and unchangeably happy. For wherever there is any unpleasedness or unpleasantness, it must, of necessity, in a degree diminish the happiness of the subject. Where there is any cross to a being's choice, there is something contrary to happiness. Wherever there is any unpleasedness, there is something contrary to pleasure, and which consequently diminishes pleasure. It is impossible any thing should be plainer than this.

16. The commands and prohibitions of God are only significations of our duty and of his nature. It is acknowledged that sin is, in itself considered, infinitely contrary to God's nature; but it does not follow, but that it may; be the pleasure of God to hermit it, for the sake of the good that he will bring out of it. God can bring such good out of that, which in itself is contrary to his nature, and which, in itself considered, he abhors, as may be very agreeable to his nature, and when sin- is spoken of as contrary to the will of God, it is contrary to his will considered only as in itself As man commits it, it is contrary to God's will; for men act in committing it with a view to that which is evil. But as God permits it, it is not contrary to God's will; for God in permitting it has respect to the great good that he will make it an occasion of. If God respected sin as man respects it in committing it, it would be exceedingly contrary to his will hut considered as God decrees to permit it, it is not contrary to God's will. To give an instance — The crucifying of Christ was a great sin; and as man committed it, it was exceedingly hateful and highly provoking to God. Yet upon many great considerations it was the will of God that it should be done. Will any body say that it was not the will of God that Christ should be crucified?

“For to do whatsoever thy hand and thy counsel
determined before to be done.” (Acts 4:28.)

17. Sin is an evil, yet the futurition of sin, or that sin should be future, is not an evil thing. Evil is an evil thing, and yet it may be a good thing that evil should be in the world. There is certainly a difference between the thing itself existing, and its being an evil thing that ever it came into existence.

As for instance, it might be an evil thing to crucify Christ, but yet it was a good thing that the crucifying of Christ came to pass. As men's act, it was evil, but as God ordered it, it was good. Who will deny but that it may be so, that evil's coming to pass may be an occasion of greater good than it is an evil, and so of there being more good in the whole, than if that evil had not come to pass? And if so, then it is a good thing that that evil comes to pass. When we say the thing is an evil thing in itself, then we mean that it is evil, considering it only within its own bounds, But when we say that it is a good thing that ever it came to pass, then we consider the thing as a thing among events, or as one thing belonging to the series of events, and as related to the rest of the series. If a man should say, that it was a good thing that ever it happened that Joseph's brethren sold him into Egypt, or that it was a good thing that ever it came to pass that Pope Leo X. sent put indulgencies for the commission of future sins, nobody would understand a man thus expressing himself, as justifying these acts.

It implies no contradiction to suppose that an act may be an evil act, and yet that it is a good thing that such an act should come to pass. A man may have been a bad man, and yet it may be a good thing that there has been such a man. This implies no contradiction; because it implies no contradiction to suppose that there being such a man may be an occasion of there being more good in the whole, than there would have been otherwise. So it no more implies a contradiction to suppose that an action may be an action, and yet that it may be a good thing that there has been such an action. God's commands, and calls, and counsels, do imply another thing, viz. that it is our duty to do these things; and though they may be our duty, yet it may be certain beforehand that we shall not do them.

And if there be any difficulty in this, the same difficulty will attend the scheme of the Arminians; for they allow that God permits sin. Therefore, as he permits it, it cannot be contrary to his will. For if it were contrary to his will as he permits it, then it would be contrary to his will to permit it; for that is the same thing. But nobody will say that God permits sin, when it is against his will to permit it; for this is would be to make him act involuntarily, or against his own will.

18. "The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." Psalm 76:10. If God restrains sin when he pleases; and when he permits it, permits it for the sake of some good that it will be an occasion of, and does actually restrain in all other cases; it is evident that

when he permits it, it is his will that it should come to pass for the sake of the good that it will be an occasion of. If he permits it for the sake of that good, then he does not permit it merely because he would infringe on the creature's liberty in restraining it; as is further evident because he does restrain it when that good is not in view. If it be his will to permit it to come to pass, for the sake of the good that its coming to pass will be an occasion of; then it is his will to permit it, that by its coming to pass he may obtain that good; and therefore it must necessarily be his will that it should come to pass, that he may obtain that good. If he permits it, that, by its coming to pass, he may obtain a certain good, then his proximate end in permitting it, is, that it may come to pass. And if he wills the means for the sake of the end he therein wills the end. If God wills to permit a thing that it may come to pass, then he wills that it should come to pass. This is self-evident. But, if he wills to permit it to come to pass, that by its coming to pass he may obtain some end, then he wills to permit it that it should come to pass. For to will to permit a thing to come to pass, that by its coming to pass good may be obtained, is exactly the same thing as to will to permit it to come to pass, that it may come to pass, and so the end may be attained. To will to permit a thing to come to pass, that he may obtain some end by its coming to pass, and yet to be unwilling that it should come to pass, certainly implies a contradiction.

If the foundation of that distinction that there is between one man and another, whereby one is a good man, and another a wicked man, be God's pleasure, and his causation; then God has absolutely elected the particular persons that are to be godly. For, by supposition, it is owing to his determination. Matthew 11:25-27. "At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast laid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him,"

19. It may be argued from the infinite power and wisdom of God, that nothing can come to pass, but that it must be agreeable to the will and pleasure of God that it should come to pass. For, as was observed before, every being had rather things should be according to his will, than not. Therefore, if things be not according to his will, it must be for want of power. It cannot be for want of will, by supposition. It must therefore be

for want of sufficiency. It must be either because he cannot have it so, or cannot have it so without some difficulty, or some inconvenience; or all may be expressed in a word, viz. that he wants sufficiency to have things as he wishes. But this cannot be the case of a being of infinite power and infinite wisdom. If he has infinite power and wisdom, he can order all things to be just as he wills: and he can order it with perfect and infinite ease, or without the least difficulty or inconveniency. Two things lie before him, both equally within his power, either to order the matter to be, or not to order it to be; and both of them are equally easy to him. One is as little trouble to him as the other; as to easiness or trouble, they are perfectly equal. It is as easy for him to order it, as not to order it. Therefore, his determination, whether it be ordering it, or not ordering it, must be a certain sign of his will in the case. If he does order it to be, this is a sign that his will is that it should be. And if he does not order it to be, but suffers it not to be, that is as sure a sign that he wills that it should not be. So that, however the thing is, it is a sure sign that it is the will of God that it should be as it is.

To this, nothing can be objected, unless that it is not for want of will, nor want of power in God, that things be not as he would have them, but because the nature of the subject will not allow of it. But how can this be to the purpose, when the nature of the subject itself is of God, and is wholly within his power, is altogether the fruit of his mere will? And cannot a God of infinite wisdom and infinite power cause the natures of things to be such, and order them so after they are caused, as to have things as he chooses, or without his will's being crossed, and things so coming to pass that he had rather have them otherwise? As, for instance, God foresaw who would comply with the terms of salvation, and who would not: and he could have forbore to give being to such as he foresaw would not comply, if, upon some consideration it was not his pleasure that there should be some who should not comply with the terms of salvation. Objectors may say, God cannot always prevent men's sins, unless he act contrary to the free nature of the subject, or without destroying men's liberty, But will they deny, that an omnipotent and infinitely wise God could not possibly invent, and set before men, such strong motives to obedience, and have kept them before them in such a manner, as should have influenced all mankind to continue in their obedience, as the elect angels have done, without destroying their liberty? God will order it so, that the saints and angels in heaven never will sin: and does it therefore

follow, that their liberty is destroyed, and that they are not free, but forced in their actions? Does it follow, that they are turned into blocks, as the Arminians say the Calvinist doctrines turn men?

20. God decrees all the good that ever comes to pass; and therefore there certainly will come to pass no more good, than he has absolutely decreed to cause; and there certainly and infallibly will no more believe, no more be godly, and no more be saved, than God has decreed that he will cause to believe, and cause to be godly, and will save.

21, The foreknowledge of God will necessarily infer a decree: for God could not foreknow that things would be unless he had decreed they should be; and that because things would not be future, unless he had decreed they should be, if God, from all eternity, knew that such and such things were future, then they were future; and consequently the proposition was from all eternity true, that such a thing, at such a time, would be. And it is as much impossible that a thing should be future without some reason of its being future, as that it should actually be, without some reason why it is. It is as perfectly unreasonable to suppose, that this proposition should be true, viz. such a thing will be, or is to be, without a reason why it is true; as it is that this proposition should be true, such a thing actually is, or has been without some reason why that is true, or why that thing exists, For, as the being 'of the thing is not in its own nature necessary, so that proposition that was true before, viz. that it shall be, is not in its own nature a necessary truth. And therefore I draw this consequence, that if there must lie some reason of the futurity of the thing, or why the thing is future this can be no other than Gods decree, or the truth of the proposition, that such a thing will be, has been determined by God. For the truth of the proposition is determined by the supposition. My meaning is, that it does not remain a question: but the matter is decided, whether the proposition shall be true or not, The thing, in its own nature, is not necessary, but only possible; and therefore, it is not of itself that it is future; it is not of itself in a state of futurity, if I may so speak but only in a state of possibility; and there must be some cause to bring it out of a state of mere possibility, into a state of futurity. This must be God only; for there was no other being by supposition existing. And though other things are future, yet it will not be sufficient to say, that the futurity of other things is the cause of the futurity of this. And it is owing only to him, that is the first being, and that exists necessarily, and of himself, that all other things, that are not in their own nature necessary, or necessarily future, but merely

possible, are brought out of that state of mere possibility, into a state of futurity, to be certainly future. Here is an effect already done, viz. the rendering that which in its own nature is only possible, to be certainly future, so that it can be certainly known to be future: and there must be something already existing that must have caused this effect. What so ever is not of itself, or by the necessity of its own nature is an effect of something else, But that such a thing should be future by supposition, is not of itself or by necessity of its own nature If things that appertain to the creature, or things that come to pass in time, be not future of themselves and of their own nature, then they are future because God makes them to be future. This is exceedingly evident; for there is nothing else at all beside God and things that come to pass in time. And therefore, if things that come to pass in time have not the reason of their own futurity in themselves, it must be in God.

But if you say, that the ground or reason of their futurity is in the things themselves, then things are future prior to any decree, or their futurity is antecedent in nature of any decree of God. And then, to what purpose is any decree of God? For, according to this supposition, God's decreeing does not make any thing future, or not future; because it was future prior to his decree. His decreeing or appointing that any thing shall be, or shall not be, does not alter the case. It is not about to be, or about not to be, any thing the more for God's decreeing it. According to this supposition, God has no freedom or choice in decreeing or appointing any thing, It is not at his choice what shall be future, and what not no, not in one thing. For the futurity of things is by this supposition antecedent in nature to his choice; so that his choosing or refusing does not alter the case. The things in themselves are future, and his decreeing cannot make them not future; for they cannot be future and not future at the same time: neither can it make them future, because they are future already: so that they who thus plead for man's liberty, advance principles which destroy the freedom of God himself, It is allowed that things are future before they come to pass; because God foreknows them, Either things are future antecedently to God's decree and independently of it, or they are not. If they are not future antecedently to, and independently of; God's decree, then they are made so by his decree; there is no medium. But if they are so antecedently to his decree, then the above-mentioned absurdity will follow, viz. that God has no power by his decree to make any thing future or not future He has no choice in the case. And if it be already decided, something must have

decided it; for, as has been already shown, it is not true without a reason why it is true. And if something has determined or decided the truths of it, it must be God that has decided it, or something else. It cannot be chance or mere accident: that is contrary to every rational supposition. For it is to be supposed, that there is some reason for it, and that something does decide it. If there be any thing that comes to pass by mere accident, that comes to pass of itself without any reason. If it be not chance therefore that has decided it, it must be God or the creature. It cannot be the creature as actually existing: for, by supposition, it is determined from all eternity before any creature exists. Therefore, if it be any thing in the creature that decides it in any way, it must be only the futurition of that thing in the creature. But this brings us to the absurdity and contradiction, that the same thing is both the cause and the effect of itself. The very effect, the cause of which we are seeking, is the futurition of the thing; and if this futurition be the cause of that effect it is the cause of itself.

22. The first objection of the Arminians is, that the divine decree infringes on the creature's liberty. In answer to this objection, we may observe some things to show what is the true notion of liberty, and the absurdity of their notion of liberty. Their notion of liberty is, that there is a sovereignty in the will, and that the will determines itself, so that its determination to choose or refuse this or that, is primarily within itself; which description of liberty implies a self-contradiction. For it supposes the will, in its first act, choosing or refusing to be determined by itself; which implies that there is an antecedent act of the will to that first act, determining that act. For, if the will determines its own first act, then there must be an act of the will before that first act, (for that determining is acting,) which is a contradiction. There can be no fallacy in this; for we know that if the will determines its own act, it does not determine it without acting. Therefore, here is this contradiction, viz. that there is an act of the will before the first act. There is an act of the will determining what it shall choose, before the first act of choice; which is as much as to say, that there is an act of volition before the first act of volition. For the will's determining what it will choose, is choosing. The will's determining what it will will, is willing. So that according to this notion of liberty, the will must choose before it chooses, in order to determine what it will choose. If the will determines itself, it is certain that one act must determine another. If the will determines its own choice, then it must determine by a foregoing act what it will choose. If the will determines its own act, then an antecedent act

determines the consequent; for that determining is acting. The will cannot determine without acting. Therefore I inquire what determines that first act of the will, viz, its determination of its own act? It must be answered, according to their scheme, that it is the will by a foregoing act. Here, again, we have the same contradiction, viz, that the first act of the will is determined by an act that is before that first act. If the will determines itself, or determines its own choice, the meaning of it must be, if there be any meaning belonging to it, that the will determines how it will choose; and that it chooses according to that, its own determination how to choose, or is directed in choosing by that its own determination. But then I would inquire, whether that first determination, that directs the choice, be not itself an act or a volition; and if so, I would inquire what determines that act. Is it another determination still prior to that in the order of nature? Then I would inquire, what determines the first act or determination of all? If the will, in its acts of willing or choosing, determines or directs itself how to choose, then there is something done by the will prior to its act of choosing that is determined, viz, its determining or directing itself how to choose. This act determining or directing, must be something besides or distinct from the choice determined or directed, and must be prior in order of nature to it. Here are two acts of the will, one the cause of the other, viz. the act of the will directing and determining, and the act or choice directed or determined. Now, I inquire, what determines that first act of the will determining or directing, to determine and direct as it does? If it be said, the will determines itself in that; then that supposes there is another act of the will prior to that, directing and determining that act, which is contrary to the supposition. And if it was not, still the question would recur, what determines that first determining act of the will? If the will determines itself, one of these three things must be meant, viz.

1. That that very same act of the will determines itself. But this is as absurd as to say that something makes itself; and it supposes it to be before it is. For the act of determining is as much prior to the thing determined, as the act of making is before the thing made. Or,
2. The meaning must be, that the will determines its own act, by some other act that is prior to it in order of nature; which implies that the will acts before its first act. Or,
3. The meaning must be, that the faculty, considered at the same time as perfectly without act, determines its own consequent act; which is to

talk without a meaning, and is a great absurdity. To suppose that the faculty, remaining at the same time perfectly without act, can determine any thing, is a plain contradiction; for determining is acting. And besides, if the will does determine itself, that power of determining itself does not argue any freedom, unless it be by an act of the will, or unless that determination be itself an act of choice. For what freedom or liberty is there in the will's determining itself, without an act of choice in determining, whereby it may choose which way it will determine itself? So that those that suppose the will has a power of self-determination, must suppose that that very determination. is an act of the will, or an act of choice, or else it does not at all help them out in what they would, viz. the liberty of the will. But if that very determination how to act, be itself an act of choice, then the question returns, what determines this act of choice.

Also, the foreknowledge of God contradicts their notion of liberty as much, and in every respect in the same manner as a decree. For they do not pretend that decree contradicts liberty any otherwise, than as it infers that it is beforehand certain that the thing will come to pass, and that it is impossible but that it should be, as the decree makes an indissoluble connexion beforehand between the subject and predicate of the proposition, that such a thing shall be. A decree infers no other necessity than that. And God's foreknowledge does infer the same to all intents and purposes. For if from all eternity God foreknew that such a thing would be, then the event was infallibly certain beforehand, and that proposition was true from all eternity, that such a thing would be; and therefore there was an indissoluble connexion beforehand between the subject and predicate of that proposition. If the proposition was true beforehand, the subject and predicate of it were connected beforehand. And therefore it follows from hence, that it is utterly impossible that it should not prove true, and that, for this reason, that it is utterly impossible that a thing should be true, and not true, at the same time.

23. The same kind of infallible certainty, that the thing will come to pass, or impossibility but that it should come to pass, that they object against, must necessarily be inferred another way, whether we hold the thing to be any way decreed or not. For it has been shown before, and I suppose none will deny, that God from all eternity decrees his own actions. Therefore he from all eternity decrees every punishment that he ever has inflicted, or will inflict. So that it is impossible, by their own reasoning, but that the

punishment should come to pass. And if it be impossible but that the punishment should come to pass, then it is equally impossible but that the sin should come to pass. For if it be possible that the sin should not come to pass, and yet impossible but that the punishment should come to pass, then it is impossible but that God should punish that sin which may never be.

24. For God certainly to know that a thing will be, that possibly may he, and possibly may not be, implies a contradiction, if possibly it may he otherwise, then how can God know certainly that it will be? If it possibly may be otherwise, then he knows it possibly may be otherwise; and that it is inconsistent with his certainly knowing that it will not be otherwise. if God certainly knows it will be, and yet it may possibly be otherwise, then it may possibly happen to be otherwise than God certainly knows it will be. If so, then it may possibly happen that God may be mistaken in his judgment, when he certainly knows; for it is supposed that it is possible that it should be otherwise than he judges. For that it should be otherwise than he judges, and that he should be mistaken, are the same thing. How unfair therefore is it in those that hold the foreknowledge of God, to insist upon this objection from human liberty, against the decrees, when their scheme is attended with the same difficulty, exactly in the same manner!

25. Their other objection is, that God's decrees make God the author of sin. I answer, that there is no more necessity of supposing God the author of sin, on this scheme, than on the other. For if we suppose pose, according to my doctrine, that God has determine, from all eternity, the number and persons of those that shall perform the condition of the covenant of grace; in order to support this doctrine, there is no need of maintaining any more concerning God's decreeing sin, than this, viz. that God has decreed that he will permit all the sin that ever comes to pass, and that upon his permitting it, it will certainly come to pass. And they hold the same thing; for they hold that God does determine beforehand to permit all the sin that does come to pass; and that he certainly knows that if he does permit it, it will come to pass. I say, they in their scheme allow both these; they allow God does permit all the sin to come to pass, that ever does come to pass; and those that allow the foreknowledge of God, do also allow the other thing, viz, that he knows concerning all the sin that ever does really come to pass, that it will come to pass upon his permitting it. So that if this be making God the author of sin, they make him so in the very same way that they charge us with doing it.

26. One objection of theirs against God's decreeing or ordering, in any sense, that sin should come to pass, is, that man cannot do this without making himself sinful, and, in some measure, guilty of the sin, and that therefore God cannot. To this I answer, that the same Objection lies against their own scheme two ways:

1. Because they own that God does permit sin, and that he determines to permit before hand, and that he knows, with respect to all sin that ever is committed, that upon his permitting it, it will come to pass; and we hold no other.

2. Their Objection is, that what is a sin in men, is a sin in God; and therefore, in any sense to decree sin, would be a sin. But if this Objection be good, it is as strong against God's permission of sin, which they allow; for it would be a sill in men to permit sin. We ought not to permit or suffer it where we have an opportunity to hinder it; and we cannot permit it without making ourselves in some measure guilty. Yet they allow that God does permit sin; and that his permitting it does not make him guilty of it. Why must the argument from men to God be stronger in the other case than in this?

27. They say, that we ought to begin in religion, with the perfections of God, and make these a rule to interpret Scripture. ans. 1. If this be the best rule, I ask, why is it not as good a rule to argue from these perfections of God, his omniscience, infinite happiness, infinite wisdom and power, as his other attributes that they argue from? If it be not as good a rule to argue from these as those, it must be because they are not so certain, or because it is not so certain that he is possessed of these perfections. But this they will not maintain; for his moral perfect ions are proved no otherwise than by arguing from his natural perfections; and therefore the latter must be equally certain with the former. What we prove another thing by, must at least be as certain as it makes the thing proved by it. If an absolute and universal decree does infer a seeming inconsistency with some of God's moral perfections, they must confess the contrary to have a seeming inconsistency with the natural perfections of God.

Again, 2ndly, They lay it down for a rule, to embrace no doctrine which they by their own reason cannot reconcile with the moral perfections of God. But I would show the unreasonableness of this rule. For, 1. If this be a good rule, then it always was so. Let us then see what will follow. We shall then, 2ndly, have reason to conclude every thing to be really

inconsistent with God's moral perfections, that we cannot reconcile with his moral perfections; for if we had not reason to conclude that it is inconsistent, then we have no reason to conclude that it is not true. But if this be true, that we have reason to conclude every thing is inconsistent with God's moral perfections which we cannot reconcile with those perfections, then David had reason to conclude that some things that he saw take place, in fact were inconsistent with God's moral perfections, for he could not reconcile them with those perfections, Psalm 73 And Job had cause to come to the same conclusion concerning some events in his day.

3. If it be a good rule, that we must conclude that to be inconsistent with the divine perfections, that we cannot reconcile with, or, which is the same thing, that we cannot see how it is consistent with, those perfections, then it must be because we have reason to conclude that it cannot happen that our reason cannot see how it can be, and then it will follow that we must reject the doctrine of the Trinity, the incarnation of the Son of God, etc.

The Scripture itself supposes that there are some things in the Scripture that men may not be able to reconcile with God's moral perfections. See Romans 9:19.

“Why doth he yet find fault? For who hath resisted his will?”

And the apostle doth not answer the objection, by showing us how to reconcile it with the moral perfections of God, but by representing the arrogance of quarrelling with revealed doctrines under such a pretence, and not considering the infinite distance between God and us. “Nay, but who art thou, O man, that repliest against God?” And God answered Job after the same manner. God rebuked him for darkening counsel by words without knowledge, and answered him, only by declaring and manifesting to him the infinite distance between God and him; so letting him know, that it became him humbly to submit to God, and acknowledge his justice even in those things that were difficult to his reason; and that without solving his difficulties any other way than by making him sensible of the weakness of his own understanding.

28. If there be no election, then it is not God that makes men to differ, expressly contrary to Scripture. No man ought to praise God for that happiness that he has above other men, or for that distinction that is between him and other men, that he is holy and that he is saved; when they are not holy and not saved. The saints in heaven, when they look on the devils in hell, have no occasion to praise God on account of the difference

between them. Some of the ill consequences of the Arminian doctrines are, that it robs God of the greater part of the glory of his grace, and takes away a principal motive to love and praise him, and exalts man to God's room, and ascribes the glory to self, that belongs to God alone. Romans 11:7. "The election hath obtained, and the rest were blinded." That by the election here is not meant the Gentiles, but the elect part of the Jews, is most apparent by the context. Such Arminians who allow, that some only are elected, and not all that are saved, but none that are reprobated, overthrow hereby their own main objection against reprobation, viz. that God offers salvation to all, and encourages them to seek it, which, say they, would be inconsistent with God's truth, if he had absolutely determined not to save them; for they will not deny that those that are elected whilst ungodly, are warned of God to beware of eternal damnation, and to avoid such and such things, lest they should be damned. But for God to warn men to beware of damnation, though he has absolutely determined that they shall not be damned, is exactly parallel with his exhorting men to seek salvation, though he has actually determined that they shall not be saved.

29. That election is not from a foresight of works, or conditional, as depending on the condition of man's will, is evident by 2 Timothy 1:9. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Philippians 2:13. "For it is God that worketh in you, both to will and to do of his own good pleasure." Romans 9:15, 16. "I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Men's labours and endeavours themselves are from God 1 Corinthians 15:10." But by the grace of God, I am what I am; and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all. Yet not I, but the grace of God which was with me."

30. God decrees all things, and even all sins. Acts 2:23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain;" 4:28. "For to do whatsoever thy hand and thy counsel determined before to be done." If the thing meant, be only that Christ's sufferings should come to pass by some means or other; I answer, they could not come to pass but by sin. For contempt and disgrace was one thing he was to suffer. Even the free

actions of men are subject to God's disposal. Proverbs 21:1. "The king's heart is in the hand of the Lord; he turneth it as the rivers of water, whithersoever it pleaseth him." See Jeremiah 52:3. "For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon." The not complying with the terms of the covenant of grace is decreed, 1 Peter 2:8. "A stone of stumbling and a rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed." What man determines, never comes to pass, unless God determines it, Lamentations 3:37. "Who is he that saith, and it cometh to pass, and the Lord commandeth it not?" By commanding is here meant willing; and God is elsewhere said to speak, and it was done; to command, and it stood fast. God determines the limits of men's lives, This is exceeding evident. Job 7:1. "Is there not an appointed time to man upon earth? Are not his days also like the days of a hireling? 'Days of a hireling' signify an appointed, certain, limited time as Isaiah 16:14. and 21:16. If the limits of men's lives are determined, men's free actions must be determined, and even their sins; for their lives often depend on such acts. See also Job 14:5.

31. If God does not know all things, then his knowledge may increase, he may gain, and may grow wiser as he grows older. He may discover new things, and may draw consequences from them And he may be mistaken: if he does not know, he may guess wrong: if he does not know, he has no infallible judgment; for an infallible judgment is knowledge. An if he may be mistaken, he may order matters wrong; he may be frustrated; his measures may be broken. For, doubtless, in things that are uncertain, he orders things according to what appears most probable, or else he fails in prudence. But in so ordering things, his measures may be broken. And then the greater part of the great events, viz, events among rational creatures, would be uncertain to him. For the greater part of them depend on men's free actions. That he does foreknow, is evident by his predicting and foretelling events, and even the sins of men, as Judas's sin. If he did not foreknow, he might change his will as he altered his views. Now, it is especially with respect to God's will and purposes, that he is said its Scripture not to be changeable. Having thus proved the foreknowledge of God, and the greater part of Arminians not denying it, I shall hereafter make it for granted, and shall argue against those only that allow it. If he did not foreknow and might be disappointed, he might repent.

32. They say, as God's power extends only to all things possible, so God's knowledge only extends to all things knowable.

Ans. Things impossible, or contradictions, are not things; but events that come to pass, are things God's power does extend to all things, otherwise it would not be infinite. So neither is the knowledge of God infinite, unless God knows all things. To suppose that God cannot do things impossible, does not suppose that God's power can be increased. But to suppose that God does not know men's free actions, does suppose that God's knowledge may be increased. To suppose that God's decrees are conditional, in the sense of the Arminians, or that they depend, as they suppose, on a foresight of something that shall come to pass in time, is to suppose that something that first begins to be in time, is the cause of something that has been from all eternity, which is absurd; for nothing can be a cause of that existence, which is before the existence of that cause. What an absurdity is it, to suppose that that existence which is an effect, is effected by a cause, when that cause that effects it, is not, or has no being! If it be answered, that it is not the actual existence of the thing, that is the reason or cause of the decree, but the foresight of the existence; and the foresight of the existence may be at the same time with the decree, and before it, in the order of nature, though the existence itself is not and that it is not properly the actual existence of the thing foreseen, that is the cause of the decree, but the existence of it in the divine foreknowledge. I reply, that this does not help the difficulty at all, but only puts it a step further off; for still, by their scheme, the foreknowledge depends on the future actual existence; so that the actual existence is the cause of the divine foreknowledge, which is infinite ages before it. And it is a great absurdity to suppose this effect to flow from this cause, before the existence of the cause. And whatever is said, the absurdity will occur, unless we suppose that the divine decree is the ground of the futurity of the event, and also the ground of the foreknowledge of it. Then the cause is before the effect; but otherwise the effect is before the cause.

33. If God absolutely determined that Christ's death should have success in gathering a church to him, it will follow that there was a number absolutely elected, or that God had determined some should surely be saved. If God determined that some should surely be saved, that implies that he had determined that he would see to it, that some should perform the conditions of salvation and he saved; or, which is the same thing, that he would cause that they should be surely saved. But this cannot be, without

fixing on the persons beforehand. For the cause is before the effect. There is no such thing as God's resolving absolutely beforehand that he would save some, and yet not determining who they should be, before they were actually saved; or that he should see to it, that there should be in a number the requisites of salvation, and yet not determine who, till they actually have the requisites of salvation. But God had absolutely determined that some should be saved, yea, a great number, after Christ's death; and had determined it beforehand. Because he had absolutely promised it; Isaiah 49:6. and 53:10. See in Psalm 72. and other places in the Psalm, and Titus 2:14. God, having absolutely purposed this before Christ's death, must either have then determined the persons, or resolved that he would hereafter determine the persons; at least, if he saw there was need of it, and saw that they did not come in of themselves. But this latter supposition, if we allow it, overthrows the Arminian scheme. It shows that such a predetermination, or absolute election, is not inconsistent with God's perfections, or the nature of the gospel-constitution, or God's government of the world, and his promise of reward to the believing and obedient, and the design of gospel offers and commands, as the Arminians suppose. If God has absolutely determined to save some certain persons, then, doubtless, he has in like manner determined concerning all that are to be saved. God's promising, supposes not only that the thing is future, but that God will do it. If it be left to chance, or man's contingent will, and the event happen right, God is never the truer. He performs not his promise; he takes no effectual care about it; it is not he that promised, that performs. That thing, or rather nothing, called fortune, orders all.-Concerning the absurdity of supposing that it was not absolutely determined beforehand, what success there should be of Christ's death; see Polhill's Spec. Theolog. in Christ, p 165-171.

It is pretended, at the antecedent certainty of any sin's being committed, seeing that it is attended with necessity, takes away all liberty, and makes warnings and exhortations to avoid sin, a mere illusion. To this I would bring the instance of Peter. Christ told him, that he should surely deny him thrice that night, before the cock should crow twice. And yet, after that, Christ exhorted all his disciples to watch and pray, that they might not fall into temptation; and directs, that he who had no sword, should sell his garment and buy one.

34. How evident is it, that God sets up that to be sought after as a reward of virtue, and the fruit of our endeavours, which yet has determined shall

never come to pass! As, 1 Samuel 13:13. “And Samuel said unto Saul, Thou hast done foolishly thou hast not kept the commandment of the Lord thy God, which he commanded thee. For now would the Lord have established thy kingdom upon Israel for ever.” It is evident that God had long before decreed, that the kingdom of Israel should be established in the tribe of Judah. Luke 22:22. “The Son of man goeth as it was determined, [Matthew 26:2 h. and Mark 14:21. as it is written of him,] but woe unto that man by whom the Son of man is betrayed.” As it was determined as this passage is not liable to the ambiguities which some have apprehended in Acts 2:23. and 4:28. (which yet seem on the whole to be parallel to it in their most natural construction,) I look upon it as an evident proof, that those things are in the language of Scripture said to be determined or decreed, (or exactly bounded and marked out by God, as the word ... most naturally signifies,) which he sees will in fact happen in consequence of his volitions, without any necessitating agency, as well as those events of which he is properly the author; and, as Beza expresses it, “Qui sequitur deum emendate sane loquitur, we need not fear falling into any impropriety of speech, when we use the language which God has taught.” Doddridge in loc.

35. As to the decrees of election, see Psalm 65:4. Blessed is the man whom thou choosest, and causest to approach unto thee. that he may dwell in thy courts we shall be satisfied with the goodness of thy house, even of thy holy temple.” Isaiah 41:9. “Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.” Matthew 20:16. “So the last shall be first, and the first last; for many he called, but few chosen.” Chap. 22:14. “For many are called, but few are chosen.” Chap. 24:24. “For there shall arise false Christs and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect.” John 6:37-46. “All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out,” etc. Chap. 10:3, 4, and ver. 11, and 14-17. ver. 26-30. “To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. I am the good Shepherd; and know my sheep, and am known of mine. Therefore doth my Father love me; because I lay down my life, that I might take it again. But ye believe not, because ye are not of my sheep, as I said

unto you," etc. Chap. 17:6-20. "I have manifested thy name unto the men thou gayest me out of the world: thine they were, and thou gayest them me; and they have kept thy word, etc. Neither pray I for these alone; but for them also which shall believe on me through their word." Acts 18:10." For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city." As to reprobation, see Matthew 11:20-27. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not, &c. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." John 6:44-46. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day, etc. Not that any man hath seen the Lord, save he which is of God, he hath seen the Father." Chap. 8:47. "He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." Chap. 10:26. "But ye believe not, because you are not of my sheep, as I said unto you." Chap. 17:9-13. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine," etc. 1 Thessalonians 5:9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Peter 2:8. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, turning the grace of God into lasciviousness." 1 John 4:6. "We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." Revelation 3:8. "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Chap. 20:12-15. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life, was cast into the lake of fire." John 12:37-41. "But though he had done so many miracles before them, yet they believed not on him. Because that Esaias said, he hath blinded their eyes, and hardened their heart, that they should not see with their eyes, etc. These things said Esaias, when he saw his glory and spake of him." Romans 9:6, 7, 8. 11-14, 16-19. ver. 21-24. ver. 27, 29, 33. "Not as

though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger, etc. What shall we say then? Is there unrighteousness with God? God forbid. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy, etc. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? etc. Even us whom he hath called, not of the Jews only, but also of the Gentiles. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha. As it is written, Behold, I lay in Sion a stumbling-stone, and a rock of offence. And whosoever believeth on him shall not be ashamed." And chap. 11:1-6. ver. 7-11. ver. 15, 17, 19-23. ver. 32, 36. "I say then, bath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, etc. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. Let their table be made a snare, and a trap, and a stumbling. block, and a recompence unto them, etc. And if some of the branches be broken off, and thou, being a wild olivetree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; thou wilt say then, The branches were broken off, that I might be grafted in, &c, And they also, if they abide not in unbelief, shall he grafted in: for God is able to graft them in again. For God hath concluded them all in unbelief, that he might have mercy upon all. For of him, and through him and to him, are all things: to whom be glory for ever. Amen."

36. All that is intended when we say that God decrees all that comes to pass, is, that all events are subject to the disposals of Providence, or that God orders all things in his providence; and that he intended from eternity to order all things in providence, and intended to order them as he does. Election does not signify only something common to professing Christians, Matthew 20:16. “Many are called, but few are chosen.” Matthew 24:31. “He shall send forth his angels, and gather together his elect.”

37. God’s foreknowledge appears from this, that God has foretold that there should be some good men, as the Arminians themselves allow. Stebbins, in his Treatise concerning the Operations of the Holy Spirit, p. 237, second edition, says as follows: “So long as a man may be certain that those things will come to pass which God hath foretold, he may be certain, that God’s grace will prevail in multitudes of men before the end of all things. For by divers predictions in holy writ we are assured, that when Christ shall come to judgment, there will be some who shall be changed, and put on immortality.”

38. The Scriptures, in teaching us this doctrine, are guilty of no imposition on our understanding of a doctrine contrary to reason. If they had taught the contrary doctrine, it would have been much more contrary to reason, and a much greater temptation to persons of diligent and thorough consideration, to doubt of the divinity of the Scripture.

39. Concerning the decreeing of sin, see Acts 3:17, 18. with Acts 13:27. “And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”—“For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.”

40. It is objected, that this is a speculative point. So might they say, Jesus’s being the Messiah, is a speculative point.

41. If God’s inviting or commanding a person to do a thing when he, in his decree, has ordained that it shall be otherwise, argues insincerity in the command or invitation, the insincerity must be in this, viz, that he commands a thing to be done when his end in commanding is not, that the thing may be done; which cannot be his end; because he knows certainly at the time that he commands it, that it will not be. But it is certain, that

God's commanding a thing to be done, which he certainly knows at the time will not be done, is no evidence of insincerity in God in commanding. For thus God commanded Pharaoh to let the people go: and yet he knew he would not obey, as he says at the same time that he orders the command to be given him, Exodus 3:18, 19. "And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God: and I am sure that the king of Egypt will not let you go; no, not by a mighty hand." See also chap. 4:21, 22, 23. and chap. 7:1-7.; see also chap. 9:16. compared with Romans 9:17.

42. It is impossible for an infinitely wise and good being to do otherwise, than to choose what he sees on the whole to be best. And certainly reason requires us to suppose, that of all possible events with respect to sin, and the conversion and salvation of particular persons, it is better that one of those possible and opposite events should come to pass than another; and therefore, an infinitely wise and good being must choose accordingly. What God permits, he decrees to permit. If it is no blemish to God to permit sin, then it is no blemish to him to purpose or intend to permit it. And if he be omniscient, and does designedly permit that sin which actually comes to pass, then he designedly permits that sin, knowing, if he permits it, it will actually come to pass. And this is an effectual permission, and all that we plead for. What, then, do our adversaries quarrel with us for? And why do they pretend that we charge God with being the author of sin? There is a way of drawing consequences from Scripture, that begs the question. As the Arminians say, there are many more texts plainly against election, than seem to be for it, viz. those texts that represent, that general offers of salvation are made, as though it were left to men's choice, whether they will be saved or no. But that is begging the question. For the question very much consists in these things, whether an absolute decree be inconsistent with man's liberty, and so with a general offer of salvation, etc.

43. Concerning the Arminian notion of election, that when the apostles speak of election, they only mean that by which the professing Christians in those days were distinguished from others, as the nation of Israel of old was; this is unreasonable, according to their own principles. For if they were elected, and that was the reason why they so far embraced the gospel, as to become Christians rather than others, then, on Arminian principles, no thanks were due to them for embracing the gospel; neither were others,

who continued openly to reject the gospel, to blame; and it was in vain to use any means to persuade any to join with the christian church; nor were any to blame for not doing it, or to be praised for doing it, etc. Besides, their principles render vain all endeavours to spread the gospel. For the gospel will certainly be spread to all nations that are elected; and all such shall have the offers of the gospel, whether they take any care of the matter or no.

44. Dr. Whitby, to make out his scheme, makes the word election signify two entirely different things; one, election to a common faith of Christianity; another, a conditional election to salvation. But every one must be sensible of the unreasonableness of such shifting and varying, and turning into all shapes, to evade the force of Scripture.

45, It is evident the apostle, in Romans 9 has not only respect to God's sovereignty in the election and preterition of nations, because he illustrates his meaning by the instance of a particular person, viz. Pharaoh. The exercise of the sovereignty that he speaks of, appears by the express words of the apostle about vessels of mercy and vessels of wrath, vessels of honour and vessels of dishonour. But the vessels of mercy, he speaks of as prepared to glory. They, it is plain, are those that shall be saved, and the vessels of wrath are those that perish. He speaks of those that shall be saved, ver. 27. "A remnant shall be saved." What is there that God does decree, according to the scheme of the Arminians, so as to make it in any measure consistent with itself? He does not decree any of the great events of the world of mankind, (which are the principal events, and those to which all others are subordinated,) because these depend on men's free will. He does not absolutely decree any events wherein the welfare of men is concerned; for if he does, then these things, according to their scheme, cannot be the subject of prayer. For according to them, it is absurd to seek or pray for things, which we do not know but that God has absolutely decreed and fixed before. We do not know but that he has determined absolutely and unfrustrably from eternity, that they shall not be; and then, by their scheme, we cannot pray in faith for them. See Whitby, p. 177, etc. And if God does not decree and order those events beforehand, then what becomes of the providence of God; and what room is there for prayer, if there be no providence? Prayer is shut out this way also. According to them, we cannot reasonably pray for the accomplishment of things that are already fixed, before our prayers; for then our prayers alter nothing, and what, say they, signifies it for us to pray?

Dr. Whitby insists upon it, that we cannot pray in faith for the salvation of others, if we do not know that Christ died intentionally for their saluation.

46. To Dr. Whitby's observation, that the apostle speaks of churches, as though they were all elect, I answer, he speaks from a judgment of charity, as Dr. Whitby himself observes, p. 460. God foreknows the elect, as God is said to know those that are his own sheep from strangers; as Christ is said not to know the workers of iniquity, that is, he owns them. not. In the same sense, God is said to know the elect from all eternity; that is, he knew them as a man knows his own things. He acknowledged them from eternity. He owns them as his children. Reprobates he did not know; they were strangers to God from all eternity. If God ever determined, in the general, that some of mankind should certainly be saved, and did not leave it altogether undetermined whether ever so much as one soul of all mankind should believe in Christ; it must be that he determined that some particular persons should certainly believe in him. For it is certain that if he has left it undetermined concerning this, and that, and the other person, whether ever he should believe or not, and so of every particular person in the world; then there is no necessity at all, that this, or that, or any particular person in the world, should ever be saved by Christ, for the matter of any determination of God's. So that, though God sent his Son into the world, yet the matter was left altogether undetermined by God, whether ever any person should be saved by him, and there was all this ado about Christ's birth, death, resurrection, ascension, and sitting at God's right hand, when it was not as yet determined whether he should ever save one soul, or have any mediatorial kingdom at all.

47. It is most absurd to call such a conditional election as they talk of, by the name of election, seeing there is a necessary connexion between faith in Jesus Christ and eternal life. Those that believe in Christ, must be saved according to God's inviolable constitution of things. What nonsense is it, therefore, to talk of choosing such to life from all eternity Out of the rest of mankind! A predestination of such to life is altogether useless and needless. By faith in one that has satisfied for sin, the soul necessarily becomes free from sin. By faith in one that has bought eternal life for them, they have, of unavoidable consequence, a right to eternal life, Now, what sense is it to say, that God from all eternity, of his free grace, chose out those that he foresaw would have no guilt of sin, that they should not be punished for their guilt, as others were, when it is a contradiction to suppose that they can be punished for their guilt when they have none? For who can lay any

thing to their charge, when it is Christ that has died? And what do they mean by an election of men to that which is, in its own nature, impossible that it should not be, whether they are elected to it or no; or by God's choosing them that had a right to eternal life, that they should possess it? What sense is it to say that a creditor chooses out those among his debtors to be free from debt, that owe him nothing? But if they say that election is only God's determination, in the general, that all that believe shall be saved, in what sense can this be called election? They are not persons that are here chosen, but mankind is divided into two sorts, the one believing, and the other unbelieving, and God chooses the believing sort. It is not election of persons, but of qualifications. God does from all eternity choose to bestow eternal life upon those that have a right to it, rather than upon those who have a right to damnation. Is this all the election we have an account of in God's word? Such a thing as election may well be allowed; for that there is such a thing as sovereign love, is certain; that is, love, not for any excellency, but merely God's good pleasure. For whether it is proper to say that God from all eternity loved the elect or no, it is proper to say that God loved men after the fall, while sinners and enemies; for God so loved the world, that he gave his only-begotten Son to die. This was not for any goodness or excellency, but merely God's good pleasure; for he would not love the fallen angels.

48. Christ is often spoken of in Scripture as being, by way of eminency, the elect or chosen of God. Isaiah 42:1. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." Luke 23:35. "If he be the Christ, the chosen of God." 1 Peter 2:4. "A living stone, chosen of God, and precious." Psalm 89:3. "I have made a covenant with my chosen:" ver. 19. "I have exalted one chosen out of the people." Hence those persons in the Old Testament, that were the most remarkable types of Christ, were the subjects of a very remarkable election of God, by which they were designed to some peculiar honour of the prophetic, priestly, or kingly office. So Moses was called God's chosen, in that wherein he was eminently a type of Christ, viz, as a prophet and ruler, and mediator for his people; Psalm 106:23. "Had not Moses, his chosen, stood before him in the breach." So Aaron was constituted high priest by a remarkable election of God, as in Numbers 16:5. and 17:5. Deuteronomy 21:5. So David the king was the subject of a remarkable election; Psalm 78:68-72. "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Sion which he loved; and he built his

sanctuary like high palaces; like the earth which he hath established forever. He chose David also his servant, and took him from the sheep-folds, from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.” 1 Samuel 16:7-10.

The Lord hath not chosen this, neither hath the Lord chosen this; the Lord hath not chosen these.” Christ is the chosen of God, both as to his divine and human nature. As to his divine nature, he was chosen of God, though not to any addition to his essential glory or real happiness, which is infinite, yet to great declarative glory. As he is man, he is chosen of God to the highest degree of real glory and happiness of all creatures. As to both, he is chosen of God to the office and gloomy of the mediator between God and men, and the head of all the elect creation. His election, as it respects his divine nature, was for his worthiness and excellency and infinite amiableness in the sight of God, and perfect fitness for that which God chose him to, and his worthiness was the ground of his election. But his election, as it respects his human nature, was free and sovereign, not being for any worthiness, but his election was the foundation of his worthiness. His election, as he is God, is a manifestation of God’s infinite wisdom. The wisdom of any being is discovered by the wise choice he makes; so the infinite wisdom of God is manifest in the wisdom of his choice when he chose his eternal Son, one so fit, upon all accounts, for the office of a mediator, when he only was fit, and when he was perfectly and infinitely fit; and yet his fitness was so difficult to be discerned, that none but one of infinite wisdom could discover it. His election, as he was man, was a manifestation of God’s sovereignty and grace. God had determined to exalt one of the creatures so high, that he should be one person with God, and should have communion with God, and should have glory in all respects answerable; and so should be the head of all other elect creatures, that they might be united to God and glorified in him. And his sovereignty appears in the election of the man Jesus, various ways. It appears in choosing the species of creatures of which he should be, viz. the race of mankind, and not the angels, the superior species. God’s sovereignty also appears in choosing this creature of the seed of fallen creatures that were become enemies and rebels, abominable, miserable creatures. It appears in choosing that he should be of such a branch of mankind, in selecting the posterity of David, a mean person originally, and the youngest of the family. And as he was the seed of the woman, so his sovereignty appears in his being the seed of such particular women; as of Leah, the uncomely y

wife of Jacob, whom her husband had not chosen; and Tamar a Camaamitess, and a harlot; and Rahab a harlot; and Ruth a Moabitess; and of Bathsheba, one that had committed adultery; and as he was the seed of many a mean person. And his sovereignty appears in the choice of that individual female of whom Christ was born.

It was owing to this election of God, that the man Jesus was not one of the corrupt race of mankind, so that his freedom from sin and damnation is owing to the free, sovereign, electing love of God in him, as well as in the rest of elect men. All holiness, all obedience and good works, and perseverance in him, was owing to the electing love of God, as well as in his elect members. And so his freedom from eternal damnation was owing to the free, electing love of God another way, viz, as it was owing to God's electing love to him and his members, but to him in the first place, that he did not fail in that great and difficult work that he undertook; that he did nor fail under his extreme sufferings, and so eternally continue under them. For if he had failed; if his courage, resolution, and love had been conquered by his sufferings, he never could have been delivered from them; for then he would have failed in his obedience to God, and his love to God failing, and being overcome by sufferings, these sufferings would have failed of the nature of an acceptable sacrifice to God, and the infinite value of his sufferings would have failed, and so must be made up in infinite duration, to atone for his own deficiency. But God having chosen Christ, he could not fail in this work, and so was delivered from his sufferings, from the eternity of them, by the electing love of God, Justification and glorification were fruits of God's foreknowledge and predestination in him, as well as in his elect members.

So that the man Christ Jesus has the eternal, electing love of God to him, to contemplate and admire, and to delight and rejoice his heart, as all his elect members have. He has it before him, as others have, eternally to praise God for his free and sovereign election of him, and to ascribe the praise of his freedom from eternal damnation, (which he, with his elect members, beholds, and has had a sense of, far beyond all the rest, and so has more cause of joy and praise for his deliverance from it,) and the praise of the glory he possesses, to that election. This election is not for Christ's works or worthiness, for all his works and worthiness are the fruits of it. God had power over this seed of the woman, to make it either a vessel to honour, or dishonour, as he had over the rest.

Christ is, by way of eminency, called The Elect of God. For though other elect men are by election distinguished from the greater part of mankind, yet they, in their election, have that which is common to thousands and millions; and though the elect angels are distinguished by election from the angels that fell, yet they are chosen among myriads of others; but this man, by his election, is vastly distinguished from all other creatures in heaven or earth; and Christ, in his election, is the head of election, and the pattern of all other election. Christ is the head of all elect creatures; and both angels and men are chosen in him in some sense, *i.e.* chosen to be in him. All elect men are said to be chosen in Christ, Ephesians 1:4. Election contains two things, viz, foreknowledge and predestination, which are distinguished in the 8th chapter of Romans. The one is choosing persons to be God's, which is a foreknowing of them; and the other, a destining them to be conformed to the image of his Son, both in holiness and blessedness. The elect are chosen in him with respect to those two, in senses somewhat diverse. With respect to foreknowledge or foreknowing, we are chosen in him as God chose us, to be actually his in this way, viz. by being in Christ, or being members of his Son. This is the way that God determined we should actually become his. God chose Christ, and gave his elect people to him; and so, looking on them as his, owned them for his own. But by predestination, which is consequent on his foreknowledge, we are elected in Christ, as we are elected in his election. For God having in foreknowledge given us to Christ, he thenceforward beheld us as members and parts of him; and so ordaining the head to glory, he therein ordained the members to glory. In destining Christ to eternal life, he destined all parts of Christ to it also. So that we are appointed to eternal life in Christ, being in Christ, his members from eternity. In his being appointed to life, we are appointed to life. So Christ's election is the foundation of ours, as much as his justification and glorification are the foundation of ours. By election in Scripture is sometimes meant this latter part, viz. destination to conformity to Christ in life and glory, as 2 Thessalonians 2:13. "God from the beginning hath chosen you to salvation — "And it seems to be spoken of in this sense chiefly, in Ephesians 1:3, 4, 5. "Who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in hope; having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

49. 2 Thessalonians 2:13 “But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.” Concerning this scripture I observe the following things:

1. The word translated chosen is a word that signifies to choose or pick out from many others.
2. That this choosing is given as a reason why those differ from others that believe not the truth, but have pleasure in unrighteousness, as an instance of the distinguishing grace of God; and therefore the apostle mentions their being chosen, their election as the ground of their sanctification by the Spirit and belief of the truth.
3. The apostle speaks of their being chosen to salvation, as a ground of their perseverance, or the reason why they never shall fall away, as others spoken of before, whereby they failed of salvation. See the preceding verses. Compare Hebrews 6:9.
4. They are spoken of as thus chosen from the beginning.

That place, Matthew 20:21-23. “Grant that these my two sons may sit, one on thy right hand, and the other on thy left, in thy kingdom; — it shall be given to them for whom it is prepared of my Father,” affords an invincible argument for particular, personal predestination.

It is an evidence that the apostle, in chap. 9 of Romans, has not respect solely to an election and dereliction of nations or public societies, that one instance which he produces to illustrate and confirm what he says, is the dereliction of a particular person, even Pharaoh, Romans 9:17. So it is an instance of God’s mercy to a particular person, even Moses. When he says to Moses, “I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion,” etc. the words cited were used by God on occasion of and with relation to his mercy to a particular person, even Moses; (see Exodus 33:19.) And the language in that verse and the next, is suited to particular persons; as, verse 16 and 18, and verses 22, 23. And the apostle shows plainly, verses 27, 29, that it is not an election of nations or public societies, butt a distinction of some particular persons from others of the same society as it was a distinction of particular persons, in preserving some, when others were destroyed by Nebuchadnezzar’s armies; and in returning some from captivity, and leaving others. This was not a showing of mercy to one public society in distinction from another. So in chap. 10:4, 5. where the apostle plainly

continues to speak of the same election, it was not by a national election, or election of any public society, that God distinguished the seven thousand that he had reserved, who had not bowed the knee to Baal.

John 6:37. "All that the Father hath given me shall come to me. And this is the Father's will which sent me, that of all which he hath given me I should lose nothing, butt should raise it up again at the last day."—"What is this being given to Christ to be raised up again to everlasting life, but the election of particular persons to salvation? And since it is the Father's will, that of all that he has given to Christ, he should lose nothing this election must be so absolute as to insure their salvation." Green's Friendly Controversies.

It is plainly and abundantly taught in Scripture, that election is not of works. Romans 9:11. "That the purpose of God according to election might stand, not of works, but of him that calleth." Verse 11. "Neither of them having done either good or evil." And Romans 11:5, 6. "Even so at this present time also, there is a remnant according to the election of grace. And if by grace, then it is not of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." 2 Timothy 1:9. "Who hath saved us, and called us with a holy calling, 'not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

How invincible a proof of the calvinistical doctrine of election is that place in Romans 11:5! "Even so then at this present time also, there is a remnant according to the election of grace." Dr. Doddridge observes upon it, that some explain this of having chosen grace, i.e. the gospel. But that turn is very unnatural, and neither suits the phrase, nor the connexion with the former clause, or with the next verse, where the apostle comments on his own words.

50. If God does not some way in his providence, and so in his predeterminations, order what the volitions of men shall be, he would be as dependent in governing the world, as a skilful mariner is in governing his ship, in passing over a turbulent, tempestuous ocean, where he meets constantly, and through the whole voyage, with things that agitate the ship, have great influence on the motions of it, and are so cross and grievous to him that he is obliged to accommodate himself in the best manner that he can. He meets with cross winds, violent tempests, strong currents, and gm-

eat opposition from enemies; none of which things he has the disposal of, butt is forced to suffer. He only guides the ship, and, by his skill, turns that hither and thither, and steers it in such a manner as to avoid dangers, as well as the case will allow.

51. As that objection against the election which the apostle speaks of in his epistles, as an election by which such should be distinguished as should certainly be saved at last, viz. that many of those whom the apostle calls elect, chosen in Christ, etc. actually turned apostates; what Dr. Doddridge observes in his note on Ephesians 1:4. may be a sufficient [Answer](#). The apostle speaks of whole societies in general as consisting of saints and believers, because this was the predominant character; and he. had reason, in the judgment of charity, to believe the greater part were such; (compare Philippians 1:7.) Nor did he always judge it necessary to make exceptions iii reference to a few hypocrites who had crept in among them, any more than Christ judged it so to speak of Judas as excluded, when he mentions the twelve thrones of judgment on which the apostles should sit.” (Matn. 19:28.)

52. Many have a notion concerning some things in religion, and, in particular, concerning predestination, that if they be the truth, yet it is not best that they should be known. But many reasons may be offered against this notion.

53. What the devil did to afflict Job, was the exercise and fruit of his devilish disposition, and his acts therein were devilish. And yet it is most apparent, that those acts and effects of the ‘devil towards Job, were appointed by infinite wisdom for holy ends; but not accomplished by God any otherwise than by permission.

54. There were many absolute promises of old, that salvation should actually be accomplished, and that it should be of great extent, or extending to great multitudes of mankind; as, that “the seed of the woman should bruise the serpent’s head.” “In thee, and in thy seed, shall all the families of the earth be blessed.” Psalm 22:30. “A seed shall serve him, and it shall be accounted to the Lord for a generation.” Isaiah 53:10. “He shall see his seed.” Psalm 2:6. “Ask of me, and I will give thee the heathen for thine inheritance,” etc. Psalm 110. “Sit thou at my right hand, till I make thine enemies thy footstool.” “Thy people shall be willing in the day of thy power;” and innumerable others. And if there were absolute promises of this, then there were absolute purposes of it; for that which is sincerely,

absolutely promised, is with an absolute purpose of fulfilling the promise. But how can it be devised, that there should be an absolute, determinate, infallible, unchangeable purpose, that Christ should actually save vast multitudes of mankind and yet it be not absolutely purposed that he should save any one single person, but that with regard to every individual soul, this was left undetermined by God, to be determined by man's contingent will, which might determine for salvation, or against it, there being nothing to render it impossible concerning any one, that his will would not finally determine against it? Observe, these prophecies are not merely predictions, but are of the nature of promises, and are often so called—"Which he hath promised by the mouth of all his holy prophets since the world began," etc. God takes care to fulfil his own promises; but, according to this scheme, it is not God that fulfils these promises; but men, left to themselves, to their contingent wills, fulfil them. Man's will, which God does not determine, determines itself in exclusion of God.

All the promises of God are yea and amen, and God himself makes them so to be; he takes care of that matter.

55. Concerning that grand objection, that this doctrine supposes partiality in God, and is very dishonourable to him, being quite contrary to God's extensive and universal benevolence to his creatures; it may be shown that the Arminian notions and principles in this matter, head directly to deism; and that on these principles, it is utterly impossible to answer Tindal's objections against revealed religion, especially in his 14th chapter. Besides, unjustifiable partiality is not imputable to a sovereign distributing his favours, though ever so unequally, unless it be done unwisely, and so as to infringe the common good.

56. God has regard to conditions in his decrees, as he has regard to a wise order and connexion of things. Such us his wisdom in his decrees, and all his acts and operations, that if it were not for wise connexion that is regarded, many things would not be decreed. One part of the wise system of events would not have been decreed, unless the other parts had been decreed, etc. God in the decree of election is justly to be considered as decreeing the creature's eternal happiness, antecedently to any foresight of good works, in a sense wherein he does not in reprobation decree the creature's eternal misery, antecedently to any foresight of sin; because the being of sin is supposed in the first place in order to the decree of reprobation, which is, that God will glorify his vindictive justice; and the

very notion of revenging justice, simply considered, supposes a fault to be revenged. But faith and good works are not supposed in the first place in order to the decree of election. The first things in order in this decree are, that God will communicate his happiness, and glorify his grace; (for these two seem to be co-ordinate;) but in neither of these are faith and good works supposed. For when God decrees, and seeks to communicate his own happiness in the creature's happiness, the notion of this, simply considered, supposes or implies nothing of faith or good works; nor does the notion of grace, in itself, suppose any such thing. It does not necessarily follow from the very nature of grace, or God's communicativeness of his own happiness, that there must be faith and good works. This is only a certain way of the appointment of God's wisdom,, wherein he will bring men to partake of his grace. But yet God is far from having decreed damnation from a foresight of evil works, in the sense of the Arminians, as if God in this decree did properly depend on the creature's sinful act, as an event, the coming to pass of which primarily depends on the creature's determination; so that the creature's determination in this decree may properly be looked upon as antecedent to God's determination, and on which his determination is consequent and dependent.

58. What divines intend by prior and posterior in the affair of God's decrees, is not that one is before another in the order of time, for all are from eternity; but that we must conceive the view or consideration of one decree to be before another, inasmuch as God decrees one thing out of respect to another decree that he has made; so that one decree must be conceived of as in some sort to be the ground of another, or that God decrees one because of another; or that he would not have decreed one, had he decreed that other. Now there are two ways in which divine decrees may be said to be in this sense prior one to another. h. When one thing decreed is the end of another, this must in some respect be conceived of as prior to that other. The good to be obtained is in some respect prior, in the consideration of him who decrees and disposes, to the means of obtaining it. 2. When one thing decreed is the ground on which the disposer goes, in seeking such an end by another thing decreed, as being the foundation of the capableness or fitness that there is in that other thing decreed, to obtain such an end. Thus the sinfulness of the reprobate is the ground on which God goes in determining to glorify his justice in the punishment of his sinfulness; because his sinfulness is the foundation of the possibility of

obtaining that end by such means. His having sin is the foundation of both the fitness and possibility of justice being glorified in the punishment of his sin, and therefore the consideration of the being of sin in the subject, must in some respect be prior in the mind of the disposer, to the determination to glorify his justice in the punishment of sin. For the disposer must first consider the capableness and aptness of such means for such an end, before he determines them to such an end.

Thus God must be conceived of, as first considering Adonibezek's cruelty in cutting off the thumbs and great toes of threescore and ten kings, as that which was to be before he decreed to glorify his justice in punishing that cruelty by the cutting off his thumbs and great toes. For God, in this last decree, has respect to the fitness and aptness of his thumbs and great toes being cut off to glorify his justice. But this aptness depends on the nature of that sin that was punished. Therefore the disposer, in fixing on those means for this end, must be conceived of as having that sin in view. Not only must God be conceived of as having some end in consideration, before he determines the means in order to that end, but he must also be conceived of as having a consideration of the capableness or aptness of the means to obtain the end before he fixes on the means. Both these, in different respects, may be said to be prior to the means decreed to such an end in the mind of the disposer. Both, in different respects, are the ground or reason of the appointment of the means. The end is the ground or reason of the appointment of the means; and also the capacity and fitness of means to the end, is the ground or reason of this appointment to such an end. So both the sin of the reprobate, and also the glory of divine justice, may properly be said to be before the decree of damning the reprobate. The decree of damnation may properly be said, in different respects, to be because of both these; and that God would not have decreed the damnation of the sinner, had it not been for the respect he had both to the one and the other. Both may properly be considered as the ground of the decree of damnation. The view of the sinfulness of the reprobate must be in some respect prior in the decree, to God's decree to glorify his justice in punishing their sinfulness. Because sinfulness is necessarily supposed as already existing in the decree of punishing sinfulness, and the decree of damnation being posterior to the consideration of the sin of men in this latter respect, clears God of any injustice in such a decree. That which stands in the place of the ultimate end in a decree, *i.e.* that which is a mere end, and not a means to any thing further or higher, *viz.* the shining forth of

God's glory, and the communication of his goodness, must indeed be considered as prior in the consideration of the Supreme Disposer, to every thing excepting the mere possibility of it. But this must in some respects be conceived of as prior to that, because possibility is necessarily supposed in his decree. But if we descend lower than the highest end; if we come down to other events decreed, that be not mere ends, but means to obtain that end, then we must necessarily bring in more things, as in some respect prior, in the same manner as mere possibility is in this highest decree. Because more things must necessarily be supposed and considered as existing in the decree, in order that those things which are decreed may reach the end for which they are decreed. More things must be supposed in order to a possibility of these things taking place as subordinate to their end; and therefore they stand in the same place, in these lower decrees, as absolute possibility does in the decree of the highest end. The vindictive justice of God is not to be considered as a mere or ultimate end, but as a means to that end. Indeed, God's glorifying his justice, or rather his glorifying his holiness and greatness, has the place of a mere and ultimate end. But his glorifying his justice in punishing sin, (or in exercising vindictive justice, which is the same,) is not to be considered as a mere end, but a certain way or means of obtaining an end. Vindictive justice is not to be considered as a certain, distinct attribute to be glorified, but as a certain way and means for the glorifying an attribute. Every distinct way of God's glorifying or exercising an attribute, might as well be called a distinct attribute as this. It is but giving a distinct name to it, and so we might multiply attributes without end. The considering of the glorifying of vindictive justice as a mere end, has led to great misrepresentations, and undue and unhappy expressions about the decree of reprobation- Hence the glorifying of God's vindictive justice on such particular persons, has been considered as altogether prior to the decree to their sinfulness, yea, to their very beings Whereas it being only a means to an end, those things that are necessarily presupposed, in order to the fitness and possibility of this means of obtaining the end, must be conceived of as prior to it. Hence God's decree of the eternal damnation of the reprobate is not to be conceived of as prior to the fall, yea, and to the very being of the persons, as the decree of the eternal glory of the elect is. For God's glorifying his love, and communicating his goodness, stands in the place of a mere or ultimate end, and therefore is prior in the mind of the eternal Disposer to the very being of the subject, and to every thing but mere possibility. The goodness of God gives the being as well as the happiness of the creature, and does not

presuppose it. Indeed, the glorifying of God's mercy, as it presupposes the subject to be miserable, and the glorifying his grace, as it presupposes the subject to be sinful, unworthy, and ill deserving, are not to be conceived of as ultimate ends, but only as certain ways and means for the glorifying the exceeding abundance and overflowing fulness of God's goodness and love; therefore these decrees are not to be considered as prior to the decree of the being and permission of the fall of the subject. And the decree of election, as it implies a decree of glorifying God's mercy and grace, considers men as being cursed and fallen; because the very notion of such a decree supposes sin and misery. Hence we may learn, how much in the decree of predestination is to be considered as prior to the creation and fall of man, and how much as posterior; viz. that God's decree to glorify his love and communicate his goodness, and to glorify his greatness and holiness, is to be, considered as prior to creation and the fall of man. And because the glory of God's love, and the communication of his goodness, necessarily imply the happiness of the creature, and give both their being and happiness; hence the design to communicate and glorify his goodness and love eternally to a certain number, is to be considered as prior, in both those mentioned respects, to their being and fall. For such a design, in the notion of it, presupposes neither. But nothing in the decree of reprobation is to be looked upon as antecedent in one of those respects to man's being and fall; but only that general decree that God will glorify his justice, or rather his holiness and greatness, which supposes neither their being nor sinfulness. But whatsoever there is in this decree of evil to particular subjects, it is to be considered as consequent on the decree of their creation, and permission of their fall. And indeed, although all that is in the decree of election, all that respects good to the subjects, be not posterior to the being and fall of men, yet both the decree of election and rejection or reprobation, as so styled, must be considered as consequent on the decrees concerning the creation and fall. For both these decrees have respect to that distinction or discrimination that is afterwards actually made amongst men in pursuance of these decrees. Hence effectual calling, being the proper execution of election, is sometimes in Scripture called election; and the rejection of men in time is called reprobation. Therefore the decrees of election and reprobation must be looked upon as beginning there, where the actual distinction begins, because distinction is implied in the notion of those decrees. And therefore, whatsoever is prior to this actual distinction, the foresight of it, and decree concerning it, or that state that was common, or wherein they were undistinguished, the foresight of that, or decree

concerning it, must be considered, in some respect, as prior to the decree concerning the distinction. Because all that is before is supposed or looked upon as already put in the decree. For that is the decree, viz. to make such a distinction between those that were before in such a common state. And this is agreeable to the scripture representations of those decrees, John 15:19. "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." See also Ezekiel 16:1-8.

The decrees of God must be conceived of in the same order, and as antecedent to, and consequent on, one another, in the same manner, as God's acts in the execution of those decrees. If this will not hold, with regard to those things that are the effects of those acts, yet certainly it will hold with respect to the acts themselves. They depend on one another, and are grounded on one another, in the same manner as the decrees that these are the execution of, and in no other. For, on the one hand, the decrees 'of God are no other than his eternal doing what is done, acted, or executed by him in time. On the one hand,' God's acts themselves, in executing, can be conceived of no otherwise, than as decrees for a present effect. They are acts of God's will. God brings things to pass only by acts of his will. He speaks, and it is done. - His will says, let it be, and it is. And this act of his will that now is, cannot be looked upon as really different from that act of will that was in him before, and from eternity, in decreeing that this thing should be at this time. It differs only relatively, Here is no new act of the will in God, but only the same acts of God's will, which before, because the time was not come, respected future time; and so were called decrees. But now the time being come, they respect present time, and so are not called by us decrees, but acts executing decrees. Yet they are evidently the same acts in God. Therefore those acts, in executing, must certainly be conceived of in the same order, and with the same dependence, as the decrees themselves. It may be in some measure illustrated by this-The decree of God, or the will of God decreeing events, may be represented as a straight line of infinite length, that runs through all past eternity, and terminates in the event. The last point in the line, is the act of God's will in bringing the event to pass, and does not at all differ from all the other points throughout the infinite length of the line, in any other respect but this, that this last point is next to the event. This line may be represented as in motion, but yet always kept parallel to itself. The hither end of the line, by its motion, describes events in the order in which they come to pass; or at least represents God's acts in bringing the events to pass, in their order

and mutual dependence, antecedence, and consequence. By the motion of all the other points of the line, before the event or end of the line, in the whole infinite length of it, are represented the decrees in their order; which, because the line in all its motions is kept parallel to itself, is exactly the same with the order of the motions of the last point. For the motion of every point of the whole line, is in all respects just like the motions of that last point wherein the line terminates in the event; and the different parts of the motion of every point, are its every respect precisely in the same order. And the maxim, that what is first in intention, is last in execution, does not in the least concern this matter. For, by last in execution, is meant only last in order of time, without any respect to the priority or posteriority that we are speaking of; and it does not at all -hinder, but that in God's acts, in executing his decrees, one act is the ground or reason of another act, in the same manner precisely as the decree that related to it was the ground or reason of the other decree. The absolute independence of God no more argues against some of God's decrees being grounded on decrees of some other things that should first come to pass, than it does against some of God's acts in time, being grounded on some other antecedent acts of his. It is just the same with God's acts in executing, as has been said already of his decreeing. In one respect, the end that is afterwards to be accomplished, is the ground of God's acting; in another respect, something that is already accomplished, is the ground of his acting, as it is the ground of the fitness or capableness of the act to obtain the end. There is nothing but the ultimate end of all things, viz. God's glory, and the communication of his goodness that is prior to all first acts in creating the world, in one respect, and mere possibility in another. But, with respect to after-acts, other ends are prior in one respect, and other preceding acts are prior in another, just as I have shown it to be with respect to God's decrees. Now, this being established, it may help more clearly to illustrate, and fully to evince, what we have insisted on concerning the order of the decrees, and that God's decrees of some things that are accomplished first in order of time, are also prior in the order, so as to be the proper ground and reason of other decrees. For, let us see how it is in God's acts in executing his decrees. Will any deny, that God's act in rewarding righteousness, is grounded on a foregoing act of his in giving righteousness? And that he regards righteousness in such a person, because he hath given righteousness to such a person; and that because this latter act necessarily supposes the former act foregoing? So, in like manner, God's decree, in determining to reward righteousness, is grounded on an antecedent decree

to give righteousness, because the former decree necessarily supposes the latter decree, and implies it in the very notion of it. So, who will deny, but that God's act in punishing sin is grounded on what God hath antecedently done in permitting sin, or suffering it to be, because the former necessarily supposes the latter, and therefore that the actual permission of sin is prior, in the order of nature, to the punishment of it? So that whatever foregoing act of God is in any respect a ground and reason of another succeeding act, so far is both the act and decree of the act prior to both that other act and decree. It may be objected to this, that if so, the decree of bestowing salvation on an elect soul, is founded on the decree of bestowing faith on him; for God actually bestows salvation in some respect, because he has bestowed faith; and this would be to make the decree of election succeeding to the decree of giving faith, as well as that of reprobation consequent on the decree of permitting sin. To this I answer, that both God's act, and also his decree of bestowing salvation on such a fallen creature, is in some respects grounded on God's act and decree of giving faith, but in no wise as the decree or act of eternal punishing is grounded on sin, because punishment necessarily presupposes sin, so that it could not be without. But the decreeing and giving the happiness of the elect, is not so founded on faith. The case is very different. For with respect to eternal punishment, it may be said that God would not, yea, could not, have decreed or executed it, had he not decreed and permitted sin; but it cannot be said, either that God could not, or would not, have decreed or bestowed the eternal happiness of the elect, unless he had decreed and given faith. Indeed, the salvation of an elect soul is, in this respect, grounded on the decree of giving faith as God's decree of bestowing happiness on the elect in this particular way, as a fallen creature, and by the righteousness of Christ made his own, by being heartily received and closed with, is grounded on the decree of bestowing faith in Christ, because it presupposes it, as the act that answers to this decree does. But the decree of bestowing happiness in general, which we conceive of as antecedent to this act, presupposes no such thing; nor does just so much without any more in execution presuppose faith, or indeed the righteousness of Christ, or any act or suffering of a mediator, or even the fall of man. And the decree of God's communicating his goodness to such a subject does not so much as presuppose the being of the subject, because it gives being. But there is no decree of evil to such a subject which can be conceived of as antecedent to a decree of punishment. For the first decree of evil or suffering, implies that in it. For there is no evil decreed for any other end,

but the glory of God's justice. Therefore the decree of the permission of sin is prior to all other things in the decree of reprobation. Due distinctions seem not to have been observed, in asserting that all the decrees of God are unconditional; which has occasioned difficulties in controversies about the decrees. There are no conditional decrees in this sense, viz. that decrees should depend on conditions of them, which in this decree, that depends on them as conditions, must be considered, like themselves, as yet undecreed. But yet decrees may, in some sort, be conditions of decrees; so that it may be said, that God would not have decreed some things, had he not decreed others.

59. The Objection to the divine decrees will be, that according to this doctrine, God may do evil, that good may come of it.

ANS. I do not argue that God may commit evil, that good may come of it; but that he may will that evil should come to pass, and permit that it may come to pass, that good may come of it. It is in itself absolutely evil, for any being to commit evil that good may come of it; but it would be no evil, but good, even in a creature, to will that evil should come to pass, if he had wisdom sufficient to see certainly that good would come of it, or that more good would come to pass in that way than in any other. And the only reason why it would not be lawful for a creature to permit evil to come to pass, and that it would not be wise, or good and virtuous, in him so to do, is, that he has not perfect wisdom and sufficiency, so as to render it fit that such an affair should be trusted with him. In so doing he goes beyond his line; he goes out of his province; he meddles with things too high for him. It is every one's duty to do things fit for him in his sphere, and commensurate to his power. God never intrusted this providence in the hands of creatures of finite understandings, nor is it proper that he should.

If a prince were of perfect and all-comprehensive wisdom and foresight, and he should see that an act of treason would be for the great advancement of the welfare of his kingdom, it might be wise and virtuous in him to will that such act of treason should come to pass; yea, it would be foolish and wrong if he did not; and, it would be prudent and wise in him not to restrain the traitor, but to let him alone to go in the way he chose. And yet he might hate the treason at the same time, and he might properly also give forth laws at the same time, forbidding it upon pain of death, and might hold these laws in force against this traitor.

The Arminians themselves allow that God permits sin, and that if he permits it, it will come to pass. So that the only difficulty about the act of the will that is in it, is that God should will evil to be, that good may come of it. But it is demonstrably true, that if God sees that good will come of it, and more good than otherwise, so that when the whole series of events is viewed by God, and all things balanced, the sum total of good with the evil is more than without it, all being subtracted that needs be subtracted, and added that is to be added: if the sum total of good thus considered, be greatest, greater than the sum in any other case, then it will follow that God, if he be a wise and holy being, must will it.

For if this sum total that has evil in it, when what the evil subtracts is subtracted, has yet the greatest good in it, then it is the best sum total, better than the other sum total that has no evil in it. But if, all things considered, it be really the best, how can it be otherwise than that it should be chosen by an infinitely wise and good being, whose holiness and goodness consists in always choosing what is best? Which does it argue most, wisdom or folly, a good disposition or an evil one, when two things are set before a being, the one better and the other worse, to choose the worse, and refuse the better?

60. There is no inconsistency or contrariety between the decretive and preceptive will of God. It is very consistent to suppose that God may hate the thing itself, and yet will that it should come to pass. Yea, I do not fear to assert that time thing itself may be contrary to God's will, and yet that it may be agreeable to his will that it should come to pass, because his will, in the one case, has not the same object with his will in the other case. To suppose God to have contrary wills towards the same object, is a contradiction; but it is not so, to suppose him to have contrary wills about different objects. The thing itself, and that the thing should come to pass, are different, as is evident; because it is possible that the one may be good and the other may be evil. The thing itself may be evil, and yet it may be a good thing that it should come to pass. It may be a good thing that an evil thing should come to pass; and oftentimes it most certainly and undeniably is so, and proves so.

61. Objectors to the doctrine of election may say. God cannot always preserve men from sinning, unless he destroys their liberty. But will they deny that an omnipotent, an infinitely wise God, could possibly invent and set before men such strong motives to obedience, and keep them before

them in such a manner, as should influence them to continue in their obedience, as the elect angels have done, without destroying their liberty? God will order it so that the saints and angels in heaven never will sin, and does it therefore follow that their liberty is destroyed, and that they are not free, but forced in their actions? Does it follow that they are turned into machines and blocks, as the Arminians say the Calvinistic doctrines turn men

62. To conclude this discourse; I wish the reader to consider the unreasonableness of rejecting plain revelations, because they are puzzling to our reason. There is no greater difficulty attending this doctrine than the contrary, nor so great. So that though the doctrine of the decrees be mysterious, and attended with difficulties, yet the opposite doctrine is in itself more mysterious, and attended with greater difficulties, and with contradictions to reason more evident, to one who thoroughly considers things; so that, even if the Scripture had made no revelation of it, we should have had reason to believe it. But since the Scripture is so abundant in declaring it, the unreasonableness of rejecting it appears the more glaring.

CHAPTER 4

CONCERNING EFFICACIOUS GRACE.

1. It is manifest that the Scripture supposes, that if ever men are turned from sin, God must undertake it, and he must be the doer of it; that it is his doing that must determine the matter; that all that others can do, will avail nothing, without his agency, This is manifest by such texts as these: Jeremiah 31:18, 19. “Turn thou me, and I shall be turned; Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh,” etc. Lamentations 5:21. “Turn thou us unto thee, O lord, and we shall be turned.

2. According to Dr. Whitby’s notion of the assistance of the Spirit, the Spirit of God does nothing in the hearts or minds of men beyond the power of the devil; nothing but what the devil can do; and nothing showing any greater power in any respect, than the devil shows and exercises in his temptations. For he supposes that all that the Spirit of God does, is to bring moral motives and inducements to mind, and set them before the understanding, etc, It is possible that God may infuse grace, in some instances, into the minds of such persons as are striving to obtain it in the other way, though they may not observe it, and may not know that it is not obtained by gradual acquisition. But if a man has indeed sought it only in that way, and with as much dependence on himself, and with as much neglect of God in his endeavours and prayers, as such a doctrine naturally leads to, it is not very likely that he should obtain saving grace by the efficacious, mighty power of God. It is most likely that God should bestow this gift in a way of earuest attention to divine truth, and the use of the means of grace, with reflection on one’s own sinfulness, and in a way of being more and more convinced of sinfulness, and a total corruption and need of the divine power to restore the heart, to infuse goodness, and of becoming more and more sensible of one’s own impotence, and helplessness and inability to obtain goodness by his own strength. And if a man has obtained no other virtue, than what seems to have been wholly in that gradual and insensible way that might be expected from use and custom, in the exercise of his own strength, he has reason to think, however bright his attainments may seem to be, that he has no saving virtue.

3. Great part of the gospel is denied by those who deny pure efficacious grace. They deny that wherein actual salvation and the application of redemption mainly consists; and how unlikely are such to be successful in their endeavours after actual salvation!

Turnbull's explanation of Philippians 2:12, 13. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure," is this, (Christian Philosophy, p. 96, 97.) "Give all diligence to work out your salvation; for it is God, the Creator of all things, who, by giving you, of his good pleasure, the power of willing and doing, with a sense of right and wrong, and reason to guide and direct you, hath visibly made it your end so to do. Your frame shows, that to prepare yourselves for great moral happiness, arising from a well cultivated and improved mind, suitably placed, is your end appointed to you by your Creator. Consider, therefore, that by neglecting this your duty, this your interest, you contemn and oppose the good will of God towards you, and his design in creating you."

4. If we look through all the examples we have of conversion in Scripture, the conversion of the apostle Paul, and of the Corinthians, ("Such were some of you, but ye are washed," etc.) and all others that the apostles write to, how far were they from this gradual way of conversion, by contracted habits, and by such culture as Turnbull speaks of! Turnbull, in his Christian Philosophy p. 470. seems to think, that the sudden conversions that were in the apostles' days, were instances of their miraculous power, as in these words, "They appealed to the works they wrought, to the samples they gave of their power to foretell future events; their power to cure instantaneously all diseases of the body; their power to cure, in the same extraordinary manner, all diseases of the mind, or to convert bad into good dispositions; their power to bestow gifts and blessings of all sorts, bodily and spiritual." See again to the like purpose, p. 472.

Now I would inquire, whether those who thus had the diseases of their minds cured, and their bad converted into good dispositions, had any virtue; or whether those good dispositions of theirs were virtues, or any thing praiseworthy; and whether, when they were thus converted, they became good men and the heirs of salvation? As Turnbull himself allows, all that are not good men, were called the children of the devil in Scripture; and he asserts that nothing is virtue, but what is obtained by our own culture; that no habit is virtuous, but a contracted one, one that is owing to

ourselves, our own diligence, etc.; and also holds, that none are good men but the virtuous; none others are the heirs of future happiness.

5. What God wrought for the apostle Paul and other primitive Christians, was intended for a pattern to all future ages, for their instruction and excitement; Ephesians 2:7. 1 Timothy 1:16. it is natural to expect, that the first fruits of the church specially recorded in history, and in that book which is the steady rule of the church in all things pertaining to salvation, should be a pattern to after-ages in those things, those privileges, which equally concern all. Or if it be said, that as soon as men take up a strong resolution, they are accepted and looked upon by God as penitents and converts; it may be inquired, is there a good man without good habits, or principles of virtue and goodness in his heart?

6. Turnbull speaks of good men as born again; *i.e.* changed by culture: Christian Philosophy, p. 282. Is there a good man without such principles as love to God and men, or charity, humility, etc.? How comes that resolution to be so good, if no Principle of virtue be exercised in it?

If it be said, Paul was a good man before he was converted, it may be answered, he did not believe in Christ, and therefore was in a state of condemnation. Besides, he speaks of himself as being then a wicked man.

7. Concerning the sup position advanced by Bishop Butler, and by Turnbull in his Christian Philoaphy, that all that God does, even miracles themselves, are wrought according to general laws, such as are called the laws of nature, though unknown to us; and the supposition of Turnbull, that all may be done by angels acting by general laws, I observe, this seems to be unreasonable. If angels effect these works, acting only by general laws, then they must do them without any immediate, special interposition at all, even without the smallest intimation of the divine mind, what to do, or upon what occasion God would have any thing to be done. And what will this doctrine bring inspiration to, which is one kind of miracle? According to this, all significatoris of the divine mind, even to the prophets and apostles, must be according to general laws, wit out any special interposition at all of the divine agency.

8. Acts 12:23. God was so angry with Herod for not giving him the glory of his eloquence, that the angel of the Lord smote him immediately, and he died a miserable death; he was eaten of worms, and gave up the ghost. But if it be very sinful for a man to take to himself the glory of such a

qualification as eloquence, how much more a man's taking to himself the glory of divine grace, God's own image, and that which is infinitely God's most excellent, precious, and glorious gift, and man's highest honour, excellency, and happiness, whereby he is partaker of the divine nature, and becomes a God-like creature? If God was so jealous for the glory of so small a gift, how much more for so high an endowment, this being that alone, of all other things, by which man becomes like God? If man takes the glory of it to himself, he thereby will be in the greatest danger of taking the glory to himself that is due to God, and of setting up himself as standing in competition with God, as vying with the Most High, and making himself a god, and not a man. If not giving God the glory of that which is least honourable, provokes God's jealousy; much more must not giving God the glory of that which is infinitely the most honourable, It is allowed, the apostle insists upon it, that the primitive Christians should be sensible that the glory of their gifts belonged to God, and that they made not themselves to differ. But how small a matter is this, if they make themselves to differ in that, which the apostle says is so much more excellent than all gifts!

9. How much more careful has God shown himself, that men should not be proud of their virtue, than of any other gift! See Deuteronomy 9:4. Luke 18:9. and innumerable other places. And the apostle plainly teaches us to ascribe to God the glory, not only of our redemption, but of our wisdom, righteousness, and sanctification; and that no flesh should glory in themselves in these things, I Corinthians 1:29, 30, 31. Again, the apostle plainly directs, that all that glory in their virtue, should glory in the Lord, 2 Corinthians 10:17. It is glorying in virtue and virtuous deeds he is there speaking of; and it is plain, that the apostle uses the expression of glorying in the Lord, in such a sense, as to imply ascribing the glory of our virtue to God.

10, The doctrine of men's being the determining causes of their own virtue, teaches them, not to do so much, as even the proud Pharisee did, who thanked God for making him to differ from other men in virtue, Luke 18.

See Genesis 41:15, 16. Job 11:12. Daniel 2:25, etc. 2 Corinthians 3:5, 6. 2 Corinthians 4:7. 2 Corinthians 10:17. Proverbs 20:12. "The hearing ear, and the seeing eye, the Lord hath made, even both of them:" compared with many parallel places that speak about God's giving eyes to see, and ears to hear, and hearts to understand, etc.

11. The Arminian doctrine, and the doctrine of our new philosophers, concerning habits of virtue being only by custom, discipline, and gradual culture, joined with the other doctrine, that the obtaining of these habits in those that have time for it, is in every man's power, according to their doctrine of the freedom of will, tends exceedingly to cherish presumption in sinners, while in health and vigour, and tends to their utter despair, in sensible approaches of death by sickness or old age.

12. Observe that the question with some is, whether the Spirit of God does any thing at all in these days, since the Scriptures have been completed. With those that allow that he does any thing, the question cannot be, whether his influence be immediate; for, if he does any thing at all, his influence must be immediate. Nor can the question be, whether his influence, with regard to what he intends to do, be efficacious.

The questions relating to efficacious grace, controverted between us and the Arminians, are two:

- 1.** Whether the grace of God, in giving us saving virtue, be determining and decisive.
- 2.** Whether saving virtue be decisively given by a supernatural and sovereign operation of the Spirit of God;

or, whether it be only by such a divine influence or assistance, as is imparted in the course of common providence, either according to established laws of nature, or established laws of God's universal providence towards mankind; i.e. either,

- 1.** Assistance which is given in all natural actions, wherein men do merely exercise and improve the principles of nature and laws of nature, and come to such attainments as are connected with such exercises by the mere laws of nature. For there is an assistance in all such natural actions; because it is by a divine influence that the laws of nature are upheld; and a constant occurrence of divine power is necessary in order to our living, moving, or having a being. This we may call a natural assistance. Or,
- 2.** That assistance, which though it be something besides the upholding of the laws of nature, (which take place in all affairs of life,) is yet, by a divine, universal constitution in this particular affair of religion, so connected with those voluntary exercises which result from this mere

natural assistance, that by this constitution it indiscriminately extends to all mankind, and is certainly connected with such exercises and improvements, as those just mentioned, by a certain, established, known rule, as much as any of the laws of nature. This kind of assistance, though many Arminians call it a supernatural assistance, differs little or nothing from that natural assistance that is established by a law of nature. The law so established, is only a particular law of nature; as some of the laws of nature are more general, others more particular: but this establishment, which they suppose to be by divine promise, differs nothing at all from many other particular laws of nature, except only in this circumstance, of the established constitutions being revealed in the word of God, while others are left to be discovered only by experience.

The Calvinists suppose otherwise; they suppose that divine influence and operation, by which saving virtue is obtained, is entirely from, and above common assistance, or that which is given in a course of ordinary providence, according to universally established laws of nature. They suppose a principle of saving virtue is immediately imparted and implanted by that operation, which is sovereign and efficacious in this respect, that its effect proceeds not from any established laws of nature. I mention this as an entirely different question from the other, viz. Whether the grace of God, by which we obtain saving virtue, is determining or decisive. For that it may be, if it be given wholly in a course of nature, or by such an operation as is limited and regulated perfectly according to established, invariable laws. For none will dispute that many things are brought to pass by God in this manner, that are decisively ordered by him, and are brought to pass by his determining providence.

The controversy, as it relates to efficacious grace, in this sense, includes in it these four questions.

- 1.** Whether saving virtue differs from common virtue, or such virtue as those have that are not in a state of salvation, in nature and kind, or only in degree and circumstances?
- 2.** Whether a holy disposition of heart, as an internal governing principle of life and practice, be immediately implanted or infused in the soul, or only be contracted by repeated acts, and obtained by human culture and improvement?

3. Whether conversion, or the change of a person from being a vicious or wicked man, to a truly virtuous character, be instantaneous or gradual?

4. Whether the divine assistance or influence, by which man may obtain true and saving virtue, be sovereign and arbitrary, or, whether God, in giving this assistance and its effects, limits himself to certain exact and stated rules, revealed in his word, and established by his promises?

13. Ephesians 1:19, 20. “What is the exceeding greatness of his power to us-ward, according to the working of his mighty power,” or the effectual working, as the word signifies—These words, according to the effectual working of his power, we shall find applied to conversion, to growth in grace, and to raising us up at last. You have them applied to conversion, Ephesians 3:7. “Whereof I was made a minister, according to the gift of the grace of God, given to me, by the effectual working of his power.” — So likewise to grow in grace, Ephesians 4:10. “The whole body increaseth with the increase of God, by the effectual working in the measure of every part.” — And to the resurrection to glory at the last day, Philippians 3:21. “He will change our vile bodies, according to the effectual working of his mighty power, whereby he is able to subdue all things to himself.”

And that the power of God in conversion, or in giving faith and the spiritual blessings that attend it, is here meant, may be argued from the apostle’s change of phrase, that whereas in the foregoing verse, he spoke of the riches of the glory of Christ’s inheritance in the saints, he does not go on to say,” and what is the exceeding greatness of his power towards them,” (*i.e.* the saints,) which surely would have been most natural, if he still had respect only to the power of God in bestowing the inheritance of future glory. But, instead of that, we see he changes the phrase; “and what is the exceeding greatness of his power to usward who believe;” plainly intimating some kind of change of the subject, or a respect to the subject of salvation with regard to something diverse; that whereas before he spoke of saints in their future state only, now he speaks of something that the saints, we that dwell in this world that believe, are the subjects of And as the apostle includes himself, so it is the more likely he should have the mighty power of God in conversion in his thought; his conversion having been so visible and remarkable an instance of God’s marvellous power.

Again, the apostle, in praying that they “knowing the exceeding greatness of God’s power,” etc. prays for such a knowledge and conviction of the

power of God to bring them to life and glory, which was a most special remedy against such doubts as the church in the then present state was most exposed to, 6: that their being preserved to glory and salvation through all their trials, persecutions, and the great opposition that was made by the enemies of Christ and their souls. Therefore, after mentioning the glory of their inheritance, he, for their comfort and establishment, mentions the power of God to bring them to the possession of this inheritance, as the apostle Peter does, 1 Peter 1:4, 5. "To an inheritance incorruptible—who are kept by the power of God through faith unto salvation." He speaks to their hearts, for here was their difficulty and temptation to doubting. But if the keeping them in faith showed such great power, much more did the first bringing them from heathenism and the power of sin, darkness, and spiritual death and ruin, into a state of faith and salvation, quickening them when dead in trespasses and sins; as it is a greater instance of divine power to raise the dead, than to maintain life that is exposed to danger; a greater work to reconcile us being enemies, than to keep us friends being reconciled. It was natural for the apostle to put them in mind of the power of God manifested in their conversion, as he would strengthen their faith in his power to raise them at the last day, and glorify them to eternity. Dr. Goodwin says, he finds most of the Greek fathers ran this way in interpreting the place. He mentions Theophylact and Chrysostom, and cites these words of Chrysostom "The apostle's scope is to demonstrate by what already was manifested in them, viz. the power of God in working faith, and to raise up their hearts to believe what was not manifested, viz. the raising of them from death to life. it being (saith he) a far more wonderful work to persuade a soul to believe in Christ, than to raise up a dead man, a far more admirable work of the two." Besides, what the apostle says in the continuation of his discourse, explains his meaning, and puts the matter of his intending to include the power of God manifested in their conversion, out of all doubt, as, in the very next sentence, "and you hath he quickened, who were dead in trespasses and sins;" and every word that follows, to the end of the second chapter, confirms the same thing. I shall mention a few of them: Ver. 2. "Wherein in time past ye walked—according to the prince of the power of the air, the spirit that now worketh effectually in the children of disobedience." This shows the exceeding greatness of power in their being delivered from such a state, wherein they were held by the great power of so strong an enemy. Verses 5 and 6. "Even when we were dead in sins, hath quickened us together in Christ, and hath raised us tip together, and made us sit together

in heavenly places in Christ Jesus.” These things tend to show how the power of God in their conversion, and the happy, honourable, and glorious change of their state by it, was according to the power that wrought in Christ when he was quickened, raised up, and made to sit in heavenly places, as chap. 1:19, 20, 21. Now to back this with a parallel place, as here in this place the apostle speaks of the greatness of God’s power in working faith, and parallels it with the power that raised up Christ from the dead; so we find he says the very same thing in Colossians 2:12, 13. “Ye are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” In that text in Ephesians the apostle speaks of faith, “the power that works in us that believe.” So in this text in Colossians, “ye are risen through faith.” Again, 2ndly, in Ephesians, together with what there follows, chap. 2: he compareth believing to a rising from the dead. So here in Colossians, “ye are risen with him through faith.” Thirdly, as in Ephesians the apostle speaks of the work of God in giving faith, as parallel with his works in raising Christ, so he does here in Colossians: “Ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.” Fourthly, as we in Ephesians are said to believe, according to the efficacious working of God, the word <HEBREW> is also used here in Colossians. It is called faith of the operation or effectual working of God, and as there God is said to be the author, the same that raised up Christ, and to work faith in them, so here it is the faith of the operation of God who raised Christ from the dead, so that, every way, one place is parallel with the other.

Some pretend, that in that expression, through the faith of the operation of God, there is no respect to God’s operation as the efficient cause of faith, but only to the operation of God that raised Christ as the object of faith, which believes that power and operation as it was manifested in raising Christ, and which is believed to be sufficient to raise us up also. But that the apostle means the operation of God in giving faith, appears by verse 11. which introduces these words, where the apostle says, “In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” The phrase, made without hands, in Scripture, always denote God’s immediate power, above the course of nature, and above second causes. Thus, when he speaks of heaven, 2 Corinthians 5:1. he calls it “a house not made with hands,” and in Hebrews 9:11. the human nature of Christ, which was

framed by so wonderful and supernatural a power of the Holy Ghost, is said to be a “tabernacle made without hands.’

Note. The foregoing remarks, concerning the texts in Ephesians 1:19, 20. and in Coloss. 11, 12, 13. are taken chiefly from Dr. Goodwin’s Works, vol. 1. p. 298, etc.

14. It is a doctrine mightily in vogue, that God has promised his saving grace to men’s sincere endeavours in praying for it, and using proper means to obtain it; and so that it is not God’s mere will that determines the matter, whether we shall have saving grace or not; but that the matter is left with us, to be determined by the sincerity of our endeavours.

But there is vast confusion in all talk of this kind, for want of its being well explained what is meant by sincerity of endeavour, and through men’s deceiving themselves by using words without a meaning. I think the Scripture knows of but one sort of sincerity in religion, and that is a truly pious or holy sincerity. The Bible suggests no notion of any other sort of sincere obedience, or any other sincerity of endeavours, or any doings whatsoever in religion, than doing from love to God and true love to our duty. As to those that endeavour and take pains, (let them do ever so much,) that yet do nothing freely, or from any true love to or delight in God, or free inclination to virtue, but wholly for by-ends, and from sinister and mercenary views, as being driven and forced against their inclination, or induced by regard to things foreign; I say, respecting such as these, I find nothing in Scripture that should lead us to call them honest and sincere in their endeavours.. I doubt not but that the Scripture promises supernatural, truly divine, and saving blessings, to such a sincerity of endeavour as arises from true love to our duty. But then, as I apprehend, this is only to promise more saving grace to him that seeks it in the exercise of saving grace, agreeably to that repeated saying of our Saviour, “to him that hath shall be given, and he shall have more abundance.” Persons, in seeking grace with this sincerity, ask in faith; they seek these blessings in the exercise of a saving faith, the great condition of the covenant of grace. And I suppose, promises are made to no sincerity, but what implies this. And whoever supposes that divine promises are made to any other sincerity than this, I imagine he never will be able to make out his scheme, and that for two reasons:

- 1.** On such a supposition, the promises must, be supposed to be to an undetermined condition. And,

2. Even on the supposition that the promises are made to some other sincerity than a truly pious sincerity, the sovereign grace and will of God must determine the existence of the condition of the promises; and so the whole must still depend on God's determining grace.

I. On the supposition that the promises of saving grace are made to some other sincerity of endeavour than that which implies true and saving piety of heart, they must be made to an undetermined condition, and so be in effect no promises at all.

If there be any thing else worthy to be called sincerity in endeavours after holiness, but a free, pious inclination, or true regard or love to holiness, nothing better can be mentioned than this, viz. endeavours after holiness, from a real willingness of heart to put forth those endeavours for the agent's own sake, yet for such ends as prudence and self-love would propose; such as his own eternal interest, salvation from everlasting misery, etc.

So that by sincerity here, is not meant any holy freedom or virtuous disposition or desire: but it signifies no more than reality of disposition and will to endeavour for some end, only provide the end be subservient to self-preservation. But the thing that truly in this case denominates the endeavour sincere, is the reality of the will or disposition of heart to endeavour, and not the goodness of the will or disposition. Now if this be the sincerity of endeavour which is meant, when men talk of its being the condition of peremptory and decisive promises of saving grace, then it never has (as I know of) yet been told, and I suppose never will or can be told, what the condition of the promise is.

The thing that needs to be determined, in order to know this condition, is, how great a degree of this sort of sincerity, or real willingness of heart to endeavour, a man must have, to be entitled to the promise. For there can be no question, but that multitudes that live in gross wickedness, and are men of a very debauched, flagitious behaviour, have some degree of it; and there are none, even of those that are the most strict and painful in their endeavour, but have it in a very imperfect degree, and, in many things, fail of this sincerity of endeavour. For it must be kept in mind, that the sincerity of heart we are speaking of, attending religious duties, is only a reality of willingness to use endeavours. And every man whatsoever, that uses any endeavour at all for his salvation, or ever performs any religious duty, to the end that he may go to heaven and not to hell, has this sincerity. For

whatever men do voluntarily for this end, they do from a real willingness and disposition of heart to do it; for if they were not willing to do it, they would not do it. There surely are no voluntary actions performed without men's being willing to perform them. And is there any man that will assert that God has absolutely or peremptorily promised his saving grace to any man that ever stirs hand or foot, or thinks one thought in order to his salvation?

And on the other boud, as to those that go farthest in their endeavours, still they fail, in numberless instances, of exercising this kind of sincerity, consisting in reality of will. For such are guilty of innumerable sins; and every man that commits sin, by so doing, instead of being sincerely willing to do his duty, sincerely wills the contrary. For so far as any actions of his are his sin, so far his will is in what he does. No action is imputed to us any further than it is voluntary, and involves the real disposition of the heart. The man, in this painful endeavour, fails continually of his duty, or (which is the same thing) of perfect obedience. And so far as he does so, he fails of sincerity of endeavour. No man is any further defective in his obedience, than as he is defective in sincerity; for there the defect lies, viz, in his will, and the disposition of his heart. If men were perfect in these, that would be the same thing as to be perfect in obedience, or complete in holiness. Nothing, either of omission or commission, is sin, any farther than it includes the real disposition and will; and therefore, no men are any farther sinful, than as they are sincere in sinning; and so far as they are sincere in sinning, so far they are deficient of sincerely endeavouring their duty. Now, therefore, where are the bounds to which men must come in order to be entitled to the promise? Some have a faint sincerity of endeavour, who none do suppose are entitled to the promise. And those that have most sincerity of endeavour, do greatly fail of that degree of sincerity that they ought to have, or fall short of that which God requires. And there are infinite degrees between these two classes. And if every degree of strength of endeavour is not sufficient, and yet some certain degree of it, greatly short of that which God requires, is sufficient, then let it be determined what that degree is.

Some have determined thus, that if men sincerely endeavour to do what they can, God has promised to help them to do more, etc. But this question remains to be resolved, whether the condition of the promise be, that he shall sincerely endeavour to do what he can, constantly, or only sometimes. For there is no man that sincerely endeavours to do his duty to the utmost

constantly, with this sort of sincerity consisting in reality of will so to do. If he did, he would perfectly do his duty at all times. For, as was observed before, nothing else is required but the will; and men never fail of their duty, or commit sin, but when their real will is to sin.

But if the condition of the promise be sincerely doing what they can sometimes, then it should be declared how often, or how great a part of the time of man's life, he must exercise this sincerity, It is manifest that men fail of their duty every day, yea continually; and therefore, that there is a continual defect of sincerity of endeavor in the practice of duty.

If it should be said that the condition of the promise of saving grace is, that, take one time with another, and one duty with another, the sincerity of their will should be chiefly in favour of their duty; or, in other words, that they should be sincere in endeavours to do more than half their duty, though they sincerely neglect the rest; I would inquire where they find such promises as these in the Bible? Besides, I think it can be demonstrated that there is not a man on earth, that ever comes up half way to what the law of God requires of him; and consequently, that there is in all more want of sincerity, than any actual possession of it. But whether it be so or no, how does it appear, that if men are sincere in endeavours with respect to more than half their duty, God has promised them saving mercy and grace, though, through a defect of their sincerity, the rest be neglected?

But if we suppose the sincerity to which divine promises are made, implies a true freedom of the heart in religious endeavours and performances, consisting in love to God and holiness, inclining our hearts to our duty for its own sake, here is something determinate and precise; as a title to the benefit promised does not depend on any particular degree of sincerity to be found out by difficult and unsearchable rules of mathematical calculation, but on the nature of it; this sincerity being a thing of an entirely distinct nature and kind from any thing that is to be found in those men who have no interest in the promises. If men know they have this sincerity, they may know the promises are theirs, though they may be sensible they have very much of a contrary principle in their hearts, the operations of which are as real as of this. This is the only sincerity in religion that the Scripture makes any account of. According to the word of God, then, and then only, is there a sincere universal obedience, when persons love all God's commands, and love all those things wherein holiness consists, and endeavour after obedience to every divine precept, from love and of free

choice. Otherwise, in scripture account, there is nothing but sincere disobedience and rebellion, without any sincerity of the contrary. For their disobedience is of free choice, from sincere love to sin, and delight in wickedness. But their refraining from some sins, and performing some external duties, is without the least degree of free choice or sincere love.

If here it should be said, that men who have no piety of heart in a saving degree, yet may have some degree of love to virtue; and it should be insisted that mankind are born with a moral sense, which implies a natural approbation of and love to virtue; and therefore, men that have not the principle of love to God and virtue established to that degree as to be truly pious men, and entitled to heaven, yet may have such degrees of them as to engage them, with a degree of ingenuous sincerity and free inclination, to seek after farther degrees of virtue, and so with a sincerity above that which has been mentioned, viz. a real willingness to use endeavors from fear and self-interest. It may be replied, If this be allowed, it will not at all help the matter. For still the same question returns, viz. what degree of this sincerity is it that constitutes the precise condition of the promise? It is supposed that all mankind have this moral sense; but yet it is not supposed that all mankind are entitled to the promises of saving mercy. Therefore the promises depend, as above noticed, on the degree of sincerity, under the same difficulties, and with the same intricacies, and all the forementioned unfixedness and uncertainty. And other things concerning this sincerity, besides the degree of it, are undetermined, viz. how constant this degree of sincerity of endeavour must be; how long it must be continued; and how early it must be begun.

Thus, it appears that, on the supposition of God's having made any promises of saving grace to the sincere endeavours of ungodly men, it will follow, that such promises are made to an undetermined condition.

But a supposed promise to an undetermined condition, is truly no promise at all. It is absurd to talk of positive determinate promises made to something not determined, or to a condition that is not fixed in the promise. If the condition be not decided, there is nothing decisive in the affair.

If the master of a family should give forth such a pretended promise as this to his servants, "I promise, that if any of you will do something, though I tell you not what, that I will surely give him an inheritance among my children:" would this be truly any promise at all?

I proceed now to observe,

II. On the supposition, that the promises of saving grace are made to some other sincerity of endeavour, than that which implies truly pious sincerity, the sovereign grace and will of God must determine the existence of the condition of the promises; and so the whole must still depend on God's determining grace; and that, of whatever kind this sincerity; short of truly pious and saving sincerity, is supposed to be; whether it consists only in a reality of will, arising from foreign motives, for a certain degree of endeavours or use of means; or whether it be a certain sincerity or reality of willingness to use endeavours, arising from a natural love of virtue. For all suppose the sincerity, to which the promises are made, to be suppose in which some are distinguished from others; none supposing that all mankind, without exception, have this sincerity which is the condition of the promises. Therefore, this sincerity must be a distinguishing attainment. And how is it that some attain to it, and not others? It must be in one of these two ways; either by the sovereign gift of God's will, or by their endeavours. To say the former, is to give up the point, and to own that the sovereign grace and will of God determines the existence of the condition of the promises. But if it be said, that this distinguishing sincerity of endeavour is obtained by men's own endeavour, then I ask, what sort of endeavour is it attained by? Sincere endeavour, or insincere? None will be so absurd, as to say, that this great condition of saving promises is attained to by insincere endeavours. For what tendency, either natural or moral, can the exercise of insincerity have, to produce or attain to sincerity? But if it be said, that distinguishing sincerity of endeavour is attained to by distinguishing sincere endeavour, this is to run rotund in a ridiculous circle; and still the difficulty remains, and the question returns, how the distinguishing sincerity that first of all took place in the affair came to have existence, otherwise than by the determining grace of God?

And if it be said, that there is no need of supposing any such thing as any previous, habitual sincerity, or any such sincerity going before as shall be an established principle, but that it is sufficient that the free will does sincerely determine itself to endeavour after holiness-I answer, whether we suppose the sincerity that first entitles to the promises, to be a settled habit or established principle, or not, it does not in the least remove the difficulty, as long as it is something, in which some men are distinguished from others, that precedes the distinguishing endeavour which entitles to the promises, and is the source and spring of those endeavours. This first

distinguishing sincerity, which is the spring of the whole affair, must have existence by some means or other; and it must proceed either from some previous sincere endeavour of the man's own, which is a contradiction; or from God, which is the point required; or it must be the effect of chance, in other words, of nothing.

If we suppose that distinguishing sincerity of endeavour by which some men are interested in the promises of saving grace, and not others, to be some certain degree of love to virtue, or any thing else in the disposition or exercise of the heart; yet it must be owned, that all men either are alike by nature, as to love to virtue, or they are not. If they are not, but some have naturally a greater love to virtue than others, and this determines some, rather than others, to the requisite sincerity of endeavour after saving grace; then God determines the affair by his sovereign will; for he, and not men themselves, determines all distinguishing qualifications or advantages that men are born with. Or if there be no difference naturally, but one man is born with the same love to virtue as another; then, how do some men first attain to more of this love to virtue than others, and so possess that distinguishing sincerity of endeavour which consists in it? To say it arises from a previous, distinguishing sincerity of endeavour, attempt, desire, or will, is a contradiction. Therefore, it must proceed from the determining grace of God; which being allowed, the great point in dispute is allowed.

15. Ephesians 2: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Mr. Beach observes, "this text does not mean that their faith is so God's gift, as not to be of themselves, as is most evident to any who reads the original." This is certainly a great mistake. What I suppose he means, is, that the relative that, being of the neither gender, and the word of the feminine, they do not agree together. But if he would translate the Greek relative that thing, viz. the thing last spoken of, all the difficulty vanishes. Vid. Beza, in Icc. Such Scriptures as these, I Corinthians 15:10. "Not I, but the grace of God that was with me;" Galatians 2:20. "Not I, but Christ liveth in me;" prove efficacious grace. The virtuous actions of men that are rewardable, are not heft to men's indifference, without divine ordering and efficacy, so as to be possible to fail, They are often in the Scripture the matter of God's promises. How often does God promise reformations! How often does God promise that great revival of religion in the latter days! Dr. Whitby seems to deny any physical influence at all of the Spirit of God, on the will; and allows an influence by moral suasion and moral causes only, p. 344. This is to deny

that the Spirit of God (does any thing at all, except inspiring the prophets, and giving the means of grace, with God's ordination of this in his providence. If God do any thing physically, what he does must be efficacious and irresistible.

Such an assistance Dr. Whitby maintains, and, concerning it, says the following things — p. 221, 222.

1st, “Then I say it must be granted, that in raising an idea in my brain by the Holy Spirit, and the impression made upon it there, the action is truly physical.

2nd, That in those actions I am wholly passive; that is, I myself do nothing formally to produce those ideas; but the good Spirit, without my operation, doth produce them in me.

3d, That these operations must be irresistible in their production, because they are immediately produced in us without our knowledge of them, and without our will, and so without those faculties by which we are enabled to act.”

Though it should be allowed that God assists man with a physical assistance, and yet an obliged and promised assistance only; then God does not do, or effect, or give the thing assisted to, any more than if he operated and assisted men only according to the established laws of nature; and men may as properly be said to do it of themselves, and of their own power. The doing of the thing, is in the same manner in their power. The assistance by which God assists a drunkard that goes to the tavern, and there drinks excessively, or by which he assists an adulterer or pirate in their actions, is, that he upholds the laws of nature, the laws of the nature of the human soul, whereby it is able to perform such and such acts in such order and dependence; and the laws of the union of soul and body; and moves the body in such a stated manner in consequence of such acts of the soul, and upholds the laws of motion, and causes that there shall be such and such effects in corporeal things, and also of men's minds in consequence of such motions. All the difference is, that the assistance which he grants in the duties of religion, is according to a newer establishment than the other, according to a method established a little later; and also, that the method of assistance, in the one case, is written and revealed by way of promise or covenant, and not in the other.

But if it be said, that though God has promised assistance, yet he has not promised the exact degree, as, notwithstanding his promise, he has left himself at liberty to assist some, much more than others, in consequence of the very same endeavour-I answer, that this will prove a giving tip of their whole scheme, and will infallibly bring in the Calvinistical notion of sovereign and arbitrary grace; whereby some, with the very same sincerity of endeavour, with the same degree of endeavour, and the same use of means, nay, although all things are exactly equal in both cases, both as to their persons and behaviour; yet one has that success by sovereign grace and God's arbitrary pleasure, that is denied another. If God has left himself no liberty of sovereign grace in giving success to man's endeavours, but his consequent assistance be always tied to such endeavours precisely, then man's success is just as much in his own power, and is in the same way the fruit of his own doings, as the effect and fulfilment of his endeavours to commit adultery or murder; and indeed much more. For his success in those endeavours is not tied to such endeavours, but may be providentially disappointed. Although particular motions follow such and such acts of will, in such a state of body, exactly according to certain laws of nature; yet a man's success in such wickedness is not at all tied to his endeavours by any divine establishment, as the Arminians suppose success is to man's endeavours after conversion.

For the Spirit of God, by assisting in the alleged manner, becomes not the efficient cause of those things, as the Scriptures do certainly represent him. If God be not the proper bestower, author, and efficient cause of virtue, then the greatest benefits flow not from him; are not owing to his goodness; nor have we him to thank for them.

“Christ upbraids the cities wherein most of his mighty works were done, that they were worse than Sodom, etc. and the Jews of that generation, that they were worse than the men of Nineveh; and the Pharisees, that the publicans and harlots went into the kingdom of God before them. But why did he do this, if the only reason was, that the one was brought to repent by effectual grace, and the other not?” (See Whitby, p. 169, 170, 171.) I answer, the unbelief and impenitence of those cities, of that generation, and of those Pharisees, when, on the contrary, the publicans and Nineveh repented, and the men of Sodom would have repented, was an argument that they were worse, more perverse, and hard-hearted than they. Because, though repentance is owing to special, efficacious assistance, yet in his ordinary methods of proceeding with men, God is wont much more rarely

to bestow it on those that are more perverse, hard-hearted, and rooted in evil, than others. So much the more as their hearts are hardened, so much the less likely are they to be brought to repentance. And though there be oftentimes exceptions of particular persons, yet it still holds good as a general rule; and especially with regard to societies, nations, cities, and ranks of men: so that Christ might well, from the fact that he mentions, draw an argument of the greater perverseness and stubbornness of those societies and ranks of men that he spoke of.

16. A command and a manifestation of will are not the same thing. A command does not always imply a true desire that the thing commanded should be done. So much at least is manifest by time instance of Abraham commanded to offer up Isaac. That command was not such an effect of the divine will, as the commands to believe and repent, &c.

17. Either the stronger the habitual inclination to good is, the more virtuous; and the stronger the disposition to evil, the more vicious; or, if it be otherwise, then indifference or want of inclination is essential to both virtue and vice.

18. Dr. Whitby's inconsistency appears in that one while, when he is disputing against the decree of election, he maintains that the epistles, where the apostle speaks to the elect, are not written to the converted only; because then it suits his turn that the persons addressed should not be converted. But afterwards, when disputing against efficacious grace, he maintains that where the apostle says, "God worketh in you both to will and to do," etc. Philippians 2:13. he speaks only to them that are converted, p. 228. Again, when it suits the Doctor's turn, when writing about perseverance, then all whom the apostles write to are true saints. As particularly those the apostle Peter writes to, that had precious faith; p. 399, And the Galatians addressed in Paul's epistle, p. 401, 402.

19. When the psalmist prays, "Make me to go in the way of thy statutes;" is it indeed meaning that God would give him the general grace which he gives to all, and which is sufficient for all if they will but improve it? And is this all

20. Arminians argue that God has obliged himself to bestow a holy and saving disposition, on certain conditions, and that what is given in regeneration, is given either for natural men's asking, or for the diligent improvement of common grace; because, otherwise, it would not be our

fault that we are without it, nor our virtue that we have it. But if this reasoning is just, the holy qualities obtained by the regenerate, are only the fruits of virtue, not virtues themselves. All the virtue lies in asking, and in the diligent improvement of common grace.

21. Proverbs 21:1. “The heart of the king is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.” This shows that the Arminian notion of liberty of will, is inconsistent with the scripture notion of God’s providence and government of the world. See also Jeremiah 31:18. “Turn me, and I shall be turned.” Matthew 7:18. “A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.” Let us understand this how we will, it destroys the Arminian notion of liberty, and virtue, and vice. For, if it means only a great difficulty; then so much the less liberty, and therefore so much the less virtue or vice. And the preceding verse would be false, which says “every tree bringeth forth good fruit,” etc. Romans 8:6, 7, 8, 9. “For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But we are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.” The design of the apostle in this place overthrows Arminian notions of liberty, virtue, and vice. It appears from Scripture, that God gives such assistance to virtue and virtuous acts, as to be properly a determining assistance, so as to determine the effect; which is inconsistent with Arminian notions of liberty. The Scripture shows that God’s influence in the case is such, that he is the cause of the effect; he causes it to be: which shows that his influence determines the matter, whether it shall be or not. Otherwise innumerable expressions of Scripture are exceedingly improper, and altogether without a meaning.

22. Dr. Whitby’s notion of the assistance of the Spirit is of the same sort with inspiration. Whereas that which I suppose is the true notion, is entirely different. Consequently their notion is much more enthusiastical, does much better agree with, and much more expose to, pernicious enthusiasm, than ours. Hence we find that the grossest enthusiasts, such as Quakers and others, are generally Arminians in the doctrines of free will, etc.

23. Scripture expressions are every where contrary to the Arminian scheme, according to all use of language of the world in these days. But

then they have their refuge here. They say, the ancient figures of speech are exceedingly diverse from ours; and that we in this distant age cannot judge at all of the true sense of expression used so long ago, but by a skill in antiquity, and being versed in ancient history, and critically skilled in the ancient languages; not considering that the Scriptures were written for us in these ages on whom the ends of the world are come; yea, were designed chiefly for the latter age of the world, in which they shall have their chief, and comparatively almost all their effect. They were written for God's people in those ages, of whom at least ninety-nine in a hundred must be supposed incapable of such knowledge, by their circumstances and education; and nine hundred and ninety-nine in a thousand of God's people, that hitherto have been saved by the Scriptures, It is easy, by certain methods of interpretation, to refine and criticise any book to a sense most foreign to the mind of the author.

24. If God be truly unwilling that there should be any moral evil in the world, why does not he cause less moral evil to exist than really does? If it be answered, as is usual to such kind of objections, that though God is unwilling there should be moral evil, yet he will not infringe on man's liberty, or destroy his moral agency to prevent it; then I ask, if this be all, why does God cause so much less to exist at some certain times; on the contrary, causes virtue gloriously to prevail? Other times are spoken of and promised, wherein it shall prevail yet vastly more. And this is spoken of as of God's effecting, and is abundantly so spoken of and promised, as what God would do, and none should hinder, etc.

The Arminian principles, denying the efficacious, determining grace of God, as the cause of men's virtue and piety, are wholly inconsistent with the promises and prophecies of the future flourishing of religion and virtue in the world, and never can be made consistent therewith. This flourishing of religion is spoken of as what God will effect; and is made the matter of his abundant promise; is spoken of as his glorious work, the work of his almighty power; what he will effect, and none shall hinder; what he will effect against all opposition, removing and overcoming the wickedness of men, etc.

25. Dr. Stebbing says, page 104. " So much grace as necessary to lead us to that obedience which is indispensably required in order to salvation, God will give to every one, who humbly and devoutly prays to him for it; for this is the condition, and the only condition prescribed by our Saviour,

Luke 11:9-13. 'And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If then ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?'-where the promise of the Spirit is made." Here humility and devotion are mentioned as the condition of that obedience which is indispensably required in order to salvation, By that obedience which is required in order to salvation must be meant, either,

1. That sort of virtue and obedience that is requisite, or,
2. Perseverance in it.

If he means that sort of virtue which is requisite in order to salvation; then I would ask, what sort of humility and devotion is that, to which God has promised the grace which is necessary to their obtaining that virtue which is the condition of salvation? Must it not be real, sincere humility and devotion? Surely if God has promised so great a gift to any humility and devotion, it must be to that which is sincere and upright. Because that which is not sincere, is nothing; it is hypocritical; a mere show of that which is really wanting. And it would be very unreasonable to suppose that God promises such infinite rewards to hypocrisy, which he has often declared to be abominable to him; and which only provokes him the more. But if it be true, sincere, upright humility and devotion, it is unreasonable to suppose that God makes this the condition of that grace which is necessary to his obtaining that kind of virtue which is requisite to salvation. Because he, who has this humility and devotion, has that kind of virtue already. The Scripture every where speaks of uprightness and sincerity of heart, as that virtue that is saving, He that sincerely asks for grace to obey, has that sincerity and uprightness of heart that is exercised in sincere obedience; for he that sincerely asks this, is sincerely willing to obey, or sincerely desirous of obeying. Or, 2. If the Doctor, by that obedience that is indispensably required in order to salvation, means perseverance in sincere virtue, and this be promised to devoutly and sincerely asking it; then hereby must be meant, either devoutly and sincerely asking it once, or final perseverance in this sincere asking, or a certain limited continuance in that asking. If a final perseverance in asking be the condition of grace to lead us to persevere, saving virtue is, as said before, the condition of itself. For persevering sincerity is the condition of obtaining persevering sincerity.

If in be only once asking, or asked a limited number of times, or a limited continuance in asking, this is contrary to the Arminian doctrine about perseverance. For it supposes a person in this life, on a past condition, to be already, before the end of the day of his probation, so confirmed in obedience that it is impossible for him to fall away.

26. One danger of these Arminian notions is, that they strongly tend to prevent conviction of sin.

27. The vast pretences of Arminian to an accurate and clear view of the scope and design of the sacred penmen, and a critical knowledge of the original, will prove for ever vain and insufficient to help them against such clear evidence as the Scripture exhibits concerning efficacious grace. I desire it may be shown, if it can be, that ever any terms, that are fuller and stronger, are used more frequently, or in greater variety, to signify God's being the author, efficient, and bestower of any- kind of benefit, than as to the bestowment of true virtue or goodness of heart; whether concerning the deliverance out of Egypt, or the manna that was rained down from heaven, or the bestowment of the blessings of Canaan, or saving Noah and his family in the ark; or the raising any from the dead, or Christ's giving health to the sick, or sight to the blind, or bread to the hungry in the wilderness, or any thing else whatsoever; or the giving being to mankind in their creation; the giving reason to them, with their other natural faculties; the giving them life and breath; the giving them the beautiful form of their bodies; the giving them life at the general resurrection; the giving them their glory and happiness in heaven; the prophets, and the word of God by the prophets and others; the giving the means of grace and salvation; the giving Christ, and providing means of salvation in him. Yea, I know of no one thing in Scripture wherein such significant, strong expressions are used, in so great variety, or one half so often, as the bestowment of this benefit of true goodness and piety of heart. But after all, we must be faced down in it with vast confidence, that the Scriptures do not imply any more than only exhibiting means of instruction, leaving the determining and proper causing of the effect wholly with man, as the only proper, efficient, and determining cause; and that the current of Scripture is all against us, and that it is because we do not understand language, and are bigots and fools for imagining any such thing as that the Scriptures say any thing of that nature, and because the divines on our side do not understand Greek, and do not lay the Scripture before them, nor mind the scope of Scripture, nor consider the connexion, etc. etc. Perhaps it will be said, that every one

of those scriptures, which are brought to prove efficacious grace, may have another interpretation, found out by careful and critical examination. But, alas! is that the way of the Most High's instructing mankind, to use such a multitude of expressions, in different languages, and various different ages, all which, in their natural and most common acceptation, in all languages, nations, and ages, must undoubtedly be understood in a particular sense; yea, the whole thread and current of all that God says, according to the use of speech among mankind, tends to lead to such an understanding, and so unavoidably leads his people in all ages into such an understanding; but yet, that he means no such thing; intending only that the true meaning should not be found out, but by the means of acute criticism, which might possibly hit upon the strange, unusual, and surprising meaning?

28. Instead of persons being the determining and efficient causes of their own virtue and piety, after all the moral means God uses with man, let us suppose some third person between God and the subject of this gift of virtue, to be in the very same manner the sovereignly determining cause and efficient of virtue; that he had power to bestow it on us, or cause us to be the subjects of it, just in the same manner as the Arminians suppose we ourselves have power to be the causes of our being the subjects of virtue; and that it depended on this third person's free will, just in the same manner as now they suppose our having virtue depends on our own free will; and that God used moral means with that third person to bestow virtue on us, just in the same manner that he used moral means to persuade us to cause virtue in ourselves, and the moral means had the like tendency to operate on his will as on ours; but finally, it was left entirely to his free will to be the sole determining cause whether we should have virtue, without any such influence on his will as in the least to insure his sovereignty, and arbitrary disposal, and perfectly free self-determination; and it should be left contingent, whether he would bestow it or not; and, in these circumstances, this third person should happen to determine in our favour, and bestow virtue: now I ask, would it be proper to ascribe the matter so wholly to God, in such strong terms, and in such a great variety; to ascribe it so entirely to him as his gift; to pray to him beforehand for it; to give him thanks, to give him all the glory, etc.? On the contrary, would not this determining cause, whose arbitrary, self-determined, self-possessed, sovereign will, decides the matter, be properly looked upon as the main cause, vastly the most proper cause, the truest author and bestower of the benefit? Would not he be, as it were, all in the cause?

Would not the glory properly belong to him, on whose pleasure the determination of the matter properly depended?

29. By regeneration, being new creatures, raised from death in sin, in the New Testament, is not meant merely persons' being brought into the state and privileges of professing Christians, according to Dr. Taylor, When Christ says unto Nicodemus, John 3:3. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God;" he does not mean merely, that unless a man be brought to a participation of the new state and privileges of the christian church, he cannot enter on the possession and privileges of the christian church; for that would be nonsense, and only to say, unless a man be born again, he cannot be born again; or, unless a man enter into the new state of things, as erected by the Messiah, he cannot enter on the new state of things as erected by the Messiah. Nor can he mean, that unless a man be a professing Christian, he cannot see the future and eternal kingdom of heaven, for he supposes many see the kingdom of God in that sense.

And how unreasonable would it be to suppose that Christ would teach this doctrine of the necessity of being instated in his new-modelled church, as such a great, important, and main doctrine of his!

Talor, to make out his scheme, is forced to suppose, that by being born of God is meant two things in the New Testament, (see p. 127. of his Key, and on Original Sin, P. 144, etc.) So he is forced to suppose, that by the kingdom of God is meant two things, (p. 125. marginal note, and other places,) and so he supposes two senses of our being of the truth, our being of or in God, and knowing God, (see p. 127. marginal note.) He is forced to suppose that many of the expressions, signifying antecedent blessings, are to be taken in a double sense, (see p. 138. No. 243, etc.) See how evidently being born of God signifies something else than a being brought into the state of professing Christians, I John 2:29. "if ye know that he is righteous, ye know that every one that doth righteousness is born of him." Chap. 3:"Whatsoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Chap. 4:8. "Every one that loveth is born of God, and knoweth God." Chap. 5:4. "Whatsoever is born of God, overcometh the world." Ver. 18. "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself; and that wicked one toucheth him not."

So it is exceeding apparent, that knowing God, and being of God, and in God, having this hope in him, etc. mean something beside our christian profession, and principles, and privileges. 1 John 2:3, etc. "Hereby do we know that we know him, if we keep his commandments. Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." Chap. 3 "Every one that bath this hope in him, purifieth himself, even as he is pure." Chap. 3:14. "We know that we have passed from death unto life, because we love the brethren." Chap. 4:12. "If we love one another, God dwelleth in us." Taylor supposes that this same apostle, by being born of God, means being received to the privileges of professing Christians. John 1:12. (p. 49.) 1 John 5:1. and ver. 18. (p. 48.) 1 John 3:1. (p. 49.)

30. Why does the apostle say, concerning apostates, "they were not of us: if the ha been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us if it be, as Dr. Taylor supposes, that professing Christians are indeed of the society of Christians to all intents and purposes, have all their privileges, are truly the children of God, members of Christ, of the household of God, saints, believers that have obtained like precious faith, are all one body, have one spirit, one faith, one inheritance, have their hearts purified and sanctified, are all the children of light, are all of the household of God, fellow-citizens with the saints, have all fellowship with Christ, etc.?

31. It is true, the nation of the Jews are in the Old Testament said to be elected, called, created, made, formed, redeemed, delivered, saved, bought, purchased, begotten. But particular Jews are no where so spoken of, at least with reference to the same thing, viz, their national redemption, when they were brought out of Egypt, etc.

David, in the book of Psalm, though he is so abundant there in giving thanks to God for his mercies, and is also so frequent in praising God for God's redeeming his people out of Egypt, and the salvation God wrought for the nation and church of Israel at that time yet he never once blesses God (having respect to that salvation) that God had chosen him and redeemed him, bought him, regenerated him; never (having reference to that affair) speaks in the language of the apostle, "He loved me, and gave himself for me:" though he often speaks of the blessedness of those men God had chose, and caused to come nigh unto him, agreeably to the language of the New Testament, and often blesses God for redeeming and

saving him in particular; but never, in any of these things, has he respect to those national privileges, nor indeed any other of the penmen of the Psalm; which is very strange, if the privilege of being bought, made, created; etc. as plied to the nation of the Jews, be that which the apostle in the New Testament applies to himself in particular, and which this and the other apostles applied to many other particular persons.

32. That professing Christians are said to be sanctified, washed, etc. does not argue, that all professing Christians are so in fact. For Taylor himself says, “it should be carefully observed, that it is very common in the sacred writings to express not only our christian privileges, but also the duty to which they oblige, in the present or preterperfect tense; or to speak of that as done, which only ought to be done, and which, in fact, may possibly never be done: as in Matthew 5:13. “Ye are the salt of the earth,” that is, ye ought to be. Romans 2:4. “The goodness of God leadeth thee to repentance;” that is, ought to lead thee: chap. 6:2. chap. 8:9. Colossians 3:3. 1 Peter 1:6. “Wherein ye greatly rejoice;” *i.e.* ought to rejoice. 2 Corinthians 3:18. “We all with open face (enjoying the means of) beholding, as in a glass, the glory of the Lord, are (ought to be, enjoy the means of being) changed into the same image from glory to glory.” 1 Corinthians 5:7. “Ye are unleavened,” *i.e.* obliged by the christian profession to be. Hebrews 13:14. We seek (*i.e.* we ought to seek, or according to our profession, we seek) a city to come.” 1 John 2:12-15. 3:9. 5:4-18. and in other places. See Taylor’s Key, p. 139. No. 244. and p. 144. No. 246. This overthrows all his supposed proofs, that those which he calls antecedent blessings do really belong to all professing Christians.

33. The case was quite otherwise in the christian church with regard to election, redemption, creation, etc. from what it was with the Jews. With the Jews, election, their redemption out of Egypt, their creation, was a national thing; it began with them as a nation, and descended, as it were, from the nation, to particular persons. Particular persons were first of the nation and church of the Jews; so, by that means had an interest in their election, redemption, etc. that God wrought of old. The being of the nation and church of Israel, was the ground of a participation in these privileges. But it is evident it is contrariwise in Christians. With regard to them, the election, redemption, creation, regeneration, etc. are personal things. They begin with particular persons, and ascend to public societies. Men are first redeemed, bought, created, regenerated, and by that means become members of the christian church; and this is the ground of their

membership. Paul's regeneration, and Christ's loving him, and giving himself for him, was the foundation of his being of the christian church, that holy nation, peculiar people, etc. whereas, David's being one of the nation of Israel, is the proper ground of his participation in Israel's redemption out of Egypt, and of that birth and formation of the people that were at that time. It is apparent the case was thus. It cannot be otherwise. It is evident that the new creation, regeneration, calling, and justification, are personal things, because they are by personal influences; influences of God's Spirit on particular persons, and personal qualifications.

Their regeneration was a personal thing, and therefore, it is not called simply an entering into the new creation, or obtaining a part in the new world or new Jerusalem, etc. hurt a putting off the old man, and putting on the new man. They are first raised from the dead, and by that means come to belong to the church of Christ, They are first lively or living stones, and by that means come to belong to the spiritual house, and the holy temple; by being lively stones, they come to be parts of the living temple, and capable of it. So that their being alive, is prior to their belonging to the christian church. The christian calling is represented as being the ground of their belonging to the church. They are called into the church, called into the fellowship of Jesus Christ. Their spiritual baptism or washing, is prior to their being in the church. They are by one spirit baptized into one body. They put on Christ, and so become interested in Christ, and sharers with those that had a part in him. By such a personal work of the Spirit of God, they were first made meet to be partakers with the saints in light, before they were partakers.

34. It will follow from Taylor's scheme, that Simon the sorcerer had an interest in all the antecedent blessings. Yet the apostle tells him he was at that time in the gall of bitterness, and in the bond of iniquity. If he was really justified, washed, cleansed, sanctified; how was he at that time in the bond of iniquity? Justification, forgiveness, etc. is a release from the bond of iniquity. If the heart be purified by faith, it does not remain in the gall of bitterness.

35. Saving grace differs from common grace, in nature and kind. To suppose only a gradual difference, would not only be to suppose, that some in a state of damnation are, with in an infinitely little, as good as some in a state of salvation, (which greatly disagrees with the Arminian notion of men's being saved by their own virtue and goodness,) but this, taken with

the Arminian notion of men's falling from grace, will naturally lead us to determine, that many that are once in a state of salvation, may be in such a state, and out of it, scores of times in a very short space. For though a person is in a state of salvation, he may be but just in it, and may be infinitely near the limits between a state of salvation and damnation; and as the habits of grace are, according to that scheme, only contracted and raised by consideration and exercise, and the exertion of the strength of the mind, and are lost when a man falls from grace by the intermission or cessation of these, and by contrary acts and exercises; and as the habits and principles of virtue are raised and sunk, brought into being and abolished by those things, and both the degree of them and the being of them wholly depend on them; the consequence will naturally be, that when a man is first raised to that degree of a virtuous disposition, as to be in a state of salvation, and the degree of virtue is almost infinitely near the dividing line, it will naturally be liable to be a little raised or sunk every hour, according as the thoughts and exercises of the mind are; as the mercury in the thermometer or barometer is never perfectly at rest, but is always rising or subsiding, according to the weight of the atmosphere, or the degree of heat.

36. The dispute about grace's being resistible or irresistible, is perfect nonsense. For the effect of grace is upon the will; so that it is nonsense, except it be proper to say, that a man with his will can resist his own will, or except it be possible for him to desire to resist his own will; that is, except it be possible for a man to will a thing and not will it at the same time, and so far as he does will it. Or if you speak of enlightening grace, and say this grace is upon the understanding; it is nothing but the same nonsense in other words. For then the sense runs thus, that a man, after he has seen so plainly that a thing is best for him that he wills it, yet he can at the same time will it. If you say he can will any thing he pleases, this is most certainly true; for who can deny, that a man can will any thing he doth already will? That a man can will any thing that he pleases, is just as certain as what is, is. Wherefore it is nonsense to say, that after a man has seen so plainly a thing to be so much best for him that he wills it, he could have not willed it if he had pleased; that is to say, if he had not willed it, he could have not willed it. It is certain that a man never doth any thing but what he can do. But to say, after a man has willed a thing, that he could have not willed it if he had pleased, is to suppose two wills in a man; the one to will which goes first; the other to please or choose to will. And so

with the same reason we may say, there is another will to please; to please to will; and so on to a thousand. Wherefore, to say that the man could have willed otherwise if he had pleased, is just all one as to say, that if he had willed otherwise, then we might be sure he could will otherwise.

37. Those that deny infusion of grace by the Holy Spirit, must, of necessity, deny the Spirit to do any thing at all, By the Spirit's infusing, let be meant what it will, those who say there is no infusion contradict themselves. For they say the Spirit doth something in the soul; that is, he causeth some motion, or affection, or apprehension to arise in the soul, that, at the same time, would not be there without him. Now, God's Spirit doeth what he doeth; he doth as much as he doth; or he causeth in the soul as much as he causeth, let that be how little soever. So much as is purely the effect of his immediate motion, that is the effect of his immediate motion, let that be what it will; and so much is infused, how little soever that be. This is self-evident. For suppose the Spirit of God only to assist the natural powers, then there is something done betwixt them. Men's own powers do something, and God's Spirit doth something; only they work together. Now that part that the Spirit doth, how little soever it be, is infused. So that they that deny infused habits, own that part of the habit is infused. For they say, the Holy Spirit assists the man in acquiring the habit; so that it is acquired rather sooner than it would be otherwise. So that part of the habit is owing to the Spirit; some of the strength of the habit was infused, and another part is owing to the natural powers of the man. Or if you say not so, but that it is all owing to the natural power assisted; how do you mean assisted? To act more lively and vigorously than otherwise? Then that liveliness and vigorousness must be infused; which is a habit, and therefore an infused habit. It is grace, and therefore infused grace. Grace consists very much in a principle that causes vigorousness and activity in action; This is infusion, even in the sense of the opposite party. So that, if any operation of the Holy Spirit at all is allowed, the dispute is only, how much is infused? The one says, a great deal; the other says, but little.

38.

1st. The main thing meant by the word efficacious, is this, it being decisive. This seems to be the main question.

2nd. Its being immediate and arbitrary in that sense, as not to be limited to the laws of nature.

3nd. That the principles of grace are supernatural in that sense, that they are entirely different from all that is in the heart before conversion.

4th. That they are infused, and not contracted by custom and exercise.

5th. That the change is instantaneous, and not gradual.

These four last heads may be subdivisions of a second general head; so that the divisions may be thus:

1st. The main thing meant is, that it is decisive:

2nd, That it is immediate and supernatural. The four last of the heads mentioned above, may be subdivisions of this last.

So that there are two things relating to the doctrine of efficacious grace, wherein lies the main difference between the Calvinists and Arminians as to this doctrine. First, That the grace of God is determining and decisive as to the conversion of a sinner, or a man's becoming a good man, and having those virtuous qualifications that entitle to an interest in Christ and his salvation. Secondly, That the power, and grace, and operation of the Holy Spirit, in, or towards, the conversion of a sinner, is immediate: that the habit of true virtue or holiness is immediately implanted or infused; that the operation goes so far, that a man has habitual holiness given him instantly, wholly by the operation of the Spirit of God, and not gradually by assistance concurring with our endeavours, so as gradually to advance virtue into a prevailing habit. And besides these, Thirdly, It is held by many of late, that there is no immediate interposition of God; but that all is done by general laws.

The former is that which is of greatest importance or consequence in the controversy with Arminians, (though the others are also very important,) and this, only, is what I shall consider in this place; perhaps the others may be considered, God willing, in some other discourse.

39. Concerning what the Arminians say, that these are speculative points; all devotion greatly depends on a sense and acknowledgment of our dependence on God. But this is one of the very chief things belonging to our dependence on God: how much stress do the Scriptures lay on our dependence on God! All assistance of the Spirit of God whatsoever, that is by any present influence or effect of the Spirit; any thing at all that a person that is converted from sin to God is the subject of, through any immediate

influence of the Spirit of God upon him, or any thing done by the Spirit, since the completing and confirming the canon of the Scriptures, must be done by a physical operation, either on the soul or body.

The Holy Spirit of God does something to promote virtue in men's hearts, and to make them good beyond what the angels can do. But the angels can present motives; can excite ideas of the words of promises and threatenings, etc. and can persuade in this way by moral means; as is evident, because the devils in this way promote vice.

40. There is no objection made to God's producing any effects, or causing any events, by any immediate interposition, producing effects arbitrarily, or by the immediate efforts of his will, but what lies equally against his ordering it so, that any effects should be produced by the immediate interposition of men's will, to produce effects otherwise than the established laws of nature would have produced without men's arbitrary interposition.

I beg the reader's attention to the following quotations — "That otherwise, the world cannot be the object of inquiry and science, and far less of imitation by arts: since imitation necessarily presupposes a certain, determinate object, or fixed ascertainable relations and connexions of things; and that, upon, the contrary supposition, the world must be absolutely unintelligible. Nature, in order to be understood by us, must always speak the same language to us. It must therefore stedfastly observe the same general laws in its operations, or work uniformly, and according to stated, invariable methods and rules. Those terms, order, beauty, general good, etc. plainly include, in their meaning, analogy; and constancy, uniformity amidst variety; or, in other words, the regular observance of general settled laws, in the make and economy, production, and operations or effects, of any object to which they are ascribed. Wherever order, fixed connexions, or general laws and unity of design take place, there is certainty in the nature of such objects, and so knowledge may be acquired. But where these do not obtain, there can be nothing but unconnected independent parts. All must be disorder and confusion; and consequently such a loose disjointed heap of things must be an inexplicable chaos. In one word, science, prudence, government, imitation, and art, necessarily suppose the prevalence of general laws throughout all the objects in nature to which they reach. No being can know itself, project or pursue any scheme, or lay down any maxims or its conduct, but so far as its own

constitution is certain, and the connexion of things relative to it are fixed and constant. For so far only are things ascertainable; and therefore, so far only can rules be drawn from them.” Turnbull’s *Mor. Philippians Part. I. Intro.*

“The exercise of all moral powers, dispositions, and affections of mind, as necessarily presuppose an established order of nature or general laws settled by the author of nature with respect to them, as the exercise of our bodily senses about qualities and effects of corporeal beings do with regard to them. We could neither acquire knowledge of airy kind, contract habits, or attain to airy moral perfection whatsoever, unless the author of our nature had appointed and fixed certain laws relating to our moral powers, and their exercises and acquisitions.” *Ibid.* p. 13, 14. Yet this Turnbull strenuously holds a self-determining power in the will of man. Such hike arguments, if they are valid against any interposition at all, will prevail against all interposition of God or man, and against the interposition of God ever to bring the world to an end, or amend it; and prove that all shall be according to general laws. And they might as well argue that the making of the world too was by general laws. If it be said, that it is of great importance and absolute necessity that God should at last interpose and rectify the course of nature — I answer, this is yielding the point, that, in cases of great importance, it is reasonable to suppose there may be an interposition that may be arbitrary, and not by general laws.

41. It is not necessary that men should be able, by the connexions of things, to know all future events; nor was this ever in the Creator’s designs. If it had been so, he could have enabled them to know the future volitions of men, and those events that depend upon them, which are by far the most important.

42. The nature of virtue being a positive thing, can proceed from nothing but God’s immediate influence, and must take its rise from creation or infusion by God. For it must be either from that, or from our own choice and production, either at once or gradually, by diligent culture. Birt it cannot begin or take its rise from the latter, viz, our choice or voluntary diligence. For if there exist nothing at all of the nature of virtue before, it cannot come from cultivation; for by the supposition there is nothing of the nature of virtue to cultivate, it cannot be by repeated and multiplied acts of virtuous choice, till it becomes a habit. For there can be no one virtuous choice unless God immediately gives it. The first virtuous choice, or a

disposition to it, must be immediately given, or it must proceed from a preceding choice. If the first virtuous act of will or choice be from a preceding act of will or choice, that preceding act of choice must be a virtuous act of choice, which is contrary to the supposition. For then there would be a preceding act of choice before the first virtuous act of choice. And if it be said the first virtuous act of choice is from a preceding act of will which is not virtuous, this is absurd. For an act of will not virtuous, cannot produce another act of will of a nature entirely above itself, having something positive in it which the cause has nothing of, and more excellent than it is; any more than motion can produce thought or understanding; or the collision of two bodies can produce thought; or stones and lead can produce a spirit; or nothing can produce something.

43. As to man's inability to convert himself-In them that are totally corrupt there can be no tendency towards their making their hearts better, till they begin to repent of the badness of their hearts. For if they do not repent they still approve of it; and that tends to maintain their badness and confirm it. But they cannot begin sincerely to repent of the badness of their hearts till their hearts begin to be better, for repentance consists in a change of the mind and heart. So that it is not men's repentance that first gives rise to their having a better heart; and therefore it cannot be any tendency in them to make their hearts better, that gives rise to it. The heart can have no tendency to make itself better, till it begins to have a better tendency; for therein consists its badness, viz. its having no good tendency or inclination, And to begin to have a good tendency, or, which is the same thing, a tendency and inclination to be better, is the same thing as to begin already to be better. And therefore the heart's inclination to be good, cannot be the thing that first gives rise to its being made good. For its inclination to be better, is the same thing with its becoming better.

44. If there be any immediate influence or action of the Spirit of God at all on any created beings, in any part of the universe since the days of the apostles, it is physical. If it be in exciting ideas of motives, or in any respect assisting or promoting any effect, still it is physical; and every whit as much so, as if we suppose the temper and nature of the heart is immediately changed. And it is as near akin to a miracle. If the latter be miraculous, so is the former.

45. Who ever supposed that the term irresistible was properly used with respect to that power by which an infant is brought into being; meaning,

irresistible by the infant? Or who ever speaks of a man's waking out of a sound sleep irresistibly, meaning, that he cannot resist awaking? Or who says, that Adam was formed out of the dust of the earth irresistibly? See what I have said of the use of such terms as irresistible, unfrustrable, etc. in my Inquiry about Liberty.

46. The opponents of efficacious grace and physical operation, may be challenged to show that it is possible that any creature should become righteous without a physical operation, either a being created with the habit of righteousness, or its being immediately infused. See what I have written in my book of Original Sin, in those sections wherein I vindicate the doctrine of original righteousness, and argue, that if Adam was not created righteous, no way can be invented how he could ever become righteous.

47. As to that, Matthew 7:7." Seek and ye shall find;" it is explained by such places as that, Deuteronomy 4:29. " But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." And by Deuteronomy 30:2-6. " If thou shalt return unto the Lord thy God, and shalt obey his voice with all thy heart and with all thy soul; the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul;" which is very parallel with that," to him that hath shall be given."

48. The Scripture teacheth that holiness, both in principle and fruit, is from God. " It is God who worketh in you, both to will and to do of his good pleasure." And Proverbs 16:1 "The preparation of the heart in man, and the answer of the tongue, is from the Lord." Comparing this with other parts of the book of Proverbs, evinces that it is a moral preparation, and the answer of the tongue in moral regards, that is meant.

49. Reason shows that the first existence of a principle of virtue cannot be from man himself, nor in any created being whatsoever; but must be immediately given from God; or that otherwise it never can be obtained, whatever this principle be, whether love to God or love to men. It must either be from God, or be a habit contracted by repeated acts. But it is most absurd to suppose that the first existence of the principle of holy action, should be preceded by a course of holy actions. Because there can be no holy action without a principle of holy inclination. There can be no act done from love, that shall be the cause of first introducing the very existence of love.

50. God is said to give true virtue and piety of heart to man; to work it in him, to create it, to form it, and with regard to it we are said to be his workmanship. Yea, that there may be no room to understand it in some improper sense, it is often declared as the peculiar character of God, that he assumes it as his character to be the author and giver of true virtue, in his being called the Sanctifier; he that sanctifieth us. “I am he that sanctifieth you.” This is spoken of as the great prerogative of God, Leviticus 20:8. and other parallel places. He declares expressly that this effect shall be connected with his act, or with what he shall do in order to it. “I will sprinkle clean water, and you shall be clean.” What God does is often spoken of as thoroughly effectual; the effect is infallibly consequent. “Turn us, and we shall be turned.” Jesus Christ has the great character of a Saviour on this account, that” he saves his people from their sins.” See Romans 11:26, 27. “And so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.” God says, “I will put my law into their heart; I will write my law in their inward parts, and they shall not depart away from me; I will take away the heart of stone, and give them a heart of flesh; I will give them a heart to know me; I will circumcise their hearts to love me; oh, that there were such a heart in them!” And it is spoken of as his work, to give, to cause, to create such a heart, to put it in them. God is said to incline their hearts, not only to give statutes, but to incline their hearts to his statutes.

Moses speaks of the great moral means that God had used with the children of Israel to enlighten them, and convince and persuade them; but of their being yet unpersuaded and unconverted, and gives this as a reason, that God had not given them a heart to perceive, as Deuteronomy 29:4. “Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.” The Scripture plainly makes a distinction between exhibiting light, or means of instruction and persuasion, and giving eyes to see, circumcising the heart, etc.

51. Why should Christ teach us to pray in the Lord’s prayer,” Thy will be done on earth as it is in heaven,” if it is not God’s work to bring that effect to pass, and it is left to man’s free will, and cannot be otherwise, because otherwise it is no virtue, and none of their obedience, or doing of God’s will; and God does what he can oftentimes consistently with man’s liberty, and those that enjoy the means he uses, do generally neglect and refuse to do his will? He does so much, that he can well say, what could I have done

more? And yet almost all are at the greatest distance from doing his will. See Colossians 1:9, 10.

52. If it be as the Arminians suppose, that all men's virtue is of the determination of their own free will, independent on any prior determining, deciding, and disposing of the event; that it is no part of the ordering of God, whether there be many virtuous or few in the world, whether there shall be much virtue or little, or where it shall be, in what nation, country, or when, or in what generation or age; or whether there shall be any at all: then none of these things belong to God's disposal, and therefore, surely it does not belong to him to promise them. For it does not belong to him to promise in an affair, concerning which he, has not the disposal.

And how can God promise, as he oftentimes does in his word, glorious times, when righteousness shall generally prevail, and his will shall generally be done; and yet that it is not an effect which belongs to him to determine; it is not left to his determination, but to the sovereign, arbitrary determination of others, independently on any determination of him; and therefore surely they ought to be the promisers? For him to promise, who has it not in his hand to dispose and determine, is a great absurdity; and yet God oftentimes in promising, speaks of himself as the sovereign disposer of the matter, using such expressions as abundantly imply it.

“I the Lord do hasten it in its time.” (Isaiah 60:22.)

Surely this is the language of a promiser, and not merely a predictor. God promises Abraham, that “all the families of the earth shall be blessed in him.” God swears “every knee shall bow, and every tongue confess.” And it is said to be given to Christ, that every nation, etc. should serve and obey him, Daniel 7 After what manner they shall serve and obey him, is abundantly declared in other prophecies, as in Isaiah 11:and innumerable others. These are spoken of in the next chapter, as excellent things that God does.

53. If God is not the disposing author of virtue, then he is not the giver of it. The very notion of a giver implies a disposing cause of the possession of the benefit. 1 John 4:4. “Ye are of God, little children, and have overcome them, (i. c. have overcome your spiritual enemies,) because greater is he that is in you, than he that is in the world;” that is, plainly, he is stronger, and his strength overcomes. But how can this be a reason, if God does not

put forth an overcoming, effectual strength in the case, but leaves it to free will to get the victory, to determine the point in the conflict?

54. There are no sort of benefits that are so much the subject of the promises of Scripture, as this sort, the bestowment of virtue, or benefits which imply it. How often is the faith of the Gentiles, or their coming into the christian church, promised to Christ in the Old Testament, Isaiah 49:6. and many other places; and he has promised it to his church, chap. 49:18-21. and innumerable other places. See Romans 15:12, 13. What a promise have we, Isaiah 60:21. “Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hand, that I may be glorified”-compared with the next chapter, 3rd verse,” That they may be called the trees of righteousness, the planting of the Lord, that he might be glorified.” See also ver. 8th of the same chapter. Likewise chap. 60:17, 18. “I will make thy officers peace, and thy exactors righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy border, but thou shalt call thy walls Salvation, and thy gates Praise.” Here it is promised that the rulers shall be righteous; and then, in the 21st verse following, it is promised that the people shall be so. The change of men to be of a peaceable disposition is promised, as in places innumerable, so in Isaiah 11:6-11. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid,” etc. Isaiah 55:5.” Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.” Jeremiah 3:15.” And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” This implies a promise that there should be such pastors in being, and that they should be faithful to feed the people with knowledge and understanding. Jeremiah 10:23. “The way of man is not in himself.” Stebbing owns, that on Arminian principles, conversion depending on the determination of free will, it is possible, in its own nature, that none should ever be converted, (p. 235.) Then all the promises of virtue, of the revival of religion, etc. are nothing. Jeremiah 31:18. “Turn thou me, and I shall be turned,”-compared with Jeremiah 17:14.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.” Which shows the force and meaning of such a phraseology to be, that God alone can be the doer of it; and that if he undertakes it, it will be effectually done. Jeremiah 31:32-35.” Not according to the covenant that I made with their fathers, in the day that I

took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” The prophet elsewhere tells what is connected with knowing God, var. doing judgment and justice, and showing mercy, etc. Chap. 22:16. Jeremiah 32:39, 40. “And I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good. But I will put my fear in their hearts, and they shall not depart from me.” Jeremiah 33:2. “Thus saith the Lord, the maker thereof, the Lord that formed it.” Verse 8. “And I will cleanse them from all their iniquity, whereby they have sinned against me.” Ezekiel 11:18-20. “And they shall come thither, and they shall take away all the detestable things thereof, and all the abomination thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God.”

Zechariah 12:10, to the end. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced,” etc.

So in the next chapter at the beginning,” I will cut off the names of the idols out of the land, and they shall be no more remembered;” and also, “I will cause the prophets, and also the unclean spirits, to pass out of the land.”

Malachi 3:3,4. “And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years.”

55. We are told, Job 28:28. that “the fear of the Lord is wisdom, and to depart from evil is understanding.” The same is also abundantly declared in other places. But it is equally declared, that God is the author and giver of wisdom, and that he is the author wholly and only; which is denied of other things. It is also abundantly declared in this 28th chapter of Job, that it cannot be obtained of any creature by any means; and it is implied in the end of the chapter, that it is God that gives wisdom, as is asserted, Proverbs 2:6. “For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” It is the promise of God the Father, Psalm 110:2. “Thy people shall be willing in the day of thy power.” Psalm 119:35. “Make me to go in the way of thy commandments.” Verse 36. “Incline my heart unto thy testimonies.”

56. We are directed earnestly to pray and cry unto God for wisdom, and the fear of the Lord; for this reason, that it is he that giveth wisdom, Proverbs 2, at the beginning. Compare Job 28 with Proverbs 21:1. “The king’s heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.” Here it is represented that the will of God determines the wills of men, and that when God pleases to interpose, he even directs them according to his pleasure, without failure in any instance. This shows that God has not left men’s hearts so in their own hands, as to be determined by themselves alone, independently on any antecedent determination.

Proverbs 28:26. “He that trusteth in his own heart is a fool.” A man is to be commended for making a wise improvement of his outward possessions, for his own comfort; yet this is the gift of God. Ecclesiastes 2:24-26. “There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw that it was from the hand of God.”

John 1:12, 13. “As many as received him, to them gave he power to become the sons of God; which were born, not of the will of man, but of God.” Thus also we children unto Abraham.” John 3:3. “Except a man be read, Luke 3:8.” God is able of these stones to raise up born again, he cannot see the kingdom of God.’ Verse 5.

Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Verse 8. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,

and whither it goeth; so is every one that is born of the Spirit.” Jam. 1:18. “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.”

What Christ meant by being born again, we may learn by the abundant use of the like phrase by the same disciple that wrote this gospel, in his first epistle, who doubtless learned his language from his Master; and particularly from those sayings of his concerning the new birth, which he took more special notice of, and which left the deepest impressions on his mind, which we may suppose are those he records, when he writes the history of his life. Matthew 4:19. “I will make you fishers of men.” So Mark 1:16, 20. together with Luke 5:”From henceforth thou shalt catch men.” Compared with the foregoing story of Christ’s giving them so great a draught of fishes, which was wholly his doing, and ascribed to him. Matthew 6:10. “Thy kingdom come; thy will be done.” Matthew 11:25-27. “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” So Luke 10:21, 22. John 6:37. “All that the Father giveth me shall come unto me.” Verse 44.” No man can come unto me, except the Father which hath sent me draw him.”

John 10:16. “Other sheep I have, which are not of this fold; them also I must bring; and there shall be one fold and one shepherd.” Verse 26-29.” But ye believe not, because ye are not of my sheep, as I said unto you; my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me,” etc.

Acts 15:3, 4. “Declaring the conversion of the Gentiles: — and they declared all things that God had done with them.” Verse 9. “And put no difference between us and them, purifying their hearts by faith.” Therefore it is not probable, that the heart is first purified, to fit it for faith. John 14:12.” Greater works than these shall he do, that the Father may be glorified in the Son.” The meaning of it is confirmed from John 12:23, 24, 28-32. and John 17:1, 2, 3. Isaiah 49:3, 5. and 26:15. and Isaiah 16:14. Isaiah 17:3, 4, 5. and 16, 17. and 22, 24. (especially Isaiah 55:4, 5.)

Jeremiah 30:19. Romans 9:16. “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” By such an expression in the apostle’s phraseology, from time to time, is meant the use of endeavours, whereby they seek the benefit they would obtain. So what he here says, is agreeable to what he says in chap. 11:4, 5, 6, 7. where he particularly shows, that it is God that preserves the remnant, and that it is of the election of his grace and free kindness, and not of their works; but in such a way of freedom, as is utterly inconsistent with its being of their works, And in verse 7. that it is not determined by their seeking, but by God’s election. The apostle here, as Dr. Taylor says, has respect to bodies of men, to the posterity of Esau and Jacob, etc. Yet this he applies to a distinction made in those days of the gospel, and that distinction made between those that were in the christian church, and those that were not, and particularly some of the Jews that were in the christian church, and others of the same nation that were not; which is made by some believing and accepting Christ, and others rejecting him; by that faith which they professed to exercise with all their hearts; that faith which was a mercy and virtue, and the want of which was a fault; as appears by the **Objection** the apostle supposes, verse 19. “Why doth he yet find fault?” The want of which faith argued hardness of heart, verse 18. exposed them to wrath and destruction, as a punishment of sin, verse 22. and exposes persons to be like the inhabitants of Sodom and Gomorrah, verse 29.

Romans 11:4, 5, 6, 7. “But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time, there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.” 2 Timothy 2:9. Ephesians 2:9. Titus 3:5.” What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Romans 11:17, 18.” If some of the branches are broken off, and thou, being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches.”

Romans 11:25, 26, 27. “Blindness in part is happened to Israel, until the fulness of the Gentiles he come in; and so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.” Together with verses 35, 36. “Who hath first given

unto him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things, to whom be glory for ever and ever.”

57. That expression, Romans 1:7. and I Corinthians 1:2. and elsewhere, called to be saints, implies that God makes the distinction. Compare this with what Christ says, John 10:27. “My sheep hear my voice.” Verse 16. “Other sheep have I, which are not of this fold; them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd.” 1 Corinthians 1:26, 27, 28, to the end; “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of, etc. That no flesh should glory in his presence. But of him are ye in Christ Jesus,” etc. Romans 11:latter end. Hebrews 13:20, 21. 1 Corinthians 3:5, 6, 7, 8, 9. “Who then is Paul, or who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, and Apollos watered; but God gave the increase. So neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.-We ate labourers together with God, ye are God’s husbandry; ye are God’s building.” According to the Arminian scheme, it ought to have been; I have planted, and Apollos watered, and God hath planted and watered mote especially. For we have done it only as his servants, But you yourselves have given the increase; the fruit has been left to your free will: agreeably to what the Arminians from time to time insist on, in what they say upon the parable of the vineyard which God planted in a fruitful hill, etc. and looked that it should bring forth grapes, and says, What could I have done more unto my vineyard?

1 Corinthians 3:3. “Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not on tables of stone, but on the fleshy tables of the heart.” They were the epistle of Christ, as the effect of the Spirit of God in their hearts held forth the light of truth; of gospel truth with its evidence to the world; as the church is compared to a candlestick, and called the pillar and ground of the truth. This is agreeable to those scriptures in the Old Testament, that speak of writing God’s law in their hearts, etc. Add to this, chap. 4:6.” For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 5:14-18. “If one died for all, then were all dead; that they which live, should not henceforth live unto themselves, but

unto him which died for them, and rose again. Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new; and all things are of God.”

2 Corinthians 8:16, 17. “Thanks be to God who putt the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation. But being more forward, of his own accord he went unto you.” So the next chapter speaks of the Corinthians’ forwardness and readiness in their bounty to the poor saints, not as of necessity, but with freedom and cheerfulness, according to the purpose of their own hearts or wills; but yet speaks of their charity as just cause of much thanksgiving to God; and speaks expressly of thanksgiving to him for such a subjection of them to the gospel, and liberal distribution to them.

Galatians 1:15, 16. “ But when it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles,” compared with 2 Corinthians 4:6, 7. and the account which he gives himself of his conversion, Acts 26:16-18.

Galatians 2:19, 20.” I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.”

Galatians 5:22, 23, etc. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

58. The apostle, in Ephesians 1:18-20. speaks of some exceeding great work of power, by which they that believe are distinguished. But a bodily resurrection is no such distinguishing work of power. See the words: “The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ Jesus, when he raised him from the dead, and set him at his own right hand in heavenly places.” The apostle repeats the same thing in substance again in chapter 3:14. and following verses, and tells us what sort of knowledge he desired, and so earnestly prayed that they might receive, and what is the power that he speaks of: “That they may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye

might be filled with all the fulness of God.” And tells us by what means God would dwell in their hearts by faith, etc. verses 16, 17. And he tells us in verse 20. what is the power of God he speaks of. See Romans 15:13. 1 Peter 1:3-5. and 2 Thessalonians 1:11, 12. See also what the apostle speaks of as an effect of God’s glorious power, Colossians 1:II.

Ephesians 1:18-20. is to be taken in connexion with the words which follow in the beginning of the next chapter; which is a continuation of the same discourse, where the apostle abundantly explains himself. In those words, there is an explanation of what had before been more figuratively represented. He here observes, that those that believe, are the subjects of a like exceeding greatness of power that Christ was, when he was raised from the dead, and set at God’s own right hand in heavenly places. And then in the prosecution of this discourse he shows how, viz. in our being raised from the dead, being dead ourselves in trespasses and sins, and raised as Christ was, and made to sit together with him in heavenly places; and this he speaks of, not only as the fruit of the exceeding greatness of his power, but of the riches of his mercy, and exceeding riches of his grace; by grace, in opposition to works; that it is by faith, which is the gift of God. The apostle repeats it over and over, that it is by grace, and then explains how; not of works; and that our faith itself, by which it is, is not of ourselves, but is God’s gift; and that we are wholly God’s workmanship; and that all is owing to God’s foreordaining that we should walk in good works. I know not what the apostle could have said more. See Ephesians 2:1-10.

59. In Ephesians 2, it is spoken of as a glorious mystery of God’s will, contrived of old, and determined from the foundation of the world, and his eternal purpose, etc. that God would bring in the Gentiles as fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. Which confirms the promises of the Old Testament; shows that they were not foretold only as foreseen, butt foredetermined, as what God would bring to pass. This is also spoken of elsewhere, as the fruit of God’s eternal purpose, his election, etc. as our adversaries acknowledge.

60. Sincerity itself is spoken of as coming from God. Philippians 1:10. “That ye may approve the things that are excellent; that ye may be sincere and without offence in the day of Christ.” And elsewhere God is represented as creating a clean heart, renewing a right spirit, giving a heart of flesh,” etc. The apostle “gives thanks for the faith and love of the

Colossians, their being delivered from the power of darkness, etc. and prays that they may be filled with the knowledge of his will in all wisdom and might, agreeable to their knowledge, being fruitful in every good work; and for their perseverance, and that they might be made meet for the reward of the saints.” Colossians 1:3, 4, 9-13. This argues all to flow from God as the giver. Their first faith, and their love that their faith was attended with, and their knowledge and spiritual wisdom and prudence, and walking worthy of the Lord, and universal obedience, and doing every good work, and increasing in grace and being strengthened in it, and their perseverance and cheerfulness in their obedience, and being made meet for their reward, all are from God. They are from God as the determining cause; else, why does the apostle pray that God would bestow or effect these things, if they be not at his determination whether they shall have them or not? He speaks of God’s glorious power as manifested in the bestowment of these things.

Colossians 2:13. “And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him.”

Colossians 3:10. “Have put on the new man, which is renewed in knowledge after the image of him that created him.”

See how many things the apostle gives thanks to God for in the Thessalonians, and prays for them. 2 Thessalonians 1:3, 4, 11, 12. and 2:17, 18. and 3:3, 4, 5. 1 Thessalonians 1:verse 2, to the end, and chap. 2:verses 13, 14. and chap. 3:9, 10, 12, 13. chap. 5:23, 24. 1 Thessalonians 3:12. “The Lord make you to increase and abound in love,” etc. 1 Thessalonians 4:10. “But as touching brotherly love, ye need not that I should write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it towards all brethren.” 1 Thessalonians 5:23, 24. “And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that hath called you, who also will do it.”

2 Thessalonians 1:3, 4. “We are bound to thank God always for you, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we glory in you, for your faith and patience in all your persecutions and tribulations.”

The apostle thanks God for his own prayers, and for others; 2 Timothy 1:3. If they are from God, then doubtless our prayers for ourselves, our very prayers for the Spirit, are from him.

The prophet ascribes persons' prayers to their having the spirit of grace and supplication. True acceptable prayer is spoken of, Romans 8: as being the language of the Spirit; not that I suppose that the very words are indited, but the disposition is given. 2 Timothy 1:7. "God hath not given us the spirit of fear, but of power and of love, and of a sound mind."

2 Timothy 2:9. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Hebrews 13:20, 21. "Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, and to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen." See Ephesians 1:19, 20. and 1 Corinthians 1 latter end. Hebrews 12:2. "Jesus the author and finisher of our faith," compared with Philippians 1:5. James 1:5-8. "If any man lack wisdom, let him ask it of God, that giveth to all liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven of the wind and tossed. For let not that man think he shall obtain any thing of the Lord. A double-minded man is unstable in all his ways." So that, in order to a man's having any reason to expect to be heard, he must first have faith, and a sincere, single heart. And what that is which the apostle calls wisdom, may be learnt from chap. 3:17, 18. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace to them that make peace." In chap. 1:5, etc. above cited, God is spoken of as the giver of this wisdom; and in the following part of the chapter, he is spoken of as the giver of this and every benefit of that kind; every thing that contains any thing of the nature of light or wisdom, or moral good; and this is represented as the fruit of his mere will and pleasure. Verses 16, 17, 18. "Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness nor

shadow of turning, Of his own will begat he us by the word of truth, that we should be a kind of first-fruits of his creatures.” See John 1:13. and 3:8.

The scope of the apostle, and connexion of his discourse, plainly show that the apostle means to assert that all moral good is from God. In the preceding verses, he was warning those he wrote to, not to lay their sins, or pride, or lusts, to the charge of God; and on that occasion he would have them be sensible that every good gift is from God, and no evil; that God is the Father of light, and only of light; and that no darkness is from him, because there is no darkness in him; no change from light to darkness; no, not the least shadow. What he says is plainly parallel to what the apostle John says, when he would signify God’s perfect holiness without any sin; 1 John 1:5, 6. “This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” But if all moral good is from God, cometh down from him, and is his gift; then the very first good determination of the will, and every good improvement of assistance, is so.

1 Peter 1:2-5. “Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope,” (or a living hope, i. e, from the dead; to be begotten from the dead, in the phrase of the New Testament, is the same as to be raised from the dead. See Coloss. 1:18. Revelation 1:5.) “by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, reserved in heaven for you, who are kept by the power of God through faith unto salvation.” See Ephesians 1:18-20. and ii, at the beginning.

Philippians 2:13. “It is God that worketh in you both to will and to do of his good pleasure.” The plain meaning of this text is, that it is God by his operation and efficiency who gives the will, and also enables us to put that will in execution; or that he by his efficiency gives both the will and the deed. And this will remain the plain meaning of this text, after this sort of gentlemen have worked upon it a thousand years longer, if any of them shall remain on earth so long. It will be the indisputable meaning of it, notwithstanding their criticisms on the word everyday etc. I question whether any word can be found, in all the Creek language, mere expressive and significant of an effectual operation. Wherever the words effectual and

effectually are used in our translation of the Bible, this is the word used in the original. See the English Concordance.

61. By the disposing or determining cause of a benefit, I mean, a cause that disposes, orders, or determines, whether we shall be actually possessed of the benefit or not: and the same cause may be said to be an efficacious or effectual cause. That cause only can be said to be an efficacious cause, whose efficiency determines, reaches, and produces the effect.

A being may be the determiner and disposer of an event, and not properly an efficient or efficacious cause. Because, though he determines the futurity of the event, yet there is no positive efficiency or power of the cause that reaches and produces the effect; but merely a withholding or withdrawing of efficiency or power.

Concerning the giver's being a disposer or determiner, let us consider that Objection, that when a man gives to a beggar, he does but offer, and leaves it with the determination of the beggar's will, whether he will be possessed of the thing offered. In answer to this I observe, that in the instance before us, the very thing given is the fruit of the bounty of the giver. The thing given is virtue, and this consists in the determination of the inclination and will. Therefore the determination of the will is the gift of God; otherwise virtue is not his gift, and it is an inconsistency to pray to God to give it to us. Why should we pray to God to give us such a determination of will, when that proceeds not from him but ourselves?

62. Every thing in the christian scheme argues, that man's title to, and fitness for, heaven, depends on some great divine influence, at once causing a vast change, and not any such gradual change as is supposed to be brought to pass by men themselves in the exercise of their own power. The exceeding diversity of the states of men in another world argues it.

63. Arminians make a great ado about the phrase irresistible grace. But the grand point of controversy really is, what is it that determines, disposes, and decides the matter, whether there shall be saving virtue in the heart or not; and much more properly, whether the grace of God in the affair be determining grace, than whether it be irresistible.

Our case is indeed extremely unhappy, if we have such a book to be our grand and only rule, our light and directory, that is so exceeding perplexed, dark, paradoxical, and hidden every where in the manner of expression, as the Scriptures must be, to make them consistent with Arminian opinions,

by whatever means this has come to pass, whether through the distance of ages, diversity of customs, or by any other cause. It is to be considered that this is given for the rule of all ages; and not only of the most learned, and accurate, and penetrating critics, and men of vast inquiry and skill in antiquity, but for all sorts of persons, of every age and nation, learned and unlearned. If this be true, how unequal and unfit is the provision that is made! How improper to answer the end designed! If men will take subterfuge in pretences of a vast alteration of phrase, through diversity of ages and nations, what may not men hide themselves from under such a pretence! No words will hold and secure them. It is not in the nature of words to do it. At this rate, language in its nature has no sufficiency to communicate ideas.

64. In efficacious grace we are not merely passive, nor yet does God do some, and we do the rest. But God does all, and we do all. God produces all, and we act all. For that is what he produces, viz, our own acts. God is the only proper author and fountain; we only are the proper actors. We are, in different respects, wholly passive and wholly active.

In the Scriptures the same things are represented as from God and from us. God is said to convert, and men are said to convert and turn. God makes a new heart, and we are commanded to make us a new heart. God circumcises the heart, and we are commanded to circumcise our own hearts; not merely because we must use the means in order to the effect, but the effect itself is our act and our duty. These things are agreeable to that text, “God worketh in you both to will and to do.”

65. Christ says, that no other than those whom “the Father draws, will come to him;” and Slebbing supposes none but those whom the Father draws in this sense, viz. by first giving them a teachable spirit, etc. But this was false in fact in the apostle Paul and others; at least he did not give it in answer to prayer, as their scheme supposes, and must suppose; else efficacious grace is established, and the liberty of the will, in their sense of it, is overthrown.

66. When Christ says, John 10, “Other sheep have I which are not of this fold;” it is unreasonable to suppose he meant all in the world, that were then of a teachable disposition. Many of them would be dead before the gospel could be spread among the Gentiles; and many of the Gentiles were doubtless brought in, that at that time were not of a teachable disposition. And unless God’s decrees and efficacious grace made a difference, it is

unreasonable to suppose any other, than that multitudes, in countries where the apostles never preached, were as teachable as in those countries where they did go; and so they never were brought in according to the words of Christ, “Those whom the Father hath given me, shall come unto me.” Christ speaks of the Father’s giving them as a thing past, John 10:29.” My Father which gave them me.”

When Christ speaks of men being drawn to him, he does not mean any preparation of disposition antecedent to their having the gospel, but a being converted to Christ by faith in the gospel, revealing Christ crucified, as appears by John 12:32.” And I, if I be lifted up from the earth, will draw all men unto me.” Acts 15:9.” Purifying their hearts by faith.” Therefore we are not to suppose God first purifies the heart with the most excellent virtues, to fit it for faith.

The apostle says, “ without faith it is impossible to please God.” Therefore, it is not possible that persons should have, before faith, those virtues that are peculiarly amiable to God, as Stebbing supposes.

67. The apostle James tells us, that if we do not pray in faith, we have no reason to expect to receive any thing, and particularly not to receive divine wisdom. And therefore it is unreasonable to suppose with Stebbing, that persons first pray, even before they have a spirit of meekness, and teachableness, and humility, faith, or repentance, and that God has promised to answer these prayers. Christian virtues being every where spoken of as the special effect of grace, and often called by the name of grace, by reason of its being the peculiar fruit of grace does not well consist with the Arminian notion of assistance, viz. that God is obliged to give us assistance sufficient for salvation from hell, because, forsooth, it is not just to damn us for the want of that which we have not sufficient means to escape; and then, after God has given these sufficient means, our improving them well is wholly from ourselves, our own will, and not from God; and the thing wherein christian virtue consists, is wholly and entirely from ourselves.

68. Efficacious grace is not inconsistent with freedom. This appears by 2 Corinthians 8:16, 17. “Thanks be to God, which put the same earnest care into the heart of Titus for you; for indeed he accepted the invitation; but being more forward, of his own accord he went unto you.” So that his forwardness being put into his heart by God, and his being forward of his own accord, are not inconsistent one with the other.

69. According to Arminian principles, men have a good and honest heart, the very thing that is the grand requisite in order to God's acceptance, and so the proper grand condition of salvation, and which is often spoken of in the Scriptures as such, before they have the proper condition of salvation.

See Stebbing, page 48.-This good and honest, meek and humble, sincere heart, they suppose they have before they have faith, repentance, or obedience. Yea, they themselves hold this previous qualification to be the grand and essential requisite in order to God's acceptance, and salvation by Christ; so that they greatly insist that if men have it, they shall be surely saved, though they live and die in ignorance of the gospel, and without faith, and repentance, and holiness, which are necessary in order for salvation, according to them.-Stebbing, p. 13.

70. I would ask, how it is possible for us to come by virtue at first, according to Arminian principles, or how we come by our first virtue? Is it natural? Is there some virtuous disposition with which we come into the world? But how is that virtue? That which men bring into the world is necessary, and what men had no opportunity to prevent, and it is not at all from our free will. How then can there be any virtue in it according to their principles? Or is our first virtue wholly from the influence of the Spirit of God without any endeavour or effort of ours, to be partly the cause of it? This to be sure cannot be, by their principles; for, according to them, that which is not at all from us, or that we are not the causes of, is no virtue of ours. Is it wholly from our endeavours, without any assistance at all of the Spirit? This is contrary to what they pretend to hold; for they assert, that without divine assistance there can be no virtue. Stebbing~ pages 27, 28. and pages 20, 21. and other places. It they say it is partly from the influence of the Spirit of God, and partly from our own endeavours, I would inquire whether those endeavours that our first virtue partly arises from, be good endeavours, and at all virtuous. If the answer be in the affirmative,, this contradicts the supposition. For I am now inquiring what the first virtue is. The first virtue we have, certainly does not arise from virtuous endeavours preceding the first virtue; for that is to suppose virtue before the first virtue. If the answer be, that they are no good endeavours, they have nothing at all of the nature of the exercise of any good disposition, or any good aim and intention, or any virtuous sincerity; I ask, what tendency can such efforts of the mind, as are wholly empty of all goodness, have to produce true moral goodness in the heart?

Can an action, that in principles and ends has no degree of moral good, have a tendency to beget a habit of acting from good principles and for good ends? For instance, can a man's doing something purely to satisfy some sensitive appetite of his own, or to increase his own worldly profit, have any kind of tendency to beget a habit of doing something from true, disinterested benevolence, or to excite to any act from such a principle? Certainly an act perfectly void of benevolence, has no more tendency to produce either a habit or act of benevolence, than nothing has a tendency to produce something.

71. Stebbing supposes the assistance God gives, or the operation of the Spirit in order to faith, is to give a good and honest heart, prepared to receive and well improve the word; as particularly meekness, humility, teachableness, etc. and supposes that these effects of the Spirit are to be obtained by prayer; but yet allows, that the prayer must be acceptably made, page 106. which supposes that some degree of virtue must be exercised in prayer. For surely they do not suppose any thing else beside virtue, in prayer or in any other part of religion, is acceptable to God. I suppose they will not deny, that there must be at least some virtuous respect to the Divine Being, as well as some virtuous concern for the good of their own souls, to make any external act of religion in them at all acceptable to God, who is a Spirit, and the Searcher of hearts. And it may be also presumed that they will allow, that there are multitudes of men, who at present are so wicked, so destitute of virtue, that they have not virtue enough for acceptable prayer to God. They have not now so much respect to God or their own souls, as to incline them to pray at all. But they live in a total neglect of that duty. Now I would inquire, how these men shall come by virtue, in order to acceptably praying to God? Or how is it within their reach by virtue of God's promises? Or how can they come by it, save by God's sovereign, arbitrary grace? Shall they pray to God for it, and so obtain it? But this is contrary to the supposition. For it is supposed, that they now have not virtue enough to pray acceptably, and this is the very thing inquired, how they come by the virtue necessary in order to their making acceptable prayer? Or shall they work the virtue in themselves wholly without God's assistance? But this is contrary to what they pretend, viz. that all virtue is from God, or by the grace and assistance of God, which they allow to be evident by that scripture, "without me ye can do nothing." Or is God obliged to give, or to assist them to obtain it, without their praying for it, or having virtue enough to ask it of him? That they do

not pretend. For they suppose the condition of own obtaining the heavenly Spirit is our seeking, etc. asking, etc. and besides, if God gives it without their first seeking it, that will make God the first determining efficient, yea, the mere and sole author of it, without their doing any thing toward it, without their so much as seeking or asking for it; which would be entirely to overthrow their whole scheme, and would, by their principles, make this virtue no virtue at all, because not at all owing to them, or any endeavours of theirs.

If they reply, they must in the first place consider: They are capable of consideration; and if they would consider as they ought and may, they would doubtless pray to God, and ask his help; and every man naturally has some virtue in him, which proper consideration would put into exercise so far as to cause him to pray in some measure acceptably, without any new gift from God-I answer, this is inconsistent with many of their principles, It is so, that men should naturally have some virtue in them. For what is natural is necessary; is not from themselves and their own endeavours and free acts; but prevents them all, and therefore cannot be their virtue. If they say, No; consideration will not stir up any virtue that is naturally in them, to cause them to pray virtuously; but God has obliged himself to give virtue enough to enable them to pray and seek acceptably, if they will consider; I answer, this is more than they pretend. They do not pretend that God has promised any new grace to any man, on any lower condition than asking, seeking, knowing, etc. and if they should think best at last to pretend any promise on lower terms, they had best produce the promises, and tell us what and where they are. If they say, serious consideration itself is some degree of seeking their own good, and there is an implicit prayer in it to the Supreme Being to guide them into the way to their happiness: I answer, if it be supposed that there is an implicit prayer in their consideration, still they allow that prayer must be in some measure acceptable prayer, in order to its being entitled to an answer; and consequently must have some degree of virtuous respect to God, etc. and if so, then the same question returns with all the aforementioned difficulties over again, viz. How came the profane, thoughtless, vain, inconsiderate person by this new virtue, this new respect to God, that he ever exercises in this serious consideration and implicit prayer?

If they say there is no necessity of supposing any implicit prayer in the first consideration; and yet, if the wicked, profane, careless person makes a good improvement of what grace he has, in proper consideration or

otherwise, God has obliged himself to give him more, in that general promise se, “to him that hath shall be given, and he shall have more abundance:” then I answer, here is new virtue in his making a good improvement of what common assistance he has, which before he neglected, and made no good improvement of. How came he by this new virtue? Here, again, all the aforementioned difficulties return. Was it wholly from himself? This is contrary to what they pretend. Or is God obliged to give new assistance in order to this new virtue by any promise? If he be, what is the condition of the promise? It is absurd to say, making a good improvement of what assistance they have; for that is the thing we are inquiring after, viz. how comes he by that new virtue, making a good improvement of what he has, when before he had not virtue enough to make such an improvement?

Of whatever kind the assistance is, whether it be some afflictive dispensation of Providence, or some other outward dispensation or inward influence, the difficulty is the same. How becomes God obliged to give this assistance; and what is the condition of the promise?

The answer must be, that this new virtue is without any new assistance given, and is from God no otherwise than as the former neglected assistance or grace subserves it. But the question is whence comes the virtue of not neglecting, but improving, that former assistance? Is it proper to say that a man is assisted to improve assistance by the assistance improved? Suppose a number of men were in the water in danger of drowning, and a friend on shore throws out a cord amongst them, but all of them for awhile neglect it; at length one of them takes hold of it, and makes improvement of it; and any should inquire, how that man come by the prudence and virtue of improving the cord, when others did not, and he before had neglected it; would it be a proper answer to say, that he that threw out the rope, assisted him wisely to improve the rope, by throwing out the rope to him? This would be an absurd [Answer](#). The question is not, how he came by his opportunity, but how he came by the virtue and disposition of improvement. His friend on shore gave him the opportunity, and this is all. The man’s virtue in improving it was not at all from him.

Would it not be exceedingly impertinent, in such a case, to set forth from time to time, how this man’s discretion, and virtue, and prudence, was the gift of his friend on the shore, his mere gift, the fruit of his purpose and mere good pleasure, and of his power; and yet that it was of his own will?

Man's virtue, according to Arminian principles, must consist wholly and entirely in improving assistance: for in that only consists the exercise of their free will in the affair, and, not in their having the assistance, although their virtue must be by their principles entirely from themselves, and God has no hand in it. From the latter part of the above discourse, it appears that, according to Arminian principles, men's virtue is altogether of themselves, and God has no hand at all in it.

72. When I say that the acts and influences of the Spirit determine the effects, it is not meant that man has nothing to do to determine in the affair. The soul of man undoubtedly, in every instance, does voluntarily determine with respect to his own consequent actions. But this determination of the will of man, or voluntary determination of the soul of man, is the effect determined. This determining act of the soul is not denied, but supposed, as it is the effect we are speaking of, that the influence of God's Spirit determines.

73. The Scripture speaks of this as the reason that good men have virtue, that God hath given it to them; and the reason why bad men have it not, that God hath not given it to them. These two together clearly prove that God is the determining or disposing cause of virtue or goodness in men.

74. Dr. Stebbing insists upon it, that conversion is the effect of God's word; and supposes that therefore it is demonstratively evident, that it must needs be the effect of men's free will, and not the necessary effect of the Spirit of God. But I say, that by their doctrine of self-determination it cannot be the effect of the word of God in any proper sense at all. That it should be the effect of the word, is as inconsistent with their scheme, as they suppose it to be with ours. Self-determination is utterly inconsistent with conversion's being at all the effect of either the word or Spirit.

75. They say that commands, threatenings, promises, invitations, counsels, etc, are to no purpose in our scheme. But indeed they can have no place in their scheme: for their scheme excludes all motives.

76. In many particulars their scheme. contradicts common sense. It is contrary to common sense, that a being should continually meet with millions of millions of real, proper disappointments and, crosses to his proper desires, and not continually lead a distressed and unhappy life. It is contrary to common sense, that God should know that an event will certainly come to pass, whose non-existence he at the same time knows is

not impossible. It is contrary to common sense that a thing should be the cause of itself; and that a thing not necessary in its own nature should come to pass without any cause: that the more indifferent a man is in any moral action, the more virtuous he is, etc.

77. If the grace of God is not disposing and determining, then a gracious man's differing in this respect from another, is not owing to the goodness of God. He owes no thanks to God for it; and so owes no thanks to God, that he is saved, and not others.

But how contrary is this to Scripture! Seeing the Scripture speaks of the gift of virtue, and of the possession of it, as a fruit of God's bounty.

78. A man's conformity to the rule of duty, is partly owing to assistance or motive; if his conformity be to ten degrees; and it is in some measure, 5:g, to the amount of five degrees, owing to sovereign assistance; then only the remaining five degrees are to be ascribed to the man himself, and therefore there are but five degrees of virtue.

79. Dr. Stebbing says, "that a man is indeed both passive and active in his own conversion," and he represents God as partly the cause of man's conversion, and man himself as partly the cause, p. 208.

Again, Stebbing says, p. 254." Faith and regeneration are our works, as well as his gifts, *i.e.* they arise partly from God and partly from ourselves." But if so, on this scheme, they imply virtue so far only as they are our works.

Men's salvation is attributed wholly and entirely to men in their scheme, and none of the praise of it is due to God, as will most evidently appear, if the matter be considered with a little attention. For,

1. They hold that man's salvation is given as a reward of man's virtue; so is pardon of sin, deliverance from hell, and eternal life and glory in heaven all is for man's virtue.
2. Rewardable virtue wholly consists in the exercise of a man's own free will.

They hold that a man's actions are no farther virtuous nor rewardable, than as they are from man himself. If they are partly from some foreign cause, so far they are not rewardable. It being so, that that virtue which is rewardable in man, is entirely from man himself; hence it is to himself

wholly that he is to ascribe his obtaining the reward. If the virtue, which is that thing, and that thing only, which obtains the reward, be wholly from man himself, then it will surely follow, that his obtaining the reward is wholly from himself.

All their arguments suppose, that men's actions are no farther virtuous and rewardable, than as they are from themselves, the fruits of their own free will and self-determination. And men's own virtue, they say, is the only condition of salvation, and so must be the only thing by which salvation is obtained, And this being of themselves only, it surely follows, that their obtaining salvation is of themselves only.

They say, their scheme gives almost all the glory to God. That matter, I suppose, may easily be determined, and it may be made to appear beyond all contest, how much they do ascribe to the man, and how much they do not.

By them, salvation is so far from God, that it is God to obtain salvation; it is God that makes the promise: but the obtaining of the thing promised is of men. The being of the promise is of God; but their interest in it is wholly of themselves, of their own free will. And furthermore, it is to be observed, that even God's making the offer, and giving the opportunity to obtain salvation, at least that which consists in salvation from eternal misery, is not of God, so as to be owing to any proper grace or goodness of his. For they suppose he was obliged to make the offer, and it would have been a reproach to his justice, if he had not given an opportunity to obtain salvation. For they hold, it is unjust for God to make men miserable for Adam's sin; and that it is unjust to punish them for that sin that they cannot avoid; and that, therefore, it is unjust for God not to preserve or save all men that do what they can, or use their sincere endeavours to do their duty; and therefore it certainly follows, that it is unjust in God not to give all opportunity to be saved or preserved from misery; and consequently, it is no fruit at all of any grace or kindness in him to give such opportunity, or to make the offer of it. So that, all that is the fruit of God's kindness in man's salvation, is the positive happiness that belongs to salvation. But neither of these two things are in any respect whatsoever the fruit of God's kindness, neither his deliverance from sin, nor from misery in his virtue and holiness; and when hereafter he shall see the misery of the damned, he will have it to consider, that it is owing in no respect to God that he is delivered from that misery, And that good men differ from others that shall burn in

hell to all eternity, is wholly owing to themselves. When they, at the day of judgment, shall behold some set on the left hand of the Judge, while they are on his right hand, and shall see how they differ, they may, and, as they would act according to truth, they ought to take all the glory of it unto themselves; and therefore the glory of their salvation belongs to them. For it is evident that a man's making himself to differ with regard to any great spiritual benefit, and his not receiving it from another, but his having it in distinction from others, being from himself, is ground of a man's boasting and glorying in himself, with respect to that benefit, and of boasting of it: I say, it is evident by the apostle's words, "Who maketh thee to differ? Why boastest thou, as though thou hadst not received it?" These words plainly imply it.

It is evident, that it is God's design to exclude man's boasting in the affair of his salvation. Now, let us consider what does give ground for boasting in the apostle's account, and what it is that in his account excludes boasting, or cuts off occasion for it. It is evident by what the apostle says, I Corinthians 1 latter end, that the entireness and universality of our dependence on God, is that which cuts off occasion of boasting; as, our receiving our wisdom, our holiness, and redemption through Christ, and not through ourselves; that Christ is made to us wisdom, justification, holiness, and redemption; and not only so, but that it is of God that we have any part in Christ; Of him are ye in Christ Jesus: nay, further, that it is from God we receive those benefits of wisdom, holiness, etc. through the Saviour that we are interested in.

The import of all these things, if we may trust to scripture representations, is, that God has contrived to exclude our glorying; that we should be wholly and every way dependent on God, for the moral and natural good that belongs to salvation; and that we have all from the hand of God, by his power and grace. And certainly this is wholly inconsistent with the idea that our holiness is wholly from ourselves; and that we are interested in the benefits of Christ rather than others, is wholly of our own decision. And that such a universal dependence is what takes away occasion of taking glory to ourselves, and is a proper ground of an ascription of all the glory of the things belonging to man's salvation to God, is manifest from Rom.xi. 35, 36. "Or who hath first given unto him, and it shall be recompensed to him again? For of him, and to him, and through him, are all things; to whom be glory for ever and ever. Amen."

The words are remarkable, and very insignificant. If we look into all the foregoing discourse, from the beginning of chapter 9: of which this is the conclusion, by not giving to God, but having all this wholly from, through, and in God, is intended that these things, these great benefits forementioned, are thus from God, without being from or through ourselves. That some of the Jews were distinguished from others in enjoying the privileges of Christians, was not of themselves; not of him that willeth, nor of him that runneth, but of God that showeth mercy. It is of him who has mercy on whom he will have mercy. It is of God who makes of the same lump, a vessel to honour and a vessel unto dishonour, It is not of us, nor our works, but of the calling of God, or of him that calleth, chap. 9:11. and 23, 24. Not first of our own choice, but of election, chap. 9:11-27. and chap. 11:5. It is all of the grace of God in such a manner, as not to be of our works at all; yea, and so as to be utterly inconsistent with its being of our works; chap. 11:5, 6, 7. In such a manner as not first to be of their seeking; their seeking does not determine, butt God's election; chap. 11:7. It is of God, and not of man, that some were gathered in, that were wild olive branches in themselves, and were more unlikely as to any thing in themselves to be branches, than others, verse 17. Their being grafted in, is owing to God's distinguishing goodness, while he was pleased to use severity towards others, ver. 22. Yea, God has so ordered it, on purpose that all should be shut up in unbelief; be left to be so sinful, that he might have mercy on all; so as more visibly to show the salvation of all to be merely dependent on mercy. Then the apostle fitly concludes all this discourse, Romans 11:35, 36. "Or who hath first given to him, and it shall be recompensed to him again? For of him, and to him, and through him, are all things; to whom be glory for ever. Amen."

Again, in the apostle's account, a benefit's being of our works, gives occasion for boasting, and therefore God has contrived that our salvation shall not be of our works, but of mere grace, Romans 3:27. Ephesians 2:9. And that neither the salvation, nor the condition of it, shall be of our works, but that, with regard to all, we are God's workmanship and his creation antecedently to our works; and his grace and power in producing this workmanship, and his determination or purpose with regard to them, are all prior to our works and the cause of them. See also Romans 11:4,5,6.

And it is evident, that man's having virtue from himself, and not receiving it from another, and making himself to differ with regard to great spiritual

benefits, does give ground for boasting, by the words of the apostle in Romans 3:27. And this is allowed by those men in spiritual gifts. And if so in them, more so in greater things; more so in that which in itself is a thousand times more excellent, and of ten thousand times greater importance and benefit.

By the Arminian scheme, that which is infinitely the most excellent thing, viz, virtue and holiness, which the apostle sets forth as being infinitely the most honourable, and will bring the subjects of it to infinitely the greatest and highest honour, that which is infinitely the highest dignity of man's nature of all things that belong to man's salvation; in comparison of which, all things belonging to that salvation are nothing; that which does infinitely more than any thing else constitute the difference between them and others, as more excellent, more worthy, more honourable and happy; this is from themselves. With regard to this they have not received of another. With regard to this great thing, they, and they only, make themselves to differ from others; and this difference proceeds not at all from the power or grace of God.

Again, in the apostle's account, this scheme will give occasion to have a great benefit, that appertains to salvation, not of grace, but of works.

Virtue is not only the most honourable attainment, but it is that which men, on the supposition of their being possessed of it, are more apt to glory in, than in any thing else whatsoever. For what are men so apt to glory in as their own supposed excellency, as in their supposed virtue? And what sort of glorying is that, which, it is evident in fact, the Scriptures do chiefly guard against? It is glorying in their own righteousness, their own holiness, their own good works.

It is manifest, that in the apostle's account, it is a proper consideration to prevent our boasting, that our distinction from others is not of ourselves, not only in being distinguished in having better gifts and better principles, but in our being made partakers of the great privileges of Christians, such as being engrafted into Christ, and partaking of the fatness of that olive-tree. Romans 11:17, 18. "And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches."

Here it is manifest, it is the distinction that was made between some and others, that is the thing insisted on; and the apostle, verse 22, calls upon them to consider this great distinction, and to ascribe it to the distinguishing goodness of God only. "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness." And its being owing, not to them, but to God and his distinguishing goodness, is the thing the apostle urges a reason why they should not boast, but magnify God's grace or distinguishing goodness. And if it be a good reason, and the scheme of our salvation be every way so contrived (as the apostle elsewhere signifies) that all occasion of boasting should be precluded, and all reasons given to ascribe all to God's grace; then it is doubtless so ordered, that the greatest privileges, excellency, honour, and happiness of Christians, should be that wherein they do not distinguish themselves, but the difference is owing to God's distinguishing goodness.

Stebbing strongly asserts, God is not the author of that difference that is between some and others, that some are good, and others bad.

80. The Arminians differ among themselves. Dr. Whitby supposes what God does, is only proposing moral motives; but that in attending, advertg, and considering, we exercise our liberty. But Stebbing supposes, that the attention and consideration is itself the thing owing to the Spirit of God; p. 217.

81. Stebbing changes the question, pages 223, 224. He was considering who was the chief glory of our conversion, or of our virtue; and there, answering objections, endeavours to prove the affirmative of another question, viz, whether God is the author of that pardon and salvation, of which conversion and virtue are the condition.

82. Stebbing supposes that one thing wherein the assistance of the Spirit consists, is the giving of a meek, teachable, disinterested temper of mind, to prepare men for faith in Christ; pages 217, 259, and that herein consists that drawing of the Father, John 6:44. viz, in giving such a temper of mind.

This he calls the preventing grace of God, that goes before conversion. He often speaks of a part that we do, and a part that God does. And he speaks of this as that part which God does. 'Therefore this, if it be the part which God does, in distinction from the part which we do, (for so he speaks of it,) is wholly done by God. And consequently, here is virtue wholly from God, and not at all from the exercise of our own free will; which is

inconsistent with his own, and all other Arminian principles. Stebbing speaks of these preparatory dispositions as virtue, p. 30, 31, 32. yea, as that wherein virtue does in a peculiar manner consist, p. 31. And he there also, viz. page 259. talks inconsistently with himself; for he supposes that this meek and teachable temper is given by God, by his preventing grace; and also supposes, that all that have this, shall surely come to the Father. He says, page 256.

It is certainly true of the meek, disinterested man, that as he will not reject the gospel at first, so he will not be prevailed on by any worldly considerations to forsake it afterwards."

"He who is under no evil bias of mind, by which he may be prejudiced against the truth, (which is the notion of a meek and disinterested man,) such a one, I say, cannot possibly fail of being wrought upon by the preaching of the word, which carries in it all that evidence of truth which reason requires," etc, and his words, page 259. are, John 6:37, 39. "All that the Father giveth me, shall come unto me;" for to be given of the Father signifies the same thing with being drawn of the Father, as has been already shown. And to be drawn of the Father, signifies to be prepared or fitted for the reception of the gospel, by the preventing grace of God, as has also been proved. Now, this preparedness consisting, as has likewise been shown, in being endued with a meek and disinterested temper of mind; those who are given of the Father, will be the same with Christ's sheep. And the sense of the place is the same with the preceding, where our Saviour says that his sheep hear his voice and follow him, *i.e.* become his obedient disciples. This text, therefore, being no more than a declaration of what will be certain, and (morally speaking) the necessary effect of that disposition, upon the account of which men are said to be given of the Father, (to wit, that it will lead them to embrace the gospel, when once proposed to them). By these things, the preventing grace of God, the part that God does, in distinction from the part that we do, and that which prevents or goes before what we do, thoroughly decides and determines the case as to our conversion, or our faith and repentance and obedience, notwithstanding all the hand our free will is supposed to have in the case; and which he supposes is what determines man's conversion; and insists upon it most strenuously and magisterially through his whole book. Stebbing supposes the influence of the Spirit necessary to prepare men's hearts, pages 15-18. He (pages 17, 18.) speaks of this as what the Spirit

does, and as being his preventing grace; and speaks of it as always effectual; so that all such, and only such as have it, will believe.

This teachable, humble, meek spirit is what Stebbing speaks of every where as what the Spirit of God gives antecedent to obedience. He insists upon it, that God's assistance is necessary in order to obedience. In pages 20, 21. he plainly asserts that it is necessary in order to our obedience, and declares that our Saviour has asserted it in express terms in these words, John 15:5. "Without me ye can do nothing;" *i.e.* as he says, no good thing. Hence it follows, that this teachable, humble, meek disposition, this good and honest heart, is not the fruit of any good thing we do in the exercise of our free will; but is merely the fruit of divine operation. Here observe well what Stebbing says concerning God's giving grace sufficient for obedience, in answer to prayer. Pages 103-106.

83. No reason in the world can be given, why a meek, humble spirit, and sense of the importance of christian things, should not be as requisite in order to acceptable prayer, as in order to acceptable hearing and believing the word. It is as much so spoken of. A praying without a good spirit in these and other respects, is represented as no prayer, as ineffectual, and what we have no reason to expect will be answered.

84. If that meekness, etc. depends on some antecedent, self-determined act of theirs, and they be determined by that; then their being Christ's, being his sheep, and therein distinguished from others that are not his sheep, is not properly owing to the Father's gift, but to their own gift. The Father's pleasure is not the thing it is to be ascribed to at all; for the Father does nothing in the case decisively; he acts not at all freely in the case, but acts on an antecedent, firm obligation to the persons themselves; but their own pleasure, undermined by God, is that which disposes and decides in the matter. How impertinent would it be to insist on the gift of the Father in this case, when the thing he speaks of is not from thence!

85. He supposes that the assistance that God gives in order to obedience is giving this good and honest heart; see p. 46, 47. together with p. 40. 45.; and therefore, this good and honest heart is not the fruit of our own obedience, but must be the fruit of assistance that precedes our good works, as he often calls it the preventing grace of God. And therefore, if this grace determines the matter, and will certainly be followed with faith and obedience, then all Arminianism, and his own scheme, comes to the ground.

86. Stebbing interprets that passage, Luke 19:16, 17. which speaks of our being little children, and receiving the kingdom of God as little children, of that meekness and humility, etc, that is antecedent to conversion, which it is apparent Christ elsewhere speaks of as consequent on conversion, at Matthew 18.

87. It is manifest the power of God overcomes resistance, and great resistance of some sort; otherwise there would be no peculiar greatness of power, as distinguishing it from the power of creatures, manifested in bringing men to be willing to be virtuous; which it is apparent there is, by Matthew 19:26.

“But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.”

88. The Arminian scheme naturally, and by necessary consequence, leads men to take all the glory of all spiritual good (which is immensely the chief, most important, and excellent thing in the whole creation) to ourselves; as much as if we, with regard to those effects, were the supreme, the first cause, self-existent, and independent, and absolutely sovereign disposers. We leave the glory of only the meaner part of creation to God, and take to ourselves all the glory of that which is properly the life, beauty, and glory of the creation, and without which it is all worse than nothing. So that there is nothing left for the great First and Last; no glory for either the Father, Son, or Holy Ghost, in the affair. This is not carrying things too far, but in a consequence truly and certainly to be ascribed to their scheme of things.

89. He may be said to be the giver of money that offers it to us, without being the proper determiner of our acceptance of it. But if the acceptance of an offer itself be the thing which is supposed to be given, he cannot, in any proper sense whatsoever, be properly said to be the giver of this, who is not the determiner of it, But it is the acceptance of offers, and the proper improvement of opportunities, wherein consists virtue. He may be said to be the giver of money or goods that does not determine the wise choice; but if the wise and good choice itself be said to be the thing given, it supposes that the giver determines the existing of such a wise choice. But now, this is the thing that God is represented as the giver of, when he is spoken of as the giver of virtue, holiness, etc. for virtue and holiness (as all our opponents in these controversies allow and maintain) is the thing wherein a wise and good choice consists.

90. It is the common way of the Arminians, in their discourses and doctrines, which they pretend are so much more consistent with reason and common sense, than the doctrines of the Calvinists, to give no account at all, and make no proper answer to the inquiries made; and they do as Mr. Locke says of the Indian philosopher, who, when asked what the world stood upon, answered, it stood upon an elephant; and, when asked what the elephant stood upon, he replied, on a broad-backed turtle, etc. None of their accounts will bear to be traced. The first link of the chain, and the fountain of the whole stream, must not be inquired after. If it be, it brings all to a gross absurdity and self-contradiction. And yet, when they have done, they look upon others as stupid bigots, and old of common sense, or at least going directly counter to common sense, and worthy of contempt and indignation, because they will not agree with them.

91. I suppose it will not be denied by any party of Christians, that the happiness of the saints in the other world consists much in perfect holiness and the exalted exercises of it; that the souls of the saints shall enter upon it at once at death; or (if any deny that) at least at the resurrection; that the saint is made perfectly holy as soon as ever he enters into heaven. I suppose none will say, that perfection is obtained by repeated acts of holiness; but all will grant, that it is wrought in the saint immediately by the power of God; and yet that it is virtue notwithstanding. And why are not the beginnings of holiness wrought in the same manner? Why should not the beginning of a holy nature be wrought immediately by God in a soul that is wholly of a contrary nature, as well as holiness be perfected in a soul that has already a prevailing holiness? And if it be so, why is not the beginning, thus wrought, as much virtue as the perfection thus wrought?

92. Saving grace differs, not only in degree, but in nature and kind, from common grace, or any thing that is ever found in natural men. This seems evident by the following things.

1. Because conversion is a work that is done at once, and not gradually. If saving grace differed only in degree from what went before, then the making a man a good man would be a gradual work; it would be the increasing of the grace that he has, till it comes to such a degree as to be saving, at least it would be frequently so. But that the conversion of the heart is not a work that is thus gradually wrought, but that it is wrought at once, appears by Christ's converting the soul being represented by his calling of it; Romans 8:28, 29, 30. "And we

know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified.” Acts 2:37-39. “Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall cull.” Hebrews 9:15. “That they which are culled might receive the promise of eternal inheritance.” 1 Thessalonians 5:23, 24. “And the very God of peace sanctify you wholly: and I pray God, your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” Nothing else can be meant in these places by calling, but what Christ does in a sinner’s saving conversion; by which it seems evident that this is done at once, and not gradually. Hereby Christ shows his great power. He does but speak the powerful word, and it is done. He does but call, and the heart of the sinner immediately cometh, as was represented by his calling his disciples, and their immediately following him. So, when he called Peter and Andrew, James and John, they were minding other things, and had no thought of following Christ, But at his call they immediately followed him, Matthew 4:18-22. Peter and Andrew were casting a net into the sea. Christ says unto them, as he passed by, Follow me; and it is said, they straightway left their nets and followed him. So James and John were in the ship with Zebedee their father, mending their nets: and he called them; and immediately they left the ship and their father, and followed him. So when Matthew was called;

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me: and he arose and followed him.” (Matthew 9:9.)

The same circumstances are observed by other evangelists; which, doubtless, is to represent the manner in which Christ effectually calls his disciples in all ages. There is something immediately put into their hearts, at that call, that is new, that there was nothing of there before, which

makes them so immediately act in a manner altogether new, and so alien from what they were before.

That the work of conversion is wrought at once, is further evident, by its being compared to a work of creation. When God created the world, he did what he did immediately; he spake, and it was done; he commanded, and it stood fast. He said, Let there be light, and there was light. Also by its being compared to a raising from the dead. Raising from the dead is not a gradual work, but it is done at once. God calls, and the dead come forth immediately. The change in conversion is in the twinkling of an eye; as that, 1 Corinthians 15:51, 52. "We shall be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

It appears by the manner in which Christ wrought all those works that he wrought when on earth, that they were types of his great work of converting sinners. Thus, when he healed the leper, he put forth his hand and touched him, and said, "I will, be thou clean; and immediately his leprosy was cleansed." Matthew 8:3. Mark 1:42. Luke 5:13. So, in opening the eyes of the blind men, Matthew 20:30, etc. he touched their eyes, and immediately their eyes received sight, and they followed him. And so Mark 10:52. Luke 18:43. So, when he healed the sick, particularly Simon's wife's mother, he took her by her hand, and lifted her up; and immediately the fever left her, and she ministered unto him. So when the woman that had the issue of blood, touched the hem of Christ's garment, immediately her issue of blood stanch'd; Luke 8:44. So the woman that was bowed together with the spirit of infirmity, when Christ laid his hands on her, immediately she was made straight, and glorified God; Luke 13:12,

13. So the man at the pool of Bethesda, when Christ bade him rise and take up his bed and walk, was immediately made whole; John 5:8, 9. After the same manner Christ raised the dead, and cast out devils, and stilled the winds and seas.

2. There seems to be a specific difference between saving grace or virtue and all that was in the heart before, by the things that conversion is represented by in Scripture; particularly by its being represented as a work of creation. When God creates, he does not merely establish and perfect the things that were made before, but makes them wholly and immediately. The things that are seen, are not made of things that do appear. Saving grace in the heart is said to be the new man, a new

creature; and corruption, the old man. If that virtue that is in the heart of a holy man, be not different in its nature and kind, then the man might possibly have had the same seventy years before, and from time to time, from the beginning of his life, and has it no otherwise now, but only in a greater degree: and how then is he a new creature.

Again, it is evident also from its being compared to a resurrection. Natural men are said to be dead: but when they are converted, they are by God's mighty and effectual power raised from the 'dead. Now, there is no medium between being dead and alive, He that is dead, has no degree of life, He that has the least degree of life in him, is alive. When a man is raised from the dead, life is not only in a greater degree, but it is all new. And this is further evident by that representation that is made of Christ's converting sinners, in John 5:25.

“Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.”

This shows conversion to be an immediate and instantaneous work, like to the change made in Lazarus when Christ called him from the grave: there went life with the call, and Lazarus was immediately alive. That immediately before the call they are dead, and therefore wholly destitute of any life, is evident by that expression, “the dead shall hear the voice;” and immediately after the call they are alive; yea, there goes life with the voice, as is evident not only because it is said they shall live, but also because it is said, they shall hear his voice, It is evident that the first moment they have any life is the moment when Christ calls; and when Christ calls, or as soon as they are called, they are converted; as is evident from what is said in the first argument, wherein it is shown, that to be called and converted, is the same thing.

3. Those that go farthest in religion, that are in a natural condition, have no charity, as is plainly implied in the beginning of the 13th chapter of the first of Corinthians; by which we must understand, that they have none of that kind of grace, or disposition, or affection, that is so called. So Christ elsewhere reproves the Pharisees, those high pretenders to religion among the Jews, that they had not the love of God in them.

4. In conversion, stones are raised up to be children unto Abraham. While stones they are wholly destitute of all those qualities that afterward render them the living children of Abraham; and not possessing them, though in a lesser degree.

Agreeably to this, conversion is represented by the taking away the heart of stone, and giving a heart of flesh. The man, while unconverted, has a heart of stone, which has no degree of that life or sense in it that the heart of flesh has; because it yet remains a stone; than which, nothing is farther from life and sense.

5. A wicked man has none of that principle of nature that a godly man has, as is evident by 1 John 3:9. “Whosoever is horn of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.”

The natural import of the metaphor shows, that by a seed is meant a principle of action: it may be small as a grain of mustard seed. A seed is a small thing; it may be buried up and be hid as the seed sown in the earth; it may seem to be dead, as seeds for a while do, till quickened by the sun and rain. But any degree of such a principle, or a principle of such a nature, is what is called the seed; it need not be to such a degree, or have such a prevalency, in order to be called a seed. And it is further evident that this seed, or this inward principle of nature, is peculiar to the saints; for he that has that seed, cannot sin; and therefore he that sins, or is a wicked man, has it not.

6. Natural men, or those that are not savingly converted, have no degree of that principle from whence all gracious actings flow, viz. the Spirit of God or of Christ; as is evident, because it is asserted both ways in Scripture, that those who have not the Spirit of Christ, are not his, Romans 7:9. and also, that those who have the Spirit of Christ, are his; 1 John 3:24. “Hereby we know that he abideth in us, by the Spirit which he hath given us.” And the Spirit of God is called the earnest of the future inheritance, 2 Corinthians 1:22. and 5:5. Ephesians 1:14. Yea, that a natural man has nothing of the Spirit in him, no part nor portion in it, is still more evident, because the having of the Spirit is given as a sure sign of being in Christ. 1 John 4:13. “Hereby know we that we dwell in him, because he hath given us of his Spirit.” By which it is evident, that they have none of that holy principle that the godly have. And if they have nothing of the Spirit, they have nothing of those

things that are the fruits of the Spirit, such as those mentioned in Galatians 5:22.

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

These fruits are here mentioned with the very design, that we may know whether we have the Spirit or no. In the 18th verse, the apostle tells the Galatians, that if they are led by the Spirit, they are not under the law; and then directly proceeds, first, to mention what are the fruits or works of the flesh, and then, next, what are fruits of the Spirit, that we may judge whether we are led by the Spirit or no.

7. That natural men, or those that are not born again, have nothing of that grace that is in godly men, is evident by John 3:6. where Christ, speaking of regeneration, says, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” By flesh is here meant nature, and by Spirit is meant grace, as is evident by Galatians 5:16, 17. Galatians 6:8. 1 Corinthians 3:1. Romans 8:7. That is Christ’s very argument; by this it is that Christ in those words would show Nicodemus the necessity of regeneration, that by the first birth we have nothing but nature, and can have nothing else without being born again; by which it is exceeding evident, that they that are not born again, have nothing else. And that natural men have not the Spirit is evident, since by this text, with the context, it is most evident that those who have the Spirit, have it by regeneration, It is born in them; it comes into them no otherwise than by birth, and that birth is in regeneration, as is most evident by the preceding and following verses. In godly men there are two opposite principles: the flesh lusteth against the spirit, and the spirit against the flesh; as Galatians 5:25. But it is not so with natural men. Rebekah, in having Esau and Jacob struggle together in her womb, was a type only of the true church.

8. Natural men have nothing of that nature in them which true Christians have; and that appears because the nature they have is divine nature. The saints alone have it. Not only they alone partake of such degrees of it, but they alone are partakers of it. To be a partaker of the divine nature is mentioned as peculiar to the saints, in 2 Peter 1:4. It is evident it is the true saints the apostle is there speaking of. The words in this verse and the foregoing run thus: “According as his divine power hath given us all things that pertain unto life and godliness,

through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature; having escaped the corruption that is in the world through lust.” Divine nature and lust are evidently here spoken of as two opposite principles in men. Those that are of the world, or that are the men of the world, have only the latter principle. But to be partakers of the divine nature, is spoken of as peculiar to them that are distinguished and separated from the world, by the free and sovereign grace of God giving them all things that pertain to life and godliness; by giving the knowledge of Christ, and calling them to glory and virtue; and giving them the exceeding great and precious promises of the gospel, and enabling them to escape the corruption of the world of wicked men. It is spoken of, not only as peculiar to the saints, but as the highest privilege of saints.

9. A natural man has no degree of that relish and sense of spiritual things, or things of the Spirit, and of their divine truth and excellency, which a godly man has; as is evident by 1 Corinthians 2:14. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Here a natural man is represented as perfectly destitute of any sense, perception, or discerning of those things. For by the words, he neither does nor can know them or discern them. So far from it, that they are foolishness unto him. He is such a stranger to them, that he knows not what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter, any more than a blind man of colours. Hence it will follow, that the sense of things of religion that a natural man has, is not only not to the same degree, but is not of the same nature with what a godly man has. Besides, if a natural person has that fruit of the Spirit, which is of the same kind with what a spiritual person has, then he experiences within himself the things of the Spirit of God. How then can he be said to be such a stranger to them, and have no perception or discerning of them? The reason why natural men have no knowledge of spiritual things, that they have nothing of the Spirit of God dwelling in them. This is evident by the context. For there we are told it is by the Spirit these things are taught, verse 10-12. Godly persons, in the text we are upon, are called spiritual, evidently on this account, that they have the Spirit; and unregenerate men are called natural men, because they have nothing

but nature. Hereby the 6th argument is continued. For natural men are in no degree spiritual; they have only nature and no Spirit. If they had any thing of the Spirit, though not in so great a degree as the godly, yet they would be taught spiritual things, or the things of the Spirit, in proportion; the Spirit that searcheth all things, would teach them in some measure. There would not be so great a difference, that the one could perceive nothing of them, and that they should be foolishness to them, while, to the other, they appear divinely and unspeakably wise and excellent, as they are spoken of in the context, verses 6-9. and as such, the apostle speaks here of discerning them. The reason why natural men have no knowledge or perception of spiritual things, is that they have none of that anointing spoken of, 1 John 2:27. “But the anointing, which ye have received of him, abideth in you, and ye need not that any man should teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

This anointing is evidently here spoken of, as a thing peculiar to true saints. Sinners never had any of that oil poured upon them; and because ungodly men have none of it, therefore they have no discerning of spiritual things. If they had any degree of it, they would discern in some measure. Therefore, none of that sense that natural men have of spiritual things, is of the same nature with what the godly have, And that natural men are wholly destitute of this knowledge, is further evident, because conversion is represented in Scripture by opening the eyes of the blind, But this would be very improperly so represented. if a man might have some sight, though not so clear and full, time after time for scores of years before his conversion.

10. The grace of God’s Spirit is not only a precious oil with which Christ anoints the believer by giving it to him, but the believer anoints Christ with it, by exercising it towards him; which seems to be represented by the precious ointment Mary poured on Christ’s head. Herein it seems to me, that Mary is a type of Christ’s church, and of every believing soul. And if so, doubtless the thing in which she typifies the church, has in it something peculiar to the church. There would not be a type ordered on purpose to represent only something that is common to the church and others. Therefore unbelievers pour none of that sweet and precious ointment on Christ.

11. That unbelievers have no degree of that grace that the saints have, is evident, because they have no communion with Christ. If unbelievers partook of any of that Spirit, those holy inclinations, affections, and actings that the godly have from the Spirit of Christ, then they would have communion with Christ. The communion of saints with Christ certainly consist in receiving of his fulness, and partaking of his grace, which is spoken of, John 1:16. “Of his fulness have we all received, and grace for grace.” And the partaking of that Spirit which God gives not by measure unto him, the partaking of Christ’s holiness and grace, his nature, inclinations, tendencies, affections, love, desires, must be a part of communion with him. Yea, a believer’s communion with God and Christ, does mainly consist in partaking of the Holy Spirit, as is evident by 2 Corinthians 13:14. But that unbelievers have no communion or fellowship with Christ, appears,

1st, Because they are not united to Christ, they are not in Christ. Those that are not in Christ, or are not united to him, can have no degree of communion with him; for union with Christ, or a being in Christ, is the foundation of all communion with him. The union of the members with the head, is the foundation of all their communion or partaking with the head; and so the union of the branch with the vine, is the foundation of all the communion it has with the vine, of partaking of any degree of its sap or life, or influence. So the union of the wife to the husband, is the foundation of her communion in his goods. But no natural man is united to Christ; because all that are in Christ shall be saved; 1 Corinthians 15:22. “As in Adam all die, so in Christ shall all be made alive;” *i.e.* all that are in Christ; for this speaks only of the glorious resurrection and eternal life. Philippians 3:8, 9. “Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having on my own righteousness,” etc. 2 Corinthians 5:17. “Now, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” 1 John 2:5. “Hereby know we that we are in him.” Chap. 2:24. “And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us,” etc. and 4:13. “Hereby we know that we dwell in him, and he in us.”

2d, The Scripture does more directly teach, that it is only true saints that have communion with Christ; as, particularly, this is most evidently spoken of as what belongs to the saints, and to them only, in 1 John 1:3-7. “That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin.” And 1 Corinthians 1:8, 9. “Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord.” By this it appears that those who have fellowship with Christ are those that cannot fall away, whom God’s faithfulness is bound to confirm to the end, that they may be blameless in the day of Jesus Christ.

93. ‘Ezekiel’s vision of the dry bones is a confirmation, that however natural men may be the subjects of great and wonderful influences and operations of God’s great power and Spirit; yet they, do not properly partake at all of the Spirit before conversion. In all that is wrought in them, in every respect fitting and preparing them for grace, so that nothing shall be wanting but divine life; yet as long as they are without this, they have nothing of the Spirit. Which confirms the distinctions I have elsewhere made, of the Spirit of God influencing the minds of natural men under common illuminations and convictions, and yet not communicating himself in his own proper nature to them, before conversion; and that saving grace differs from common grace, not only in degree, but also in nature and kind, It is said, Revelation 3:8. of the church at Philadelphia, which is commended above all other churches, Thou hast a little strength—certainly implying, that ungodly men have none at all.

94. That there is no good work before conversion and actual union with Christ, is manifest from that, Romans 7:4. “Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married unto another, even to him who is raised from the dead; that we should bring forth fruit unto God.” Hence we may argue, that there is no lawful child brought forth before that marriage. Seeming virtues and good works before, are not so indeed, They are a spurious brood, being bastards, and not children.

95. That those that prove apostates, never have the same kind of faith with true saints, is confirmed by what Christ said of Judas, before his apostacy, John 6:64. “But there are some of you who believe not. For Jesus, knew from the beginning who they were that believed not, and who should betray him.” By this it is evident, that Judas, who afterwards proved an apostate, (and is doubtless set forth as an example for all apostates,) though he had a kind of faith in Christ, yet did not believe in Christ with a true faith, and was at that time, before his apostacy, destitute of that kind of faith which the true disciples had; and that he had all along, even from the beginning, been destitute of that faith. And by the 70th and 71st verses of the same chapter, it is evident that he was not only destitute of that degree of goodness that the rest had, but totally destitute of christian piety, and wholly under the dominion of wickedness; being in this respect like a devil, notwithstanding all the faith and temporary regard to Christ that he had. “Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon. For he it was that should betray him, being one of the twelve.”

CHAPTER 5

CONCERNING THE NECESSITY AND REASONABLENESS OF THE CHRISTIAN DOCTRINE OF SATISFACTION FOR SIN.

1. The necessity of satisfaction for sin, and the reasonableness of that christian doctrine, may appear from the following considerations:

1. Justice requires that sin be punished, because sin deserves punishment. What the demerit of sin calls for, justice calls for; for it is only the same thing in different words. For the notion of a desert of punishment, is the very same as a just connexion with punishment. None will deny but that there is such a thing, in some cases, as the desert or demerit of a crime, its calling for or requiring punishment. And, to say that the desert of a crime does require punishment, is just the same thing as to say, the reason why it requires it is, that it deserves it. So that the suitableness of the connexion between the crime and the punishment, consists in the desert; and therefore, wherever desert is, there is such suitableness. None will deny that some crimes are so horrid, and so deserving of punishment, that it is requisite that they should not go unpunished, unless something very considerable be done to make up for the crime; either some answerable repentance, or some other compensation, that in some measure at least balances the desert of punishment, and so, as it were, takes it off, or disannuls it: otherwise the desert of punishment remaining, all will allow, that it is fit and becoming, and to be desired, that the crime should be severely punished. And why is it so, but only from the demerit of the crime, or because the crime so much deserves such a punishment? It justly excites so great abhorrence and indignation, that it is requisite there should be a punishment answerable to this abhorrence and indignation that is fitly excited by it. But by this, all is granted that needs to be granted, to show, that desert of punishment carries in it a requisiteness of the punishment deserved. For if greater crimes do very much require punishment, because of their great demerit, lesser crimes will also require punishment, but only in a lesser degree, proportionably to their demerit; because the ground of the requisiteness of the punishment of great crimes, is their demerit. It is requisite that they should be punished, on no other account but because they deserve it.

And besides, if it be allowed that it is requisite that great crimes should be punished with punishment in some measure answerable to the heinousness of the crime, without something to balance them, some answerable repentance or other satisfaction, because of their great demerit, and the great abhorrence and indignation they justly excite: it will follow, that it is requisite that God should punish all sin with infinite punishment; because all sin, as it is against God, is infinitely heinous, and has infinite demerit, is justly infinitely hateful to him, and so stirs up infinite abhorrence and indignation in him. Therefore, by what was before granted, it is requisite that God should punish it, unless there be something in some measure to balance this desert; either some answerable repentance and sorrow for it, or other compensation. Now there can be no repentance of it, or sorrow for it, in any measure answerable or proportionable to the heinousness of the demerit of the crime; because that is infinite, and there can be no infinite sorrow for sin in finite creatures; yea, there can be none but what is infinitely short of it, none that bears any proportion to it. Repentance is as nothing in comparison of it, and therefore can weigh nothing when put in the scales with it, and so does nothing at all towards compensating it, or diminishing the desert or requisiteness of punishment, any more than if there were no repentance. If any ask, why God could not pardon the injury on repentance, without other satisfaction, without any wrong to justice; I ask the same person, why he could not also pardon the injury without repentance? For the same reason, could he not pardon with repentance without satisfaction? For all the repentance men are capable of, is no repentance at all, or is as little as none, in comparison with the greatness of the injury; for it bears no proportion to it. And it would be as dishonourable and unfit for God to pardon the injury without any repentance at all, as to do it merely on the account of a repentance that bears no more proportion to the injury, than none at all. Therefore, we are not forgiven on repentance, because it in any wise compensates, or takes off, or diminishes the desert or requisiteness of punishment; but because of the respect that evangelical repentance has to compensation already made.

If sin, therefore, deserves punishment, that is the same thing as to say, that it is fit and proper that it should be punished. If the case be so, that sin deserves punishment from men; in those cases it is proper it should receive punishment from men. A fault cannot be properly said to deserve punishment from any, but those to whom it belongs to inflict punishment when it is deserved. In those cases, therefore, wherein it belongs to men to

inflict punishment, it is proper for them to inflict that punishment that is deserved of them.

Again, if sin's desert of punishment be the proper ground of the fitness of its connexion with punishment, or rather be that wherein fitness of the connexion consists; it will thence follow, not only that it is fit that sin that deserves punishment, should be punished, but also that it should be punished as it deserves.

It is meet that a person's state should be agreeable to the quality of his dispositions and voluntary actions. Suffering is suitable and answerable to the quality of sinful dispositions and actions; it is suitable that they that will evil, and do evil, should receive evil in proportion to the evil that they do or will, It is but justice that it should be so; and when sin is punished, it receives but its own, or that which is suitably connected with it. But it is a contradiction to say that it is suitably connected with punishment, or that it is suitable that it should be connected with it, and yet that it is suitable it should not be connected with it. All sin may be resolved into hatred of God and our neighbour; as all our duty may be resolved into love to God and our neighbour. And it is but meet that this spirit of enmity should receive a return in its own kind, that it should receive enmity again. Sin is of such a nature, that it wishes ill, and aims at ill to God and man; but to God especially. It strikes at God; it would, if it could, procure his misery and death, It is but suitable, that with what measure it metes it should be measured to it again, It is but suitable that men should reap what they sow, and that the rewards of every man's hand should be given him. This is what the consciences of all men do naturally declare, There is nothing that men know sooner, after they come to the exercise of their reason, than that, when they have done wickedness, they deserve punishment. The consciences not only of Christians, and those who have been educated in the principles of divine revelation, but also the consciences of heathens, inform them of this: therefore, unless conscience has been stupified by frequent violations when men have done wickedness, there remains a sense of guilt upon their minds; a sense of an obligation to punishment. It is natural to expect that which conscience or reason tells them it is suitable should come; and therefore they are afraid and jealous, and ready to flee when no man pursues.

Seeing therefore it is requisite that sin should be punished, as punishment is deserved and just; therefore the justice of God obliges him to punish sin.

For it belongs to God, as the Supreme Ruler of the universality of things, to maintain order and decorum in his kingdom, and to see to it that decency and righteousness take place in all cases. That perfection of his nature whereby he is disposed to this, is his justice: therefore his justice naturally disposes him to punish sin as it deserves.

2. The holiness of God, which is the infinite opposition of his nature to sin, naturally and necessarily disposes him to punish sin. Indeed his justice is part of his holiness. But when we speak of God's justice inclining him to punish sin, we have respect only to that exercise of his holiness whereby he loves that holy and beautiful order that consists in the connexion of one thing with another, according to their nature, and so between sin and punishment; and his opposition to that which would be so unsuitable as a disconnexion of these things. But now I speak of the holiness of God as appearing not directly and immediately in his hatred of an unsuitable, hateful disconnexion between sin and that which is proper for it but in his hatred of sin itself; or the opposition of his nature to the odious nature of sin.

If God's nature be infinitely opposite to sin, then doubtless he has a disposition answerable to oppose it in his acts and works. If he by his nature be all enemy to sin with an infinite enmity, then he is doubtless disposed to act as an enemy to it, or to do the part of an enemy to it. And if he be disposed naturally to do the part of an enemy against sin, or, which is the same thing, against the faultiness or blameworthiness of moral agents; then it will follow, he is naturally disposed to act as an enemy to those that are the persons faulty and blameworthy, or are chargeable with the guilt of it, as being the persons faulty. Indignation is the proper exercise of hatred of any thing as a fault or thing blamable; and there could be no such thing either in the Creator or creature, as hatred of a fault without indignation, unless it be conceived or hoped that the fault is suffered for, and so the indignation be satisfied. Whoever finds a hatred to a fault, and at the same time imputes the fault to him that committed it, he therein feels an indignation against him for it. So that God, by his necessary infinite hatred of sin, is necessarily disposed to punish it with a punishment answerable to his hatred.

It does not become the Sovereign of the world, a being of infinite glory, purity, and beauty, to suffer such a thing as sin, an infinitely uncomely disorder, an infinitely detestable pollution, to appear in the world subject to

his government, without his making an opposition to it, or giving some public manifestations and tokens of his infinite abhorrence of it. If he should so do, it would be countenancing it, which God cannot do; for “he is of purer eyes than to behold evil, and cannot look on iniquity;” Habakkuk 1:13, It is natural in such a case to expect tokens of the utmost opposition. If we could behold the infinite fountain of purity and holiness, and could see what an infinitely pure flame it is, and with what a pure brightness it shines, so that the heavens appear impure when compared with it; and then should behold some infinitely odious and detestable filthiness brought and set in its presence: would it not be natural to expect some ineffably vehement opposition made to it? and would not the want of it be indecent and shocking?

If it be to God’s glory that he is in his nature infinitely holy and opposite to sin; then it is to his glory to be infinitely displeased with sin. And if it be to God’s glory to be infinitely displeased with sin; then it must be to his glory to exercise and manifest that displeasure, and to act accordingly. But the proper exercise and testimony of displeasure against sin, in the Supreme Being and absolute Governor of the world, is taking vengeance. Men may show their hatred of sin by lamenting it, and mourning for it, and taking great pains, and undergoing great difficulties, to prevent or remove it, or by approving God’s vengeance for it. Taking vengeance is not the proper way of fellow-subjects’ hatred of sin; but it is in the Supreme Lord and Judge of the world, to whom vengeance belongs; because he has the ordering and government of all things, and therefore the suffering of sin to go unpunished would in him be a conniving at it. Taking vengeance is as much the proper manifestation of God’s displeasure at sin, as a mighty work is the proper manifestation of his power, or as a wise work is the proper manifestation of his wisdom. There may be other testimonies of God’s displeasedness with and abhorrence of sin, without testifying his displeasure in condign punishment. He might declare he has such a displeasure and abhorrence. So there might be other testimonies of God’s power and wisdom, besides a powerful wise effect. He might have declared himself to be infinitely wise and powerful. But yet there would have been wanting the proper manifestations of God’s power and wisdom, if God had only declared himself to be possessed of these attributes. The creatures might have believed him to be all-wise and almighty; but by seeing his mighty and wise works, they see his power and wisdom. So if there had been only a declaration of God’s abhorrence and displeasure against sin,

the creature might have believed it, but could not have seen it, unless he should also take vengeance for it.

3. The honour of the greatness, excellency, and majesty of God's being, requires that sin be punished with an infinite punishment. Hitherto I have spoken of the requisiteness of God's punishing sin, on account of the demerit and hatefulness of it absolutely considered, and not directly as God is interested in the affair. But now, if we consider sin as levelled against God, not only compensative justice to the sinner, but justice to himself, requires that God should punish sin with infinite punishment. Sin casts contempt on the majesty and greatness of God. The language of it is, that he is a despicable being, not worthy to be honoured or feared; not so great, that his displeasure is worthy to be dreaded; and that his threatenings of wrath are despicable. Now, the proper vindication or defence of God's majesty in such a case, is, for God to contradict this language of sin, in his providence towards sin that speaks this language, or to contradict the language of sin in the event and fruit of sin. Sin says, God is a despicable being, and not worthy that the sinner should fear him; and so affronts him without fear. The proper vindication of God's majesty from this is, for God to show, by the event, that he is worthy that the sinner should regard him and fear him, by his appearing in the fearful, dreadful event to the person guilty, that he is an infinitely fearful and terrible being. The language of sin is, that God's displeasure is not worthy that the sinner should regard it. The proper vindication of God from this language as, to show, by the experience of the event, the infinite dreadfulness of that slighted displeasure. In such a case, the majesty of God requires this vindication. It cannot be properly vindicated without it, neither can God be just to himself without this vindication, unless there could be such a thing as a repentance, humiliation, and sorrow for this portionable to the greatness of the majesty despised. When the majesty of God has such contempt cast upon it, and is trodden down in the dust by vile sinners, it is not fit that this infinite and glorious majesty should be left under this contempt; but that it should be vindicated wholly from it; that it should be raised perfectly from the dust wherein it is trodden, by something opposite to the contempt, which is equivalent to it, or of weight sufficient to balance it; either an equivalent punishment, or an equivalent sorrow and repentance. So that sin must be punished with an infinite punishment.

Sin casts contempt on the infinite glory and excellency of God. The language of it is, that God is not an excellent being, but an odious one; and therefore, that it is no heinous thing to hate him. Now, it is fit that on this occasion omniscience should declare and manifest that it judges otherwise; and that it should show that it esteems God infinitely excellent; and therefore, that it looks on it as an infinitely heinous thing, to cast such a reflection on God, by infinite tokens of resentment of such a reflection and such hatred.

God is to be considered, in this affair, not merely as the Governor of a world of creatures, to order things between one creature and another, but as the Supreme Regulator and Rector of the universe, the orderer of things relating to the whole compass of existence, including himself; to maintain the rights of the whole, and decorum through the whole, and to maintain his own rights, and the due honour of his own perfections, as well as to preserve justice among his creatures. It is fit that there should be one that has this office; and this office properly belongs to the Supreme Being. And if he should fail of doing justice to himself in a necessary vindication of his own majesty and glory, it would be an immensely greater failure of his rectoral justice than if he should deprive the creatures (that are beings of infinitely less consequence) of their right.

4. There is a necessity of sin's being punished with a condign punishment, from the law of God that threatens such punishment. All but Epicureans will own, that all creatures that are moral agents, are subjects of God's moral government; and that therefore he has given a law to his creatures. But if God has given a law to his creatures, that law must have sanctions, i.e., it must be enforced with threatenings of punishment: otherwise it fails of having the nature of a law, and is only of the nature of counsel or advice; or rather of a request. For one being to express his inclination or will to another, concerning any thing he would receive from him, any love or respect, without any threatening annexed, but leaving it with the person applied to, whether he will afford it or not, whether he will grant it or not, supposing that his refusal will be with impunity; is properly of the nature of a request. It does not amount to counsel or advice; because, when we give counsel to others, it is for their interest, But when we express our desire or will of something we would receive from them, with impunity to them whether they grant it or not, this is more properly requesting than counselling. No doubt it falls far short of the nature of lawgiving. For

such an expression of one's will as this, is an expression of will, without any expression of authority. It holds forth no authority, for us merely to manifest our wills or inclinations to another; nor indeed does it exhibit any authority over a person applied to, to promise him rewards. So persons may, and often do, promise rewards to others, for doing those things that they have no power to oblige them to. So may persons do to their equals: so may a king do to others who are not his subjects. This is rather bargaining with others, than giving them laws.

That expression of will only is a law, which is exhibited in such a manner as to express the lawgiver's power over the person to whom it is manifested, expressing his power of disposal of him, according as he complies or refuses; that which shows power over him, so as to oblige him to comply, or to make it be to his cost if he refuses.

For the same reason that it is necessary the divine law should have a threatening of condign punishment annexed, it is also necessary that the threatening should be fulfilled. For the threatening wholly relates to the execution. If it had no connexion with execution, it would be wholly void, and would be as no threatening: and so far as there is not a connexion with execution, whether that be in a greater or lesser degree; so far and in such a degree it is void, and so far approaches to the nature of no threatening, as much as if that degree of unconnexion was expressed in the threatening. As for instance, if sin fails of threatened punishment half the times, this makes void the threatening in one half of it, and brings it down to be no more than if the threatening had expressed only so much, that sin should be punished half the times that it is committed.

But if it be needful that all sin in every act should be forbidden by law, *i.e.* with a prohibition and threatening of condign punishment annexed, and that the threatening of sin with condign punishment should be universal then it is necessary that it should be universally executed. A threatening of an omniscient and true being can be supposed to signify no more punishment than is intended to be executed, and is not necessarily to be understood of any more. A threatening, if it signifies any thing, is a signification of some connexion betwixt the crime and the punishment. But the threatening of an omniscient being, cannot be understood to signify any more connexion with punishment than there is.

If it be needful that there should be a divine law, it is needful that this divine law should be maintained in the nature, life, authority, and strength

that is proper to it as a law. The nature, life, authority, and strength of every law, consists in its sanction, by which the deed is connected with the compensation; and therefore depends on the strength and firmness of that connexion. In proportion as that connexion is weak, in such proportion does the law lose its strength, and fails of the proper nature and power of a law, and degenerates towards the nature of requests and expressions of will and desire to receive love and respect, without t being en forced with authority.

Dispensing with the law by the lawgiver, so as not to fulfil it or execute it, in its nature does not differ from an abrogation of it, unless the law contains in itself such a clause, that it shall or may be dispensed with, and not fulfilled in certain cases, or when the lawgiver pleases.

But this would be a contradiction. For, if the law contained such a clause; then, not to fulfil it, would be according to the law, and a fulfilment of the law; and therefore there would be no dispensing with the law in it, because it is doing 'what the law itself directs to. The law may contain clauses of exception, wherein particular cases may be excepted from general rules; but it cannot make provision for a dispensation. And therefore, for the lawgiver to dispense with it, is indeed to abrogate it. Though it may not be an abrogating it wholly, yet it is in some measure changing it. To dispense with the law, in not fulfilling it on him that breaks it, is making the rule give place to the sinner. But certainly it is an indecent thing, that sin, which provokes the execution, should procure the abrogation of the law.

The necessity of fulfilling the law, in the sense that has been spoken of, appears from Matthew 5:18. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled." The words will allow of no other tolerable sense.

It is necessary that the law of God should be maintained and executed, and not dispensed with or abrogated for the sake of the sinner, for the following reasons:

1st. The nature and being of the law requires it. For, as has been already shown, by such dispensation it hoses the life and authority of a law, as it respects the subject. But it does not only fail of being a law in this respect; it fails of being a rule to the Supreme Judge. The law is the great rule of righteousness and decorum that the Supreme and Universal Rector has established and published, for the regulation of

things in the commonwealth of the universality of intelligent beings and moral agents, in all that relates to them as concerned one with another; a rule, by which things are not only to be regulated between one subject and another, but between the king and subjects; that it may be a rule of judgment to the one, as well as a rule of duty to the other, It is but reasonable to suppose, that such a rule should be established and published for the benefit of all that belong to this universal commonwealth, to be a rule to direct both their actions towards each other, and their expectations from each other, that they may have a fixed and known rule by which they are to act and to be dealt with, to be both active and passive as members of this commonwealth. The subject is most nearly concerned, not only in the measure of his own actions, but also in the consequences of them, or the method of his judge's determinations concerning him.

None that own the existence of a divine law, with threatenings annexed, can deny that there actually is such a rule as this, that relates both to the manner of the creature's acting, and also the judge's acting toward him as subject to that law. For none will deny, that the precepts relate to the manner of the subject's acting, and that the threatenings relate to the manner of the judge's proceeding with the subject, in consequence of his obedience or disobedience.

It is needful that this great rule for managing affairs in this universal commonwealth, should be fixed and settled, and not be vague and uncertain. So far as it fails of this, it ceases to be of the nature of a rule. For it is essential to the nature of a rule, that it be something fixed. But if it be needful that it be something fixed, then it is needful that the author, and he by whom it subsists, should maintain and fulfil it, and not depart from it; because that is in a measure to disannul it. If he doth so, therein the rule becomes unfixed, and it so far ceases to be a rule to the judge.

2nd, That the law should be made to give place to the sinner is contrary to the direct design of the law. For the law was made, that the subject should be regulated by it, and give place to it; and not to be regulated by the subject, and to give place to him, especially to a wicked, vile, rebellious subject.

The law is made, that it might prevent sin, and cause it not to be; and not that sin should disannul the law and cause it not to be. Therefore it would

be very indecent for the Supreme Rector to cause this great rule to give place to the rebellion of the sinner.

3nd. It is in nowise fit that this great rule should be abrogated and give place to the opposition and violation of the rebellious subject, on account of the perfection of the law, and as it is an expression of the perfection of the lawgiver. The holiness and rectitude and goodness of this great rule, which the Supreme Lawgiver has established for the regulation of the commonwealth of moral agents, and its universal fitness and wisdom, and absolute perfection, render a partial abrogation, for the sake of them that dislike it, and will not submit to it, needless and unseemly. If the great rule should be set aside, for the sake of the rebel, it would carry too much of the face of acknowledgment, in the lawgiver, of want of wisdom and foresight, or of some defect, in point of holiness or righteousness, in his law. He that breaks the law, finds fault with it, and casts that reflection on it, that it is not a good law; and if God should in part abrogate the law upon this, it would have too much the appearance of a conceding to the sinner's objection against it.

But God will magnify his law, and make it honourable, and will give no occasion for any such reflections upon it, nor leave the law under such a reflection.

If this great rule of righteousness be so excellent and good a law, it is not only unfit that it should give place to rebellion, as this would be a dishonour to the excellency of the law and lawgiver; but also a wrong to the public good, which the Supreme Rector of the world has the care, and is the guardian of. If the rule be perfect, perfectly right and just and holy, and with infinite wisdom adapted to the good of the whole; then the public good requires that it be strongly established. The more firmly it is settled, and the more strongly it is guarded and defended, the better, and the more is it for the public good; and every thing by which it is weakened, is a damage and loss to the commonwealth of beings.

But I have already shown how every departure from it weakens it, unfixes it, and causes it to fail of the nature of a settled rule, and in some measure disannuls it.

4th. The sacredness of the authority and majesty of the Divine Lawgiver requires, that he should maintain and fulfil his law, when it is

violated by a rebellious subject. I have before spoken of the greatness and majesty of his being, how that is concerned in it. I now would consider the sacredness of his authority, as he stands related to his creatures as their Lawgiver. The majesty of a ruler consists very much in that which appears in him; that tends to strike the subject with reverence and awe, and dread of contempt of him, or rebellion against him. And it is fit that this awe and dread should be in proportion to the greatness and dignity of the ruler, and the degree of authority with which he is vested, But this awe and dread is by an apprehension of the terribleness of the consequences of that contempt and rebellion, and the degree of the danger of those terrible consequences, of the degree of connexion of that rebellion with those consequences. Therefore, if it he meet that this awe or this apprehension should be in proportion to the greatness and dignity of the ruler, then it is fit that the consequences of contempt of the Supreme Ruler of the world should be infinitely terrible, and the danger that it brings of punishment, or connexion that it has with it, be strong and certain, and consequently, that the threatenings which enforce his laws should be sure and inviolable, It is fit the authority of a ruler should be sacred proportionably to the greatness of that authority, *i.e.* in proportion to the greatness of the ruler, and his worthiness of honour and obedience, and the height of his exaltation above us, and the absoluteness of his dominion over us, and the strength of his right to our submission and obedience. But the sacredness of the authority of a sovereign consists in the strength of the enforcement of it, and guard that is about it, *i. e.* in the consequences of the violation to him that is guilty, and the degree of danger of these consequences. For the authority of a ruler does not consist in the power or influence he has on another by attractives, but coercives. The fence that is about the authority of a prince, that guards it as sacred, is the connexion there is between the violations of it, and the terrible consequences; or, in other words, in the strength or sureness of the threatening. Therefore, if this connexion be partly broken, the fence is partly broken: in proportion as the threatenings are weak, the guard is weak. But certainly it is fit that the authority of the infinitely great and absolute Lord of heaven and earth should be infinitely sacred, and should be kept so with an infinitely strong guard, and a fence without any breach in it, And it is not becoming the sacredness of the majesty and authority of the great, that that perfectly holy, just, and infinitely wise and good law, which he has established as the great rule for the

regulation of all things in the universal commonwealth of beings, should be set aside, to give place to the infinitely unreasonable and vile opposition that sinners make to it, and their horrid and daring rebellion against it.

5th. The truth of the lawgiver makes it necessary that the threatening of the law should be fulfilled in every punctilio. The threatening of the law is absolute: Thou shalt surely die. It is true, the obligation does not lie in the claim of the person threatened, as it is in promises: for it is not to be supposed, that the person threatened will claim the punishment threatened. And indeed, if we look upon things strictly, those seem to reckon the wrong way, that suppose the necessity of the futurity of the execution to arise from an obligation on God in executing, properly consequent on his threatening. For the necessity of the connexion of the execution with the threatening, seems to arise directly the other way, viz, from the obligation that was on the omniscient God in threatening, consequent on the futurity of the execution. Though, strictly speaking, he is not obliged to execute because he has threatened, yet he was obliged not absolutely to threaten, if he at the same time knew that he should not and would not execute; because this would not have been consistent with his truth. So that, from the truth of God, there is an inviolable connexion between absolute threatening and execution; not so properly from an obligation on God to conform the execution to the past absolute threatening, as from his obligation to conferring his absolute threatening to the future execution. This God was absolutely obliged to do, as he would speak the truth. For if God absolutely threatened contrary to what he knew would come to pass, then he absolutely threatened contrary to what he knew to be truth. And how any can speak contrary to what they know to be the truth, in declaring, promising, or threatening, or any other way, consistently with perfect and inviolable truth, I cannot conceive. Threatenings are significations of something; and, if they are made consistent with truth, or are true significations of any thing, they are significations of truth, or significations of that which is true. If absolute threatenings are significations of any thing, they are significations of the futurity of the thing threatened. But if the futurity of the thing threatened is not true, then how can the threatenings be true significations? And if God in them speaks contrary to what he knows, and contrary to what he intends; how he can speak true, is to me inconceivable, It is with

absolute threatenings, as it is with predictions. When God has foretold something that shall come to pass hereafter, which does not concern our interest, and so is of the nature neither of a promise nor threatening, there is a necessary connexion betwixt the prediction and the fulfilment, but not by virtue of any claim we have to make; and so not properly by virtue of any obligation to fulfil, consequent on the prediction, but by virtue of an obligation on an omniscient Being in predicting, consequent on what he knew he would fulfil; an obligation to conform the prediction to the future event, It is as much against the veracity of God, absolutely to threaten what he knows he will not accomplish, as to predict what he knows he will not accomplish: for to do either, would be to declare, that that will be, which he at the same time does not intend shall be. Absolute threatenings are a sort of predictions. God in them foretells or declares what shall come to pass. They do not differ from mere predictions, in the nature of the declaration or foretelling, but partly in the thing declared or foretold, being an evil to come upon us; and a mere prediction being of a thing different; and partly in the end of foretelling. In a threatening, the end of foretelling is to deter us from sinning; and predictions of things indifferent are for some other end. Absolute threatenings are God's declarations of something future; and the truth of God does as much oblige him to keep the truth in declarations of what is future, as of what is past or present. For things past, present, and future, are all alike before God-all alike in his view, And when God declares to others what he sees himself, he is equally obliged to truth, whether the thing declared be past, present, or to come. And, indeed, there is no need of the distinction between present truth and future, in this case. For if any of God's absolute threatenings are not to be fulfilled, those threatenings are declarations or revelations contrary, not only to future truth, but such a threatening is a revelation of the futurity of a punishment. That futurity is now present with God, when he threatens;-present in his mind, his knowledge. And if he signifies that a thing is future, which he knows not to be future; then the signification he gives is contrary to present truth, even contrary to what God now knows is future. Again, an absolute threatening is a signification of the present intention of him that threatens: and therefore, if he threatens what he does not intend to fulfil, then he signifies an intention to be, which is not; and so the threatening is contrary to the present truth. God's absolute threatenings are a revelation to his subjects, of the appointed measures of their

Judge's proceeding with respect to their breaches of his law; and if they do not reveal what is indeed the intended method of the Judge's proceeding, then it is not a true revelation.

There is a necessity of the fulfilment of God's absolute promises both ways; viz, both by an obligation on God to foretell or declare, or fore-declare the future benefit, according to what he foresaw would be, and he intended should be; and also by an obligation on him to fulfil his promise consequent on his predicting, and by virtue of the claim of the person to whom the promise was made.

And there is also an obligation on God to fulfil his absolute threatenings consequent on his threatenings, indirectly, by virtue of many ill and undesirable consequences of the event's being, beside the certain dependence or certain expectations raised by God's threatenings, in the persons threatened, and others that are spectators; which consequences God may be obliged not to be a cause of. But threatenings do not properly bring an obligation on God, that is consequent on them as threatenings, as it is with promises.

As to those threatenings that are not positive or absolute, they are not necessarily followed with the punishment mentioned in them, because the possibility of escaping the punishment is either expressed or understood in the threatening. But the divine truth makes it necessary that there should be a certain connexion between them, that as much punishment be inflicted as is signified by them. If certain suffering be not signified by them, then there is no necessary connexion between them and certain suffering. If it be only signified in them, that there is great danger of the suffering, according to God's ordinary method of dealing with men, and that, therefore, they, as they would act rationally, have great reason to fear it, seeing that God does not see cause to reveal what he will do to them: if this be all that is really contained and understood in the threatening, then this is all that the threatening is connected with. Or, if the proper meaning of the threatening be, that such suffering shall come, unless they repent, and this be all that can be fairly understood, then the truth of God makes no more necessary. But God's truth makes a necessary connexion between every threatening and every promise, and all that is properly signified in that threatening or promise.

2. The satisfaction of Christ by his death is certainly a very rational thing. If any person that was greatly obliged to me, that was dependent on me, and

that I loved, should exceedingly abuse me, and should go on in an obstinate course of it from one year to another, notwithstanding all I could say to him, and all new obligations continually repeated; though at length he should leave it off, I should not forgive him, unless upon gos I considerations. But if any person that was a much X friend to me, and one that had always been true to me, and constant to the utmost, and that was a very near relation of him that offended me, should intercede for him, and, out of the entire love he had to him, should put himself to very hard labours and difficulties, and undergo great pains and miseries to procure him forgiveness; and the person that had offended should, with a changed mind, fly to this mediator, and should seek favour in his name, with a sense in his own mind bow much his mediator had done and suffered for him; I should be satisfied, and feel myself inclined, without any difficulty, to receive him into my entire friendship again; but not without the last-mentioned condition, that he should be sensible how much his mediator had done and suffered. For if he was ignorant of it, or thought he had done only some small matter, I should not be easy nor satisfied. So a sense of Christ's sufficiency seems necessary in faith.

3. The apostle when he would express his willingness to made a sacrifice for his brethren the Jews, says, "I could wish myself accursed from Christ for my brethren:" Romans 9:3. See, concerning Moses, Exodus 32:32. 2 Samuel 18:33." O my son Absalom, my son, my son Absalom I would God I had died for thee." This text expresses substitution; Matthew 20:28. "To give his life a ransom for many." Concerning this text, and the force of the preposition see Moncrief's Review and Examination of the Principles of Campbell, p. 113, 114.

The laying of hands on the head of the sacrifice, was a token of putting the guilt of sin upon a person; agreeably to the customary signification of the imputation of guilt among the Hebrews. Thus the phrase, his blood shall be upon his own head, or on our heads, etc. was a phrase for the imputation of the guilt of blood. So Joshua 2:19. 1 Kings 2:32, 33." And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord.'

Verse 37." For it shall be, that on the day thou goest out and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die; thy blood shall be upon thine own head." Verse 44. "The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the Lord shall return thy wickedness upon thine own head."

Abigail, when mediating between David and Nabal, when the former was provoked to wrath against the latter, and had determined to destroy him, 1 Samuel 25:24. "fell at David's feet and said, Upon me let this iniquity be, and let thy handmaid, I pray thee, speak in thy audience, and hear the voice of thy handmaid." And in verse 28. she calls Nabal's iniquity her iniquity, By this it appears, that a mediator's putting himself in the stead of the offender, so that the offended party should impute the offence to him, and look on the mediator as having taken it upon him, looking on him as the debtor for what satisfaction should be required and expected, was in those days no strange notion, or considered as a thing in itself absurd and inconsistent with men's natural notion of things.

Hebrews 12:24, 25, 26. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth. But now he hath promised, saying, Yet once more I shake not the earth only," etc.

He that speaketh, whom the apostle warns us not to refuse, who spake once on earth, and whose voice shook the earth, and who now speaketh from heaven, and his voice shakes not only the earth but heaven, is he that is spoken of, verse 24. Jesus the mediator, etc. whose blood speaketh. The word ... signifies to speak divine oracles, and in Scripture is applied to God alone, When it is said he spake on earth, respect is had to God's giving the law at mount Sinai, when his voice shook the earth, It is plain it was not the voice of Moses, or any created angel that is intended, by the whole history of the affair in Exodus. The people made great preparation to meet with God: God descended on the mount: he was there in the midst of angels; Psalm lxxviii. 17." From his right hand went the fiery law." Deuteronomy 33:2. And in giving the law he says, "I am the Lord thy God," etc. He that in the book of Haggai 2:6, 7. which the apostle refers

to, says, “ Yet once more I shake the heaven and the earth,” is God. See Owen in loc. p. 273, 274, 278.

Christ is often represented as bearing our sins for us: Isaiah 53:4.” Surely he hath borne our griefs and carried our sorrows.” Verse II.” For he shall bear their iniquities.” Verse 12. “He bare the sin of many.” And with an evident reference to this last place, the apostle says, Hebrews 9:28.” So Christ was once offered to bear the sins of many: and to them that look for him, he shall appear the second time, without sin unto salvation.” And with a plain reference to verses 4, 5 of this 53rd. chapter of Isaiah, the apostle Peter says, 1 Peter 2:24. “ Who his own self bare our sins in his own body on the tree.”

The word translated here in Isaiah 53:4, and 12. is the same word, and the same phrase, of bearing sin and bearing iniquity, is often used concerning things which are the types of Christ’s priesthood and sacrifice, viz. the Levitical priests and sacrifices. It was no uncommon phrase, but usual, and well understood among the Jews; and we find it very often used in other cases, and applied to others besides either Christ or the types of him. And when it is so, it is plain, that the general meaning of the phrase is, lying under the guilt of sin, having it imputed and charged upon the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it; or liable to the calamities and miseries to which it exposes. In such a manner it seems always to be used, unless in some few places it signifies to take away sin by forgiveness. See Dr. Owen on Hebrews 9:28. and Pool’s Synopsis on Isaiah 53. And concerning their laying their hands on the head of the sacrifice, see also Pools Synopsis on Leviticus 1:4.

That God in the instituted ceremonies concerning the scape-goat, and the other goat that was sacrificed for a sin offering, intended that there should be a representation of having the guilt of sin on those goats; see Pool’s Synopsis on Leviticus 16:21, 22, 28.-It was an evidence that the two goats were to appear as if they were made sinful with the sins of the people, or unclean with their uncleanness, or guilty with their guilt, that he that brought the one, and he that let go the other, were both unclean, and were therefore to wash themselves with water, etc. Leviticus 16:26, 28.

The translation of guilt or obligation to punishment was not a thing alien from men’s conceptions and notions of old in scripture times; neither the times of the Old Testament nor New; as appears by what the woman of

Tekoa says, 2 Samuel 14:9. “My lord, O king, the iniquity be on me and on my father’s house, and the king and his throne he guiltless.” And by what the Jews said, when Pilate said of Christ, “I am innocent of the blood of this just person, see ye to it;” Matthew 27:24, 25. “His blood be on us and on our children.” And the words of Rebekah, when Jacob objected against doing as she proposed, that he should bring a curse on himself and not a blessing; Genesis 27:13. “On me be thy curse, my son, only obey my voice.”

1 Corinthians 15:17. “And if Christ be not raised, your faith is vain; ye are yet in your sins,” plainly shows how necessary it was, ‘that there should be something more than reformation, which was plainly in fact wrought, in order to their being delivered from their sins; even that atonement, the sufficiency of which God attested by raising our Great Surety from the grave.’ — Doddridge in loc.

Defin. 1. By merit in this discourse, I mean any thing whatsoever in any person or being, or about him or belonging to him, which appearing in the view of another is a recommendation of him to that other’s regard, esteem, or affection. I do not at present take into consideration, whether that which thus recommends be real merit, or something that truly, according to the nature of things, is worthy to induce esteem, etc.; but only what actually recommends and appears worthy in the eye of him to whom it recommends the other; which is the case of every thing that is actually the ground of respect or affection in one towards another, whether the ground be real worth, or only agreement in temper, benefits received, near relation, long acquaintance, etc. etc. Whatever it be that is by the respecting person viewed in the person respected, that actually has influence, and is effectual to recommend to respect, is merit or worthiness of respect or fitness for it in his eyes.

Defin. 2. By patron, I mean a person of superior dignity or merit, that stands for and espouses the interest of another, interposes between him and a third person or party, in that capacity to maintain, secure, or promote the interest of that other, by his influence with the third person, improving his merit with him, or interest in his esteem and regard for that end. And by client, I mean that other person whose interest the patron thus espouses, and in this manner endeavours to maintain and promote.

Having explained how I use these terms, I would now observe the following things:

1. It is not unreasonable or against nature, or without foundation in the reason and nature of things, that respect should be shown to one on account of his relation to, or union and connexion with, another: or, which is the same thing, that a person should be thought the proper object of respect or regard, viewed in that relation or connexion, which he is not the proper object of, viewed as by himself singly and separately: or, which is still the same thing, that a person should be thought worthy of respect, or meriting respect, on the account of the merit of the other person whom he stands related to, which he would not merit viewed by himself, taking the word here as it has been explained.

2. Whenever one is thus viewed, as having a merit of respect on the account of the merit of another that he stands related to, who has not that merit considered by himself, the merit of the person he is related to is imputed to him; and these persons so far are substituted the one in the place of the other. This is plain: for the person now accepted as having merit of respect, has not that merit in himself considered alone, but only as related to another that has merit in himself, and so is respected for the sake of the merit of that other; which is the very same thing as, in our view or consideration, transferring that merit from that other person to him, and viewing it in him as his merit, or merit that he is interested in, merit whose recommending influence becomes his in some degree; so that in all such cases here is an imputation and substitution in some degree. The merit of the one becomes the merit of the other in some degree; or, in other words, the recommending property, virtue, and influence of the one, becomes the recommending influence of the other, or influence that prevails to recommend the other; which is the same thing. Thus it is, when any one respects a near relation, or a child, or the spouse of a friend that is very dear and greatly esteemed for such a friend's sake, or shows the relative or friend greater regard, seeks his welfare more, and shows him more kindness, than he would do if he were viewed out of such a relation or connexion, and entirely by himself.

Thus it is reasonable and natural, that one should be respected for the merit of another, and so his merit be in some degree imputed to another, and one

person be substituted for another according to the natural sense of all mankind.

3. As it is the relation of one to another, or his union with him, that is the ground of the respect that is shown towards him for the other's sake, and so the ground of substitution of the other in his stead, and of the imputation of the other's merit in some degree, as has been observed; so it is manifest, that the greater or nearer that relation is, and the stricter the union, so much the more does it prevail for the acceptance of the person, or the object of respect, for the sake of him to whom he is united; or, in other words, the union, by how much greater and closer it is, by so much more it is a ground of his being accepted, as if he were one with the other, or of the other's being substituted for him, and his merit's being imputed in a greater degree, and more, as if he were the same.

4. If there be any such thing as a union of a person to another, as, for instance, a patron to a client, in such a certain degree, or in such a manner, as that, on the account of the degree and manner, it shall be peculiarly fit to look upon them as completely one and the same, as to all that concerns the interest of the client, with relation to the regard of the friend of the patron; then especially may the patron be taken by his friend as the substitute of the client, and his merit be imputed to him.

If it be inquired, what degree or manner of union may be looked upon thus complete: — I answer, When the patron's heart is so united to the client, that when the client is to be destroyed, he, from love, is willing to take his destruction on himself, or what is equivalent thereto, so that the client may escape; then he may be properly accepted as perfectly one with regard to the interest of the client; for this reason, that his love to the client is such as thoroughly puts him into the place of the client in all that concerns his interest, even so as to absorb or swallow up his whole interest: because his love actually puts him in the room of the beloved, in that suffering or calamity which, being his total destruction, does swallow up and consume all his interest, without leaving the least part of it. Therefore, love that will take that destruction, evidently takes in his whole interest. It appears to be an equal balance for it. His love puts him thoroughly in his client's stead. If his love were such as made him willing to put himself in the other's stead, in many cases where his interest was concerned, but yet not in a case where all is concerned, the union is not complete; he is partially, and not

thoroughly, united. But when the love of the patron is such as to go through with the matter, and makes willing to put himself in the other's stead, even in the case of the last extremity, and where the beloved is to be utterly and perfectly destroyed; then he is, as to his love, sufficiently united, so as to be accepted as completely one by his friend, in all that concerns the client's welfare.

5. If a friend that is very dear to any person, and of great merit in the eyes of any person, not only stands in a strict union with another, but also does particularly express a great desire of that other's welfare, and appears much to seek it; it is agreeable to nature, that the welfare of the person united to him should be regarded for his sake, and on his account, as if it were his own welfare. For, by means of this desire of the other's welfare, his welfare becomes his own. For that good which any one desires, sets his heart upon, and seeks, thereby becomes his own good: it becomes a good that is grateful to him, or which tends to gratify and delight him: for it is grateful to all to have their desires gratified.

In such a case, the dear and worthy person makes the other's interest his own by his explicit choice; by his own act he places his interest in the interest of the other, and so substitutes himself in the other's stead, as to the affair of interest or welfare.

And the greater that desire appears, the more earnestly he seeks the other's welfare, and the greater things he does to obtain it; so much the more does his interest become his own, and so much the more does he substitute himself in the room of the other.

6. Especially is the client's welfare properly and naturally regarded, for the sake of the patron that is very dear and worthy in the eyes of any person, when the way in which the patron expresses the desire of the client's welfare, that he is closely united to, and in which he seeks it, is by suffering and being at expense of his own personal and private welfare in any degree, for the welfare of the client. Expending one's good or interest for another, is properly transferring the interest in the good expended, into the good sought: the expended good, which is the means, is properly set aside and removed, in the regard of him that is at the expense, and whose regard is placed on that good which is the end. The good of the price is parted with, for the good of the thing

purchased; and therefore, here is proper substitution of one in the place of the other.

In such a case therefore, in a more special manner, will it be proper and natural for one in whose eyes the patron is very worthy, and to whom he is very dear, to have regard to the welfare of the client for the patron's sake, or for the sake of the patron's merit: as, suppose the client of the excellent and dear patron be a child or spouse and the patron lays out himself exceedingly for client's redemption, and goes through many and very great hardships, and is at vast expense for the obtaining of it.

7. If the patron who seeks the welfare of the client, in his seeking of it, does particularly and directly apply himself to the person who has so high an esteem and affection for him, expressing his desires of the client's welfare in request to him, and the endeavours that are used with him, and what is expended for the client's welfare be given to him, expended for him, for his sake, promoting his ends, or for something that his friend regards as his own interest; then especially is it natural that the person, of whom his client's welfare is sought, should be ready to grant it for his sake.

8. It is still more highly proper and natural to regard the client's welfare on account of the patron's merit, or to reckon the merit of the patron to his client's account; if the merit of the patron consists, or especially appears, in what he does for his client's welfare; or if the virtues and worthy qualities have their chief exercise, and do chiefly exhibit their amiableness, in those excellent and amiable acts which he performs in seeking the good of the client, in the deeds he performs on the account of the interest of the client, and in his applying to his friends for it; in the acts he performs as an intercessor with his friend for it, and the service he does him on this account. In this case, it is peculiarly natural to accept the client, on the account of the merit of the patron; for the merit is on his account, and has its existence for the sake of the client.

9. More especially is it natural, when his merit, above all, consists and appears in the very expense the patron is at of his own welfare, for the welfare of the client, or in the act of expending or exchanging the one for the other. For, as was observed before, such expense is properly regarded as a price of the client's welfare; but when such merit is added to the price, this merit becomes the worth, value, or preciousness of the price; preciousness of another kind, besides merely the value of the

natural good parted with. It adds a moral good to the price, equal to the natural good expended; so that the worthiness of the patron, and the value expended, are offered both together in one, as the price of the welfare of the client.

10. The thus accepting the patron's merit, as being placed to the account of the client, will be more natural still, if the patron puts himself in the place of that client, undertaking to appear for him, to represent him, and act in his stead by an exceeding great change in his circumstances, clothes himself with the form of his client, goes where he is, takes his place in the universe, puts himself into his circumstances, and is in all things made like unto him, wherein this may be consistent with maintaining his merit inviolable. If the client be unworthy, and an offender, and has deserved ill of the person whose favour he needs, then abating and dismissing resentment, or lessening or withholding the evil deserved, for the sake of the merit of the patron, is equivalent to a positive favour for his sake, in case of no offence and demerit of punishment.

11. If the person that needs favour be an offender and unworthy, then, in order to a proper influence and effect of the union and merit of a patron, to induce his friend to receive him into favour on his account, the union of the patron with his client, and his undertaking and appearing as his patron to seek favour for him, should he in such a manner, and attended with such circumstances, as not to diminish his merit, *i.e.* so as that his union with and intercession for the client, shall not in the least infringe on these two things, viz. the patron's own union with his friend, whose favour he seeks for the client, and his merit strictly so called, *i.e.* his own virtue. For if his own worthiness be diminished by his union with one that is unworthy, then his influence to recommend the client one way, is destroyed one way, at the same time that it is established another. For the recommending influence consists in the two things, viz. his merit, and his union with the client. Therefore, if one of these is diminished or destroyed, as the other is advanced and established; nothing is done on the whole toward recommending the client. Therefore, in order that, on the whole, the client be effectually recommended, it is necessary that the patron's union to an offending unworthy client should be attended with such circumstances, that it shall not be at all consistent with these two things, his regard to his friend, and his regard to virtue or holiness: for

in these two things consists his merit in the eyes of his friend and therefore it is necessary, that his appearing united to his unworthy and offending client should be with such circumstances as most plainly to demonstrate, that he perfectly disapproves of his offence and unworthiness, and to show a perfect regard to virtue, and to the honour and dignity of his offended injured friend. There is no way that this can be so thoroughly and fully done, as by undertaking himself to pay the debt to the honour and rights of his injured friend, and to honour the rule of virtue and righteousness the client has violated, by putting himself in the stead of the offender, into subjection to the injured rights and violated authority of his offended friend, and under the violated law and rule of righteousness belonging to one in the client's state; and so, for the sake of the honour of his friend's authority, and the rule of righteousness, suffering the whole penalty due to the offender, and which would have been requisite to be suffered by him, for the maintaining the honour and dignity of those things; and himself, by such great condescension, and under such self-denial, honouring those rights and rules by his obedience and perfect conformity to them; hereby giving the most evident testimony to all beholders, that although he loves his client and seeks his welfare, yet he had rather be humbled so how, deny himself so greatly, and suffer so much, than that his welfare should be in the least diminished, his authority weakened, and his honour and his dignity degraded.

12. If the patron be, in the eyes of him whose favour is sought, of very great dignity, it is agreeable to reason and nature that this should have influence to procure greater favour to the client than if he were of less dignity. And when it is inquired, whether there be a sufficiency in the patron and his relation to his client, to answer such a degree of favour as is proposed to be obtained for him; the dignity of the patron is one thing that is to be estimated and put into the scales, with the degree of favour sought, in order to know whether it be sufficient to countervail it. By dignity, I here intend, not only the degree of virtue and relation to his friend, of whom he seeks favour, but the greatness of the person of the patron.

If, in adjusting this matter, the dignity that is viewed in the patron, and his friend's regard to him, be so great, that, considered with the degree of the patron's union with his client, there is a sufficiency to countervail all the favour that the client needs, or the utmost that he is capable of receiving,

then there is a perfect sufficiency in the patron for the client, or a sufficiency completely to answer and support the whole interest of the client; or a sufficiency in his friend's regard to the patron, wholly to receive, take in, and comprehend the client, with regard to his whole interest, or all that pertains to his welfare; or, which is the same thing, a sufficiency fully to answer for him as his representative and substitute, in all that pertains to his welfare.

13. If the patron and client are equals as to greatness of being or degree of existence, and the degree of the patron's union with his client should be such (and that were possible) that he regarded the interest of the client equally with his own personal interest; then it would be natural for the patron's friend to regard the client's welfare for the sake of the patron, as much as he regards the patron's own personal welfare: because, when the case is so, the patron is as strictly united to the client as he is to himself, and his client's welfare becomes perfectly, and to all intents and purposes, his own interest, as much as his personal welfare; and therefore, as the love of his friend to him disposes him to regard whatever is his interest, to such a degree as it is his interest; so it must dispose him to regard the client's welfare in an equal degree with his own personal interest; because, by the supposition, it is his interest in an equal degree. But this must be here provided or supposed, viz. not only that so strict a union of the patron and client be possible, but also that it be proper, or that there be no impropriety or unfitness in it; because if it be unfit, then the patron's being so strictly united to him, diminishes his merit; because merit, at least in part, consists in a regard to what is proper and fit; and if the degree of union be unfit, it diminishes the influence of that union to recommend the client one way, as much as it increases it another.

14. If the patron and client are not equals, but the patron be greater and vastly superior as to rank and degree of existence, it gives greater weight to his union, as to its influence with the friend of the patron, to recommend the client; so that a less degree of union of the patron with the client may be equivalent to a greater union, in case of equality. Therefore, in this case, though the union be not so great as that his regard to the client's interest should be equal with his own personal interest, but may be much less, yet his regard to it may be such, that its recommending influence may be equivalent to that which is fully equal in the case of equality of persons; and therefore may be sufficient to

answer the same purposes towards the client, and consequently to be perfectly sufficient for the client, with regard to the client's whole interest.

15. From these things, we may gather this as a rule whereby to judge, whether there be a sufficiency in the patron's union with his client, to answer for the whole interest of the client with the patron's friend, with respect to the degree of union of the patron, and the degree of greatness where there is no defect of merit in other respects, viz, that the patron's union with the client shall be such, that considering jointly both the degree of greatness, and degree of union, the patron's union with his client shall be as considerable and weighty, and have as much recommending influence, as if, in case of equality of the patron with his client, the union between them was so great, that the patron's regard to the welfare of the client were equal to his own.

16. Then the union of the patron has its measure and proportion according to the rule now mentioned, and so is sufficient to answer his whole interest; when the degree of his regard to his client's interest stands in the same proportion to his regard to his own personal interest, as the degree of the capacity of the client stands in to the degree of his own capacity; for the degrees of capacity are as the greatness or the degrees of existence of the person.

17. When the patron's regard to his client is thus proportioned, that is, when he regards the client's interest as his own, according to the client's capacity, then such a union may most fitly and aptly be represented, by the client's being taken by the patron to be as a part or member of himself, as though he were a member of his body. For men love each part of themselves as themselves, but yet not each part equally with themselves; but each part as themselves, according to the measure of the capacity of the part. A man loves his little finger as himself. but not equally with the head; but yet with the same love he bears to himself, according to the place, measure, and capacity of the little finger.

18. The most proper and plain trial and demonstration of this sufficiency of union of the patron with the client, consisting in such a proportion of regard to his welfare as has been mentioned, is the patron's being willing to bear sufferings for the client, or in his stead, that are equivalent to sufferings which properly belong to the latter;

which equivalence of sufferings must be determined by a joint estimation of these two things, viz. the degree of suffering, and the greatness of the sufferer. When the effect of the patron's love to the client is a suffering for the client that is equal in value or weight to the client's suffering, considering the difference of the degree of persons; it shows, that the love to the client, which is the cause of this suffering, is also equal or equivalent to his love for himself, according to the different degree of the persons.

The most proper and clear trial of the measure of love or regard to the interest of another, is the measure of suffering, or expense of personal interest, for the interest of the beloved. So much as the lover regards the welfare of the beloved, so much in value or weight of his own welfare, will he be willing to part with for it. If the value of the welfare obtained, be in the regard of the sufferer, fully equal to the value of the welfare parted with, then, there being an equal balance, no preponderation of self-love will hinder parting with one for the other. The love therefore is sufficient and equal to self-love, allowing only for the difference of capacity or greatness of the persons; as the sufferings are equal, allowing for the same difference of the degree of persons.

19. There can be but one thing more requisite, according to the nature of things, in order to its being to all intents and purposes proper and suitable that the patron should be accepted as one with the client, in what pertains to the client's interest, and his merits being imputed to the client, and his having favour on the account of it; which is this, that seeing the client is an intelligent being, capable of act and choice, he should therefore actively and cordially concur in the affair; that the union between the patron and him should be mutual; that as the patron's heart is united to the client, so the client's heart should be united to the patron; that as there is that disposition and those acts appearing in the patron that are proper to the character and relation of a patron, in undertaking for the client to appear for him before his friend, as his representative, guardian, deliverer, and saviour, and condescending to him to do and suffer all for him needful for his help and advancement; so there must also appear in the client those dispositions and acts that are proper to the character and relation of a client, clearing to him, committing his cause to him, and trusting in him, in an entire approbation of the patron's friendship, kind undertaking, and patronage: and not only an approbation of the patron's union to

him, by which he avails for his being as one with him, but also of the patron's union to his friend, whose favour he seeks, which union with his friend avails to the acceptance of the patron; and also an entire approbation of the benefits which the patron seeks of his friend for the client; or, in one word, a cordial and entire faith of the client in his patron. When there is thus a mutual union between the patron and client, and a union throughout between them both, and the friend whose favour is sought, together with those things before mentioned, there is every thing requisite in order to the fitness of the acceptance of the client on the account of the patron, and his receiving such favour from the patron's friend, as is requisite to all that pertains to the client's welfare; so that such acceptance and such favour shall be in all respects proper, according to the nature of things, and common sense of intelligent beings, and of no evil or improper consequence.

4. "Besides the dignity of Christ's sufferings directly arising from the dignity of his person, there is another consideration, by which the value of our Saviour's sufferings ought to be estimated. As an indignity is always rated by the presumption, and as the presumption bears an exact proportion to the meanness of the person insulting, and to the greatness of the party insulted; so, in like manner all acts of condescension are estimated by the humility, and that again by the dignity, of the condescending person, and by the lowness and denierit of the party condescended to." *Deism Revealed*, edit. 2. vol. 1:p. 252, 253.

5. "It were (as an excellent writer has expressed it) manifestly more honourable and worthy of God, not to have exacted any recompence at all, than to have accepted, in the name of a sacrifice, such as were unproportionable, and beneath the value of what was to be remitted and conferred. What had been lower, must have been infinitely lower. Let any thing he supposed less than God, and it falls immensely short of him. Such is the distance between created being and uncreated, that the former is as nothing to the latter. And therefore, bring the honour and majesty of the Deity to any thing less than an equal value, and you bring it to nothing. And this had been quite to lose the design of insisting upon a recompence: it had been to make the majesty of heaven cheap, and depreciate the dignity of the divine government, instead of rendering it august and great." *Rawlin on Justification*, p. 104, 105.

6. It is said, that God is not obliged to fulfil his threatenings of punishment of sin. — Not to dispute about the import of the word obliged, let it be considered, whether it is not fit that God should fulfil his threatenings. If any answer, no; then I would inquire further, whether the fitness of things does not require that God should pay some regard to his threatenings that belong to his law as its sanction; whether the law with its sanctions be not published or exhibited, that his subjects may view it as a rule of proceeding between the lawgiver and his subjects; and whether it can have the influence intended, or indeed any significancy, if it be not understood as such in some measure. Therefore, if it be not fit that God should act impertinently and insignificantly, it surely is fit that some regard should be paid to the law, not only in the actions of the subject, but also in the proceedings of the Judge. And if it be fit that some regard should be paid to it, how great a regard? If the rule may be set aside and departed from in one instance, why not in two? and why not in four? where are the limits? The threatenings are no further sanctions, than they are supposed to be declarations of truth. Therefore is it not fit that the threatenings of the law should be neglected. Truth is a thing which should always attend them in an inviolable manner. If God has reserved to himself the liberty of departing from the rule at his pleasure, without any signification beforehand, or any reason given to determine what his pleasure will be; then, how can the subject know but that he will always depart from it?

7. Texts taken from Rawlin on justification, which show that the holiness and justice of God insist on sin's being punished. Leviticus 10:3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Psalm 11:6, 7. "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness: his countenance doth behold the upright." Exodus 34:7. "Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Job 34:10, 11. "Therefore hearken unto me, ye men of understanding. Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways." Job 10:14. "If I sin, then thou makest me, and thou wilt not acquit me from mine iniquity." Chapter 7:20.

“ I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?” Joshua 24:19. “And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.”

8. It was needful, that he that was a Mediator between two parties, that are distant and alienated one from the other, to be the middle person to unite them together, should himself be united to both. Otherwise he could not, by coming between them, be a bond of union between them. And if he be a Mediator between God and guilty men, it was necessary that he should unite himself to them, or assume them as it were to himself. But if he unites himself to guilty creatures, he of necessity brings their guilt on himself. If he unites himself to them that are in debt, he brings their debt on himself. He cannot properly unite himself to a rebel against God, and one that is obnoxious to God’s wrath, and is condemned to condign punishment, to be a Mediator to bring God to be at peace with him, without voluntarily taking his sufferings on himself; because otherwise his undertaking for such a one, and uniting himself to such a one, will appear like countenancing his offence and rebellion. But if at the same time that he unites himself to him, he takes it upon himself to bear his penalty, it quite takes off all such appearance. He shows, that though he loves the rebel that has affronted the Divine Majesty, yet he at the same time has the greatest possible abhorrence of the injury to God’s majesty, and dishonour to his name, in that he regards the honour of God’s majesty so much as to be willing to endure so extreme sufferings, that the divine glory and majesty may not be injured, but fully maintained.

9. Christ suffered the wrath of God for men’s sins in such a way as he was capable of, being an infinitely holy person, who knew that God was not angry with him personally, knew that God did not hate him, but infinitely loved him. The wicked in hell will suffer the wrath of God, as they will have the sense, and knowledge, and sight of God’s infinite displeasure towards them and hatred of them. But this was impossible in Jesus Christ. Christ therefore could bear the wrath of God in no other but these two ways.

10. In having a great and clear sight of the infinite wrath of God against the sin of men, and the punishment they had deserved, This it was. most fit that he should have, at the time when he was suffering in their stead, and paying

their ransom to deliver them from that wrath and punishment. That he might know what he did, that he might act with full understanding at the time when he made expiation and paid a ransom for sinners to redeem them from hell, first, It was requisite that at that time he should have a clear sight of two things, viz, of the dreadful evil and odiousness of that sin that he suffered for, that he might know how much it deserved the punishment; that it might be real and actual grace in him, that he undertook and suffered such things for those that were so unworthy and so hateful; which it could not be, if he did not know how unworthy they were. Secondly, It was requisite he should have a clear sight of the dreadful nature of the punishment that he suffered to deliver them from, otherwise he would not know how great a benefit he vouchsafed them in redeeming them from this punishment; and so it could not be actual grace in him to bestow so great a benefit upon them; as, in the time that he bestowed, he would not have known how much he bestowed; he would have acted blindfold in giving so much. Therefore Christ, doubtless, actually had a clear view of both those things in the time of his last suffering: every thing in the circumstances of his last suffering concurred to give him a great and full sight of the former, viz. the evil and hateful nature of the sin of man. For its odious and malignant nature never appeared so much in its own proper colours, as it did in that act of murdering the Son of God, and in exercising such contempt and cruelty towards him. Likewise, every thing in the circumstances of his last sufferings tended to give him a striking view of the dreadful punishment of sin. The sight of the evil of sin tended to this, and so did the enduring of temporal death, that is a great image of eternal death, especially under such circumstances, with such extreme pain, God's hiding his face, his dying a death that by God's appointment was an accursed death, having a sight of the malice and triumph of devils, and being forsaken of his friends, etc. As God ordered external circumstances to help forward this purpose; so, there is all reason to think, that his own influences on Christ's mind were agreeable hereto, his spirit acting with his providence to give him a full view of these things. Now the clear view of each of these must of necessity be inexpressibly terrible to the man Christ Jesus. His having so clear an actual view of sin and its hatefulness, was an idea infinitely disagreeable to the holy nature of Christ; and therefore, unless balanced with an equal sight of good that comes by this evil, must have been an immensely disagreeable sensation in Christ's soul, or, which is the same thing, immense suffering, But that equally clear idea of good, to counterbalance the evil of sin, was not given at that time; because God

forsook Christ, and hid himself from him, and withheld comfortable influences, or the clear ideas of pleasant objects. Thus, Christ bare our sins; God laid on him the iniquities of us all, and he bare the burden of them; and so, his bearing the burden of our sins may be considered as something diverse from his suffering God's wrath. For his suffering wrath consisted more in the sense he had of the other thing, viz. the dreadfulfulness of the punishment of sin, or the dreadfulfulness of God's wrath inflicted for it. Thus, Christ was tormented not only in the fire of God's wrath, but in the fire of our sins; and our sins were his tormentors; the evil and malignant nature of sin, was what Christ endured immediately, as well as more remotely, in bearing the consequences of it.

Thus Christ suffered that which the damned in hell do not suffer. For they do not see the hateful nature of sin. They have no idea of sin in itself, that is infinitely disagreeable to their nature, as the idea of sin was to Christ's holy nature; though conscience in them be awakened to behold the dreadful guilt and desert of sin. And as the clear view of sin in its hatefulness necessarily brought great suffering on the holy soul of Christ; so also did the view of its punishment. For both the evil of sin and the evil of punishment are infinite evils, and both infinitely disagreeable to Christ's nature: the former to his holy nature, or his nature as God; the latter to his human nature, or his nature as man. Such is human nature, that a great, and clear, and full idea of suffering, without some other pleasant and sweet idea to balance it, brings suffering; as appears from the nature of all spiritual ideas. They are repetitions (in a degree at least) of the things themselves of which they are ideas. Therefore, if Christ had a perfectly clear and full idea of what the damned suffer in hell, the suffering he would have had in the mere presence of that idea, would have been perfectly equal to the thing itself, if there had been no idea in Christ in any degree to balance it; such as, some knowledge of the love of God, of a future reward, future salvation of his elect, etc. But pleasant ideas in this clearness being in a great measure withholden by reason of God's hiding his face, the awful ideas of eternal death which his elect people deserved, and of the dismal wrath of God, of consequence filled the soul of Christ with an inexpressible gloom.

Though Christ knew the love of God to him, and knew he should be successful in his sufferings; yet when God forsook him, those dismal views, those gloomy ideas, so fixed and swallowed up his mind, that though he had the habitual knowledge of those other objects, yet he could not attend

to them; he could have comparatively but little comfort and support from them; for they could afford support no further than they were attended to, or were in actual view.

Christ's great love and pity to the elect (that his offering up himself on the cross was the greatest act and fruit of, and consequently which he was then in the highest exercise of) was one source of his suffering. A strong exercise of love excites a lively idea of the object beloved. And a strong exercise of pity excites a lively idea of the misery under which he pities them. Christ's love then brought his elect infinitely near to him in that great act and suffering wherein he especially stood for them, and was substituted in their stead: and his love and pity fixed the idea of them in his mind, as if he had really been they; and fixed their calamity in his mind, as though it really was his. A very strong and lively love and pity towards the miserable, tends to make their case ours; as in other respects, so in this in particular, as it doth in our idea place us in their stead, under their misery, with a most lively, feeling sense of that misery, as it were feeling it for them, actually suffering it in their stead by strong sympathy.

Coroll. 1. Hence we may see how the same thing, the same ideas that distressed the soul of Christ and brought on his amazing sufferings, engaged him to go through them. It was ordered that the bitterness of the cup, though exceedingly dreadful, was of that nature, or consisted in that, that the tasting of that bitterness was the thing that engaged him to go on to drink up the cup; and that as the bitterness of it arose from each of the forementioned things.

(1.) As it arose from the clear idea he had then given him of the infinitely hateful and dreadful nature of sin. The more lively this idea was, the more dreadful was it to the soul of Christ; and yet, the more lively his idea of the hatefulness and dreadfulness of sin was, which consist in disobedience to God, the more did it engage him not to disobey, himself, that great command he had received of his Father, viz. That he should drink this cup, and go through those sufferings.

The more he had a sense how dreadful it is to condemn the authority of God, and to dishonour his holy name; the more would he be engaged to remove and abolish this dishonour, and to honour the authority of God himself. The more he had a sense of what an odious and dreadful thing sin was, the more would his heart be engaged to do and suffer what was

necessary to take away this dreadful and odious thing, from those his heart was united to in love, viz, those that the Father had given him.

(2.) It was the lively exercise of love and pity to those that the Father had given him, that was one thing that occasioned so lively a view of the punishment they had exposed themselves to, whereby his soul was filled with a dismal sense, and so he suffered. But this lively love and pity at the same time engaged him to suffer for them, to deliver them from their deserved punishment that he had an idea of. And as pity towards his elect excited a lively idea of their misery: so, on the other band, the increase of his idea of their misery excited strong exercises of pity, and this pity engaged him still to endure those sufferings in their stead.

Coroll. 2. From what has been said, we may learn how Christ was sanctified in his last sufferings. The suffering of his soul in great part consisted in the great and dreadful sense and idea that he then had given him of the dreadful, horrid odiousness of sin; which was done by the Spirit of God. But this could not be, without a proportionable increase of his aversion to and hatred of sin; and consequently of his inclination to the contrary, which is the same thing as an increase of the holiness of his nature. Beside the immediate sight he had given him of the odious nature of sin, he had that strong sense and that great experience of the bitter fruit and consequences of sin, to confirm his enmity to it. Moreover he was then in the exercise of his highest act of obedience or holiness, which, tending to increase the principle, the bringing forth of such great and abundant fruit, tended to strengthen and increase the root. Those last sufferings of Christ, were in some respect like a fire to refine the gold. For though the furnace purged away no dross or filthiness, yet it increased the preciousness of the gold; it added to the finite holiness of the human nature of Christ. Hence Christ calls his offering himself up, his sanctifying himself;

“And for their sakes I sanctify myself, that they also may be sanctified through the truth.” (John 17:19)

Hence he calls those last sufferings a baptism that he was to be baptized with. It was a baptism to him in two respects, as it purged him from imputed guilt, and as it increased his holiness by the Spirit of God, that gave him those terrible but sanctifying views. And so this is one way in which the Captain of our salvation is made perfect by sufferings; Hebrews 2:10. and 5:9. and Luke 13:22. Thus Christ, before he was glorified, was

prepared for that high degree of glory and joy he was to be exalted to, by being first sanctified in the furnace.

II. Another way in which it was possible that Christ should endure the wrath of God was, to endure the effects of that wrath. All that he suffered was by the special ordering of God. There was a very visible hand of God, in letting men and devils loose upon him at such a rate, and in separating from him his own disciples. Thus it pleased the Father to bruise him and put him to grief. God dealt with him as if he had been exceedingly angry with him, and as though he had been the object of his dreadful wrath. This made all the sufferings of Christ the more terrible to him, because they were from the hand of his Father, whom he infinitely loved, and whose infinite love he had had eternal experience of. Besides, it was an effect of God's wrath, that he forsook Christ. This caused Christ to cry out once and again, "My God, my God, why hast thou forsaken me?" This was infinitely terrible to Christ. Christ's knowledge of the glory of the Father, and his love to the Father, and the sense and experience he had had of the worth of the Father's love to him, made the withholding the pleasant ideas and manifestations of his Father's love as terrible to him, as the sense and knowledge of his hatred is to the damned, that have no knowledge of God's excellency, no hope to him, nor any experience of the infinite sweetness of his love.

It was a special fruit of the wrath of God against our sins, that he let loose upon Christ the devil, who has the power of death, is God's executioner, and the roaring lion that devours the damned in hell. Christ was given up to the devil as his captive for a season. This antitype of Jonah was thrown to this great leviathan, to be swallowed up as his prey. The time of Christ's suffering, was the time of the prevalency of the power of the devil, wherein Christ was delivered up to that power, as implied in Luke 22:53.

"When I was daily with you in the temple, ye stretched no hands against me: but this is your hour, and the power of darkness."

And therefore, when Christ's last sufferings were approaching, Christ said, John 14:30. "The prince of this world cometh." He was let loose to torment the soul of Christ with gloomy and dismal ideas. He probably did his utmost to contribute to raise his ideas of the torments of hell.

10. That God should all along require sacrifices in his church, and that something should be done by all that came near to him and worshipped

him, or appeared in his presence to make atonement for their sins; insomuch that sacrificing obtained throughout the world in all nations and ages; and that such a multitude of sacrifices should be appointed; that sacrifices should be offered so continually, and on so many occasions, and joined with all their public worship; was a plain testimony of God, that a real atonement or satisfaction to his justice was necessary, and that God did not design, that, in his manner of dealing with mankind, men should be pardoned and accepted without atonement. And if there was nothing of true and real atonement and sacrifice, in those beasts that were offered, then doubtless they were an evidence, that there was to be some other greater sacrifice, that was to be a proper atonement or satisfaction, of which they were only the presage and signs; as those symbolical actions which God sometimes commanded the prophets to perform, were signs and presages of great events which they foretold.

God abundantly testified by the sacrifices from the beginning of the world, that an atonement for sin was necessary, and must be insisted on in order to his acceptance of the sinner. This proves that a sacrifice of infinite value was necessary, and that God would accept of no other.

For an atonement that bears no proportion to the offence is no atonement. An atonement carries in it a payment or satisfaction in the very notion of it. And if satisfaction was so little necessary, that the Divine Majesty easily admitted one that bears no proportion at all to the offence, *i.e.* was wholly equivalent to nothing, when compared with the offence, and so was no payment or satisfaction at all; then he might have forgiven sin without any atonement; and an atonement could not be so greatly to be insisted upon, as is represented by all the prodigious expense and labour, and multitude of services, and ceremonies, and so great an apparatus, and so great pomp, which, with so much exactness, were prescribed to be continued through so many ages, respecting their typical sacrifices and atonements, and from God's church were propagated through the world of mankind.

That no mere creature could offer to God that true sacrifice of real atonement, of which the Old-Testament sacrifices were resemblances or shadows, is evident by the Old Testament. For by the Old Testament it is evident, that that is not sufficient to be looked upon by God as any real atonement or sacrifice for sin, which is God's before it is offered to him. In the fiftieth Psalm we have a prophecy of Christ's coming to set up his kingdom in the world. There it is said in the 5th and following verses,"

Gather my saints together unto me: those that have made a covenant with me by sacrifice” (where we may observe that the necessity of sacrifices is implied). “And the heavens shall declare his righteousness; for God is judge himself. Selab. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.” But no mere creature can have any thing to offer to God which is not his already: for all that he has is God’s gift to him.

11. That Christ indeed suffered the full punishment of the sin that was imputed to him, or offered that to God that was fully and completely equivalent to what we owed to divine justice for our sins, is evident by Psalm 69:5. “Oh God, thou knowest my foolishness, and my sins” (my guiltiness it is in the Hebrew) “are not hid from thee.” That the person that is the subject of this Psalm, and that is here speaking, is the Messiah, is evident from many places in the New Testament, in which it is applied to Christ; as, John 15:25. and John 2:17. and Romans 15:3. 2 Corinthians 6:2. John 19:28, 29, 30. with Matthew 27:34, 48. and Mark 15:23. and Romans 11:9, 10. Acts 1:20. And by the Psalm itself, especially when compared with other Psalm and prophecies of the Old Testament, it is plain that David, in this Psalm, did not speak in his own name, but in the name of the Messiah. — See *Of the Prophecies of the Messiah*, in a succeeding part of this volume.

But if it be the Messiah that is here speaking, then by the sin and guiltiness that he here speaks of, must be intended, not sin that he himself committed, but that sin that was laid upon him, or that he took upon him, spoken of Isaiah 53, And when Christ says,” O God, thou knowest my foolishness, and my guiltiness is not hid from thee;” thereby must be meant, that God did not forgive that which was imputed to him, but punished it. When God forgives sin, and does not execute punishment for it, then he is said not to behold iniquity, nor see perverseness; and to cover, and hide, and bury their sins, so that they cannot be seen or found; and to turn away his face from beholding them, and not to remember them any more. But when God does not remit sin, but punishes it, then, in the language of the Old Testament, he is said to find out their sins, to set them before him in the

light of his countenance, to remember them, to bring them to remembrance, and to know them. And therefore, when it is said here,” O God, thou hast known my foolishness, and my guiltiness bust thou not hid;” thereby is intended, that he forgives nothing to the Messiah, but beholds all his guiltiness by imputed sin, has set all in the light of his countenance, and does not cover or hide the least part of it.

12. Satisfaction for sin must be complete. God declares, that those sinners that are not forgiven, shall pay the uttermost farthing, and the last mite; and that all the debt shall be exacted of them, etc. Now, it seems unreasonable to suppose, that God, in case of a surety, and of his insisting on an atonement made by him, will show mercy, by releasing the surety without a full atonement, any more than that he will show mercy to the sinner that is punished, by not insisting on the complete punishment.

13. Christ’s knowing his own infinite dignity and glory, and having it in view in the time of his humiliation, is mentioned as a circumstance that is important and of great consequence in that humiliation; John 13:3, 4. “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,” etc.

14. “Those expressions of the apostle [concerning Christ’s satisfaction and righteousness, and the operations of the Spirit] are to be understood in the common sense and meaning of the words, and not as far-fetched metaphors. For it is evident, that in all this he does not affect the arts of oratory, nor assume a magnificent air of writing, nor does he raise himself into sublimity of style, nor rant in an enthusiastic manner, when he treats of these subjects. But while he is explaining to us these great things of the gospel, he avoids the wisdom of words and oratory, and he talks in a plain, rational, argumentative method, to inform the minds of men, and give them the clearest knowledge of the truth.” Watts’s *Orthodoxy and Charity*.

15. Let us consider how a perfectly wise, holy, and disinterested Arbiter, whose office it should be to regulate all things within the whole compass of existence according to the most perfect propriety, would determine, in case the creature should injure the Most High, should cast contempt on the majesty, and trample on the authority of the infinite Lord of the universe, whether he would not determine, that in such a case the injury should be repaired, his majesty vindicated, and the sacredness of the authority thoroughly supported; and that it was very requisite, in order to things being regulated and disposed most fitly and beautifully, that such injuries

should not be forgiven in the neglect of this, or without due care taken of this matter. If it be fit that the honour of God's majesty should be maintained at all in any degree, (which I suppose none will deny,) then why is it not most fit that it should be maintained fully? If it would be quite improper and unsuitable, that the dignity of the Supreme Being, the sacredness of the authority of the infinitely great Governor of the world, should be entirely neglected, should be suffered at all times, and to the greatest degree, to be trampled on, without any care to defend or support it; and that the majesty of this great King, as to the manifestation of it, should be obscured by his enemies to the greatest degree, and that continually and for ever, without any vindication or reparation at all; then why is it not most suitable and most becoming, that the vindication of it should be thorough, and the reparation complete and perfect?

What has been observed, may serve to show the reasonableness of the doctrine of the satisfaction of Christ; and that it is most rational to suppose, that if God did determine to forgive such as had cast contempt on his infinite majesty, and on his authority, as the infinitely high Lord over all, and to take such into favour, Infinite Wisdom Would some way or other so contrive the matter, that the injury done to the appearance or exhibition of the dignity and sacred authority of the great King, should be fully repaired, and his majesty entirely vindicated, and set forth in all awfulness, inviolable sacredness, and worthiness of regard and reverence. It cannot here be reasonably objected, that God is not capable of properly receiving any benefit; that a price offered to men satisfies for an injury, because it may truly be a price to them, or a thing valuable and beneficial, but that God is not capable of receiving a benefit. For God is as capable of receiving satisfaction as injury. It is true, he cannot properly be profited; so neither can he be properly hurt. But as rebelling against him may properly be looked upon as of the nature of an injury or wrong done to God, and so God is capable, in some proper sense, of being the object of injuriousness; so he is as capable of being the object of that which is the opposite of injuriousness, or the repairing of an injury. If you say, what need is there that God have any care, for repairing the honour of his majesty, when it can do him no good, and no addition can be made to his happiness by it? You might as well say, what need is there that God care when he is despised and dishonoured, and his authority and glory trampled on; since it does him no hurt? It is a vain thing here to pretend, that God cares only, because it hurts creatures' own happiness for them to cast contempt on

God. Is that agreeable to the natural light of all men's minds, to the natural sense of their hearts, and to the dictates of conscience, which unavoidably and necessarily arise, after some very direct, most profane, and daring opposition to and reproach of the Most High, that God is now angry and much provoked, only because the audacious sinner has now greatly hurt himself, and hurt his neighbours, that happen to see him? No, this is entirely diverse from the voice of natural sense in such a case, which inevitably suggests, that God is provoked, as one will regard himself for himself, as having a direct respect for his dignity and majesty. And this is agreeable to the strictest reason. It is impossible, if God infinitely loves and honours himself, as one infinitely worthy to be loved and esteemed, but that he should, from the same principle, proportionably abhor and oppose opposition to himself, and contempt of himself. And if it be in its own nature decent and proper for him thus to love himself, then it is in its own nature fit and becoming in him to hate opposition to himself. And for the same reason, and from the same principle, God, when he is contemned and injured, and his authority and glory are trampled in the dust, will be disposed to repair the injury done to his honour, and raise his injured majesty out of the dust again.

17. The satisfaction of Christ, by suffering the punishment of sin, is properly to be distinguished, as being in its own nature different from the merit of Christ. For merit is only some excellency or worth. But when we consider Christ's sufferings merely as the satisfaction for the guilt of another, the excellency of Christ's act in suffering does not all come into consideration; but only those two things, viz. Their equality or equivalence to the punishment that the sinner deserved; and, 2ndly, The union between him and them, or the propriety of his being accepted in suffering, as the representative of the sinner. Christ's bearing our punishment for us, is not properly meriting that we should not bear it, any more than, if it had been possible for us ourselves to have borne it all, that would have been meriting that we should not be punished any more. Christ's sufferings do not satisfy by any excellency in them, but by a fulfilment. To satisfy by a fulfilment, and to satisfy by worthiness or excellency, are different things. If the law be fulfilled, there is no need of any excellency or merit to satisfy it; because it is satisfied by taking place and having its course. Indeed, how far the dignity or worthiness of Christ's person comes into consideration, in determining the propriety of his being accepted as a representative of sinners, so that his suffering, when equivalent, can be accepted as theirs,

may be matter of question and debate; but it is a matter entirely foreign to the present purpose.

18. The blood of Christ washes away sin. So it is represented in the Scripture, that we are washed from our filthiness in Christ's blood. Whereas, although the blood of Christ washes from our guilt, yet it is the Spirit of Christ that washes from the pollution and stain of sin. However, the blood of Christ washes also from the filth of sin, as it purchases sanctification; it makes way for it by satisfying, and purchases it by the merit of obedience implied in it. The sacrifices under the law typified Christ's sacrifice, not only as a satisfaction, but as meritorious obedience. They are called a sweet savour upon both these accounts. And therefore we find obedience compared with sacrifice, Psalm 40:6, etc.

The sacrifice of Christ is a sweet savour, because as such it was a great honour done to God's majesty, holiness, and law, and a glorious expression of Christ's respect to that majesty, etc. That when he loved man, and so greatly desired his salvation, he had yet so great respect to that majesty and holiness of God, that he had rather die than that the salvation of man should be any injury or dishonour unto those attributes. And then, 2nd, It was a sweet savour, as it was a marvellous act of obedience, and some expression of a wonderful respect to God's authority. The value of Christ's sacrifice was infinite, both as a propitiation, and as an act of obedience; because he showed an infinite regard to the majesty, holiness, etc. of God, in being at infinite expense from regard to those divine attributes.

19. The sacrifices under the law are said to be most holy; but the sacrifice of Christ may properly be said to be infinitely holy, as it was an expression of an infinite regard to the holiness, majesty, etc. of God.

20. Late philosophers seem ready enough to own the great importance of God's maintaining steady and inviolable the laws of the natural world. It may be worthy to be considered, whether it is not of as great or greater importance, that the law of God, that great rule of righteousness between the supreme moral Governor and his subjects, should be maintained inviolate.

21. If the threatening of death be not executed, the devil's horrid suggestion, and our first parents' wise suspicion, will be verified and

fulfilled; viz. that God said otherwise than what he knew, when he threatened, Thou shalt surely die.

22.” Had God violated his word in the threatening of death for sin, he had justified the devil in his arguments for man’s rebellion. The devil’s argument is a plain contradiction to God’s threatening. God affirms the certainty of death; the devil affirms the certainty of life. Genesis 3:4. ‘Ye shall not surely die.’ had no punishment been inflicted, the devil had not been a liar from the beginning. God would have honoured the tempter, and justified the charge he brought against him, and owned that envy the devil accused him of, and thereby have rendered the devil the fittest object for love and trust. As the devil charged God with a lie; so, had no punishment been inflicted, God would have condemned himself, and declared Satan, instead of a lying tempter, to be the truest counsellor. He had exposed himself to contempt, and advanced the credit of his enemy, and so set up the devil as God instead of himself. It concerned God therefore to manifest himself true, and the devil a liar, and acquaint the world, that not himself, but the evil spirit, was their deceiver; and that he meant as he spoke.” Charnock, vol. 2 p. 924.

As to any objection that may be made against the force of the foregoing arguments, from the practice of all, and even the wisest of human legislators, their dispensing with their own laws, and forbearing to execute them, and pardoning offenders, without any one’s being made to suffer in their stead; the case is vastly different in the Supreme Lawgiver and subordinate lawgivers, and in the Supreme Judge and subordinate judges. The case is vastly different in them that give rules only to a certain small part of the commonwealth of moral agents, and with relation only to some few of their concerns, and for a little while-in lawgivers that are weak and fallible, and very imperfect in the exercises of a limited, subordinate, and infinitely inferior authority; from what is in him who is the great, infinitely wise, omniscient, holy, and absolutely perfect, Rector of all; to whom it belongs to establish a rule for the regulation of the whole university of beings, through out all eternity, in all that concerns them in the exercise of an infinitely strong right of supreme, absolute dominion and sovereignty. The laws of men may be dispensed with, who cannot foresee all cases that may happen; and if they could, have not both the laws and the state of the subject perfectly at their own disposal, so that it is possible for them universally and perfectly to suit one to the other. And moreover, there is a superior law, *i.e.* the divine law, that all are subject to, and a superior

tribunal, to which all are obnoxious; to which inferior tribunals, when the exigency of affairs, or any thing extraordinary in the case, requires it, may refer offenders, dispensing with inferior subordinate laws made by men. But there is no wise and good law, but that care should be taken that it ordinarily be put in execution: and the nearer any human law approaches to the supreme or divine law in perfection, and in extent of jurisdiction, the more care should be taken of its execution: the wisdom of nations teaches this. And besides, persons' repentance may be proportionable and answerable, at least in some measure, to offences against men. And as to the public truth which is to be upheld in execution of the threatenings of human laws, there ought to be great care to uphold it, according to the true intent and meaning of those threatenings. If all that is meant by them, and all that, by the very nature of the public constitution,(that is the foundation on which all their laws stand,) is to be understood by those threatenings, is, that the punishment shall be inflicted, excepting when the exigence of the public requires otherwise, or when the pleasure of the prince is otherwise; then the public truth obliges to no more; and this being done, the public truth is maintained.

CHAPTER 6

CONCERNING FAITH.

1. Faith is a belief of a testimony;

“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” (2 Thessalonians 1:10.)

It is an assent to truth, as appears by the 11th of Hebrews; and it is saving faith that is there spoken of, as appears by the last verses of the foregoing chapter: “And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they, without us, should not be made perfect.” Mark 1:15. “Saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel.” John 20:31. “But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name.” 2 Thessalonians 2:13. “But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.”

2. It is the proper act of the soul towards God, as faithful. Romans 3:3, 4. “For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”

3. It is a belief of truth from a sense of glory and excellency, or at least with such a sense. John 20:29. “Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” Matthew 9:21. “She said within herself, If I may but touch his garment, I shall be whole.” 1 Corinthians 13:3. “Wherefore give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

4. It is a belief of the truth, from a spiritual taste and relish of what is excellent and divine. Luke 12:57. “Yea, and why, even of yourselves, judge ye not what is right?” Believers receive the truth in the love of it, and speak the truth in love. Ephesians 4:15. “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

5. The object of faith is the gospel, as well as Jesus Christ. Mark 1:15. “And saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel.” John 17:8. “For I have given unto them the words which thou gayest me; and they received them, and have known surely that I came from thee, and they have believed that thou didst send me.” Romans 10:16, 17. “But they have not obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God.”

6. Faith includes a knowledge of God and Christ. 2 et. 1:2, 3. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord; according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” John 17:3. “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.”

7. A belief of promises is faith, or a great part of faith. Hebrews 11:”Now faith is the substance of things hoped for, the evidence of things not seen,” etc. 2 Chronicles 20:20. “And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” A depending on promises is an act of faith. Galatians 5:5. “For we through the Spirit wait for the hope of righteousness by faith.”

8. Faith is a receiving of Christ. John 1:12. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

9, It is receiving Christ into the heart. Romans 10:6, 7, 8, 9, 10. “ But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in

thy heart, (that is, the word of faith, which we preach,) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

10. A true faith includes more than a mere belief; it is accepting the gospel, and includes all acceptance. 1 Timothy 1:14, 15. “And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. That is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.” 2 Corinthians 11:4. “For if he that cometh preacheth another Jesus, whom we have not preached; or if you receive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”

11. It is something more than merely the assent of the understanding, because it is called an obeying the gospel. Romans 10:16. “But they have not all obeyed the gospel. For Esaias saith, Lord, who has believed our report?” 1 Peter 4:17. “For the time is come that judgment must begin at the house of God: and if it first ‘begin at us, what shall the end be of them that obey not the gospel of God?”

It is obeying the doctrine from the heart; Romans 6:17, 18. “But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness,” etc.

12. this expression of obeying the gospel, seems to denote the heart yielding to the gospel in what it proposes to us in its calls: it is something more than merely what may be called a believing the truth of the gospel. John 12:42. “Nevertheless, among the chief rulers also, many believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue.” And Philip asked the eunuch, whether he believed with all his heart? It is a fully believing, or a being fully persuaded: this passage evidences that it is so much at least.

13. There are different sorts of faith that are not true and saving, as is evident by what the apostle James says, “Show me thy faith without thy works, and I will show thee my faith by my works:” where it is supposed that there may be a faith without works, which is not the right faith. When

he says, "I will show thee my faith by my works," nothing else can be meant, than that I will show thee that my faith is right.

14. It is a trusting in Christ. Psalm 2:12. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him." Ephesians 1:12, 13. "That we should be to the praise of his glory, who first trusted in Christ: in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." 2 Timothy 5:12. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Many places in the Old Testament speak of trusting in God as the condition of his favour and salvation; especially Psalm 78:21, 22.

"Therefore the Lord hear this and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation." It implies submission; Romans 15:12. "And again, Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust." 1 Timothy 4:10. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." 2 Timothy 1:12. "For which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Matthew 8:26. "Why are ye fearful, O ye of little faith?" Matthew 16:8. "Which Jesus, when he perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" 1 John 5:13, 14. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." Believing in Christ in one verse, is called confidence, in the text.

15. It is a committing ourselves to Christ; 2 Timothy 1:12. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This is a scripture sense of

the word believe, as is evident by John 2:24. “Jesus did not commit himself to them.” In the original it is **οὐκ ἐπίστευεν αὐτὸν αὐτοῖς**

16. It is a gladly receiving the gospel; Acts 2:41. “Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls.” It is approving the gospel; Luke 7:30, 35. “But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. But wisdom is justified of all her children.” It is obeying the doctrine; Romans 6:17. “But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.” It is what may be well understood by those expressions of coming to Christ, of hooking to him, of opening the door to let him in, This is very evident by Scripture, It is a coming and taking the waters of life, eating and drinking Christ’s flesh and blood, hearing Christ’s voice and following him. John 10:26, 27. “But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.” John 8:12. “Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life.” Isaiah 45:22. “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

17. Faith consists in two things, viz. in being persuaded of, and in embracing, the promises: Hebrews 11:13. “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” 1 Corinthians 13:7. “Charity believeth all things, hopeth all things.” If that faith, hope, and charity, spoken of in this verse, be the same with those that are compared together in the last verse, then faith arises from a charitable disposition of heart, or from a principle of divine love. John 5:42.” But I know you, that ye have not the love of God in you,” with the context. Deuteronomy 13:3. “Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul.” 1 John 5:1.” Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.”

18. It is a being reconciled unto God, revealing himself by Christ in the gospel, or our minds being reconciled. 2 Corinthians 5:18, 19, 20, 21.”

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." Colossians 1:21. "And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled." It is the according of the whole soul, and not merely of the understanding. Matthew 11:6." Blessed is he whosoever shall not be offended in me."

19. There is contained in the nature of faith a sense of our own unworthiness. Matthew 15:27, 28. " Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith." See concerning the centurion, Luke 7:6-9.; this woman which was a sinner, ib. 5:37, 38. and especially 50.; the prodigal son, Luke xv.; the penitent thief, Luke 23:41. Consult also Habakkuk 2:4." Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith." Proverbs 28:25. Psalm 40:4. and Psalm 131.

20. It is a being drawn to Christ. None can come unto Christ, but whom the Father draws. The freeness of the covenant of grace is represented thus, that the condition of finding is only seeking; and the condition of receiving, asking; and the condition of having the door opened, is knocking. From whence I infer, that faith is a hearty applying unto God by Christ for salvation, or the heart's seeking it of God through him. See also John iv 10." If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." And Luke 23:42. it is calling on Christ; it is the opposite unto disallowing and rejecting Christ Jesus. John 12:46, 47,48. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." 1 Peter 2:7 "Unto you therefore which believe, he is precious: bu

unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

21. Love either is what faith arises from, or is included in faith, by John 3:18, 19. “He that believeth not is condemned already; and this is their condemnation, that men loved darkness rather than light.” 2 Thessalonians 2:10, 12. “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, That they all might be damned who believe not the truth, but had pleasure in unrighteousness.”

22. The being athirst for the waters of life is faith, Revelation 21:6. It is a true cordial seeking of salvation by Christ. Believing in Christ is heartily joining ourselves to Christ and to his party, as is said of the followers of Theudas, Acts 5:36. And we are justified freely through faith, i e. we are saved by Christ only on joining ourselves to him. It is a being persuaded to join ourselves to him, and to be of his party. John 8:12.” Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.” To believe in Christ, is to hearken to him as a prophet; to yield ourselves subjects to him as a king; and to depend upon him as a priest. Desiring Christ, is an act of faith in Christ, because he is called the desire of all nations; Haggai 2:7. that is, he that is to be the desire of all nations, when all nations shall believe in him and subject themselves to him, according to the frequent promises and prophecies of God’s word: though there are other things included in the sense, yet this seems to be principally intended. There belongs to faith a sense of the ability and sufficiency of Christ to save, and of his fitness for the work of salvation: Matthew 9:2, and 28, 29, and 31. Romans 4:21. “And being fully persuaded, that what he had promised, he is able to perform.” Of his fidelity, Matthew 14:30, 31. “But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” Of his readiness to save, Matthew 15:22, etc. 2 Timothy 1:5, 12. “Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned: and I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.” Of his ability, Matthew 8:2. “And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.” Matthew 8:26. “The centurion answered and said, Lord, I am not worthy

that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.”

23. It is submitting to the righteousness of God. Romans 10:3. “For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” It is what may be well represented by flying for refuge, by the type of flying to the city of refuge. Hebrews 6:18.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us.” It is a sense of the sufficiency and the reality of Christ’s righteousness, and of his power and grace to save. John 16:8. “He shall convince the world of sin, of righteousness, and of judgment.” It is receiving the truth with a love to it. It is receiving the love of the truth. 2 Thessalonians 2:10, 12. “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” The heart must close with the new covenant by dependence upon it, and by hope and desire. 2 Samuel 23:5.” Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure. This is all my salvation and all my desire, although he make it not to grow.

25. Upon the whole, the best, and clearest, and most perfect definition of justifying faith, and most according to the Scripture, that I can think of, is this faith is the soul’s entirely embracing the revelation of Jesus Christ as our Saviour. The word embrace is a metaphorical expression; but I think it much clearer than any proper expression whatsoever; it is called believing, because believing is the first act of the soul in embracing a narration or revelation: and embracing, when conversant about a revelation or thing declared, is more properly called believing, than loving or choosing. If it were conversant about a person only, it would be more properly called loving. If it were only conversant about a gift, an inheritance, or reward, it would more properly be called receiving or accepting, etc.

The definition might have been expressed in these words: faith is the soul’s entirely adhering and acquiescing in the revelation of Jesus Christ as our Saviour-Or thus: faith is the soul’s embracing that truth of God, that reveals Jesus Christ as our Saviour-Or thus: faith is the soul’s entirely

acquiescing in, and depending upon, the truth of God, revealing Christ as our Saviour.

It is the whole soul according and assenting to the truth, and embracing of it. There is an entire yielding of the mind and heart to the revelation, and a closing with it, and adhering to it, with the belief, and with the inclination and affection, It is admitting and receiving it with entire credit and respect. The soul receives it as true as worthy, and excellent. It may be more perfectly described than defined by a short definition, by reason of the penury of words; a great many words express it better than one or two. I here use the same metaphorical expressions; but it is because they are much clearer than any proper expressions that I know of.

It is the soul's entirely acquiescing in this revelation, from a sense of the sufficiency, dignity, glory, and excellency of the author of the revelation.

Faith is the whole soul's active agreeing, according, and symphonizing with this truth; all opposition in judgment and inclination, so far as he believes, being taken away. It is called believing, because fully believing this revelation, is the first and principal exercise and manifestation of this accordance and agreement of soul.

25. The adhering to the truth and acquiescing in it with the judgment, is from a sense of the glory of the revealer, and the sufficiency and excellency of the performer of the facts. The adhering to it, and acquiescing in it with the inclination and affection, is from the goodness and excellency of the thing revealed, and of the performer. If a person be pursued by an enemy, and commit himself to a king or a captain, to defend him, it implies his quitting other endeavours, and applying to him for defence, and putting himself under him, and hoping that he will defend him. If we consider it as a mere act of the mind, a transaction between spiritual beings, considered as abstracted from any external action, then it is the mind's quitting all other endeavours, and seeking and applying itself to the Saviour for salvation, fully choosing salvation by him, and delivering itself to him, or a being willing to be his, with a hope that he will save him. Therefore, for a person to commit himself to Christ as a Saviour, is quitting all other endeavours and hopes, and heartily applying himself to Christ for salvation, fully choosing salvation by him, and acquiescing in his way of salvation, and a hearty consent of the soul to be his entirely, hoping in his sufficiency and willingness to save.

26. The first act cannot be hoping in a promise, that is, as belonging to the essence of the act. For there must be the essence of the act performed, before' any promise belongs to the subject. But the essence of the act, as it is exercised in justifying faith, is a quitting other hopes, and applying to him for salvation, choosing, and with the inclination closing with, salvation by him in his way, with a sense of his absolute, glorious sufficiency and mercy. Hope in the promises may immediately follow in a moment; but it is impossible that there be a foundation for it, before the essence of faith be performed; though it is the same disposition that leads the soul to lay hold on the promise afterwards. It is impossible that a man should be encouraged by a conditional promise, to trust in Christ, if you mean by trusting in Christ, a depending upon his promises to the person trusting; for that is to suppose a dependence upon the promise antecedent to the first dependence upon it; and that the first time a man depends upon the promise, he is encouraged to do it by a dependence upon the promise. The conditional promise is this, that if you will trust in Christ, you shall be saved: and you suppose the essence of this trust is depending upon this promise; and yet that the soul is encouraged to trust in Christ by a dependence thereupon; which is to say, that the first time the soul depends upon Christ's promises, it is encouraged to do it by a dependence on his promises.

27. Faith is the soul's entirely adhering to and acquiescing in the revelation of Jesus Christ as our Saviour, from a sense of the excellent dignity and sufficiency of the revealer of the doctrine and of the Saviour. God is the revealer, and Christ is also the revealer. Christ's excellency and sufficiency include the excellency of his person, and the excellency of the salvation he has revealed, and his adequateness to the performance, etc.-and the excellency of his manner of salvation, etc. From the excellency and sufficiency of the revealer and performer, we believe what is said is true, fully believe it; and from the glorious excellency of the Saviour and his salvation, all our inclination closes with the revelation. To depend upon the word of another person, imports two things: first, to be sensible how greatly it concerns us, and how much our interest and happiness really depend upon the truth of it; and, secondly, to depend upon the word of another, is so to believe it, as to dare to act upon it as if it were really true. I do not say, that I think these words are the only true definition of faith. I have used words that most naturally expressed it, of any I could think of. There might have been other words used, that are much of the same sense.

28. Though hope does not enter into the essential nature of faith, yet it is so essential to it, that it is the natural and necessary, and next immediate, fruit of true faith. In the first act of faith the soul is enlightened with a sense of the merciful nature of God and of Christ, and believes the declarations that are made in God's word of it; and it humbly and heartily applies and seeks to Christ; and it sees such a congruity between the declared mercy of God, and the disposition he then feels towards him, that he cannot but hope, that that declared mercy will be exercised towards him. Yea, he sees that it would be incongruous, for God to give him such inclination and motions of heart towards Christ as a Saviour, if he were not to be saved by him.

29. Any thing that may be called a receiving the revelation of the gospel is not faith, but such a sort of receiving it, as is suitable to the nature of the gospel, and the respect it has to us. The act of reception suitable to truth, is believing it. The suitable reception of that which is excellent, is choosing it and loving it. The proper act of reception of a revelation of deliverance from evil, and the conferring of happiness, is, acquiescing in it and depending upon it. The proper reception of a Saviour, is, committing ourselves to him and trusting in him. The proper act or reception of the favour of God, is, believing and esteeming it, and rejoicing in it. He that suitably receives forgiveness of his fault, does with an humble sense of his fault rejoice in the pardon.

Thus, for instance, he that reads a truth that no way concerns his interest, if he believes it, it is proper to say he receives it, But if there be a declaration of some glorious and excellent truth, that does nearly concern him, he that only believes it, cannot be said to receive it. And if a captain offers to deliver a distressed people, they that only believe what he says, without committing themselves to him, and putting themselves under him, cannot be said to receive him. So, if a prince offers one his favour, he that does not esteem his favour, cannot be said heartily to accept thereof. Again, if one offended offers pardon to another, he cannot be said to receive it, if he be not sensible of his fault, and does not care for the displeasure of the offended.

The whole act of reception suitable to the nature of the gospel, and its relation to us, and our circumstances with respect to it, is best expressed (if it be expressed in one word) by the word πίστις or 'fides'.

He that offers any of these things mentioned, and offers them only for these proper acts of reception, may be said to offer them freely, nay, perfectly so.

30. For man to trust in his own righteousness, is to hope that God's anger will be appeased or abated, or that he will be inclined to accept him into favour, upon the sight of some excellency that belongs to him; or to have such a view of things, that it should appear no other than a suitable and right thing for God's anger to be abated, and for him to be inclined to take him into favour, upon the sight of, or out of respect to, some excellency belonging to him.

31. The word faith, seems to be the most proper word to express the cordial reception of Christ and of the truth, for these reasons. First, this revelation is of things spiritual, unseen, strange, and wonderful, exceedingly remote from all the objects of sense, and those things which we commonly converse with in this world, and also exceedingly alien from our fallen nature; so that it is the first and principal manifestation of the symphony between the soul and these divine things, that it believes them, and acquiesces in them as true, And, secondly, the Lord Jesus Christ, in the gospel, appears principally under the character of a Saviour, and not so much of a person absolutely excellent; and therefore, the proper act of reception of him, consists principally in the exercise of a sense of our need of him, and of his sufficiency, his ability, his mercy and love, his faithfulness, the sufficiency of his method of salvation, the sufficiency and completeness of the salvation itself, of the deliverance, and of the happiness, and an answerable application of the soul to him or salvation; which can be expressed so well by no other word but faith, or affiance, or confidence, or trust, and others of the same signification; of which, (... or) faith is much the best, the most significant; because the rest, in their common significations, imply something that is not of the absolute essence of faith. Thirdly, we have these things exhibited to us, to be received by us, only by a divine testimony. We have nothing else to hold them forth to us.

32. Justifying faith is the soul's sense and conviction of the reality and sufficiency of Jesus Christ as a Saviour, implying a cordial inclination of soul to him as a Saviour. It is the soul's conviction and acknowledgment of God's power in the difficult things, of his mercy in the wonderful things, of his truth in the mysterious and unseen things, of the excellency of other holy things, of the salvation of Christ Jesus. Faith prepares the way for the

removal of guilt of conscience. Guilt of conscience is the sense of the connexion between the sin of the subject and punishment;

1st, by God's law; and

2nd, by God's nature and the propriety of the thing.

The mind is under the weight of guilt, as long as it has a sense of its being bound to punishment, according to the reason and nature of things, and the requirements of the divine government.

Faith prepares the way for the removal of this. Therefore there must be in faith,

- 1.** A belief that the law is answered and satisfied by Jesus Christ; and
- 2.** Such a sense of the way of salvation by Christ, that it shall appear proper, and be dutiful, and according to the reason of things, that sin should not be punished in us, but that we nevertheless should be accepted through Christ.

When the mind sees a way that this can be done, and there is nothing in the law, nor in the divine nature, nor nature of things, to hinder it; that of itself lightens the burden, and creates hope. It causes the mind to see that it is not for ever bound by the reason of things to suffer; though the mind does not know that it has performed the condition of pardon. This is to have a sense of the sufficiency of this way of salvation. When a man commits sin and is sensible of it, his soul has a natural sense of the propriety of punishment in such a case, a sense that punishment, according to the reason of things, belongs to him; for the same reasons as all nations have a sense of the propriety of punishing men for crimes.

The blood of bulls, and goats, and calves, could never make them that offered them perfect as to the conscience, because the mind never could have a sense of the propriety and beauty, and fitness in reason, of being delivered from punishment upon their account. This kind of sense of the sufficiency of Christ's mediation, depends upon a sense of the gloriousness and excellency of gospel things in general; as, the greatness of God's mercy; the greatness of Christ's excellency and dignity, and dearness to the Father; the greatness of Christ's love to sinners, etc. That easiness of mind which persons often have, before they have comfort from a sense of their being converted, arises from a sense they have of God's sovereignty. They

see nothing either in the nature of God, or of things, that will necessarily bind them to punishment; but that God may damn them, if he pleases; and may save them, if he pleases. When persons are brought to that, then they are fit to be comforted; then their comfort is like to have a true and immovable foundation, when their dependence is no way upon themselves, but wholly upon God. In order to such a sense of the sufficiency of this way of salvation, it must be seen, that God has no disposition and no need to punish us. The sinner, when he considers how he has affronted and provoked God, looks upon it, that the ease is such, and the affront is such, that there is need, in order that the majesty, and honour, and authority of God may be vindicated, that he should be punished, and that God's nature is such, that he must be disposed-to punish him.

Coroll. Hence we learn, that our experience of the sufficiency of the doctrine of the gospel, to give peace of conscience, is a rational inward witness to the truth of the gospel. When the mind sees such a fitness in this way of salvation, that it takes off the burden, that arises from the sense of its being necessarily bound to punishment, through proper desert, and from the demands of reason and nature; it is a strong argument, that it is not a thing of mere human imagination, When we experience its fitness to answer its end, this is the third of the three that bear witness on earth. The Spirit bears witness, by discovering the divine glory, and those stamps of divinity that are in the gospel. The water bears witness; that is, the experience of the power of the gospel to purify and sanctify the heart, witnesseth the truth of it: and the blood bears witness by delivering the conscience from guilt. Any other sort of faith than this sense of the sufficiency of Christ's salvation, does not give such immediate glory and honour to Christ, and does not so necessarily and immediately infer the necessity of Christ's being known. Nothing besides makes all Christianity to hang upon an actual respect to Christ, and centre in him. Surely, the more the sinner has an inward, an immediate, and sole, and explicit dependence upon Christ, the more Christ has the glory of his salvation from him.

In order to this sort of sense of the congruity of our sins being forgiven, and of punishment's being removed, by the satisfaction of Christ, there must of necessity be a sense of our guiltiness. For it is impossible any congruity should be seen, without comparison of the satisfaction with the guilt. And they cannot be compared, except there be a sense of them both. There must not only be such a sense of God's being very angry, and his anger being very dreadful, without any sense of the reasonableness of that

anger; but there must be a proper sense of the desert of wrath, such as there is in repentance. Indeed it is possible there may be such a sense of the glory of the Saviour and his salvation, that if we had more of a sense of guilt than we have, we should see a congruity.

33. Sinners, under conviction of their guilt, are generally afraid that God is so angry with them, that he never will give them faith in Christ. They think the majesty and jealousy of God will not allow of it. Therefore, there goes with a sense of the sufficiency of Christ, a sense of God's sovereignty -with respect to mercy and judgment, that he will and may have mercy in Christ, on whom he will have mercy, and leave to hardness whom he will. This eases of that burden.

34. For a man to trust in his own righteousness, is to conceive hopes of some favour of God, or some freedom from his displeasure, from a false notion of his own goodness or excellency, and the proportion it bears to that favour; and of his own badness, and the relation it bears to his displeasure. It is to conceive hopes of some favour of God, from a false notion of the relation which our own goodness or excellency bears to that favour; whether this mistaken relation be supposed to imply an obligation in natural justice, or propriety and decency, or an obligation in point of wisdom and honour; or if he thinks that, without it, God will not do excellently, or according to some one at least of his declared attributes, or whether it be any obligation by virtue of his promise; whether this favourable respect be the pardon of sin, or the bestowment of heaven, or the abating of punishment, or answering of prayers, or mitigation of punishment, or converting grace, or God's delighting in us, prizing of us, or the bestowing of any temporal or spiritual blessing. This excellency we speak of, is either real or supposed; either negative, in not being so bad as others, and the like, or positive. Whether it be natural or moral excellency, is immaterial: also, whether the sinner himself looks upon it as an excellency, or suppose God looks upon it as such. For men to trust in their own righteousness, is to entertain hope of escaping any displeasure, or obtaining any positive favour from God, from too high a notion of our own moral excellency, or too light a notion of our badness, as compared with or related to that favour or displeasure.

35. This is to be observed concerning the scriptures that I have cited respecting faith, that they sometimes affix salvation to the natural and immediate effects of faith as well as to faith itself. Such as, asking,

knocking, etc. Romans 10:12, 13, 14. In the 14th verse, faith is distinguished from calling upon him.

36. All trusting to our own righteousness, indeed, is expecting justification for our own excellency. But they that expect that God will convert them for their excellency, or do any thing else towards their salvation upon that account, do trust in their own righteousness. Because, the supposing that God will be the more inclined to convert a man, or enable him to come to Christ, for his excellency, is to suppose, that he is justified already, at least in part. It supposes, that God's anger for sin is at least partly appeased, and that God is more favourably inclined to him for his excellency's sake, in that he is disposed to give him converting grace, or do something else towards his conversion upon that account.

37. The difficulty in giving a definition of faith is, that we have no word that clearly and adequately expresses the whole act of acceptance, or closing of the soul or heart with Christ. Inclination expresses it but partially; conviction expresses it also but in part; the sense of the soul does not do it fully. And if we use metaphorical expressions, such as embrace, love, etc, they are obscure, and will not carry the same idea with them to the minds of all. All words that are used to express such acts of the mind, are of a very indeterminate signification. It is a difficult thing to find words to exhibit our own ideas. Another difficulty is to find a word, that shall clearly express the whole goodness or righteousness of the Saviour and of the gospel. To be true, is one part of the goodness of the gospel. For the Saviour to be sufficient, is one part of his goodness. To be suitable, is another part. To be bountiful and glorious. is another part. To be necessary, is another part. The idea of a real good or lovely object, that is conceived to be real, possesses the heart after another manner, than a very lovely idea that is only imaginary So that there is need of both a sense of goodness and reality, to unite the heart to the Saviour.

Faith is the soul's embracing and acquiescing in the revelation which the word of God gives us of Jesus Christ as our Saviour, in a sense and conviction of his goodness and reality as such. I do not consider the sense of the goodness and reality of Christ as a Saviour, as a distinct thing from the embracing of him, but only explain the nature of the embracing by it. But it is implied in it; it is the first and principal thing in it. And all that belongs to embracing the revelation, an approbation of it, a love to it, adherence to it, acquiescence in it, is in a manner implied in a sense of

Christ's goodness and reality and relation to us, or our concern in him. I say, as our 'Saviour; for there is implied in believing in Christ, not only and merely that exercise of mind, which arises from a sense of his excellency and reality as a Saviour; but also that which arises from the consideration of his relation to us, and of our concern in him, his being a Saviour for such as we are; for sinful men; and a Saviour that is offered with his benefits to us. The angels have a sense of the reality and goodness of Christ as a Saviour, and may be said with joy to embrace the discovery of it. They cannot be said to believe in Christ. The spirit that they receive, the notice that they have of Christ the Saviour, is the same; but there is a difference in the act, by reason of the different relation that Christ, as a Saviour stands in to us, from what he doth to them.

38. Objection 1. It may be objected, that this seems to make the revelation more the object of the essential act of faith than Christ. I answer, no; for the revelation is no otherwise the object by this definition, than as it brings and exhibits Christ to us. It is embracing the revelation in a sense and conviction of the goodness and reality of the Saviour it exhibits. We do not embrace Christ by faith any otherwise, than as brought to us in a revelation: when we come to embrace him as exhibited otherwise, that will not be faith. A man is saved by that faith which is a reception of Christ in all his offices; but he is justified by his receiving Christ in his priestly office.

39. To believe, is to have a sense and a realizing belief of what the gospel reveals of the mediation of Christ, and particularly as it concerns ourselves, There is in faith a conviction, that redemption by that mediation of Christ which the gospel reveals, exists, and a sense how it does so, and how it may with respect to us in particular. There is a trusting to Christ that belongs to the essence of true faith. That quiet and ease of mind that arises from a sense of the sufficiency of Christ, may well be called a trusting in that sufficiency. It gives a quietness to the mind, to see that there is a way wherein it may be saved, to see a good and sufficient way, wherein its salvation is very possible, and the attributes of God cannot be opposite to it. This gives ease, though it be not yet certain that he shall be saved, But to believe Christ's sufficiency, so as to be thus far easy, may be called a trusting in Christ, though it cannot be trusting in him that he will save us. To be easy in any degree, on a belief or persuasion of the sufficiency of any thing for our good, is a degree of trusting. There is in faith not only a belief of what the gospel declares, that Christ has satisfied for our sins, and merited eternal life; but there is also a sense of it; a sense that Christ's

sufferings do satisfy, and that he did merit, or was worthy that we should be accepted for his sake. There is a difference between being convinced that it is so, and' having a sense that it is so. There is in the essence of justifying faith, included a receiving of Christ as a Saviour from sin. For we embrace him as the author of life, as well as Saviour from misery. But the sum of that eternal life which Christ purchased is holiness; it is a holy happiness, And there is in faith a liking of the happiness that Christ has procured and offers. The Jews' despising the pleasant land, is mentioned as part of their unbelief. It must be as the gospel reveals Christ, for in the gospel notion of him, the soul must close with Christ. For whosoever is offended in Christ, in the view that the gospel gives us of him, cannot be said to believe in him for he is one that is excluded from blessedness, by that saying of Christ, Matthew 11:6. "Blessed is he whosoever is not offended in me."

40. There is implied in faith, not only a believing of Christ to be a real, sufficient, and excellent Saviour for me, and having a complacency in him as such; but in a complete act of faith, there is an act of the soul in this view of him, and disposition towards him, seeking to him, that he would be my Saviour; as is evident, because otherwise prayer would not be the expression of faith. But prayer is only the voice of faith to God through Christ: and this is further evident, as faith is expressed by a coming to Christ, and a looking to him to be saved.

41. There is hope implied in the essence of justifying faith. Thus there is hope that I may obtain justification by Christ, though there is not contained in its essence a hope that I have obtained it. And so there is a trust in Christ contained in the essence of faith. There is a trust implied in seeking to Christ to be my Saviour, in an apprehension that he is a sufficient Saviour; though not a trust in him, as one that has promised to save me, as having already performed the condition of the promise. If a city was besieged and distressed by a potent enemy, and should hear of some great champion at a distance, and should be induced by what they hear of his valour and goodness, to seek and send to him for relief, believing what they have heard of his sufficiency, and thence conceiving hope that they may be delivered; the people, in sending, may be said to trust in such a champion; as of old the children of Israel, when they sent into Egypt for help, were said to trust in Egypt. It has by many been said, that the soul's immediately applying Christ to itself as its Saviour, was essential to faith; and so that one should believe him to be his Saviour. Doubtless, an immediate

application is necessary. But that which is essential, is not the soul's immediately applying Christ to itself so properly, as its applying itself to Christ.

42. Good works are in some sort implied in the very nature of faith, as is implied in 1 Timothy 5:8. where the apostle, speaking of them that do not provide for their parents, says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith."

43. Faith is that inward sense and act, of which prayer is the expression; as is evident,

1. Because in the same manner as the freedom of grace, according to the gospel covenant, is often set forth by this, that he that believes, receives; so it also oftentimes is by this, that he that asks, or prays, or calls upon God, receives; Matthew 7:7, 8, 9, 10. Luke 11:9. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Mark 11:23, 24. To the same purpose with that last-mentioned place in Matthew. John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." Psalm 145:18. "The Lord is nigh unto all that call upon him, to all that call upon him in truth." Joel 2:32. The prophet, speaking there of gospel-times, says, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Romans 10:12, 13. "For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved:" quoting the forementioned place in Joel.

2. The same expressions that are used in Scripture for faith, may be well used for prayer also; such as coming to God or Christ, and looking to him. Ephesians 3:12. "In whom we have boldness and access with confidence by the faith of him."

3. Prayer is often plainly spoken of as the expression of faith. As it very certainly is in Romans 10:11, 12, 13, 14. "For the scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no

difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him; for whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" Christian prayer is called the prayer of faith, James 5:15. And believing is often mentioned as the life and soul of true prayer, as in the forementioned place. Matthew 21:21, 22. 1 Timothy 2:8. "I will that men every where lift up holy hands, without wrath and doubting." And Hebrews 10:19, 22. "Draw near in full assurance of faith." James 1:5, 6. "if any of you lack wisdom, let him ask it of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Faith in God, is expressed in praying to God. Faith in the Lord Jesus Christ, is expressed in praying to Christ, and praying in the name of Christ; John 14:13, 14. And the promises are made to asking in Christ's name, in the same manner as they are to believing in Christ. John 14:13, 14. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." Chap. 16:23, 24. "Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto you have asked nothing in my name: ask, and receive, that your joy may be full."

44. Trusting in Christ, is implied in the nature of faith; as is evident by Romans 9:33. "As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence; and whosoever believeth on him, shall not be ashamed." The apostle there in the context is speaking of justifying faith; and it is evident, that trusting in Christ is implied in the import of the word believeth. For being ashamed, as the word is used in Scripture, is the passion that arises upon the frustration of truth or confidence. There is implied in justifying faith, a trusting to Christ's truth and faithfulness, or a believing what he declares and promises; as is evident, in that it is called not only believing in Christ, and believing on Christ, but believing Christ; John 3:36. "He that believeth not the Son, shall not see life." Trusting in Christ is often implied in faith, according to the representations of Scripture; Isaiah 27:5. "Or let him take hold of my strength that he may make peace with me; and he shall make peace with me."

45. Why is this reception or union of the soul properly expressed by faith?
Answer. Not so much, merely from the nature of the act, more abstractedly considered, which is union, reception, or closing; but from the nature of

the act, conjointly with the state of the agent and the object of the act, which qualifies and specifies the act and adds certain qualifications to the abstract idea of union, closing, or reception. Consider the state of the receiver; guilty, miserable, undone, impotent, helpless, unworthy; and the nature and worth of the received, he being a divine, invisible Saviour: the end for which he is received, the benefits invisible: the ground on which he is received or closed with, the word of God, and his invitations and promises: the circumstances of those things that are received, supernatural, incomprehensible, wonderful, difficult, unsearchable: the proper act of union or reception in such a case, is most aptly expressed by the word faith. Fearfulness is opposite to faith, Mark 4:40. "Why are ye so fearful? How is it that ye have no faith?" And Revelation 21:8. "But the fearful and the unbelieving." Justifying faith is sometimes called hope in Scripture.

46. The condition both of the first and second covenant, is a receiving, compliance with, or yielding to, a signification or declaration from God, or to a revelation made from God. A receiving or yielding to a signification of the will of God, as our sovereign Lord and Lawgiver is most properly called obedience. The receiving and yielding to a strange, mysterious revelation and offer which God makes of mercy to sinners, being a revelation of things spiritual, supernatural, invisible, and mysterious, through an infinite power, wisdom, and grace of God, is properly called faith. There is indeed obedience in the condition of both covenants, and there is faith or believing God in both. But the different name arises from the remarkably different nature of the revelation or manifestations made. The one is a law; the other a testimony and offer. The one is a signification of what God expects that we should do towards him, and what he expects to receive from us; the other a revelation of what he has done for us, and an offer of what we may receive from him. The one is an expression of God's great authority over us, in order to a yielding to the authority; the other is a revelation of God's mysterious and wonderful mercy, and wisdom, and power for us, in order to a reception answerable to such a revelation.

The reason why this was not so fully insisted upon under the Old Testament, under the denomination of faith, was, that the revelation itself of this great salvation, was not thus explicitly and fully made.

It must most naturally be called faith,

1. Because the word that is the object of it, is a revelation which most nearly concerns our interest and good; and that a revelation not of a work to be done by us, but an offer made to us only to be received by us.

If it were a manifestation otherwise than by testimony, a receiving of it, and yielding to it, — would not so naturally be called faith; and if a mere manifestation of something not nearly concerning us, it would not naturally be called faith. For idle stories, that do not concern us, are not the object of trust or dependence. If it were a manifestation in order to something expected from us; some work to be done by us; a yielding to it would not so properly be called faith, For yielding, then, would imply something more than just receiving the testimony.

2. Because the person that is the object of it, is revealed in the character of a wonderful Saviour. A receiving of a person in the character of a Saviour, is a proper act of trust and affiance. And a receiving a divine, invisible Saviour, that offers to save us by infinite power, wisdom, and mercy, and by very mysterious, supernatural works, is properly faith.

3. The benefits that are revealed, which are the objects of faith, are things spiritual, invisible, wonderful, and future; and therefore, embracing and depending on these, is properly faith.

47. Faith implies a cleaving to Christ, so as to be disposed to sell and suffer all for him. See John 12:42, 43. “Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they love the praise of men more than the praise of God.” John 5:44. “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”

48. Faith is not all ‘kind of assent to the word of God as true and divine. For so the Jews in Christ’s time assented to the books of Moses, and therefore Christ tells them, that they trusted in Moses; John 5:45. “There is one that accuseth you, even Moses, in whom ye trust.” Yet the very thing that Moses accuses them for, was not believing in him, *i.e.* believing so as to yield to his sayings, and comply with him, or obey him, as the phrase in the New Testament is concerning Christ. And therefore Christ says in the next verse, “For had ye believed Moses, ye would have believed me; for he

wrote of me.” There may be a strong belief of divine things in the understanding, and yet no saving faith; as is manifest by 1 Corinthians 13:2. “Though I have all faith, so that I could remove mountains, and have no charity, I am nothing.” Not only trusting in Christ, as one that has undertaken to save us, and as believing that he is our Saviour, is faith; but applying to him, or seeking to him, that he would become our saviour, with a sense of his reality and goodness as a Saviour, is faith; as is evident by Romans 15:12. “In him shall the Gentiles trust.” Compared with the place whence it is cited, Hebrews 11:10. “To it shall the Gentiles seek;” together with Psalm 9:10. “And they that know thy name, will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.” Which agrees well with faith’s being called a looking to Christ, or coming to him for life, a flying for refuge to him, or flying to him for safety. And this is the first act of saving faith. And prayer’s being the expression of faith, confirms this. This is further confirmed by Isaiah 31:2. “Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy one of Israel, neither seek the Lord.” When it is said, Psalm lxxix. 6. “Let not them that wait on thee, O Lord, be ashamed for my sake: let not those that seek thee be confounded for my sake:” it is equivalent to that scripture, “He that believeth shall never be confounded.” And when it is said, verse 32. “And your heart shall live that seek the Lord;” it is equivalent to that scripture, “The just shall live by faith.” So Psalm 22:26. and Psalm 70:4. And so Amos 5:4. “For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.” And verse 6. “Seek the Lord, and ye shall live.” And ver. 8. “Seek him that made the seven stars and Orion, and turneth the shadow of death into the morning.” Song of Solomon 4:8. “Look from the top of Amana.” Isaiah 17:7, 8. “At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel, and he shall not look to the altars, the work of his hands neither shall respect that which his fingers have made, either the groves or the images.” Isaiah 65:22. “Look unto me, and be ye saved, all the ends of the earth.” Jonah 2:4. “I will look again towards thine holy temple.” Micah 7:7. “Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.” Psalm 34:5. “They looked unto him, and were lightened; their faces were not ashamed.”

49. Faith is a taking hold of God’s strength; Isaiah 27:5. “O let him take hold of my strength, that he may make peace with me, and he shall make

peace with me.” Faith is expressed by stretching out the hand to Christ; Psalm lxxviii. 31. “Ethiopia shall soon stretch out her hands to God.” So Christ said to the man that had the withered hand, “Stretch forth thine hand.” Promises of mercy and help are often in Scripture made to rolling our burden, and rolling ourselves, or rolling our way on the Lord. Proverbs 16:3. “Commit thy works unto the Lord, and thy thoughts shall be established.” Psalm 22:8. and 37:5. “He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.” — “Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.”

50. That there are different sorts of faith, and that all believing that Christ is the Son of God, and Saviour of the world, etc, is not true and saving faith, or that faith which most commonly has the name of faith appropriated to it in the New Testament, is exceedingly evident by John 6:64. “But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.” Here all false disciples, that had but a temporary faith, that thought him to be the Messiah, but would fall away, as Judas and others are said to be those that believed not, making an essential difference between their belief, and that grace that has the term faith, or believing, appropriated to it. Faith is a receiving of Christ into the heart, in such a sense as to believe that he is what he declares himself to be, and to have such a high esteem of him as an excellent Lord and Saviour, and so to prize him, and so to depend upon him, as not to be ashamed nor afraid to profess him, and openly and constantly to appear on his side. See Romans 10:8-13.

51. Trusting in riches, as Christ uses the expression concerning the rich young man, and as the expression is used elsewhere, is an extensive expression, comprehending many dispositions, affections, and exercises of heart towards riches; so faith in Christ, or trusting in Christ, is as extensive. The soul’s active closing or uniting with Christ, is faith. But the act of the soul, in its uniting or closing, must be agreeable to the kind and nature of the union that is to be established between Christ and the saints, and that subsists between them, and is the foundation of the saints communion with Christ. Such is the nature of it, that it is not merely like the various parts of a building, that are cemented and cleave fast together; or as marble and precious stones may be joined, so as to become one: but it is such a kind of union as subsists between the head and living members, between stock and branches; between which, and the head or stock, there is such a kind of union, that there is an entire, immediate, perpetual dependence for, and

derivation of, nourishment, refreshment, beauty, fruitfulness, and all supplies; yea, life and being. And the union is wholly for this Purpose; this derivation is the end of it; and it is the most essential thing in the union. Now such a union as this, when turned into act, (if I may so say,) or an active union of an intelligent rational being, that is agreeable to this kind of union, and is a recognition and expression, and as it were the active band of it, is something else besides mere love, It is an act most properly expressed by the name of faith, according to the proper meaning of the word so translated, as it was used in the days when the Scriptures were written.

52. Trusting in a prince or ruler, as the phrase was understood among the Jews, implied in it faithful adherence and entire subjection, submission, and obedience. So much the phrase plainly implies; Judges 9:15. “And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and, if not, let fire come out of the bramble, and devour the cedars of Lebanon.” We have an account of the fulfilment of this parable in the sequel. How the men of Shechem did not prove faithful subjects to Abimelech, according to their covenant or agreement with him, but dealt treacherously with him. Ver. 23. And how accordingly Abimelech proved the occasion of their destruction. The like figure of speech is used to signify the nation’s obedience to the king of Assyria, Ezekiel 31:6. “All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.” So also it signifies the subjection of the nations to Nebuchadnezzar; Daniel 4:11, 12. “The tree grew, and it was strong: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh fed of it.” The benefit that those who are the true subjects of Christ have by him, is expressed by the very same things; Ezekiel 17:23.” In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.” Our trusting in God and Christ, is often expressed by our trusting in his shadow, and under the shadow of his wings, and the like; Psalm 17:8. and 36:7. and 57:1. and 63:7. and 91:1. Song of Solomon 2:3. Isaiah 4:6. and 25:4. Here see Ruth 2:12. compared with chap. 1:16. John 3:36. “He that believeth on the Son hath everlasting life: he that believeth not the Son <GREEK>“ The force of the word may in some measure be learned from Acts 5:36, 37. and

Acts 5:40. "And to him they agreed or obeyed;" the word is the same in the Greek. And Acts 22:21. "But do not thou yield unto them;" the word is the same in the Greek. Acts 26:19. "I was not disobedient (**απειθεις**) to the heavenly vision;" Romans 1:30. "Disobedient to parents," See also Acts 16:4. "Some of them believed (in the Greek **επεισθησιν**) and consorted with Paul and Silas." Acts 14:2. "The unbelieving Jews, **απειθεις**" Ephesians 2:2. "The spirit that now worketh in the children of disobedience, **απειθεις**" "We may judge something of the force of the word **πειθομαι**, by the signification of the word whence it comes **πειθομαι**; is the passive of **πειθω** which signifies, to counsel, to move or entice, draw or persuade unto.

53. That a saving belief of truth arises from love, or a holy disposition and relish of heart, appears by Philippians 1:9, is "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment, that ye may approve things that are excellent." That this approving of the things that are excellent, is mentioned as an instance of the exercise of that knowledge and judgment that is spoken of as the fruit of love, appears more plainly in the original, as the connexion is evident, **εις το δοκιμαζειν**, unto the approving. The same thing appears by 2 Thessalonians 2:12. "That they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

54. It is fit that, seeing we depend so entirely and universally, visibly, and remarkably, on God, in our fallen state, for happiness, and seeing the special design of God was to bring us into such a great and most evident dependence; that the act of the soul, by which it is interested in this benefit, bestowed in this way, should correspond; viz, a looking and seeking to, and depending on God for it; that the union of heart, that is the proper term, should imply such an application of the soul to God, and seeking his benefits only and entirely, and with full sense of dependence on him, that as the condition before was obedience, or rendering to God, so now it should be seeking and looking to him, drawing and deriving from him, and with the whole heart depending on him, on his power and free grace, etc. Faith is the proper active union of the soul with Christ as our Saviour, as revealed to us in the gospel. But the proper active union of the soul with Christ as our Saviour, as revealed to us in the gospel, is the soul's active agreeing, and suiting or adapting itself, in its act, to the exhibition God gives us of Christ, and his redemption; to the nature of the exhibition, being pure revelation, and a revelation of things perfectly above our senses and

reason; and to Christ himself in his person as revealed, and in the character under which he is revealed to us; and to our state with regard to him in that character; and to our need of him, and concern with him, and his relation to us, and to the benefits to us, with which he is exhibited and offered to us in that revelation; and to the great design of God in that method and divine contrivance of salvation revealed. But the most proper name for such an action, union, or unition of the soul to Christ, as this, of any that language affords, is faith.

55. The revelation or exhibition that God first made of himself, was of his authority, demanding and requiring of us, that we should render something to him that nature and reason required. The act of the soul that is suitable to such an exhibition, may be expressed by submitting, doing, obeying, and rendering to God. The exhibition which God makes of himself, since our fall, in the gospel, is not of his power and authority, as demanding of us, but of his sufficiency for us, as needing, empty, helpless; and of his grace and mercy to us, as unworthy and miserable. And the exhibition is by pure revelation of things quite above all our senses and reason, or the reach of any created faculties, being of the mere good pleasure of God. The act in us, that is proper and suitable to, and well according to, such an exhibition as this, may be expressed by such names as believing, seeking, looking, depending, acquiescing, or in one word, faith.

56. That believing, in the New Testament, is much the same as trusting, in the Old, is confirmed by comparing Jeremiah 17:5. "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" ver. 7. "Blessed is the man that trusteth in the Lord, whose hope the Lord is"-with Hebrews 3:12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." It also is confirmed by this, that trusting in God, and hoping in him, are used in the Old Testament as expressions of the same import. So hope is often in the New Testament used to signify the same thing that, in other places, is signified by faith. Romans 15:12, 13. "And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust." "Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Compare Daniel 3:38. with Daniel 6:23. and Hebrews 11:33, 34.

It is manifest, that trusting in God is a phrase of the same import with believing in him, by comparing isa. 49:23. "They shall not be ashamed that wait for me with Isaiah 28:16. and Romans 9:33. and 10:11. 1 Peter 6:6, 7, 8. These places show, that waiting for God, signifies the same as believing on him. And it is evident, by various passages of Scripture, that waiting on God, or for God, signifies the same as trusting in him.

57. That saving faith implies in its nature divine love, is manifest by 1 John 5:1. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." The apostle's design in this verse seems to be, to show the connexion there is between a true and sincere respect to God, and a respect to and union with Christ; so that he who is united to the Son, is so to the Father, and vice versa. As he believes in Christ, and so loves him, it is evident that he is a child of God, and vice versa. He whose heart is united to the Father, is so to the Son too. He that loveth him that begat, loveth him also that is begotten of him. (Compare chap. 2:22, 23, 24. and chap. 4:15. with John 14:1. and John 15:23, 24.) The same is further manifest again by the following verses of this chapter, 3, 4, 5. "This is the love of God, that we keep his commandments; and his commandments are not grievous;" i. e, this is a good evidence that we have true love to God, that we are enabled to triumph over the difficulties we meet with in this evil world, and not to esteem the yoke of denial of our worldly lusts a grievous and heavy yoke, and on that account be unwilling to take it upon us. "For whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." This is explaining what he had said before, that our love to God enables us to overcome the difficulties that attend keeping God's commands; which shows that love is the main thing in saving faith, the life and power of it, by which it produces great effects; agreeably to what the apostle Paul says, when he calls saving faith, "faith effectual by love."

58. Seeking God is from time to time spoken of as the condition of God's favour and salvation, in like manner as trusting in him; Psalm 24:5, 6. "He shall receive the blessing from the Lord, and righteousness from the God of his salvation, This is the generation of them that seek him; that seek thy face, O Jacob." 1 Chronicles 16:10. "Glory ye in his holy name. Let the heart of them rejoice that seek the Lord." See the same words in Psalm 105:3, Psalm 22:26. "The meek shall eat and be satisfied. They shall praise the Lord that seek him. Your heart shall live for ever." Psalm 34:10. "The

young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing.”

They that seek God are spoken of as those that love God’s salvation.

Psalm 70:4. “Let all those that seek thee, rejoice and be glad in thee; and let such as love thy salvation, say continually, Let the Lord be magnified.”

We have the same words again, Psalm 40:16. The expression seems to be in some measure parallel with trusting in God’s salvation; Psalm 78:22.

“Because they believed not in God, and trusted not in his salvation.” And hoping in God’s salvation, Psalm 119:166. “I have hoped or thy salvation.”

And waiting for God’s salvation, Genesis 49:18. “I have waited for thy salvation, O God.” Lamentations 3:25, 26. “The Lord is good unto them

that wait for him; to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.” Micah 7:7. “I

will wait for the God of my salvation.” Agreeably to this, despising the pleasant land, is spoken of as an exercise of the spirit of unbelief; Psalm

116:24. “Yea, they despised the pleasant land; they believed not his word.”

59. Flying, resorting, or running to, as to a refuge, are terms used as being equivalent to trusting; Psalm 62:7, 8. “My refuge is in God. Trust in him at all times, God is a refuge for us.” Psalm 91:2. Proverbs 18:10. “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Psalm 71:1, 3. “In thee, O Lord, do I put my trust.”-“Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me; for thou art my rock and my fortress.” Hebrews 6:18. “Who have fled forrefuge to lay hold on the hope set before us.”

60. Waiting on the Lord, waiting for his salvation, and the like, are terms used as being equivalent to trusting in God in the Scripture. Psalm 25:2. “O my God, I trust in thee; let me not be ashamed.” Verse 5. “On thee do I wait all the day.” Verse 21. “Let integrity and uprightness preserve me, for on thee do I wait.” Psalm 37:3. “Trust in the Lord.” Ver. 5. “Trust also in him.” Verse 7. “Rest on the Lord, and wait patiently for him.” Psalm 27:13, 14. “I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, and be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.”

61. Hoping in God, hoping in his mercy, etc. are used as terms equivalent to trusting in God. Psalm 78:7. “That they might set their hope in God.” Psalm 146:5. “Happy is that man that hath the God of Jacob for his aid;

whose hope is in the Lord his God.” Jeremiah 14:8. “O the hope of Israel, and the Saviour thereof in time of trouble.” Jeremiah 17:7. “Blessed is the man that trusteth in the Lord; whose hope the Lord is.” Verse 13. “O Lord, the hope of Israel, all that forsake thee shall be ashamed.” Verse 17.” Thou art my hope in the day of evil.” 1 Peter 1:3, 4, 5, etc. “Hath begotten us again unto a lively hope, by the resurrection of Christ from the dead; to an inheritance incorruptible, etc. who are kept by the power of God through faith unto salvation, wherein ye greatly rejoice; that the trial of your faith being much more precious-whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice, etc. receiving the end of your faith, even the salvation of your souls.” Verse 13. “Be ye sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;” verse 21, 22. “Who by him do believe in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God: seeing ye have purified your souls in obeying the truth through the Spirit.” Chap. 3:15. “And be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” Hebrews 11:1. “Faith is the substance of things hoped for.” Matthew 12:21. “In his name shall the Gentiles trust;” — in the original hope.

62. Looking to, or looking for, are used as phrases equivalent to trusting, seeking, hoping, waiting, believing on, etc. Numbers 21:9. “And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived;” together with John 3:14, 15. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.” Isaiah 45:22. “Look unto me, and be ye saved, all the ends of the earth.” Psalm 123:1, 2. “Unto thee I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.”

63. Rolling oneself, or burden, on the Lord, is an expression used as equivalent to trusting. Psalm 22:8.

He trusted in the Lord, that he would deliver him:” in the original, “He rolled himself on the Lord.” Psalm 37:5.” Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.” In the Hebrew, Roll thy way upon the Lord. Proverbs 16:3. “Commit thy works unto the Lord, and thy thoughts shall be established.” In the Hebrew, Roll thy works.

64. Leaning on the Lords and staying ourselves on him, are of the same force. Micah 3:11.” Yet will they lean on the Lord.” Song of Solomon - 8:5. “Who is this that cometh up out of the wilderness, leaning on her beloved?”

65. Relying on God, 2 Chronicles 13:18. “Thus the children of Israel were brought under at that time, and the children of Judah prevailed; because they relied upon the Lord God of their fathers;” compared with verses 14, 15. wherein it is said, “ And when Judah looked back, behold, the battle was before and behind; and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout, and as the men of Judah shouted. it came to pass that God smote Jeroboam and all Israel, before Ahijah and Judah.”

66. Committing ourselves, our cause, etc. unto God, is of the same force. Job 5:8. “I would seek unto God, and unto God would I commit my cause, who doth great things, and unsearchable, marvellous things without number.”

67. The distinction of the several constituent parts or acts of faith, in assent, consent, and affiance, if strictly considered and examined, will appear not to be proper and just, or strictly according to the truth and nature of things; because the parts are not all entirely distinct one from another, and so are in some measure confounded one with another: for the last, viz, affiance, implies the other two, assent and consent; and is nothing else but a man’s assent and consent, with particular relation or application to himself and his own case, together with the effect of all in his own quietness and comfort of mind, and boldness in venturing on this foundation, in conduct and practice.

Affiance consists in these five things:

- 1.** Consent to something proposed, to be obtained by another person, as good, eligible, or desirable, and so for him.
- 2.** Assent of the judgment to the reality of the good, as to be obtained by him; that he is sufficient, faithful, etc.
- 3.** The mind’s applying itself to him for it, which is no other than the soul’s desiring him to possess us of this good consented to, expressing these desires before him, that he may see and take notice of them, i.e. expressing these desires with an apprehension that he sees our hearts,

and designedly spreading them before him, to the end that they might be observed by him and gratified.

4. Hoping that the good will be obtained in this way; which hope consists in two things, viz, expectation of the good in this way; and in some, ease, quietness, or comfort of mind, arising from this expectation.

5. Adventuring some interest on this hope in practice; which consists either in doing something that implies trouble, or brings expense or suffering, or in omitting something that we should otherwise do; by which omission some good is foregone, or some evil is brought on.

If these acts cannot in strictness all take place at the same moment of time, though they follow one another in the order of nature, yet they are all implied in the act that is exercised the first moment, so far as that act is of such a nature as implies a necessary tendency to what follows. In these last three especially consists man's committing himself for Christ as a Saviour, In the third and fourth especially consists the soul's looking to Christ as a Saviour.

68. In that consent to the way or method of salvation, which there is in saving faith, the heart has especially respect to two things in that method, that are the peculiar glory of it, and whereby it is peculiarly contrary to corrupt nature:

1. Its being a way wherein God is so exalted and set so high, and man so debased and set so low. God is made all in all, and man nothing. God is magnified as self-sufficient, and all-sufficient, and as being all in all to us; his power and grace, and Christ's satisfaction and merits, being all: and man is annihilated; his power, his righteousness, his dignity, his works, are made nothing of.

2. Its being so holy a way; a way of mere mercy, yet of holy mercy; mercy in saving the sinner, by showing no favour or countenance to sin; a way of free grace, yet of holy grace; not grace exercised to the prejudice of God's holiness, but in such a way as peculiarly to manifest God's hatred to sin and opposition to it, and strict justice in punishing it, and that he will by no means clear the guilty; every way manifesting the infinite evil and odiousness of sin, much more than if there had been

no salvation offered. Therefore, humiliation and holiness are the chief ingredients in the act of consent to this way of salvation.

In these things I have spoken only of a consent to the way or method of salvation, But in saving faith is included also a consent to the salvation itself; or the benefits procured. What is peculiarly contrary to this in corrupt nature, is a worldly spirit; and therefore in order to this act of consent there must be mortification to or weanedness from the world, and a selling of all for the pearl of great price.

Lastly. Besides all these, there is in saving faith a consent to Christ himself, or a closing of the heart or inclination with the person of Christ. This implies each of the three things forementioned, viz, humiliation, holiness, and renouncing the world. It implies humiliation; for as long as men deify themselves, they will not adore Jesus Christ. It implies sanctification; for Christ's beauty, for which his person is delighted in and chosen, is especially his holiness. It implies forsaking the world; for as long as men set their hearts on the world as their chief good, and have that as the chief object of the relish and complaisance of their minds, they will not relish and take complaisance in Christ, and set their hearts on him as their best good. The heart of a true believer consents to three things exhibited in the gospel of salvation.

1. The person who is the author of the salvation.
2. The benefit, or the salvation itself.
3. The way or method in which this person is the author of this benefit.

69. Faith implies a cleaving of the heart to Christ; because a trusting in others is spoken of as a departing of the heart from the Lord. Jeremiah 17:5. "Cursed is the man that trusteth in man, whose heart departeth from the Lord." So a heart of unbelief is a heart that departeth from the Lord. Hebrews 3:12. "Lest there be in any of you an evil heart of unbelief, in departing from the living God." Faith has a double office. It accepts Christ from God, and presents Christ to God. It accepts Christ in the word, and makes use of him in prayer. In the word, God offereth him to you as Lord and Saviour, to give you repentance and remission of sins. Now, when you consent to God's terms, this is to believe in him. — Faith presents Christ to God; Ephesians 3:12. "In whom we have boldness and access with confidence, by the faith of him." All religion lieth in coming to God by him. Hebrews 7:25. "Wherefore he is able also to save them unto the uttermost,

that come unto God through him; seeing he ever liveth to make intercession for them.” Dr. Manton, vol. v p. 382.

70. We often read in the New Testament of the calling of Christians, of their high calling; and that effect of God’s word and Spirit, by which they are brought to a saving faith, is called their calling; and true believers are spoken of as the called of God, called saints, etc. And this call is often represented as an invitation, an invitation to come to Christ, to come and join themselves to him, to come to follow him, to continue with him, to be of his party, his society, seeking his interest, etc. To come to him for his benefits, to come for deliverance from calamity and misery, to come for safety, to come for rest, to come to eat and drink; an invitation to come into his house, to a feast. And faith is often called by the name of ..., hearing, hearkening, yielding to, and obeying the gospel, obeying Christ, being obedient to the faith, obeying the form of doctrine, etc.

Hence we may learn the nature of saving faith; that it is an accepting, yielding to, and complying with the gospel, as such a call and invitation; which implies the hearing of the mind, i.e. the mind’s apprehending or understanding the call; a believing of the voice, and the offer and promises contained in it; and accepting, esteeming, prizing the person and benefits invited to; a falling in of the inclination, the choice, the affection, etc.

71. Faith, as the word is used in Scripture does not only signify dependence, as it appears in venturing in practice, but also appears in the rest of the mind, in opposition to anxiety; as appears by Matthew 6:25-34. “Take no thought — shall he not much more clothe you, O ye of little faith?” So Luke 12:22-32. “Take no thought how much more will he clothe you, O ye of little faith! Fear not, little flock, it is your Father’s good pleasure to give you the kingdom,” compared with Philippians 4:6, 7. and I Peter 5:7. This is agreeable to a phrase used in the Old Testament for trusting, “Roll thy burden on the Lord.” Matthew 14:30, 31. “But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”

72. The following inquiries concerning saving faith, are proper and important

- 1.** Whether justifying faith, in its proper essence, implies, besides the act of the judgment, also an act of the inclination and will?
- 2.** Whether it properly implies love in its essence?
- 3.** What are the scripture descriptions, characters, and representations of justifying faith?
- 4.** What is the true definition of justifying faith, a definition which agrees with the scripture representation of faith, and takes all in?
- 5.** Whether the word faith, as used in the gospel, has a signification diverse from what it has in common speech?
- 6.** Why the word faith is used to signify this complex act of the mind?
- 7.** How far trusting in Christ is of the nature and essence of faith?
- 8.** Whether assent, consent, and affiance, be a proper distribution of the various and distinct acts of faith.
- 9.** Whether hope, as the word is used in the New Testament, be properly distinct from saving faith?
- 10.** What does the word trust imply in common speech?
- 11.** What it implies as used in the Scriptures?
- 12.** In what sense faith implies obedience?
- 13.** What is the nature of self-righteousness?
- 14.** How self-righteousness is peculiarly opposite to the nature of faith?
- 15.** In what sense there must be a particular application in the act of saving faith?
- 16.** Whether the first act of faith is certainly more lively and sensible, than some of the weakest of the consequent acts of saving faith?
- 17.** In what sense perseverance in faith is necessary to salvation?
- 18.** What sort of evidence is it which is the principal immediate ground of that assent of the judgment which is implied in saving faith?
- 73.** Calling on the name of Christ, is often spoken of as the proper expression of saving faith in Christ. Acts 2:21. Romans 10:13, 14. 1

Corinthians 1:2. Acts 9:14, 21, 22, 16. Faith is trusting in Christ. See Doddridge's note on Acts 16:31.

What in that prophecy of the Messiah in Isaiah 42:4. is expressed thus, "The isles shall wait for his law," is, as cited in Matthew 18:21. "In his name shall the Gentiles trust."

Coming to Christ, and believing in him, are evidently used as equipollent expressions, in John 6:29, 30. 35. 37, 40, 44, 45, 47, 64, 65. This coming, wherein consists believing, implies an attraction of the heart, as is manifest by verses 44, 45.

Christ, by eating his flesh and drinking his blood, evidently means the same thing that he intends in the same chapter, by believing in him, and coming to him. Compare John 6:50, 51-54. 56-58, with verses 29, 30, 35-37, 40, 44, 45, 47, 64, 65.

Saving faith is called in Hebrews 3:6. ..., "The confidence and the rejoicing of the hope." Well expressing the act of the whole soul that is implied in saving faith, the judgment, the will, and affections. So in Hebrews 10:23. "Let us hold fast the profession of our faith." In the original it is hope.

Justifying faith is nothing else but true virtue in its proper and genuine breathings adapted to the case, to the revelation made, the state we are in, the benefit to be received, and the way and the means of it, and our relation to these things.

Faith is a sincere seeking righteousness and salvation, of Christ, and in Christ. Romans 9:31, 32. "Hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." See also the promises made, both in the Old Testament and New, to them that seek the Lord. To saving faith in Christ belongs adoration, submission, and subjection, as appears by Isaiah 45:"Unto me every knee shall bow," with the foregoing and following verses.

The general description of justifying faith is a proper reception of Christ and his salvation, or a proper active union of the soul to Christ as a Saviour. I say, a proper reception, which implies that it is a receiving him in a manner agreeable to his office and character and relation to us, in which he is exhibited and offered to us, and with regard to those ends and effects for which he is given to mankind, was sent into the world, and is appointed to be preached; and in a manner agreeable to the way in which he is

exhibited, made known, and offered, *i.e.* by divine revelation, without being exhibited to the view of ourselves; and the nature of his person, character, offices, and benefits; and the way of salvation, as related to our faculties, mysterious and incomprehensible; and in a manner agreeable to our circumstances, and our particular necessities, and immediate and infinite personal concern with the revelation and offer of the Saviour. A union of soul to this Saviour, and a reception of him and his salvation, which is proper in these respects, is most aptly called by the name of faith.

74. That love belongs to the essence of saving faith, is manifest by comparing Isaiah 64:4. “Men have not heard nor perceived by the ear, etc. what he hath prepared for him that waiteth for him,” as cited by the apostle, 1 Corinthians 2:9. “It is for them that love him.” Now it is evident that waiting for God, in the Old Testament, signifies the same with faith in God, or trusting in God.

Dr. Goodwin, in vol. 1. of his Works, p. 286. says, “The papists say, wickedly and wretchedly, that love is the form and soul of faith.” But how does the truth of this charge of wickedness appear?

It was of old the coming to the sacrifice, as one consenting to the offering active in choosing and constituting that as his offering, and looking to it as the means of atonement for his sins, that interested him in the sacrifice; as appears by Hebrews 10:1, 2. “Could never make the comers thereunto perfect. For then, the worshippers, once purged, should have had no more conscience of sins.” Compare chap. 9:9.

Believing in one for any benefit, as sufficient for the benefit, and disposed to procure it, and accordingly leaving our interest with him, with regard to that benefit, is implied in trusting in him,

“Wilt thou trust him, because his strength is great? Or wilt thou leave thy labour with him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?” (Job 39:11.)

As the whole soul in all its faculties is the proper subject and agent of faith, so undoubtedly there are two things in saving faith, viz, belief of the truth, and an answerable disposition of heart. And therefore faith may be defined, a thorough believing of what the gospel reveals of a Saviour of sinners, as true and perfectly good, with the exercise of an answerable disposition towards him. That true faith, in the scripture sense of it, implies not only the exercise of the understanding, but of the heart or disposition, is very

manifest. Many important things pertaining to Saving religion, which the Scripture speaks of under the name of some exercise of the understanding, imply the disposition and exercise of the heart also. Such as, knowing God—understanding the word of God having eyes to see, and a heart to understand. And piety is called wisdom. So men’s wickedness is called ignorance, folly, etc. A being wise in one’s own eyes, implies a high opinion of himself, with an agreeable or answerable disposition.

It is evident that trust in Christ implies the disposition or will, the receiving and embracing oh’ the heart. For we do not trust in any person or thing for any thing but good, or what is agreeable to us; ‘what we choose, incline to, and desire. Yea, trusting commonly is used with respect to great good: good that we choose, as what we depend upon for support, satisfaction, happiness, etc.

75. The following things concerning the nature of faith, are extracted from Dr. Sherlock’s Several Discourses, preached at Temple Church; discourse 14. page 257, etc.

Faith, as some think, is no proper subject or exhortation. For if faith is a mere act of the mind judging upon motives of credibility, it is as reasonable to exhort a man to see with his eyes, as to judge with his understanding. But then, if this be the true notion of faith, how comes it that in every age we find the praises of it in the gospel? What is t here in this to deserve the blessings promised to the faithful? Or whence is it that the whole of our salvation is put upon this foot? How come all these prerogatives to belong to faith, if faith be nothing else but believing things in themselves credible? Why are we not said to be justified by light as well as by ‘faith? For is not there the same virtue in seeing things visible, as in believing things credible? Tell me then, what is faith, that it should raise men above the level of mortality, and make men become like the angels of heaven?—But further, if it be only an act of the understanding formed upon due reasons, how comes it to be described in Scripture as having its seat in the heart? The apostle in the text (Hebrews 3:12.) cautions against an evil heart of unbelief; and the same notion prevails throughout the books of Scripture, and is as early as our Saviour’s first preaching. Faith, which is the principle of the gospel, respects the promises and declaration of God, and includes a sure trust and reliance on hum for the performance. Beyond this, there is no further act of faith. We are not taught to believe this, in order to our believing something else; but here, faith has its full completion, and leads

immediately to the practice of virtue and holiness. For this end was the Son of God revealed, to make known the mind and will of the Father, to declare his mercy and pardon, and to confirm the promises of eternal life to mankind, He that believes and accepts this deliverance from the bondage of sin, and through patience and perseverance in well doing, waits for the blessed hope of immortality; who passes through the world as a stranger and pilgrim, looking for another country, and a city whose builder is God; this is he whose faith shall receive the promise, whose confidence shall have great recompence of reward.”

Here Dr. Sherlock speaks of that true christian faith, which is the principle of the gospel, as including a sure trust and reliance on God. The sante author elsewhere, in the same book, page 251. speaks of reliance or dependence on God, as arising from a principle of love to God, in the words following: “ The duties we owe to God, are founded in the relation between God and us. I observed likewise to you, that love naturally transforms itself into all relative duties, which arise from the circumstances of the person related. Thus, in the present case, if we love God, and consider him as Lord and Governor of the world, our love will soon become obedience. If we consider him as wise, and good, and gracious, our love will become honour and adoration. If we add to these our own natural weakness and infirmity, love will teach us dependence, and prompt us in all our wants to fly for refuge to our Great. Protector.”

76. That expression in Psalm h. 5. “Gather my saints, that have made a covenant with me by sacrifice,” seems to show that such is the nature of true faith in Christ, that believers do therein, by the sincere, full act of their minds and hearts, appoint Christ to be their sacrifice; as such, bring him an offering to God; *i.e.* they entirely concur with what was done in his offering himself a sacrifice for sinners, as a real sacrifice sufficient and proper for them, trusting in this sacrifice. Faith is the believer’s coming to God, and giving himself up to God, hoping for acceptance by this sacrifice, and taking God for his God, hoping for an interest in him as such by this sacrifice, that so God may be his God, and he one of his people.

77. it does not seem congruous, and in itself it is not proper, for God quite to pass over sin, rebellion, and treachery, and receive the offender into his entire favour, either without a repentance and sorrow, and detestation of his fault, adequate to the aggravation of it, (which can never be,) or, if there be another that appears in his stead, and has dune and suffered so

much as fully to satisfy and pay the debt, it will not be proper to forgive him, whatever is done for him by his representative for his expiation, unless there be an accepting of it by the offender for that end, a sense of its being adequate to the offence, and an applying of the mind to him, and a recumbence upon him for satisfaction. This now seems to me evident from the very light of nature.

78. Justifying faith is more properly called faith than acceptance, because the things received are spiritual and unseen, and because they are received as future, and entirely the free gift of God.

79. Even the being of a God can be made most rationally and demonstratively evident, by divine revelation, and by gracious spiritual illumination; after the same manner as we have shown the christian religion, the superstructure built upon that foundation, is evident. Suppose all the world had otherwise been ignorant of the being of a God before, yet they might know it, because God has revealed himself; he has shown himself; he has said a great deal to us, and conversed much with us. And this is every whit as rational a way of being convinced of the being of God, as it is of being convinced of the being of a man who comes from an unknown region, and shows himself to us, and converses with us for a long time. We have no other reason to be convinced of his being, than only that we see a long series of external concordant signs of an understanding, will, and design, and various affections. The same way God makes known himself to us in his word. And if we have a full and comprehensive knowledge of the revelation made, of the things revealed, and of the various relations and respects of the various parts, their harmonies, congruities, and mutual concordances, there appear most indubitable signs and expressions of a very high and transcendent understanding, together with a great and mighty design, an exceeding wisdom, or most magnificent power and authority, a marvellous purity, holiness, and goodness. So that if we never knew there was any such being before, yet we might be certain that this must be such a one.

80. One that is well acquainted with the gospel, and sees the beauties, the harmonies, the majesty, the power, and the glorious wisdom of it and the like, may, only by viewing it, be as certain that it is no human work, as a man that is well acquainted with mankind and their works, may, by contemplating the sun, know it is not a human work; or, when he goes upon an island, and sees the various trees, and the manner of their growing,

and blossoming, and bearing fruit, may know that they are not the work of man.

81. Faith is very often in the Scripture called trust, especially in the Old Testament. Now, trusting is something more than mere believing. Believing is the assent to any truth testified; trusting, always respects truth that nearly concerns ourselves, in regard of some benefit of our own that it reveals to us, and some benefit that the revealer is the author of. It is the acquiescence of the mind in a belief of any person, that by his word reveals or represents himself to us as the author of some good that concerns us. If the benefit be a deliverance or preservation from misery, it is a being easy in a belief that he will do it. So, if we say, a man trusts in a castle to save him from his enemies, we mean, his mind is easy, and rests in a persuasion that it will keep him safe. If the benefit be the bestowment of happiness, it is the mind's acquiescing in it, that he will accomplish it; that is, he is persuaded he will do it; he has such a persuasion, that he rejoices in confidence of it.

Thus, if a man has promised a child to make him his heir, if we say he trusts in him to make him his heir, we mean he has such a belief of what he promises, that his mind acquiesces and rejoices in it, so as not to be disturbed by doubts and questions whether he will perform it. These things all the world means by trust. The first fruit of trust is being willing to do and undergo in the expectation of some thing. He that does not expect the benefit, so much as to make him ready to do or undergo, dares not trust it; he dares not run the venture of it. Therefore, they may be said to trust in Christ, and they only, that are ready to do and undergo all that he desires, in expectation of his redemption. And the faith of those that dare not do so, is unsound. Therefore, such trials are called the trials of faith.

But this is to be considered, that Christ does not promise that he will be the author of our redemption, but upon condition; and we have-not performed that condition, until we have believed. Therefore, we have no grounds, until we have once believed, to acquiesce in it that Christ will save us. Therefore the first act of faith is no more than this, the acquiescence of the mind in him in what he does declare absolutely. It is the soul's resting in him, and adhering to him, so far as his word does reveal him to all as a Saviour for sinners, as one that has wrought out redemption, as a sufficient Saviour, as a Saviour suited to their case, as a willing Saviour, as the author of an excellent salvation, etc. so as to be encouraged heartily to

seek salvation of him, to come to him, to love, desire, and thirst after him as a Saviour, and fly for refuge to him. This is the very same thing in substance, as that trust we spoke of before, and is the very essence of it. This is all the difference, that it was attended with this additional belief, viz. that the subject had performed the condition, which does not belong to the essence of faith. That definition which we gave of trust before, holds, viz. the acquiescence of the mind in the word of any person who reveals himself to us as the author of some good that nearly concerns us. Trusting is not only believing that a person will accomplish the good he promises: the thing that he promises may be very good, and the person promising or offering may be believed, and yet not properly trusted in; for the person to whom the offer is made, may not be sensible that the thing is good, and he may not desire it. If he offers to deliver him from something that is his misery, perhaps he is not sensible that it is his misery; or, he may offer to bestow that which is his happiness, but he may not be sensible that it is happiness. If so, though he believes him, he does not properly trust in him for it; for he does not seek or desire what he offers; and there can be no adherence or acquiescence of mind. If a man offers another to rescue him from captivity, and carry him to his own country; if the latter believes the former will do it, and yet does not desire it, he cannot be said to trust in him for it. And if the thing be accounted good, and he believed, yet if the person to whom it is offered does not like the person that does it, or the way of accomplishment of it, there cannot be an entire trust, because there is not a full adherence and acquiescence of mind.

82. There are these two ways in which the mind may be said to be sensible that any thing is good or excellent:

- 1.** When the mind judges that any thing is such as, by the agreement of mankind, is called good or excellent, viz. that which is most to general advantage, and that between which and reward there is a suitableness; or that which is agreeable to the law of the country or law of God. It is a being merely convinced in judgment that a thing is according to the meaning of the word, good, as the word is generally applied.
- 2.** The mind is sensible of good in another sense, when it is so sensible of the beauty and amiableness of the thing, that it is sensible of pleasure and delight in the presence of the idea of it. This kind of sensibleness of good, carries in it an act of the will, or inclination or spirit of the mind, as well as of the understanding.

83. The conditions of justification are, repentance and faith; and the freedom of grace appears in the forgiving of sin upon repentance, or only for our being willing to part with it, after the same manner as the bestowment of eternal life, only for accepting of it. For to make us an offer of freedom from a thing, only for quitting of it, is equivalent to the offering the possession of a thing for the receiving of it. God makes us this offer, that if we will in our hearts quit sin, we shall be freed from it, and all the evil that belongs to it, and flows from it; which is the same thing as the offering us freedom only for accepting it. Accepting, in this case, is quitting and parting with, in our will Is and inclination. So that repentance is implied in faith; it is a part of our willing reception of the salvation of Jesus Christ; though faith, with respect to sin, implies something more in it, viz, a respect to Christ, as him by whom we have deliverance. Thus by faith we destroy sin, Galatians 2:18.

84. As to that question, Whether closing with Christ in his kingly office be of the essence of justifying faith? I would say,

1. That accepting Christ in his kingly office, is doubtless the proper condition of having an interest in Christ's kingly office, and so the condition of that salvation which he bestows in the execution of that office; as much as accepting the forgiveness of sins is the proper condition of the forgiveness of sin. Christ, in this kingly office, bestows salvation; and therefore, accepting him in his kingly office, by a disposition to sell all and suffer all in duty to Christ, and giving proper respect and honour to him, is the proper condition of salvation, This is manifest by Hebrews 5:9. "And being made perfect he became the author of eternal salvation to all them that obey him;" and by Romans 10:10. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The apostle speaks of such a confessing of Christ, or outward and open testifying our respect to him, and adhering to our duty to him as exposed to suffering, reproach, and persecution. And that such a disposition and practice is of the essence of saving faith, is manifest by John 12:42, 43. "Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be hut out of the synagogue: for they loved the praise of men more than the praise of God; '-compared With John 5:44. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

2. Accepting Christ as a priest and king, cannot be separated. They not only cannot be separated, or be asunder in their subject, but they cannot be considered as separate things in their natures; for they are implied one in another. Accepting Christ as a king, is 'implied in accepting him as a priest; for, as a priest, he procures a title to the benefits of his kingly office; and therefore, to accept him as a priest, implies an accepting him in his kindly office: for we cannot accept the purchase of his priesthood, but by accepting the benefits purchased. If faith is supposed to contain no more immediately, than only an accepting of Christ as a Mediator for our justification; yet that justification implies a giving a title to the benefit's of his kingly office, viz, salvation from sin, and conformity to his nature and will, and actual salvation by actual deliverance from our enemies, and the bestowment of glory.

85. Faith divine, is a spiritual conviction of the truth of the things of religion. Some have objected against a spiritual sight of divine things in their glorious, excellent, and divine form, as being the foundation of a conviction of the truth or real existence of them, because, say they, the existence of things is in the order of nature before forms or qualities of them as excellent or odious; and so the knowledge of their existence must go before the sight of their form or quality; they must be known to be before they are seen to be excellent. I answer, It is true, things must be known to be before they are known to be excellent, if by this proposition it be understood, that things must be known really to exist, before they can be known really to exist excellent, or really to exist with such and such beauty. And all the force of the objection depends on such a meaning of this assertion. But if thereby be intended, that a thing must be known to have a real existence, before the person has a clear understanding, idea, or apprehension of the thing proposed or objected to his view, as it is in its qualities either odious or beautiful, then the assertion is not true; for his having a clear idea of something proposed to his understanding or view, as very beautiful or very odious, as is proposed, does not suppose its reality; that is, it does not presuppose it, though its real existence may perhaps follow from it. But, in our way of understanding things in general of all kinds, we first have some understanding or view of the thing in its qualities, before we know its existence. Thus it is in things that we know by our external senses, by our bodily sight for instance. We first see them, or have a clear idea of them by sight, before we know their existence by our sight.

We first see the sun, and have a strong, lively, and clear idea of it in its qualities, its shape, its brightness, etc. before we know there actually exists such a body.

86. Faith in Christ is the condition of salvation. It observable, that as trusting in God, hoping in him, waiting for him, etc. are abundantly insisted on in the Old Testament, as the main condition of God's favour, protection, deliverance, and salvation, in the book of Psalm and elsewhere; so, in most of those places where these graces of trust and hope are so insisted upon, the subjects of them are represented as being in a state of trial, trouble, difficulty, danger, opposition, and oppression of enemies, and the like, And the clearer revelation, and more abundant light of the New Testament, bring into clearer view the state that all mankind are in with regard to those things that are invisible, the invisible God, an invisible world, and invisible enemies, and so show men's lost, miserable, captivated, dangerous, and helpless state, and reveal the infinite mercy of God, and his glorious all-sufficiency to such wretched, helpless creatures, and also exhibit Christ in the character of the Saviour of the miserable, the great Redeemer of captives, etc. Hence faith, trust, and hope, are most fitly insisted on as the duty and qualification peculiarly proper for all mankind, and the virtue proper to be exercised in their circumstances towards God and Christ, as they reveal themselves in the gospel, as belonging to them in their character and relation to us, and concern with us, in which they are there exhibited; and as the grand condition of our salvation, or our receiving those which we, as sinful, miserable, and helpless creatures, need from them, and which Christ, as a Redeemer, appears ready to bestow.

87. Dr. Manton reconciles the apostle James and the apostle Paul in the following manner, in his 5th volume of Sennons, p. 374." Justification hath respect to some accusation: now, as there is a twofold law, there is a twofold accusation and justification; the law of works, and the law of grace. Now, when we are accused as breakers of the law of works, that is, as sinners obnoxious to the wrath of God, we plead Christ's satisfaction as our righteousness, no works of our own. But when we are accused as non-performers of the conditions of the covenant of grace, as being neglecters and rejecters of Christ the Mediator, we are, justified by producing our faith or sincere obedience; so that our righteousness by the new covenant is subordinate to our universal righteousness, with respect to the great law of God; and that we have only by Christ. if we are charged that we have broken the first covenant, the covenant of works, we allege Christ's

satisfaction and merit. If charged not to have performed the conditions of the law of grace, we answer it by producing our faith, repentance, and new obedience, and so show it to be a false charge. Our first and supreme righteousness consists in the pardon of our sins, and our acceptance in the beloved, and our right to impunity and glory. Our second and subordinate righteousness, in having the true condition of pardon and life, In the first sense, Christ's righteousness alone is our justification and righteousness. Faith and repentance, or new obedience, is not the least part of it. But, in the second, believing, repenting, and obeying, is our righteousness in their several respective ways, that the righteousness of Christ may be ours, and continue ours." See also Dr. Manton on James, p. 310, 311, 312, and p. 331, etc.

Faith is connected with obedience. The very acceptance of Christ in his priestly office, making atonement for sin by his blood, and fulfilling the law of God by his perfect obedience unto death; and so the very approbation of the attribute of God, as it is there exhibited, an infinitely holy mercy: I say, merely the soul's acceptance and approbation of these things, do thoroughly secure holiness of heart and life in the redeemed of Jesus Christ. They will secure their conformity to the law of God, though, by this very mercy, and this very Saviour, they are set at liberty from the law, and are no longer under the law, as a law with its sanctions immediately taking hold of them, and binding them by its sanctions or threatenings, connecting and binding together its fulfilment and life, and its violation and death. Our hearts approving of that holy mercy of God that appears in his showing mercy to sinners, in the way of perfectly satisfying the law, suffering all the penalty of it, and of perfectly fulfilling and answering the precepts of it, implies a heart fully approving the law itself, as most worthy to be fulfilled and satisfied, approving the authority that established the law, and so its infinite worthiness of being obeyed; in that we approve of it, that so great a person should submit to that authority, and do honour to it, by becoming a servant to obey God, and a sacrifice to satisfy for the contempt done his authority, and that we approve the holy law itself as worthy of such great honour to be done it. It implies a heart entirely detesting sin, and in some sort, sensible of the infinite detestableness of it; that we approve of God's making such a manifestation of his detestation of it, and approve of the declared fitness and necessity of its being punished with so great a punishment as the sufferings of Christ. Our accepting such sufferings as an atonement for our sin, implies a heart fully repenting of and renouncing sin;

for it implies not only a conviction that we deserve so great a punishment, and not only a mere conviction of conscience, but an approbation of heart of the connexion of such sin with such punishment. which implies a hatred of the sin punished; and the heart's entire approbation of such methods perfectly to fulfil the obedience of the law, by so great a person, and by his doing so great things, and denying himself so much, implies a very high approbation of this law, and the authority of the lawgiver. Therefore, this acceptance of Christ as a Saviour, by his obedience and atonement, and an acceptance of God's holy mercy, forgiving sin, and giving life in this way, does we'll secure universal obedience to the law of God, as a law of liberty, and with a free and ingenuous spirit, by the obedience of children, and not of slaves. Thus, the faith that justifies the sinner, destroys sin; and the heart is purified by faith. So far as this evangelical spirit prevails, so far fear, or a legal spirit, will be needless to restrain from sin, and so far will such a legal spirit cease and be driven away.

Coroll. What has been observed, is a confirmation that this is the true nature of justifying faith, and that the essence of it lies very much in the approbation and acceptance of the heart.

88. 1 John 5:1, 2, 3, 4, 5. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith." It is a doctrine taught in this text, that saving faith differs from all common faith in its nature, kind, and essence. This doctrine is inferred from the text, thus: it is said," Whosoever believeth that Jesus is the Christ, is born of God;" by which is manifest, that there was some great virtue that apostles and Christians in those days used to call by the name of faith or believing, believing that Jesus is the Christ, and the like; which was a thing very peculiar and distinguishing, and belonging only to those that were born of God. Thereby cannot be meant, therefore, only a mere assent to the doctrines of the gospel, because that is common to saints and sinners, as is very evident. The apostle James plainly teaches in chapter 2: that this faith may be in those that are not in a state of salvation, And we read in the Evangelists, of many that in this sense believed, to whom Christ did not commit himself, because he knew what was in them; John 2: at the latter

end, and many other places. When it is said, “Whosoever believe that Jesus is the Christ, is born of God;” thereby cannot be meant, whosoever has such an assent as is perfect, so as to exclude all remaining unbelief; for it is evident, that the faith of good men does not do this. Thus, a true believer said,

“Lord, I believe; help thou mine unbelief;” (Mark 9:24.)

and Christ is often reproving his true disciples, that they have so little faith. He often says to them, “O ye of little faith;” and speaks sometimes as if their faith were less than a grain of mustard-seed. Nor can the apostle, when he says, “Whosoever believeth that Jesus is the Christ, is born of God,” mean, that whosoever has a predominant assent, or an assent that prevails above his dissent, or whose judgment preponderates that way, and has more weight in that scale than the other; because it is plain that it is not true that every one that believes in this sense, is born of God. Many natural, unregenerate men, have such a preponderating judgment of the truth of the doctrines of the gospel; without it there is no belief of it at all. For believing, in the lowest sense, implies a preponderating judgment; but it is evident, as just now was observed, that many natural men do believe; they do judge that the doctrine is true, as the devils do. And again, when the apostle says, “Whosoever believeth that Jesus is the Christ, is born of God;” all that he intends, cannot be only, that whosoever is come to a certain particular intermediate degree of assent between the lowest degree of preponderating assent and a perfect assent, excluding all remains of unbelief; he cannot mean any certain particular intermediate degree of assent, still meaning nothing but mere assent by believing. For he does not say, he that believes or assents that Jesus is the Christ, to such a certain degree is born of God; but whosoever believes that Jesus is the Christ, is born of God by which must be understood, that whosoever at all performs that act which the apostle calls by that name, or whosoever has any thing at all of that kind of virtue which the apostle calls believing, is born of God; and that he that is not born of God has not that virtue that he meant, but is wholly without it. And besides, it would be unreasonable to suppose, that by this believing, which the apostle there and elsewhere lays down as such a grand note of distinction between those that are born of God, and those that are not, is meant only a certain degree of assent, which such have, that differs less from what those may have that are not born of God, than nine hundred and ninety-nine from a thousand; yea, that differs from it an infinitely little. For this is the case, if the difference be only gradual, and it

be only a certain degree of faith that is the mark of being born of God. If this was the apostle's meaning, he would use words in a manner not consistent with the use of language, as he would call things infinitely nearly alike by such distant and contrary names; and would represent the subjects in whom they are, as of such different and contrary characters, calling one believer, and the other unbeliever, one the children of God, and those that are born of God, and the other the children of the devil, as this apostle calls all that are not horn of God, in this epistle, (see chapter 3:9, 10.) and would represent one as setting to his seal that God is true, and the other as making him a liar, as in the 10th verse of the" context. And besides, if this were the case, if believers in this sense only, with such an infinitely small gradual difference, was all that he meant, it would be no such notable distinction between those that are born of God and those that are not, as the apostle represents, and as this apostle, and other apostles, do every where signify. Nay, it would not be fit to be used as a sign or characteristic for men to distinguish themselves by; for such minute gradual differences, which in this case would be alone certainly distinguishing, are altogether undiscernible, or at least with great difficulty determined; therefore, are not fit to be given as distinguishing notes of the christian character. If words are every where used after this manner in the Bible, and, by faith in Christ, as the word is generally used there, is meant only the assent of the understanding, and that not merely a predominant assent, nor yet a perfect assent, excluding all remaining unbelief, but only a certain degree of assent between these two, rising up just to such a precise height, so that he that has this shall every where be called a believer; and he whose assent, though it predominates also, and rises up as high as the other within an infinitely little, shall be called an unbeliever, one that wickedly makes God a liar, etc, this is in effect to use words without any determinate meaning at all, or, which is the same thing, any meaning proportioned to our understandings; therefore, there is undoubtedly some great and notable difference between the faith of those who are in a state of salvation, and that of those who are not: insomuch that, without that very faith, according to the common use of language in these days, those who were not in a state of salvation, may be said not to believe at all. And besides, that virtue that the apostle here speaks of as such a great and distinguishing note of a child of God, he plainly speaks of as a supernatural thing, as something not in natural men, and given only in regeneration or being born of God, which is the great change of men from that which is natural to that which is supernatural. Men may have what is natural, by their being born, born in a natural way;

but they have what is supernatural, by being born again, and born of God. But says the apostle, “Whosoever believeth that Jesus is the Christ, is born of God.” The same faith is plainly spoken of as a supernatural thing in the foregoing chapter, ver. 15. “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

But common faith is not a supernatural thing, any more than a belief of any history, It is obtained by the same means. If one be natural, and the other supernatural, then undoubtedly the difference is not only such a gradual difference, differing but an infinitely little. If all lies in the degree of assent, let us suppose that a thousand degrees of assent be required to salvation, and that there is no difference in kind in the faith of others; how unreasonable is it to say, that when a man can naturally raise his assent to nine hundred and ninety-nine degrees, yet he cannot reach the other degree by any improvement, but there must be a new birth in order to the other degree! And as it is thus evident, that the faith or believing that Jesus is the Christ which the apostle speaks of in the text, is some virtue intended by the apostle, differing not only in degree, but in nature and kind, from any faith that unregenerate men have; so I would observe, that it is evident that this special faith, of which the apostle speaks, that so differs from common faith, is not only a faith that some Christians only have obtained, but that all have it that are in a state of salvation; because the same faith is often spoken of as that which first brings men into a state of salvation, and not merely as that which Christians attain to afterwards, after they have performed the condition of salvation.

How often are we taught that it is by faith in Christ we are justified; and that he that believes not, is in a state of condemnation; and that it is by this men pass from a state of condemnation to a state of salvation. Compare John 5:21. “Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life;” with chapter 3:18. “He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God.” And this faith that thus brings into a state of life, is expressed in the same words as it is in the text, in John 20:31.

“But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.”

Thus it is manifest that the faith spoken of in the text, is the faith that all men have that are in a state of salvation, and the faith by which they first come into salvation, and that it is a faith especially differing in nature and kind from all common faith.

In the further prosecution of this discourse, I shall,

1. Bring some further arguments to prove, that saving faith differs from common faith in nature and essence.
2. Show wherein the essential difference lies, confirming the same from the Scriptures, which will further prove the truth of the doctrine.

First. I am to bring some further arguments to prove the doctrine: and here I would observe, that there is some kind of difference or other, is most apparent from the vast distinction made in Scripture, insomuch, that those who have faith, are all from time to time spoken of as justified, and in a state of salvation, having a title to eternal life, etc. Romans 1:16, 17. "The gospel is the power of God to salvation to every one that believeth." And chapter 3:22. "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe." Romans 10:4. "Christ is the end of the law for righteousness to every one that believeth." Acts 13:39. "And by him all that believe are justified." In these and other places, a state of salvation is predicted of every one that believeth or hath faith. It is not said of every one that believeth and walks answerably, or of every one that believeth and takes up an answerable resolution to obey; which would be to limit the proposition, and make an exception, and be as much as to say, not every one that is a believer, but to such believers only as not only believe, but obey. But this does not consist with these universal expressions: "The gospel is the power of God to salvation to every one that believeth." "The righteousness of God is unto all and upon all them that believe." "Christ is the end of the law for righteousness to every one that believeth." And by the supposition, they that have not saving faith are in a state of damnation; as it is also expressly said in Scripture, "He that believeth not, shall be damned," and the like. So that it is evident that there is a great difference between the virtue that the Scripture calls by the name faith, and speaks of as saving faith, let it be what it will, and all that is or can be in others. But here I would observe particularly: the difference must either be only in the degree of faith, and in the effects of it, or it is in the nature of the faith itself. And I would,

I. Show that it is not merely a difference in degree.

1. There are other scriptures, besides the text, that speak of saving faith as a supernatural thing. Matthew 16:15, 16, 17'. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This must evidently be understood of a supernatural way of coming by this belief or faith; such a way as is greatly distinguished from instruction or judgment in other matters, such as the wise and prudent in temporal things had. So Luke 10:21, 22." In that hour, Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight. No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." So, to the same purpose is John 6:44, 45. "No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they all shall be taught of God every man therefore that hath heard, and hath learned of the Father, cometh unto me." And what is meant, is not merely that God gives it in his providence; for so he gives the knowledge of those wise and prudent men mentioned in the fore-cited passage. It is said, that he gives it by the teachings of his Spirit, as appears by 1 Corinthians 12:2. "No man can say that Jesus is the Lord, but by the Holy Ghost." And the common influences of the Spirit, such as natural men, or men that are unregenerated, may have, are not meant, as appears by what the same apostle says in the same epistle, chap. 2:14. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The things of the Spirit of God, to which the apostle has a special respect, are the doctrine of Christ crucified, as appears by the beginning of the chapter, and by the foregoing chapter, which he says is to the Jews a stumbling block, and to the Greeks foolishness, And that the influence of the Spirit, in which this saving faith is given, is not any common influence, or any thing like it, but is that influence by which men are God's workmanship, made over again, or made new creatures, is evident, by Ephesians 2:8, 9, 10. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God not of works, lest any man should boast. For we are his

workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” And so it is manifest by the text, that this influence, by which this faith is given, is no common influence, but a regenerating influence, 1 John 5:1-5.” Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments,” etc, It is spoken of as a great work, so wrought by God, as remarkably to show is power, 2 Thessalonians 1:11. “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.” And that which makes the argument yet more clear and demonstrative is, that it is mentioned as one of the distinguishing characters of saving faith, that it is the faith of the operation of God;

“You are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Colossians 2:12.)

Now, would this faith be any distinguishing character of the true Christian, if it were not a faith of a different kind from that which others may have? And besides, it is evidently suggested in the words, that it is by a like wonderful operation as the raising of Christ from the dead; especially taken with the following verse. The words taken together are thus, verse 12, 13. “Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” Let this be compared with Ephesians 1:18, 19. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.” Now, is it reasonable to suppose, that such distinctions as these would be taught, as taking place between saving faith and common faith, if there were no essential difference, but only a gradual difference, and they approached infinitely near to each other?

2. The distinguishing epithets and characters ascribed to saving faith in Scripture, are such as denote the difference to be in nature and kind, and not in degree only. One distinguishing epithet is precious, 2 Peter 1:1. “Like precious faith with us.” Now, preciousness is what signifies more

properly something of the quality, than of the degree. As preciousness in gold is more properly a designation of the quality of that kind of substance, than the quantity. And therefore, when gold is tried in the fire to see whether it be true gold or not, it is not the quantity of the substance that is tried by the fire, but the precious nature of the substance. So it is when faith is tried to see whether it be a saving faith or not. 1 Peter 1:7. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." If the trial was not of the nature and kind, but only of the quantity of faith, how exceedingly improper would be the comparison between the trial of faith and the trial of gold! Another distinguishing scripture note of saving faith is, that it is the faith of Abraham. Romans 4:16. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Now, the faith of Abraham cannot be the faith of that degree of which Abraham's was; for undoubtedly multitudes are in a state of salvation, that have not that eminency of faith. Therefore, nothing can be meant by the faith of Abraham, but faith of the same nature and kind. Again, another distinguishing scripture note of saving faith is, that it is faith unfeigned. 1 Timothy 1:5. "Now the end of the commandment is charity, out of a pure heart, and of a good conscience and of faith unfeigned." 2 Timothy 1:5. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Now this is an epithet that denotes the nature of a thing, and not the degree of it. A thing may be unfeigned, and yet be but to a small degree. To be unfeigned, is to be really a thing of that nature and kind which it pretends to be; and not a false appearance, or mere resemblance of it. Again, another note of distinction between saving faith and common faith, plainly implied in Scripture, is, that it differs from the faith of devils. It is implied in James 2:18, 19." Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; the devils also believe and tremble." Here it is first implied, that there is a difference between saving faith and common, that may be shown by works; a difference in the cause, that may be shown by the effects; and then it is implied this difference lies in something wherein it differs from the faith of devils; otherwise there is no force in the apostle's reasoning. But this difference cannot lie in the degree of the assent of the understanding; for

the devils have as high a degree of assent as the real Christian. The difference then must lie in the Peculiar nature of the faith.

3. That the difference between common faith and saving faith does not lie in the degree only, but in the nature and essence of it, a is; that those who are in a state of damnation are spoken of as being wholly destitute of it, as wholly without that sort of faith that the saints have, They are spoken of as those that believe not, and having the gospel hid from them, being blind with regard to this light; as 2 Corinthians 4:3, 4. "But if our gospel be hid, it is hid to them that are lost in whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Now, can these things be said with any propriety, of such as are lost in general, if many of them, as well as the saved, have the same sort of faith of the same gospel, but only in a less degree, and some of them falling short in degree, but very little, perhaps one degree in a million? How can it be proper to speak of the others, so little excelling them in the degree of the same light, as having the light of the knowledge of the glory of God shining unto them, and beholding as with open face the glory of the Lord, as is said of all true believers in the context? While those are spoken of as having the gospel hid from them, their minds blinded, lest the light of the glorious gospel should shine unto them, and so as being lost, or in a state of damnation? Such interpretations of Scripture are unreasonable.

4. That the difference between saving faith and common faith is not in degree, but in the nature and kind, appears from this, that in the Scripture, saving faith, when weakest, and attended with very great doubts, yet is said never to fail. Luke 22:31, 32. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but have prayed you thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." The faith of Peter was attended with very great doubts concerning Christ and his cause. Now, if the distinction between saving faith and other faith be only in the degree of assent, whereby a man was brought fully to assent to the truth, and to cease greatly to question it; then Peter's faith would have failed, He would have been without any saving faith. For he greatly questioned the truth concerning Christ and his kingdom, especially when he denied him. Other disciples did so too; for they all forsook him and fled. Therefore it follows, that there is something peculiar in the very nature of saving faith, that remains in times even of

greatest doubt, and even at those times distinguishes it from all common faith.

I now proceed,

II. To show that it does not consist only in the difference of effects. The supposition that I would disprove is this, That there is no difference between saving faith and common faith as to their nature: all the difference lies in this, that in him that is in a state of salvation, faith produces another effect; it works another way; it produces a settled determination of mind, to walk in a way of universal and persevering obedience. In the unregenerate, although his faith be the same with that of the regenerate, and he has the same assent of his understanding to the truths of the gospel, yet it does not prove effectual to bring him to such a resolution and answerable practice. In opposition to this notion, I would observe,

1. That it is contrary to the reason of mankind, to suppose different effects, without any difference in the cause. It has ever been counted to be good reasoning from the effect to the cause; and it is away of reasoning that common sense leads mankind to. But if, from a different effect, there is no arguing any difference in the cause, this way of reasoning must be given up. If there be a difference in the effect, that does not arise from some difference in the cause, then there is something in the effect that proceeds not from its cause, viz. that diversity; because there is no diversity in the cause to answer it: therefore, that diversity must arise from nothing, and consequently is no effect of any thing; which is contrary to the supposition. So this hypothesis is at once reduced to a contradiction. If there be a difference in the effect, that difference must arise from something; and that which it arises from, let it be what it will, must be the cause of it. And if faith be the cause of this diversity in the effect, as is supposed, then I would ask, what is there in faith, that can be the cause of this diversity, seeing there is no diversity in the faith to answer it? To say that the diversity of the effect arises from likeness or sameness in the cause, is a gross and palpable absurdity; and is as much as to say, that difference is produced by no difference: which is the same thing as to say, that nothing produces something.

2. If there were a difference in the effects of faith, but no difference in the faith itself, then no difference of faith could be showed by the effects. But that is contrary to Scripture, and particularly to James 2:18.” Yea, a man

may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." The apostle can mean nothing else by this, than that I will show thee by my works that I have a right sort of faith. I will show thee that my faith is a better faith than that of those who have no works. I will show thee the difference of the causes, by the difference oh the effect. This the apostle thought good arguing. Christ thought it was good arguing to argue the difference of the trees from the difference of the fruits; Matthew 12:33." A tree is known by its fruit." How can this be, when there is no difference in the tree? When the nature of the tree is the same, and when, indeed, though there be a difference of the effects, there is no difference at all in the faith that is the cause? And if there is no difference in the faith that is the cause, then certainly no difference can be shown by the effects. When we see two human bodies, and see actions performed and works produced by the one, and not by the other, we determine that there is an internal difference in the bodies themselves: we conclude that one is alive, and the other dead; that one has an operative nature, an active spirit in it, and that the other has none; which is a very essential difference in the causes themselves. Just so we argue an essential difference between a saving and common faith, by the words or effects produced; as the apostle in that context observes, in the last verse of the chapter," For as the body without the spirit is dead, so faith without works is dead also."

I come now, in the second place, to show wherein saving faith differs essentially from common faith: and shall endeavour to prove what I lay down from the Scripture, which will give farther evidence to the truth of the doctrine.

There is, in the nature and essence of saving faith, a receiving of the object of faith, not only in the assent of the judgment, but with the heart, or with the inclination and will of the soul. There is in saving faith, a receiving of the truth, not only with the assent of the mind, but with the consent of the heart; as is evident by 2 Thessalonians 2:10." Received not the love of the truth that they might be saved." And the apostle, describing the nature of saving faith, from the example of the ancient patriarchs, Hebrews 11:describes their faith thus, verse 13. " These all died in faith, not having received the promises; but, having seen them afar off, were persuaded of them, and embraced them." And so the evangelist John calls faith a receiving of Christ; John 1:12." But as many as received him, to them gave he power to become the sons of God, even to them that believe on his

name.” Here, the apostle expressly declares, that he whom he means by a receiver, was the same with the believer on Christ, or one that has saving faith. And what else can be meant by receiving Christ, or accepting him, than an accepting him in heart. is not a taking him with the hand, or any external taking or accepting him, but the acceptance of the mind. The acceptance of the mind is the act of the mind towards an object as acceptable, but that in a special manner, as the act of the inclination or will. And it is further evident, that saving faith has its seat not only in the speculative understanding or judgment, but in the heart or will; because, otherwise it is not properly of the nature of a virtue, or any part of the moral goodness of the mind: for virtue has its special and immediate seat in the will; and that qualification, that is not at all seated there, though it be a cause of virtue, or an effect of it, yet is not properly any virtue of the mind, nor can properly be in itself a moral qualification, or any fulfilment of a moral rule. But it is evident, that saving faith is one of the chief virtues of a saint, one of the greatest virtues prescribed in the moral law of God. Matthew 23:23. “Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” It is a principal duty that God required, John 6:28, 29. “Then said they unto him, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom God hath sent.” 1 John 3:2. “And this is his commandment, that ye believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” And therefore it is called most holy faith, Jude 20. But if it be not seated in the will, it is no more a holy faith, than the faith of devils, That it is most holy, implies, that it is one thing wherein christian holiness does principally consist.

An objection may be raised against this last particular, viz, that the words, faith and believing, in common language, signify no more than the assent of the understanding.

Answer 1. It is not at all strange, that in matters of divinity and of the gospel of Christ, which are so exceedingly diverse from the common concerns of life, and so much above them, some words should be used in somewhat of a peculiar sense. The languages used among the nations of the world, were not first framed to express the spiritual and supernatural things of the gospel of Christ, but the common concernments of human

life. Hence it comes to pass, that language in its common use, is not exactly adapted to express things of this nature; so that there is a necessity, that when the phrases of common speech are adopted into the gospel of Christ, they should some of them be used in a sense somewhat diverse from the most ordinary use of them in temporal concerns. Words were first devised to signify the more ordinary concerns of life: hence, men find a necessity, even in order to express many things in human arts and sciences, to use words in something of a peculiar sense; the sense being somewhat varied from their more ordinary use; and the very same words, as terms of art, do not signify exactly the same thing that they do in common speech. This is well known to be the case in innumerable instances; because the concerns of the arts and sciences are so diverse from the common concerns of life, that unless some phrases were adopted out of common language, and their signification something varied, there would be no words at all to be found to signify such and such things pertaining to those arts. But the things of the gospel of Christ are vastly more diverse from the common concerns of life, than the things of human arts and sciences: those things being heavenly things, and of the most spiritual and sublime nature possible, and most diverse from earthly things. Hence the use of words in common language, must not be looked upon as a universal rule to determine the signification of words in the gospel: but the rule is the use of words in Scripture language. What is found in fact to be the use of words in the Bible, by comparing one place with another, that must determine the sense in which we must understand them.

Answer 2. The words in the original, translated faith, and believing, such **πιστις, πιστευω πειθω** and **πειθοιθεις**, as often used in common language, implied more than the mere assent of the understanding: they were often used to signify affiance or trusting; which implies an act of the will, as well as of the understanding: it implies, that the thing believed is received as good and agreeable, as well as true. For trusting always relates to some good sought and aimed at in our trust; and therefore ever more implies the acceptance of the heart, and the embracing of the inclination, and desire of the soul. And therefore, trusting in Christ for salvation, implies, that he and his redemption, and those things wherein his salvation consists, are agreeable and acceptable to us.

Answer 3. Supposing saving faith to be what Calvinistical divines have ordinarily supposed it to be, there seems to be no one word in common an

ua e, so fit to express it, as faith, w'u~~, as it most commonly is in the original. Orthodox divines, in the definitions of faith, do not all use exactly the same terms, but they generally come to the same thing. Their distinctions generally signify as much as a person's receiving Christ and his salvation as revealed in the gospel, with his 'whole soul; acquiescing in what is exhibited as true, excellent, and sufficient for him.. And to express this complex act of the mind, I apprehend no word can be found more significant than faith, which signifies both assenting and consenting: because the object of the act is wholly supernatural, and above the reach of mere reason, and therefore exhibited only b revelation and divine testimony: and the person to be believed in, is exhibited and offered in that revelation, especially under the character of a Saviour, and so, as an object of trust: and the benefits are all spiritual, invisible, wonderful, and future. If this be the true account of faith, beware how you entertain any such doctrine, as that there is no essential difference between common and saving faith; and that both consist in a mere assent of the understanding to the doctrines of religion, That this doctrine is false, appears by what has been said; and if it be false, it must needs be exceedingly dangerous. Saving faith, as you well know, is abundantly insisted on in the Bible, as in a peculiar manner the condition of salvation; being the thing by which we are justified. How much is that doctrine insisted on in the New Testament! We are said to be "justified by faith, and by faith alone: By faith we are saved; and this is the work of God, that we believe in him whom he hath sent: The just shall live by faith: We are all the children of God by faith in Jesus Christ: He that believeth shall be saved, and he that believeth not shall be damned." Therefore, doubtless, saving faith, whatsoever that be, is the grand condition of an interest in Christ, and his great salvation. And if it be so, of what vast importance is it, that we should have right notions of what it is! For certainly no one thing whatever, nothing in religion, is of greater importance, than that which teaches us how we may be saved. If salvation itself be of infinite importance, then it is of equal importance that we do not mistake the terms of it; and if this be of infinite importance, then that doctrine that teaches that to be the term, that is not so, but very diverse, is infinitely dangerous. What we want a revelation from God for chiefly, is, to teach us the terms of his favour, and the way of salvation, And that which the revelation God has given us in the Bible teaches to be the way, is faith in Christ. Therefore, that doctrine that teaches something else to be saving faith, that is essentially another thing, teaches entirely another way of salvation: and therefore such doctrine does in effect make void the

revelation we have in the Bible; as it makes void the special end of it, which is to teach us the true way of salvation. The gospel is the revelation of the way of life by faith in Christ. Therefore, he who teaches something else to be that faith, which is essentially diverse from what the gospel of Christ teaches, he teaches another gospel; and he does in effect teach another religion than the religion of Christ. For what is religion, but that way of exercising our respect to God, which is the term of his favour and acceptance to a title to eternal rewards? The Scripture teaches this, in a special manner, to be saving faith in Jesus Christ. Therefore, he that teaches another faith instead of this, teaches another religion. Such doctrine as I have opposed, must be destructive and damning, z. c. directly tending to man's damnation; leading such as embrace it, to rest in something different from the grand condition of salvation. And therefore I would advise you, as you would have any regard to your own soul's salvation, and to the salvation of your posterity, to beware of such doctrine as this.

CHAPTER 7

CONCERNING THE PERSEVERANCE OF SAINTS.

1. THERE IS just the same reason for those commands of earnest care and laborious endeavours for perseverance, and threatenings of defection, notwithstanding its being certain that all that have true grace shall persevere, as there is for earnest endeavours after godliness, and to make our calling and election sure, notwithstanding all that are elected shall undoubtedly be saved. For as the case with respect to this. is the same, decree or no decree, every one that believes shall be saved, and he that believes not shall be damned. They that will not live godly lives, find out for themselves that they are not elected; they that will live godly lives, have found out for themselves that they are elected. So it is here: he that to his utmost endeavours to persevere in ways of obedience, finds out that his obedience and righteousness are true; and he that does not, discovers that his is false.

2. As persons are commanded and counselled to repent and be converted, though it is already determined whether they shall be converted or no; after the same manner, and with the same propriety, persons are commanded and counselled to persevere, although by their being already converted, it is certain they shall persevere. By their resolutely and stedfastly persevering through all difficulties, opposition, and trials, they obtain an evidence of the truth and soundness of their conversion; and by their unstableness and backsliding, they procure an evidence of their unsoundness and hypocrisy, And it always happens, that persons who have the most need of being cautioned and counselled against falling and apostacy, by reason of the weakness of their grace, have most need of an evidence of the truth of their grace. And those who have the least need of any evidence, by reason of the strength and lively exercise of grace, have least need of being warned against falling, they being least in danger of it. And so the same persons, when they are most in danger of falling-by reason of the languishing of their graces, their ill-temper and workings of corruption-have most need of evidence; and, when in least need of care and watchfulness not to fall, by reason of the strength and vigorous actings of grace, they have least need of evidence. So that there is as much need of persons exercising care and diligence to persevere in order to their salvation, as there is of their

attention and care to repent and be converted. For our own care and diligence is as much the proper and decreed means of perseverance, as of any thing else; and the want of perseverance, as of any thing else; and the want of perseverance, is as much an evidence of the want of true conversion, as the want of conversion is a sign of the want of election. Labour and diligence to persevere, is as rational a way to make sure of the truth of grace, as they are to make sure of the truth of election. God's wrath and future punishment are proposed to all sorts of men, as motives to an universal and constant obedience, not only to the wicked, but also to the godly. Indeed, those that have obtained full assurance of their safe estate, are not capable of this motive, and they have no need of it. But when persons are most capable of the fear of hell, through their want of assurance — and their uncertainty, whether or no they are not exposed to damnation — by reason of the weakness of their grace, then they have most need of caution.

Coroll. — Here we may observe, that it is not the scripture way of judging of the truth of grace, to be determined principally by the method and steps of the first work, but by the exercise and fruits of grace in a holy life.

3. Perseverance in faith is, in one sense, the condition of justification; that is, the promise of acceptance is made only to a persevering sort of faith; and the proper evidence of its being of that sort is actual perseverance, Not but that a man may have good evidences that his faith is of that sort, before he has finished his perseverance, yea, the first time that he exercises such a faith, if the exercises of it are lively and vigorous. But when the believer has those vigorous exercises of faith, by which he has clear evidences of its being of a persevering kind, he evermore feels most disposition and resolution to persevere, and most of a spirit of dependence upon God and Christ to enable him so to do.

4. As to passages of Scripture like that, Ezekiel 18:24. wherein are declared the fatal consequences of turning or falling away from righteousness, they do not at all argue but that there is an essential difference, in the very nature of the righteousness of those that persevere, and the righteousness of those that fall away. The one is of a lasting sort, the other not; and so, falling away or holding out, are in those places resected as natural fruits or discoveries of the nature of the righteous or of the wicked. If a man that had a prospect of being ere long in calamitous circumstances, of being poor, and the object of general contempt, and

should make this declaration concerning his friend, or him that now appeared to be such, that if his friend would cleave to him through all his circumstances, he would receive him and treat him ever after as his true friend, but otherwise he would utterly desert him as a false friend; this would not argue, that he thought there was no difference between the love of friendship that was persevering, and that which fails when it is tried; but only, that those difficulties discover the difference, and show whose love is of a lasting sort, and whose not. The promises in Scripture are commonly made to the signs of grace; though God knows whether men be sincere or not, without the signs whereby men know it

5. God, when he had laid out himself to glorify his mercy and grace in the redemption of poor fallen men, did not see meet, that those who are redeemed by Christ, should be redeemed so imperfectly, as still to have the work of perseverance left in their own hands. They had been found already insufficient for this even in their perfect state, and are now ten times more liable than formerly to fall away and not to persevere, if, in their fallen broken state, with their imperfect sanctification, the care of the matter be trusted with them. Man, though redeemed by Christ, so as to have the Holy Spirit of God, and spiritual life again restored in a degree; yet is left a poor, piteous creature, because all is suspended on his perseverance as it was at first; and the care of that affair is left with him as it was then; and he is ten times more likely to fall away than he was then, if we consider only what he was in himself to preserve him from it. The poor creature sees his own insufficiency to stand, from what has happened in time past; his own instability has been his undoing already; and now he is vastly more unstable than before. The great thing wherein the first covenant was deficient, was, that the fulfilment of the righteousness of the covenant, and man's perseverance, was intrusted with man himself, with nothing better to secure it than his own strength. And therefore, God introduces a better, which should be an everlasting covenant, a new and living way; wherein that which was wanting in the first should be supplied, and a remedy should be provided against that, which under the first covenant proved man's undoing, viz. man's own weakness and instability; by a Mediator being given, who is the same yesterday, to-day, and for ever; who cannot fail; who should undertake for his people, and take care of them. He is able to save to the uttermost all that come unto God through him; and ever lives to make intercession for them. God did not see it fit that man should be trusted to stand in his own strength a second time. It is not fit that in a

covenant of grace, wherein all is of mere, free, and absolute grace, that the reward of life should be suspended on the perseverance of man, as dependent on the strength and stedfastness of his own will. It is a covenant of works, and not a covenant of grace, that suspends eternal life on what is the fruit of a man's own strength. Eternal life was to have been of works in those two respects, viz, as it was to have been for man's own righteousness, and as it was suspended on the fruit of his own strength. For, though our first parent depended on the grace of God, the influence of his Spirit in his heart; yet that grace was given him already, and dwelt in him constantly, and without interruption, in such a degree as to hold him above any lust or sinful habit or principle. Eternal life was not to rely suspended on that grace that was given him, and dwelt in him, but on his improvement of that grace which he already had. For, in order to his Perseverance, there was nothing further promised beyond his own strength; no extraordinary occasional assistance was promised. It was not promised but that man should be left to himself as he was. But the new covenant is of grace, in a manner distinguishing from the old, in both these respects, that the reward of life is suspended neither on his own strength nor worthiness. It provides something above either. But if eternal life under the new covenant was suspended on man's own perseverance, or his perseveringly using diligent endeavours to stand without the promise of any thing farther to ascertain it than his own strength, it would herein be further from being worthy to be called a covenant of grace than the first covenant; because man's strength is exceedingly less than it was then, and he is under far less advantages to persevere. And if he should obtain eternal life by perseverance in his own strength now, eternal life would, with respect to that, be much more of himself than it would have been by the first covenant; because perseverance now would be a much greater thing than under those circumstances; and he has but an exceeding small part of that grace dwelling in him, to assist him, that he had then and that which he has, does not dwell in him in the exercise of it by such a constant law as grace did then, but is put into exercise by the spirit of grace, in a far more arbitrary and sovereign way.

6. Again, Christ came into the world to do that in which mere men failed. He came as a better surety, and that in him those defects might be supplied, which proved to be in our first surety, and that we might have a remedy for the mischief that came by those defects. But the defect of our first surety was, that he did not persevere. He wanted stedfastness; and therefore God

sent us, in the next surety, one that could not fail; but should surely persevere, But this is no supply of that defect to us, if the reward of life be still suspended on perseverance, which has nothing, as to ourselves, greater to secure it still, than the strength of mere man; and the perseverance of our second surety is no remedy against the like mischief, which came by failure of our first surety; but on the contrary, we are much more exposed to the mischief than before. The perseverance on which life was suspended, depended then indeed on the strength of mere man; but now (on the supposition) it would be suspended on the strength of fallen man.

In that our first surety did not persevere, we fell in and with him; for doubtless, if he had stood, we should have stood with him. And therefore when God in mercy has given us a better surety to supply the defects of the first, a surety that might stand and persevere, and one that has actually persevered through the greatest imaginable trials; doubtless we shall stand and persevere in him. After all this, eternal life will not be suspended on our perseverance by our own poor, feeble, broken strength. Our first surety, if he had stood, would have been brought to eat of the tree of life, as a seal of a confirmed state of life in persevering and everlasting holiness and happiness; and he would have eat of this tree of life as a seal of persevering confirmed life, not only for himself, but as our head. As when he eat of the tree of knowledge of good and evil, he tasted as our head, and so brought death on himself and all his posterity; so, if he had persevered, and had eat of the tree of life, He would have tasted of that as our head, and therein life and confirmed holiness would have been sealed to him and all his posterity. But Christ, the second Adam, acts the same part for us that the first Adam was to have done, but failed. He has fulfilled the law, and has been admitted to the seals of confirmed and everlasting life. God, as a testimony and seal of his acceptance of what he had done as the condition of life, raised him from the dead, and exalted him with his own right hand, received him up into glory, and gave all things into his hands. Thus the second Adam has persevered, not only for himself, but for us; and has been sealed to confirmed and persevering and eternal life, as our head; so that all those that are his, and who are his spiritual posterity, are sealed in him to persevering life, Here it will be in vain to object, that persons' persevering in faith and holiness is the condition of their being admitted to the state of Christ's posterity, or to a right in him; and that none are admitted as such till they have first persevered. For this is as much as to say, that Christ has no church in this world; and that there are none on this

side the grave admitted as his children or people; because they have not yet actually persevered to the end of life, which is the condition of their being admitted as his children and people; which is contrary to the whole Scripture.

Christ having finished the work of Adam for us, does more than merely to bring us back to the probationary state of Adam, while he had yet his work to finish, knowing his eternal life uncertain, because suspended on his uncertain perseverance. That alone is inconsistent with Christ's being a second Adam. For if Christ, succeeding in Adam's room, has done and gone through the work that Adam was to have done, and did this as our representative or surety, he has not thereby set this only in Adam's probationary, uncertain state, but has carried us, who are in him, and are represented by him, through Adam's working probationary state, unto that confirmed state that Adam should have arrived at, if he had gone through his own work.

7. That the saints shall surely persevere, will necessarily follow from this, that they have already performed the obedience which is the righteousness by which they have justification unto life; or it is already performed for them, an imputed to them: for that supposes, that it is the same thing in the sight of God as if they had performed it. Now, when the creature has once actually performed and finished the righteousness of the law, he is immediately sealed and confirmed to eternal life. There is nothing to keep him off from the tree of life. But as soon as ever a believer has Christ's righteousness imputed to him, he has virtually finished the righteousness of the law.

It is evident the saints shall persevere, because they are already justified. Adam would not have been justified till he had fulfilled and done his work; and then his justification would have been a confirmation, It would have been an approving of him as having done his work. and as standing entitled to his reward. A servant that is sent out about a work, is not justified by his master till he has done; and then the master views the work, and seeing it to be done according to his order, he then approves and justifies him as having done his work, and being now entitled to the promised reward; and his title to his reward is no longer suspended on any thing remaining. So, Christ having done our work for us, we are justified as soon as ever we believe in him, as being, through what he has accomplished and finished, now already actually entitled to the reward of life. And justification carries

in it not only remission of sins, but also being adjudged to life, or accepted as entitled by righteousness to the reward of life; as is evident, because believers are justified by communion with Christ in his justification. But the justification of Christ did most certainly imply both these things, viz. his being now judged free of that guilt which he had taken upon him, and also his having now fulfilled all righteousness-his having perfectly obeyed the Father, and done enough to entitle him to the reward of life as our head and surety-and therefore he then had eternal life given him as our head. That life which was begun when he was raised from the dead, was eternal life. Christ was then justified in the same sense that Adam would have been justified, if he had finished his course of perfect obedience; and therefore implies in it confirmation in a title to life, as that would have done; and thus, all those that are risen with Christ, and have him for their surety, and so are justified in his justification, are certainly in like manner confirmed. And again, that a believer's justification implies not only a deliverance from the wrath of God, but a title to glory, is evident by Romans 5:12. where the apostle mentions both these as joint benefits implied in justification: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God." So, remission of sins and inheritance among them that are sanctified, are mentioned together, as what are jointly obtained by faith in Christ: Acts 26:18. "That they may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in me." Both these are undoubtedly implied in that passing from death unto life, which Christ speaks of as the fruit of faith, and which he opposes to condemnation: John 5:24. "Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

To suppose that a right to life is suspended on our own perseverance, which is uncertain, and has nothing more sure and stedfast to secure it than our own good-wills and resolutions, (which way soever we suppose it to be dependant on the strength of our resolutions and wills, either with assistance, or in the improvement of assistance, or in seeking assistance,) is exceedingly dissonant to the nature and design of the gospel scheme. For, if it were so, it would unavoidably deprive the believer of the comfort, hope, and joy of salvation: which would be very contrary to God's design in the scheme of man's salvation, which is to make the ground of our peace

and joy in all respects strong and sure: or else, he must depend much on himself, and the ground of his joy and hope must in a great measure be his own strength, and the stedfastness of his own heart, the unchangeableness of his own resolutions, etc.; which would be very different from the gospel scheme.

8. It is one act of faith to commit the soul to Christ's keeping in this sense, viz. to keep it from falling. The believing soul is convinced of its own weakness and helplessness, its inability to resist its enemies, its insufficiency to keep itself, and so commits itself to Christ, that he would be its keeper. The apostle speaks of his committing his soul by faith to Christ, under great sufferings and trials of his perseverance; 2 Timothy 1:12. "For which cause also I suffer these things. Nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." And we are commanded to commit our way and our works unto the Lord; Psalm 37:5. Proverbs 16:3. Faith depends on Christ for all the good we need, and especially good of this kind, which is of such absolute necessity in order to the salvation of our souls. The sum of the good that faith looks for, is the Holy Spirit. It looks for spiritual and eternal life; for perfect holiness in heaven, and persevering holiness here. For the just shall live by faith. It seems to be because continuance in faith is necessary to continuance in justification, at least in part, that the apostle expresses himself as he does, Romans 1:17. "For therein the righteousness of God is revealed from faith unto faith; as it is written, The just shall live by faith." For it is by faith that we first perceive and know this righteousness, and do at first receive and embrace it; and being once interested in it, we have the continuance of faith in future persevering exercises of it made sure to us. And thus that is fulfilled, "The just shall live by faith." Agreeable to 1 Peter 1:5. "We are kept by the power of God through faith unto salvation." And also Hebrews 10:35-39. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

9. Perseverance is acknowledged by Calvinian divines, to be necessary to salvation. Yet it seems to me, that the manner in which it is necessary has

not been sufficiently set forth. It is owned to be necessary as a *sine qua non*: and also, that though it is not that by which we first come to have a title to eternal life, yet it is necessary in order to the actual possession of it, as the way to it; that it is as impossible we should come to it without perseverance, as it is impossible for a man to go to a city or town, without travelling throughout the road that leads to it. But we are really saved by perseverance; so that salvation has a dependence on perseverance, as that which influences in the affair, so as to render it congruous that we should be saved. Faith (on our part) is the great condition of salvation; it is that by which we are justified and saved. But in this faith, the perseverance that belongs to it is a fundamental ground of the congruity that faith gives to salvation. Perseverance indeed comes into consideration, even in the justification of a sinner, as one thing on which the fitness of acceptance to life depends. For, God has respect to perseverance as being virtually in the first act. And it is looked upon as if it were a property of that faith by which the sinner is then justified. God has respect to continuance in faith; and the sinner is justified by that, as though it already were; because by divine establishment it shall follow; and so it is accepted, as if it were a property contained in the faith that is then seen. Without this, it would not be congruous that a sinner should be justified at his first believing; but it would be needful that the act of justification should be suspended till the sinner had persevered in faith. There is the same reason why it is necessary that the union between Christ and the soul should remain in order to salvation, as that it should be begun; for it is begun to the end that it might remain. And if it could be begun without remaining, the beginning would be in vain. The soul is saved no otherwise than by union with Christ, and so is fitly looked upon as his. It is saved in him; and in order to that, it is necessary that the soul now be in him, even when salvation is actually bestowed, and not merely that it should once have been in him; and therefore God, in justifying a sinner, even in the first act of faith, has respect to the congruity between justification and perseverance of faith. So that perseverance is necessary to salvation, not only as a *sine qua non*, or as the way to possession; but it is necessary even to the congruity of justification.

10. That perseverance is thus necessary to salvation, not only as a *sine qua non*, but by reason of such an influence and dependence, seems manifest from Scripture; as particularly, Hebrews 10:38, 39. "Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul." Romans 11:20. "Well, because of unbelief they were broken off. But thou standest by faith. Be not high minded, but fear." John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Hebrews 3:14. "For we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end." Chap. 5:12. "Be ye followers of them, who through faith and patience inherit the promises." So that not only the first act of faith, but subsequent acts of faith, and perseverance in faith, do justify the sinner; although salvation is in itself sure and certain after the first act. For the way in which the first act of faith justifies, is not by making the futurition of salvation certain in itself; for that is as certain in itself by the divine decree, before the first act of faith, as afterwards. Salvation is in some sense the sinner's right, before he believes. It was given him in Christ, before the world was. But before a sinner believes, he has not any thing from God that he can lay hold of, so as to either challenge it, or on good grounds hope for it. He cannot be said to have any right, because he has no congruity; and as to the promise made to Christ, he has no hold to that, because that is not revealed to him. If God had declared and promised to the angels that such a man should be saved; that would not give him any right of his own, or any ground of challenge. A promise is a manifestation of a person's design of doing some good to another, to the end that he may depend on it, and rest in it. The certainty in him arises from the manifestation; and the obligation in justice to him arises from the manifestation being made to him, to the effect that he might depend on it. And therefore subsequent acts of faith may be said to give a sinner a title to salvation, as well as the first. For, from what has been said, it appears that the congruity arises from them, as well as the first; they in like manner containing the nature of union to Christ as mediator; and they may have as great, nay, a greater hand in the manifestation of the futurition of salvation to us for our dependence, than the first act. For our knowledge of this may proceed mainly from after-acts, and from a course of acts. The Scripture speaks of after-acts of faith in both Abraham and Noah, as giving a title to the righteousness which is the matter of justification. See Romans 4:3. Hebrews 11:7.

11, The doctrine of perseverance is manifest from the nature of the mediation of Christ. For as Christ is a mediator to reconcile God to man, and man to God, and as he is a middle person between both, and has the

nature of both, so he undertakes for each, and, in some respect, becomes surety for each with the other. He undertakes and becomes a surety for man to God. He engages for him, that the law, that was given him, shall be answered; and that justice, with respect to him, shall be satisfied, and the honour of God's majesty vindicated. So he undertakes and engages for the Father with man, in order to his being reconciled to God, and induced to come to him, to love him, and trust confidently in him, and rest quietly in him. He undertakes for the Father's acceptance and favour, John 14:21. "He that loveth me shall be loved of my Father." He undertakes that the Father shall hear and answer their prayers. He becomes surety to see that their prayers are answered; John 14:13. "Whatsoever ye shall ask of the Father in my name, that will I do, that the Father may be glorified in the Son." He undertakes that they shall have all necessary supplies of grace from the Father; and he engages for the continuance of God's presence with them, and the continuance of his favour, and of the supplies of grace necessary to uphold and preserve them, and keep them from finally perishing; John 14:16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." And ver. 23. "If a man love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him." Christ does not only declare that God will give us needed grace, but he himself undertakes to see it done. He promises that he will bestow it from the Father; John 15:26. "But when the Comforter is come, whom I will send you from the Father." It was necessary that some one should thus undertake for God with man, for the continuance of his pardoning and sanctifying grace, in order to the sinner's being fully reconciled to God, and brought fully and quietly to rest in him as his God: otherwise the sinner, conscious of his own weakness and sinfulness, could have no quiet rest in God, for fear of the union being broken between God and him, and for fear of incurring God's displeasure and wrath, and so having God an enemy for ever, He is in a capacity to undertake for us, and be surety for us, with the Father, because he puts himself in our stead. He also is in a capacity to undertake for the Father, and be surety for him with us, because the Father hath put him in his stead. He puts himself in our stead as priest, and answers for us, and does and suffers in that office what we should have done and suffered; and God puts him in his stead as King. He is appointed to the government of the world, as God's vicegerent, and so, in that office, answers for God to us, and does, and orders, and bestows, that which we need from God. He undertakes for us in things that are expected of us as subjects, because he

puts himself into our subjection. He appears in the form of a servant for us. So he undertakes for the Father, in that which is desired and hoped for of him as king: for the Father hath put him into his kingdom and dominion, and has committed all authority and power unto him. He is in a capacity to undertake for the Father with us, because he can say, as in John 16:15.

“All things that the Father hath are mine.”

12. The first covenant failed of bringing man to the glory of God, through man's instability, whereby he failed of perseverance. Man's changeableness was the thing wherein it was weak. It was weak through the flesh. But God had made a second covenant in mercy to fallen man, that in the way of this covenant he might be brought to the glory of God, which he failed of under the other. But it is God's manner, in things that he appoints and constitutes, when one thing fails of its proper end, he appoints another to succeed in the room of it; to introduce that the second time, in which the weaknesses and defects of the former are supplied, and which never shall fail, but shall surely reach its end, and so shall remain as that which needs no other to succeed it. So God removed the first dispensation by Moses, Hebrews 8:7-13. “For if the first covenant had been faultless, then should no place have been sought for the second,” etc. So the priesthood of the order of Aaron ceases, because of the weakness and insufficiency of it to answer the ends of priesthood, which are, to reconcile God to man. Therefore God introduces another priesthood, of the order of Melchizedec, that is sufficient, and cannot fail, and remains for ever. Hebrews 7:So Moses, the first leader of Israel, failed of bringing them into Canaan; but Joshua, the second leader, did not fail. The kingdom of Saul, the first anointed of the Lord, did not continue; but the kingdom of the second anointed remains for ever. The first sanctuary that was built in Israel, was a movable tabernacle, and therefore ready to vanish away, or be removed finally:—and God forsook the tabernacle of Shiloh, But the second sanctuary was a firm building, an immovable temple, which was typically an everlasting sanctuary, and that which God would never forsake; 2 Samuel 7:10, 11. So the first covenant, that God made with Adam, failed, because it was weak through the weakness of human nature, to whose strength and stability the keeping was intrusted. Therefore God introduces another better covenant, committed not to his strength, but to the strength of one that was mighty and stable, and therefore is a sure and everlasting covenant. God intrusted the affair of man's happiness on a weak foundation at first, to show man that the foundation was weak, and not to

be trusted to, that he might trust in God alone. The first was only to make way for the second. God lighted up a divine light in man's soul at the first; but it remained on such a foundation, that Satan found means to extinguish it; and therefore, when God lights it up a second time, it is that it may never be extinguished.

13. Some things may yet remain, that are properly the conditions of salvation; on which salvation may be suspended, that it may well excite to the utmost caution, lest we should come short of eternal life, and should perish for the want of them, after it is already become impossible that we should fail of salvation. For the condition on which the man Christ Jesus was to obtain eternal life, was his doing the work which God had given him to do; his performing perfect persevering obedience, and his therein conquering Satan and the world, and all opposition, and enduring all sufferings that he met with. Therefore Christ used the utmost diligence to do this work, and used the utmost caution lest he should fail of it; and prayed with strong crying and tears, and wrestled with God in a bloody sweat, that he might not fail, but might have God's help to go through. Yet it was impossible he should fail of eternal life, and the whole reward that had been promised him. The joy that was set before him, was not only certain to him, but he had a proper title to it as God's heir, by reason of his relation to God the Father, as being his only-begotten Son. It was impossible that he should fail in the work to which he was appointed, as God had promised him sufficient and effectual grace and help to persevere, and already had made known his election: Psalm 110:7." He shall drink of the brook in the way, therefore shall he lift up the head." Isaiah 42:1. "Behold my servant whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon him. He shall bring forth judgment to the Gentiles," Verse 4. "He shall not fail nor be discouraged." And verse 6. "I the Lord have called thee in righteousness: I will hold thine hand and keep thee." So it was in effect promised in the revelations that were made to Mary and Joseph, Zechariah, etc. and so to himself in answer to his prayers, by a voice from heaven.. "I have both glorified it, and will glorify it again." It appears that all was certain beforehand, by God's actually saving great numbers beforehand, on the ground of his future perseverance in his work.

14. Grace is that which God implants in the heart against great opposition of enemies, great opposition from the corruption of the heart, and from Satan and the world. Great are the efforts of all these against the

implantation of it, and they all labour to the utmost to keep it out. Seeing therefore that God manifests his all-conquering power in giving grace a place in the heart in spite of those enemies, he will doubtless maintain it there against their united efforts to root it out. He that has so gloriously conquered them in bringing in grace, will not at last suffer himself to be conquered, by their expelling that which he has so brought in by his mighty power. He that gloriously subdued those enemies under his feet, by bringing this image of his into the soul, will not suffer this image of his finally to be trampled under their feet. God alone could introduce it. It was what he undertook; and it was wholly his work, and doubtless he will maintain it. He will not forsake the work of his own hands. Where he has begun a good work, he will carry it on to the day of Christ. Grace shall endure all things, and shall remain under all things; as the expression *παντα υπομενει* literally signifies, in 1 Corinthians 13:7.

15. The Spirit of God was given at first, but was lost. God gives it a second time, never to be utterly lost. The Spirit is now given in another manner than it was then. Then indeed it was communicated, and dwelt in their hearts. But this communication was made without conveying at the same time any proper right or sure title to it. But when God communicates it the second time, as he does to a true convert, he withal gives it to him to be his own; he finally makes it over to him in a sure covenant. He is their purchased and promised possession. Man, in his first estate, had no benefit at all properly made over to him: for God makes over benefits only by covenant: and then the condition of the covenant had not been fulfilled. But now, man, at his first conversion, is justified and adopted: he is received as a child and an heir, as a joint heir with Christ. His fellowship is with the Father, and with his Son Jesus Christ. God is theirs, and Christ is theirs; and the Holy Ghost is theirs; and all things are theirs. The Holy Spirit, who is the sum of all good, is their inheritance; and that little of it that they have in this life, is the earnest of their future inheritance, till the redemption of the purchased possession. heaven is theirs: their conversation is there. They are citizens of that city, and of the household of God. Christians are represented as being come already to heaven, to mount Zion, the city of the living God; to an innumerable company of angels, etc.-Heaven is the proper country of the church. They are raised up together with Christ, and made to sit together in heavenly places:

“They are blessed with all spiritual blessings in heavenly places.”
(Ephesians 2:6.)

The whole tenor of the gospel shows, that Christians have actually a full and final right made over to them, to spiritual and heavenly blessings.

16. That the saints should be earnestly exhorted and pressed to care and caution, and earnest endeavours to persevere, is most reasonable; and it cannot be otherwise, notwithstanding their having an absolute, unchangeable promise, that they shall persevere. For still perseverance is their duty, and what they are to do in obedience to God. For that is the notion of perseverance, their holding out in the way of God's commandments. But if it were absurd to command them to persevere, as the work they have to do, then how would they do it in obedience to him? The angels in heaven are confirmed, and it is promised unto them that they never shall sin: yet it is proper for God to give them commands, though in so doing he requires the improvement of their care and endeavours to obey and fulfil his will exactly. It is not obedience, if they do not take care and endeavour to obey. If they should cease to take care, that very thing would prove their fall. So, in this case, if Christians cease to take care to persevere, that very thing is falling away.

17. It shows the infallible perseverance of true Christians, that their spiritual life is a participation with Christ in the life that he received as risen from the dead. For they live by Christ's living in them: Galatians ii' 20. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me:" that is, by the life that he has received since his resurrection, and by his communicating to them that fulness which he received when he rose from the dead. When he rose, he received the promise of the Father, the Spirit of life without measure, and he sheds it forth on believers. The oil poured on the risen head goes down to the skirts of the garments; and thus Christ lives in believers by his Spirit dwelling in them. Believers, in their conversion, are said to be risen with Christ; Colossians 2:12, 13. "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the circumcision of your flesh, hath he quickened together with him." And chap. 3:1. "If ye then be risen with Christ," etc. And Ephesians 2:5, 6. "Even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." Romans 5:10. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This spiritual resurrection and life is procured and purchased for Christ's

members, by Christ's suffering obedience, in the same manner as his own resurrection and life is purchased by it. And they receive life as united to him, as members of a risen Saviour, and as being married in their conversion to him.

18. The perseverance of faith is necessary to a congruity to salvation. For it is implied in several places of Scripture, that if true believers should fail in persevering in faith, they would be in a lost state; John 18:8, 9. "Jesus answered, I have told you that I am he If therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, "Of them which thou gayest me, have I lost none:" *i.e.* Christ took care that they might go away, that they might not be in the way of such temptations as would he in danger of overthrowing them, so that they should not persevere, And it is implied, that if they were overthrown, and should not persevere, Christ would have lost them; the saving relation that they stood in to Christ would have been dissolved. The same seems fully implied in Christ's prayer in the 17th chapter of John. Thus, he makes use not only of their having received God's word, and believed that God had sent him, but their having kept his word, as a good plea for their title to that favour and acceptance of the Father, which he asks of the Father for them; as ver. 6, 7, 8, etc. — The same is implied in the 11th verse: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." This implies, that their being one, or their standing in a saving relation to him, and in union with his mystical body, depends on the perseverance of their faith, even that union on which a title to all spiritual and saving benefits depends, which is more fully spoken of in the 21st and following verses. This perseverance of believers seems to be the benefit, which is the principal subject of this whole prayer. And in Luke 22:31, 32. it is implied, that if Peter's faith had failed, Satan would have had him: "And the Lord said, Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." i Pet. 1:5. "Who are kept by the power of God, through faith unto salvation." Where it seems implied, that if they were not kept through faith, or if their faith did not persevere, they never would come to salvation. So, believers being overthrown in their faith, or their not knowing Christ's voice and following him, is called a being plucked out of Christ's hand; and it is implied, that the consequence would be their perishing. It also seems to be implied, that their possession of eternal life by Christ's gift depends on their perseverance; John 10:27, 28. "My sheep hear my voice, and I

know them, and they follow me; and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” And in the 15th chapter of John, believers persevering in faith in Christ, or their abiding in him, is spoken of as necessary to the continuance of the saving union and relation that is between Christ and believers, and Christ’s abiding in them; as ver. 4, 5. “Abide in me, and I in you. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.” And in the 6th verse, it is spoken of as the necessary consequence of their not abiding in Christ, if that were possible; that the union should be utterly broken between Christ and them, and that damnation should be the consequence. “If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned.” And in the 7th verse, this perseverance of faith is spoken of as the necessary means of the success of faith as expressed in prayer, which is faith’s voice, necessary to obtain those good things which faith and prayer seek, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” And in the 9th and 10th verses, it is implied, that Christ’s acceptance of us, and favour to us as his, depends on our perseverance: “As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” So, the same perseverance is spoken of as necessary to our continuing in the favour and grace of God. “Nowwhen the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.” And so it is spoken of as necessary to continuing in the goodness of God; and being cut off, is spoken of as a certain consequence of the contrary. Romans 11:22. “Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off.” That expression, of standing fast in the Lord, 1 Thessalonians 3:8. and Philippians 4:1. implies that perseverance is necessary to a continuing in Christ, or in a saving relation to him; and more plainly still in 1 John 2:24. “Let that therefore abide in you which you have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.” See 1 Corinthians 15:2. and 2 Timothy 4:7, 8. and Hebrews 12:28. See also Jeremiah 3:19.

19. Concerning the objection from Ezekiel 18:24. “If the righteous shall fall from his righteousness and commit iniquity, all his righteousness shall not be remembered; but in the iniquity which he hath done shall he die,” and the like; God saying this does not at all prove, that it is supposed possible that a truly righteous man should fall from his righteousness; any more than God’s saying, Leviticus 18:4, 5. “Ye shall do my judgments and keep mine ordinances, to walk therein: am the Lord your God: ye shall therefore keep my statutes and my judgments, which if a man do, he shall even live in them.” The Scripture in saying He that doeth these things shall live in them, does not design to teach us, that in the present state of things, it is possible for us to do those things in a legal sense, (in which sense the words are certainly proposed, as the apostle teaches,) but only teaches the certain connexion there is between doing these things and living in them, for wise ends; particularly to lead us, by such a legal proposal, to see our utter inability to obtain life by our own doings. So the law is our schoolmaster to bring us to Christ, The Scripture in saying, If the righteous shall fall away from his righteousness, he shall die; does not teach us, that in the present state of things, since the fall, it is possible for a truly righteous man to fall from his righteousness; but only teaches us the certain connexion between the antecedent and the consequent, for wise ends; and particularly, that those who think themselves righteous, may beware of falling from righteousness. For it is not unreasonable to suppose that God should put us on bewaring of those things that are already impossible, any more than that he should direct us to seek and pray for those things that are promised and certain.

20. With respect to those texts in Ezekiel-that speak of a righteous man’s falling away from his righteousness- the doctrine of perseverance was not so fully revealed under that dispensation. It was of service to the godly to make them wary; but especially to those who were legally righteous, and trusted in their own righteousness, as Ezekiel’s hearers did; to convince them of this, that there was a connexion between the antecedent, falling away, and the consequent, the dying in their iniquity. Jeremiah 32:39, 40. “And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.” And it is so spoken of once and again by this very prophet, chap. 11:17-21. and chap. 36:24-29. Yea, in this very chapter,

after he had been declaring the danger of falling away from righteousness, the children of Israel seem to be exhorted to this very thing as a remedy against falling away; ver. 31. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" They needed not only to turn from their transgressions, but to cast them away utterly, to have finally done with them, and to make them a new heart; for the prophet declares, that their old heart was a backsliding heart, bent to backslide, as the prophet often complains.

21. The godly themselves were really exposed to die in their iniquity, i. e. they were liable to be destroyed by God's awful judgments in this world. The prophet has a special eye to those destroying judgments that God had lately brought on the nation of the Jews, which are very much the subject of the prophecy, and seem to have given occasion for it, and which the Jews had respect to in the proverb which they used, and which gave occasion to what is said in this chapter. If the sinner turned from his outward wickedness, unto an outward righteousness only, he would save his soul alive with regard to those outward calamities; and if the righteous fell away outwardly by committing some grievous sin, and getting into a bad way, they exposed themselves to die by this their iniquity in this manner.

22. That there is a real difference between them that fall away, and them that persevere, even before they fall away, is evident by the things that are given as a reason of their falling away: because they have no root in themselves; because they have not counted the cost, and because they have no oil in their vessels. Those that have no root, differ from those who have root, before there be the effect of their having no root: and so those that have no oil, etc. And it appears again, by what is said, John 11. 23. that "when Christ was at Jerusalem at the passover, on the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." And so, "They went out from us, because they were not of us they had been of us, they would no doubt have continued with us."

23. Objection. But it is in the same chapter said, "that if a wicked man turn from his wickedness and do that which is lawful and right, he shall live:" where doubtless must be understood by "doing that which is lawful and

right,” sincere and gracious righteousness, because there is a promise of life, And we must doubtless understand doing that which is lawful and right here, in the same sense as before. **Answer.** We may understand it in the same sense, for an external, visible, material righteousness, When it is said, if he turn from his iniquity and do that which is lawful and right, it must be understood, if he continue so to do, and do not turn from it again. According to the schemes of both Arminians and Calvinists, this must be understood. Whereby the objection is overthrown.

Visible Christians are in Scripture called saints, or holy; which is equivalent to the calling them righteous. The Jews are called an holy nation; the land is a land of uprightness; when only visibility is intended.-By righteous, sometimes is meant only innocent, or materially righteous in some particular. “Wilt thou also destroy a righteous nation?” Genesis 20:4. Exodus 23:7. “The innocent and the righteous, slay thou not:” Deuteronomy 25:1. “Ye shall justify the righteous, and condemn the wicked:” I Samuel 4:11. “How much more, when wicked men have slain a righteous person?” 2 Kings 10:9. By the righteous man that the prophet Ezekiel speaks of, he certainly does not speak in so limited a sense as to mean those that are of perfect and upright hearts, but so as to include those of an unsound heart, that trust in their own righteousness to commit iniquity; see Ezekiel 33:13. *i.e.* those whose motive is only self-love, and their own safety, and so trust that they have righteousness enough to render them safe, though they do commit sin. Those that are only restrained from committing sin by fear, and are ready to embrace, and are glad of opportunities of committing sin with impunity; these cannot be such as the sincerely righteous are often described to be, viz, such as love God with all their hearts and souls; that love the way of his commandments; that choose the way of his commands, etc. The reason why some do not persevere, is, that there is not now a right heart in them; as is evident by Deuteronomy 5:29. “O that there were such an heart in them, that they would fear me and keep my commandments!” etc.

24. When it is said, “If a righteous man turn from his righteousness, and commit iniquity, his righteousness shall not be remembered, but he shall die in his iniquity;” we need not, according to the scripture manner of expression, understand any thing, but his seeming righteousness, or the righteousness that he seemeth to have. Christ has often such an aphorism as this, “Whosoever bath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even

that he hath;" which he applies to that apparent godliness, grace, or piety, which natural men have, as is evident by the contexts, and the occasions of his using this aphorism; as Matthew 13:12. and Matthew 25:29. and Mark 4:25. This, in another place, is explained thus, "Whosoever bath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have;" Luke 8:18. Being a righteous man, does indeed commonly signify to be one that is truly and sincerely godly. And so is believing in Christ mentioned frequently as the distinguishing character of one that is truly Christ's disciple. Yet we read of some that are said to believe, who, even at that very time, are spoken of as wanting something necessary to make them true disciples: John 2:23, 24, 25. "Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself to them, because he knew all men; and needed not that any should testify of men, for he knew what was in man." These words intimate, that though they believed, yet Christ knew that they had not that in them then, that was to be depended on for perseverance: which implies, that if they were true believers, of a right principle, their perseverance might be depended on. And we are elsewhere told, why some that believe, endure but for a while, and do not persevere, viz, because they have no root in themselves.

25. That there is an essential difference between the faith and seeming grace of such professors as fall away, and such as persevere, even before any distinction appears as to perseverance, or while both retain their religion, is exceedingly manifest by John 6:64, 65. "But there are some of you that believe not For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." And verse 70. "And Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" Here, before Judas had fallen away, he is said not to believe, and to be a devil. Now Judas was a professing disciple and a distinguished one. He was a visible believer. Christ speaks of him as one that had forsaken all and followed him in the regeneration, as is evident in Matthew 19:27, 28.; and as one that had continued with Christ in his temptations, Luke 22:28.- compared with verse 30. There were great appearances of true grace in him, as there were in Ahitophel, his type, with whom David took sweet counsel, etc. And therefore, as a righteous man,

Christ had given him the extraordinary gifts of the Holy Ghost, and sent him forth to preach the gospel, and heal the sick, and cast out devils.

— Yet he, even before he fell away, is said not to believe, but to be then a devil; which is agreeable to what the apostle says of apostates, “ They went out from us, because they were not of us. If they had been of us, they would no doubt have continued with us.”

26. That they who once truly believe in Christ, never fall away finally and perish, is evident, because they that now believe not, and are in a state of condemnation, are spoken of as those that never hove believed, John 3:18.

Because he hath not believed in the name of the only begotten Son of God.” Which supposes, that none of those that have believed, are now unbelievers, or are now in a state of condemnation. So again, those who shall be condemned at the day of judgment, are represented as those, not only whom Christ then will know not, but as those whom he never knew, Matthew 7:23. But how can this be a true representation, if some of them were once true Christians, and so were known and owned by Christ, but only have since apostatized? “When St. Paul kept under his body lest he should be a castaway, 1 Corinthians 9:27. he did no otherwise than he was wont to do in temporal concerns, in cases wherein he was beforehand certain of the event. So he sent word to the chief captain of the Jews lying in wait to kill him, lest he should be murdered by them, though it was revealed to him from God, but the very night before, that he should live to see Rome; Acts 23:12-21. So he would not allow the sailors to leave the ship.” etc. Bellamy’s True Religion, Disc. 1. Inference 9. 1 John 3:6. “Whosoever sinneth, hath not seen him, neither known him.” This could not be true, if a man who has truly seen him, and known him, might finally fall away to sin.

27. As to scripture cautions against falling away, lest it should issue in damnation; we ma observe that God had been pleased to connect eternal life with eating the fruit of the tree of life; and therefore, although it was utterly impossible that Adam should have eternal life in himself, after he had fallen, as God’s peremptory declaration and unalterable constitution had made it impossible; yet we are told, that after the fall, God placed cherubims and a flaming sword to keep the way of the tree of life, lest the man should put forth his hand, and take and eat of the fruit of the tree, and live for ever. So God has connected damnation with living in allowed sin, and being overcome by sin, and brought under its power. And therefore,

although it be impossible, that men, after they are once truly converted, should ever perish, yet they are warned against falling away and yielding to the power of sin, lest they should perish: and the apostle Paul kept under his body, lest he should be a cast-away.

28. As to objections from such hypothetical propositions as those, Hebrews 10:27, etc. “If we sin wilfully, after we have received the knowledge of the truth.” Hebrews 6:4, etc. “For it is impossible for those who were once enlightened, if they fall away,” etc. Such hypothetical propositions may be true, when one or both parts of it are impossible, as the truth of such a proposition consists in the connexion of the antecedent and consequent; as when our Lord said to the Jews, “If I should say, I know him not, I should be a liar like unto you.” See Gill against Whitby, vol. 1:page 271.

29. Objection. That we are required to TAKE CARE and to Pray that we may persevere. It was impossible for Christ to fail under his trials; and yet bow evident is it that he used means, endeavours, care, labour, and earnest prayers, that he might persevere?-In order to show, that an absolute promise of perseverance does consist with counsels and exhortations to endeavour, and care to persevere, I would lay down the following positions.

Position I. What it is proper for us to seek by earnest and importunate prayer, it is proper for us to use means, labour, and care, for that end. The reason is plain: prayer is one kind of seeking the thing; it is using means, and one way of labouring for it, taking care to obtain it, and pursuing after it. There are many instances of prayer, and commands to pray, for things promised. Christ on earth prayed for things promised; and he continually intercedes in heaven for things promised.

Position II. What it is proper that persons should use endeavours, means, and care for, they are properly exhorted to use those means and endeavours.

Position III. That which it is proper for another to use means, labours, and care for, that he may obtain it, though he knows it is certainly promised, it is proper that we should use means, etc. to obtain for ourselves, though it is promised. But Christ used means, endeavours, labour, etc. for the salvation of sincerely good men,

though it be promised. He laboured, took care, denied himself, and suffered for the salvation of sincerely good men; which yet had been before abundantly promised to him, and promised to men in the Old Testament; and Christ himself had promised it. The Scripture represents, that Christ ran a race to win a prize, and endured the cross for the joy that was set before him.

30. If it were left to the freedom of men's own will, whether men should persevere, in the sense that the Arminians suppose; *i.e.* to a will not determined by God, but self-determined, then it would be absurd to pray to God that we may persevere; that he would keep us from falling, and that he would uphold our goings in his paths, etc.

31. If grace implanted in the heart be not an infallible sign that a man shall have eternal life, how is the Spirit of God an earnest of glory? when a man may have the Spirit, and yet have no assurance, that he shall be glorified. For every one who has the grace of God implanted in his heart, has the Holy Spirit of God in his sanctifying influences.

MISCELLANEOUS OBSERVATIONS.

ANGELS.

I CANNOT see why it should be thought more disagreeable to reason to suppose, that angels may have influence on matter so as to cause those alterations in it, which are beyond the established laws of matter, more than to suppose that our spirits should have such an influence. And I do not see why other spirits should not have influence on matter according to other laws; or why, if we suppose spirits have an influence on matter, that it must necessarily be according to the same established rules as our spirits. We find that from such motions of mind there follows such an alteration in such and such matter, according to established rules; and those rules are entirely at the pleasure of him that establishes them. And why we should not think that God establishes other rules for other spirits, I cannot imagine. And if we should suggest, that according to established laws, angels do make alterations in the secret springs of bodies, and so of minds, that otherwise would not be, I cannot see why it should be accounted more of a miracle than that our souls can make alterations in the matter of our hands and feet, which otherwise would not be.

[442] Angels confirmed. The angels that stood are doubtless confirmed in holiness, and their allegiance to God; so that they never will sin, and they are out of every danger of it. But yet I believe God makes use of means to confirm them. 'they were confirmed by the sight of the terrible destruction that God brought upon the angels that fell. They see what a dreadful thing it is to rebel. They were further confirmed by the manifestation God had made of his displeasure against sin, by the eternal damnation of reprobates amongst men, and by the amazing discovery of his holy jealousy and justice in the sufferings of Christ, They are confirmed by finding, by experience, their own happiness in standing, and finding the mistake of the angels that fell, with respect to that which was their temptation, and by new and greater manifestations of the glory of God, which have been successively made in heaven, and by his dispensations towards the church, and above

all, by the work of redemption by Jesus Christ. Ephesians 3:10. 1 Timothy 3:16. 1 Peter 1:12. Vide No. 51.5.

Corol. Hence we learn that the angels were not concerned in the work of redemption by Jesus Christ.

So I believe the saints in heaven are made perfectly holy and impeccable, by means, viz, By the beatific vision of God in Christ in' glory; by experiencing so much the happiness of holiness, its happy nature and issue; by seeing the wrath of God on wicked men, etc.

[681] The angels of heaven, though a superior order of being, and of a more exalted nature and faculties by far than men, are yet all ministering spirits sent forth to minister to them that shall be the heirs of salvation; and so in some respect are made inferior to the saints in honour. So likewise the angels of the churches, the ministers of the gospel that are of a higher order and office than other saints, yet they are, by Christ's appointment, ministers and servants to others, and are least of all, as Matthew 20:25, 26, 27. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matthew 23:8, 9, 10, 11, 12. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ, But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." And Mark 9:35. "If any man desire to be first, the same shall be last of all, and servant of all." It is as it is in the body natural, those parts that we account more noble and honourable are, as it were, ministers to the more inferior, to guard them, and serve them, as the apostle observes, 1 Corinthians 12:23, 24. "And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked." God's ways are all analogous, and his dispensations harmonize one with another. As it is between the saints that are of an inferior order of beings, and the angels which are of more exalted natures and degrees, and also between those Christians on

earth that are of inferior order, and those who are of superior, being ministers of Christ; so without doubt it also is in some respects in heaven, between those that are of lower and those that are of higher degrees of glory. There, those that are most exalted in honour and happiness, though they are above the least, yet in some respects they are the least; being ministers to others, and employed by God to minister to their good and happiness. These sayings of Christ, in Matthew 20:25, etc. and Mark 9:35. were spoken on occasion of the disciples manifesting an ambition to be greater in his kingdom, by which they meant his state of exaltation and glory; and so it is in some sort, even with respect to the man Christ Jesus himself, who is the very highest and most exalted of all creatures, and the head of all. He, to prepare himself for it, descended lowest of all, was most abased of any, and in some respects became least of all. Therefore, when Christ in these places directs that those that would be greatest among his disciples, should be the servants of the rest, and so, in some respects, least; he enforces it with his own example. Matthew 20:26, 27, 28. “Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant. Even so the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” And Luke 22:26, 27. “He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve, for whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth.” None in the kingdom of heaven ever descended so low as Christ did, who descended as it were into the depths of hell. He suffered shame and wrath, and was made a curse. He went lower in these things than ever any other did, and this he did as a servant not only to God, but to men, in that he undertook to serve us, and minister to us in such dreadful drudgery, while we sit at meat in quietness and rest, and partake of those dainties which he provides for us. Christ took upon him to minister to us in the lowest service, which he represented and typified by that action of washing the disciples’ feet, which he did chiefly for that end. Thus Christ is he that seems to be intended in Matthew 11:11. by him “that is least in the kingdom of heaven;” who is there said to be greater than John the Baptist.

The design of God in thus ordering things, is to teach and show that he is all, and the creature nothing, and that all exaltation and dignity belong to him; and therefore those creatures that are most exalted shall in other respects be least and lowest. Thus, though the angels excel in wisdom and

strength, and are advanced to glorious dignity, and are principalities and powers, and kings of the earth, yet God makes them all ministers to them who are much less than they, of inferior nature and degree. Thus, also, the saints who are most exalted in dignity are servants to others. The angelic nature is the highest and most exalted created nature; yet God is pleased to put greater honour upon our inferior nature, viz. the human, by causing that the Head and King of all creatures should be in the human nature, and that the saints in that nature in Christ, should be in many respects exalted above the angels, that the angelic nature may not magnify itself against the human; and the man Christ Jesus, that creature who is above all, owes his superiority and dignity, not at all to himself, but to God; viz, to his union with a divine person. Though he be above all, yet in some respects he is inferior; for he is not in the highest created nature, but in a nature that is inferior to the angelic. To prepare him for his exaltation above all, he was first brought lowest of all in suffering and humiliation, and in some respects in office, or in those parts of the office that were executed by him in his state of humiliation. Though the saints are exalted to glorious dignity, even to union and fellowship with God himself; to be in some respects divine in glory and happiness, and in many respects to be exalted above the angels; yet care is taken that it should not be in themselves, but in a person who is God, and they must be as it were emptied of themselves in order to it. And though the angels are exalted in themselves, yet they are ministers to them who are not exalted in themselves, but only in communion with a divine person as of free grace partaking with them. Thus wisely hath God ordered all things for his own glory, that however great and marvellous the exercises of his grace, and love, and condescension are to the creature, yet he alone may be exalted, and that he may be all in all. And though the creature be unspeakably and wonderfully advanced in honour by God's grace and love; yet it is in such a way and manner, that even in its exaltation it might be humbled, and so as that its nothingness before God, and its absolute dependence on God, and subjection to him, might be manifested. Yet this humiliation or abasement, which is joined with the creatures' exaltation, is such as not to detract from the privilege and happiness of the exaltation. So far as exaltation is suitable for a creature, and is indeed a privilege and happiness to the creature, it is given to the creature and nothing taken from it. That only is removed that should carry any shadow of what belongs only to the Creator, and which might make the difference between the Creator and creature, and its absolute, infinite dependence on the Creator, less manifest. That humiliation only is brought

with the exaltation that is suitable to that great humility that becomes the creature before the Creator. This humiliation does not detract any thing from the happiness of elect holy creatures, but adds to it, for it gratifies that humble disposition that they are of, it is exceeding sweet and delightful to them to be humbled and abased before God, to cast down their crowns at his feet as the four and twenty elders do in Revelation 4:10. — And to abase themselves, and appear nothing, and ascribe all power, and riches, and wisdom, and strength, and honour, and glory, and blessing to him. They will delight more in seeing God exalted than themselves, and they will not look on themselves the less honoured because that God appears to be all, even in their exaltation, but the more. These creatures that are most exalted will delight most in being abased before God, for they will excel in humility as much as in dignity and glory, as has been elsewhere observed, The man Christ Jesus, who is the head of all creatures, is the most humble of all creatures. That in Matthew 18:4. “Whosoever therefore humbleth himself as this little child, the same is greatest in the kingdom of heaven,” is true, with respect to the humility that they exercise, both in this and in another world. They that have most humility in this world, will continue to excel in humility in heaven; and the proposition is reciprocal, They that have the greatest humility, shall be most exalted, and shall be greatest in the kingdom of heaven, and they that are greatest in the kingdom of heaven, are most humble

Corol. I What has been said above, confirms the conclusion that some in heaven will be a kind of ministers in that society: teachers; ministers to their knowledge and love, and helpers of their joy, as ministers of the gospel are here.

Corol. II. Hence we may learn the sweet and perfect harmony that will reign throughout that glorious society, and how far those that are lowest will be from envying those that are highest, or the highest from despising the lowest, for the highest shall be made ministers to the happiness of the lowest, and shall be even below them in humility, and the lowest shall have the greatest love to the highest for their superior excellency, and for the greater benefit which they shall receive from their ministration, as it is the disposition of the saints to love and honour their faithful ministers here in this world.

[838] Angels-why called Thrones, Dominions, Principalities, and Powers. As the angels are made to be employed as the ministers of God’s

providence of the government of the world, and as they are beings of a limited understanding, and not equally capable of understanding and managing the affairs of the whole universe, or of the whole extent and compass of divine providence, or of any part indifferently, as they may be of affairs of some particular kind, or system, or series of events, or of some particular part of the universe; (for it must needs be so with all that are of limited understanding, that they must be more capable of the care and management of things in a certain particular sphere than of any thing indifferently without any fixed limits;) so it is very reasonable to suppose from hence that the different angels are appointed to different kinds of work, and that their ministry more especially respects some certain limited parts of the universality of things which God has in some respect committed to their care, so that over these things they have a ministerial dominion, some of larger and others of lesser extent; some in a more exalted, others a less humble station. So they are a kind of princes under God, over such and such parts of the creation, or within such a certain sphere. Though their dominion be only ministerial, (as the dominion of ministers of the gospel, or angels of the churches is,) yet it is very honourable and exalted, It is a very honourable work in which they are employed, an image of the work of the Son of God, as God man, who has the vicegerency of the whole universe, and so they as well as the princes of Israel are called gods, Elohim, Psalm 92:7. “Worship him, all ye gods,” which is rendered by the apostle, “Let all the angels of God worship him.” And they are called “The sons of God,” as they are, Job 38:” When the morning stars sang together, and all the sons of God shouted for joy.” They may, on this account also, be fitly compared to stars, (as they are here, and also in the song of Deborah, “The stars in their courses fought against Sisera,”) not only for their brightness in wisdom and holiness, and for their being the native inhabitants of heaven, and obeying the commands of God, as the stars do, but because they have their particular dominion set them in the lower universe, as the stars have,

“Canst thou set the dominion thereof in the earth?” (Job 38:33.)

And also because they have their certain sphere and course to which they are limited in heaven. These seem in part to be signified by the kings of the earth, that shall bring their honour and glory into the church. They are made chiefly for a ministerial dominion over, and management of, the world of mankind on the earth, as ministering spirits unto Christ; and on the account of their honourable place and trust in heaven, they may be

called ministers of the new earth, there spoken of in that chapter. God hath concealed the particular spheres of the angels' dominion and ministry, that we might not be tempted to idolatry. They, therefore, that worship angels under a notion of such and such angels having a superintendency over such particular persons or affairs, intrude into those things that they have not seen.

It is not reasonable to suppose that the angels are called thrones, dominions, principalities, and powers, merely for the honour they have in their great abilities and excellent qualifications, for the words do properly denote rule and authority. Earthly rulers are called principalities and powers. Titus 3:1. "Put them in mind to be subject to principalities and powers, and to obey magistrates."

[p937] Angels elect — their dependence on Christ.

Two questions may be raised with respect to the elect angels.

Ques. I. How far the elect angels are dependent on Christ for eternal life?

Ans. I Probably the service appointed them as the great trial of their obedience, was serving Christ, or ministering to him in his great work that he had undertaken with respect to mankind.

II. When Lucifer rebelled and set up himself as a head in opposition to God and Christ, and drew away a great number of the angels after him, Christ, the Son of God, manifested himself as an opposite head, and appeared graciously to dissuade and restrain by his grace the elect angels from hearkening to Lucifer's temptation, so that they were upheld and preserved from eternal destruction at this time of great danger by the free and sovereign distinguishing grace of Christ. Herein Christ was the Saviour of the elect angels, for though he did not save them as he did elect men from the ruin they had already deserved, and were condemned to, and the miserable state they were already in, yet he saved them from eternal destruction they were in great danger of, and otherwise would have fallen into with the other angels. The elect angels joined with him, the glorious Michael, as their captain, while the other angels hearkened to Lucifer and joined with him, and then was that literally true that was fulfilled afterwards figuratively. Revelation 12 "When there was war in heaven:

Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more

in heaven, And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

III. They were dependent on the sovereign grace of Christ to uphold them and assist them in this service, and to keep them from mining themselves, as the fallen angels had done; by the fall of the angels, especially of Lucifer, the greatest, brightest, and most intelligent of all creatures, they were taught their own emptiness and insufficiency for themselves, and were led humbly in a self-diffidence to look to Christ, to seek to him, and depend on him, in whom it pleased the Father that all fulness should dwell to preserve them. So that they all along hung upon him. Through the whole course of their obedience during their time of trial, having no absolute promise, as believers in Christ have amongst men of perseverance in one act of faith, but only God the Father had revealed to them that if they were preserved, it must be by influence and help from his Son, and also made known to them the infinite riches of the grace of his Son, and its sufficiency for them, and given the experience of it in reserving them when the other angels fell, and God directed them to seek to his Son for help. But this humble dependence was part of their duty or work by which they were to obtain eternal life, and it was not as it is with men, the fruit of the purchase of life already made, the first act of which entitles to all other fruits of this purchase through eternity. Thus angels did depend on Christ, and they were supported by strength and grace from him freely communicated; it was sovereign grace that he was not obliged to afford them, for he was not obliged to afford them any more grace than he did the angels, so that it can truly be said of the angels, that they have eternal life by sovereign grace through

Christ in a way of self-emptiness, self-diffidence, and humble dependence on him. So far is the way of the elect angels’ receiving eternal life like that of elect men’s receiving of it.

IV. Christ is their Judge, and they actually receive their reward at his hands as their Judge, as I have elsewhere shown.

V. They not only have the reward of eternal life adjudged to them by Christ, but actually, continually, and eternally derive it from him as their head of life and divine influence, the Spirit is given them through him.

VI. They have their happiness in him in this brightness of God's glory and express image. It is that they behold the glory and love of God, and so have eternal life in the enjoyment of God. Thus Christ is the tree of life in paradise, on whose fruit all its inhabitants live to all eternity, and the Lamb is the light of that glorious city.

Quest. II. How far the angels are dependent on Christ as God man, and have benefit by his incarnation, sufferings, and exaltation, and the work of redemption that he wrought out for mankind?

Ans. I. The work of redemption is their end; they were created to be subservient to Christ in this affair.

II. Their work and service that was appointed them, that was the trial of their obedience, was to serve Christ and his elect people in this affair and it was by obeying Christ as his servants in this affair, that they actually obtained eternal life.

III. Especially did the angels obtain life by attending on Christ, and being faithful to him during the time of his humiliation, which was the last and most trying part of their obedience.

IV. The Lord Jesus Christ God man is the Judge of the angels, that gives them the reward of eternal life. They did not enjoy perfect rest till he descended and confirmed them, so that the angels, as well as men, have rest in Christ God man. (See the next.)

V. They have this benefit by the incarnation of Christ, that thereby God is immediately united with a creature, and so is nearer to them, whereby they are under infinitely greater advantages to have the full enjoyment of God.

VI. Jesus Christ God man is he through whom, and in whom, they enjoy the blessedness of the reward of eternal life, both as the Head of influence through whom they have the Spirit, and also as in Christ God man they behold God's glory, and have the manifestations of his love.

VII. As the perfections of God are manifested to all creatures, both men and angels, by the fruits of those perfections, *i.e.* by God's works, (the wisdom of God appears by his wise works, and his power by his powerful works; his holiness and justice by his holy and just acts, and his grace and love by the acts and works of grace and love,) so the glorious angels have the greatest manifestations of the glory of God by what they see in the

work of man's redemption, and especially in the death and sufferings of Christ.

[940] The elect angels have greatly increased both in holiness and happiness, since the fall of those angels that fell, and are immensely more holy than ever Lucifer and his angels were; for perfection and holiness, *i.e.* a sinless perfection, is not such in those that are finite, but that it admits of infinite degrees. The fall of the angels laid a foundation for the greater holiness of the elect angels, as it increased their knowledge of God and themselves, gave them the knowledge of good and evil, and was a means of their being emptied of themselves and brought low in humility, and they increased in holiness by persevering in obedience. What they behold of the glory of God in the face of Christ as men's Redeemer, and especially in Christ's humiliation, greatly increased their holiness; and their obedience, through that last and greatest trial, contributed above all things to an increase of their holiness. This further shows how the elect angels are dependent on Christ God man.

[941] Christ's humiliation many ways laid a foundation for the humiliation of all elect creatures. By seeing one infinitely above them descending so low, and abasing himself so much, they are abundantly made sensible how no abasement is too great for them. Lucifer thought what God required of him too great an abasement for so high and worthy a creature as he; but in Christ Jesus they see one infinitely higher than he descending vastly lower than was required of him. It tends to humble the angels, and to set them for ever at an immense distance an thought that any thing that God can require of them can be too great an abasement for them; and then it tended to humble them, as this person that appeared in such meanness, and in so despicable a state, is appointed to be their Lord and their God, and as they were required humbly to minister to him in his greatest abasement. It tends to abase elect men two ways.

- 1.** As here is the example of the voluntary humiliation of one infinitely more worthy than they; and,
- 2.** As here is the greatest manifestation of the evil, dreadful nature of sin, and particularly as here is the effects of their sin. Here appears the venomous nature of their corruption, as it aims at the life of God, and here appears the infinite greatness of its demerit in such sufferings of a person of infinite glory. So that all elect creatures are as it were humbled and abased

in their head. This shows further how the elect angels are dependent on Christ God man.

[938] Heaven — How the elect angels know good and evil. It is a thing supposed, without proof, that the glorious inhabitants of heaven never felt any such thing as trouble or uneasiness of any kind. Their present innocence and holiness does not prove it. God may suffer innocent creatures to be in trouble for their greater happiness. The nature and end of that place of glory does not prove it, for if that did not hinder sin from entering, neither will it necessarily hinder trouble from entering there.

The elect angels probably felt great fear at the time of the revolt of Lucifer and the angels that followed him. They were then probably the subjects of great surprise, and a great sense of their own danger of falling likewise; and when they saw the wrath of God executed on the fallen angels, which they had no certain promise that they should not suffer also by their own disobedience, being not yet confirmed; it probably struck them with fear. And the highest heavens was not a place of such happiness and rest before Christ's ascension as it was afterwards; for the angels were not till then confirmed. So that it was in Christ God man that the angels have found rest. The angels, therefore, have this to sweeten their safety and rest, that they have it after they have known what it is to be in great danger, and to be distressed with fear.

[1098] That the angels in the times of the Old Testament did not fully understand the counsels and designs of God with regard to men's redemption, may be argued from that text, Isaiah 64:4. "For since the beginning of the world they have not heard, (men is not in the original,) nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." In the original, what "he hath made or done for him that waiteth for him." It is rendered in the margin, "hath seen a God besides thee which doth so for him that waiteth for him." But our translation gives the sense more agreeable to the citation of the apostle, 1 Corinthians 2:7-9. It is manifest by this text, if we take it in a sense agreeable to the apostle's understanding of it, that none of old understood the mystery of man's redemption by Jesus Christ, it never entered into the hearts of any; and if this be the sense, it will follow from the words of the text, not only that it had not entered into the hearts of any of mankind, but also of the angels, for all are expressly excluded but God himself; none have heard, seen, or perceived, O God, beside thee. The

meaning is not only that no works had been already done that ever any had seen or heard of parallel to this work; for if the meaning was, that no works that were past had been seen or heard of like this work, those words, O God, beside thee, would not be added; for if that were the sense, these words would signify, That, though others had not seen any past works parallel with this, yet God had, which would not have been true; for God himself had not seen any past works parallel with this. The same may also be argued from Ephesians 3:9-11. compared with Romans 16:25, 26. and Colossians 1:26. Not only are the words of Ephesians 3:10. very manifestly to my present purpose, but those words in the verse preceding are here worthy of remark. The mystery which, from the beginning of the world, hath been HID IN GOD; which seems plainly to imply, that it was a secret which God kept within himself, which was hid and sealed up in the divine understanding, and never had as yet been divulged to any other, which was hid in God's secret counsel, which as yet no other being had ever been made acquainted with; and so the words imply as much as those in the forementioned place in Isaiah, that none had perceived it beside God.

[1247] Angels. That they are as the nobles and barons of the court. of heaven, as dignified servants in the palace of the King of kings, is manifest by Matthew 18:10. See my Notes. So in their being called thrones, dominions, principalities, and powers.

[1276] Angels ignorant of the majesty of the gospel till Christ's coming.

Even the mystery which hath been hid from ages and generations, but now is made manifest to his saints, To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you the hope of glory. Dr. Goodwin says, "This doctrine of the gospel he kept hid and close in his own breast; no creature knew it; no, not the angels, who were his nearest courtiers and dearest favourites, it lay hid in God, Ephesians 3:9. even hid from them, ver. 10. A mystery, which when it should be revealed, should amaze the world, put the angels to school again, as if they had known nothing in comparison of this, wherein they should know over again all those glorious riches which are in God, and that more perfectly and fully than ever yet. And so after they had a little studied the catechism and compendium, there should come out a large volume, a new system of the riches of the glory of God, the mystery of Christ in the text, which is the last edition, also, now set out enlarged, perfected, wherein the large inventory of God's glorious perfections is more fully set down with

additions. (Dr. Goodwin's Works, vol. 1 part 3:p. 64. on Colossians 1:26, 27.)

FALL OF THE ANGELS.

[438] So it was also with the angels, their judgment was likewise decreed. Probably they thought it would be degradation and misery to be ministers to a creature of an inferior nature, whom God was about to create, and subjects and servants to one in that nature, not knowing particularly how it was to be, God having only in general revealed it to them. They thought it would be best for themselves to resist, and endeavour to be independent of God's government and ordering; and, having an appetite to their own honour, it overcame holy dispositions, which when once overcome, immediately wholly left them to the full and unrestrained rage of the principles that overcome, and their holy inclination to subjection was greatly damped by their opinion of God, as though he intended to deal unbecomingly by them in subjecting them to one of such a nature, and so it was the more easily overcome.

[320] Devils. It seems to me probable that the temptation of the angels, which occasioned their rebellion, was, That when God was about to create man, or had first created him, God declared his decree to the angels that one of that human nature should be his Son, his best beloved, his greatest favourite, and should be united to his eternal Son, and that he should be their Head and King, that they should be given to him, and should worship him, and be his servants, attendants, and ministers: and God having thus declared his great love to the race of mankind, gave the angels the charge of them as ministering spirits to men. Satan, or Lucifer, or Beelzebub, being the archangel, one of the highest of the angels, could not bear it, thought it below him, and a great debasing of him. So he conceived rebellion against the Almighty, and drew away a vast company of the heavenly hosts with him. But he was cast down from the highest pitch of glory to the lowest hell for it, and himself was made an occasion of bringing that to pass which his spirit so rose against, yea, his spite and malice was made an occasion of it, and that same act of his by which he thought he had entirely overthrown the design, and that same person in human nature which they could not bear should rule over them in glory, and should be their King and Head, to communicate happiness to them, by this means proves their King in spite of them, and becomes their Judge; and though they would not be his willing subjects, they shall be his unwilling

captives, he shall be their sovereign to make them miserable and pour out his wrath upon them; and mankind whom they so envied and so scorned, are by occasion of them advanced to higher glory and honour, and greater happiness, and more nearly united to God; and though they disdained to be ministering spirits to them, yet now they shall be judged by them as assessors with Jesus Christ.

[833] Occasion of the fall of the angels. Christ had his delegated dominion over the world committed to him as soon as the creation of the world was finished; for though Christ did not actually begin the work and business of a Mediator till man had fallen, yet the world, even in its very creation, was designed to be for the use of Christ in the great affair of redemption, and his purpose in that work was the end of the creation, and of all God's providences in it from the beginning. Therefore the government of the world was committed into his hands from the very beginning; for even the very creation was committed into his hands for that reason, as the apostle intimates, Ephesians 3:9, 10. Much more have we reason to think that the disposal of it was committed into his hands when it was made, because it was created for his disposal and use. It was therefore most fit that it should be committed to him, not only in the actual accomplishment of that great work of his, the work of redemption, but also in those antecedent dispensations that were preparatory to it during that short space of time that was taken up in the preparation before the work of redemption actually began. It was most meet that Christ should have the disposal of those things that were to prepare the way for his own work, otherwise the work would not wholly be in his hands; for the accomplishing of the work itself, so as best to suit his own purpose and pleasure, depends in a great measure on the preparation that was made for it, and so there is the same reason that the preparation should be in his hands as the work itself, There is the same reason, that those things that are without the limits of the work itself, as to time, should be in the hands of Christ, because of the relation they have to that work, as that those things that are without the limits of the work itself, as to place, and nature, and order of being, should be in his hands; as the angels in heaven, and indeed all the works of God that were before the fall of man, were parts of the work of preparation for the work of redemption. The creation itself was so; and for this reason the creation of the world was committed into his hands; and there is no reason to suppose that one part of this work of preparation was committed into Christ's hands, because it was a preparation for his work, and not other

parts of the preparation for the same work. All things are for Christ, for his use; and therefore God left it with him to prepare all things for his own use, that in every thing he might have the pre-eminence, and that in him might all fulness dwell, a perfect sufficiency every way for the design that he had to accomplish; and therefore by the will and disposition of the Father, all things were made by him, and all things consist by him, and he was made Head over all things to the church, and for the purposes of the work of redemption that he was to accomplish for the church. Colossians 1:16, 17, 18, 19. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him and or him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Ephesians 1:22. "And hath put all things under his feet, and given him to be head over all things to the church." It is manifest by these things that not only the creation of the world, but the upholding and government of the world, were committed into the hands of Christ, and doubtless it was so from the beginning. As Christ's delegated dominion over the world will not at an end till his use of it is finished, and he has completed that work in which its great use consists, and has fully obtained his end of it, which will be at the end of the world, when he will deliver up THAT kingdom to the Father. So doubtless the delegated dominion over the world began when his use of it began, which was at the beginning of the world, or as soon as the world was finished, and then the kingdom was committed to him of the Father.

[936] Fall of the angels. — Satan, the prince of the devils. It seems manifest by the Scripture, that there is one of the devils that is vastly superior to all the rest. His vast superiority appears in his being so very often spoken of singly, as the grand enemy of God and mankind, the grand adversary, the accuser of the brethren, and the great destroyer. He is more frequently spoken of singly, in Scripture, than devils are spoken of in the plural number, as though he were more than all the rest. He seems commonly in Scripture to be spoken of *instar omnium*. It seems to be from his great superiority above all the rest, that he is so often spoken of under so many peculiar names that are never found in the plural number, as Satan, Diabolos, Beelzebub, Lucifer, The Dragon, The Old Serpent, The Wicked One, The God of this world, The Prince of this world, John 12:31.

The Prince of the power of the air, The Accuser of the brethren, The Tempter, The Adversary, Abaddon, Apollyon, The Enemy, and The Avenger. His strength and subtlety are very great indeed; so much superior to the rest, that he maintains a dominion over them, and is able to govern and manage them, that they durst not raise rebellion against him, agreeable to Job 41:25. "When he raiseth up himself the mighty are afraid." But he is king in hell, the prince of the devils; as leviathan is said, Job 41:34. to be "king over all the children of pride." See Revelation 9:11. All the rest of the devils are his servants, his wretched slaves, they are spoken of as his possession, Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and HIS angels." They are his attendants and possession, as the good angels are Christ's attendants and possession, Re". 12:7. "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought, and his angels."

This angel, before his fall, was the chief of all the angels, of greatest natural capacity, strength, and wisdom, and highest in honour and dignity, the brightest of all those stars of heaven, as is signified by what is said of him, under that type of him, the king of Babylon, Isaiah 14:12." How art thou fallen from heaven, O Lucifer, son of the morning!" This signifies his outshining all the other stars, as the morning star outshines the rest. It is yet more manifest from what is said of the king of Tyrus, as a type of the devil, in Ezekiel 28:12-19. Here I would observe several things. (See note on the place.)

I. it is exceeding manifest that the king of Tyrus is here spoken of as a type of the devil, or the prince of the angels or cherubim that fell.

- 1.** Because he is here expressly called an angel or cherub, once and again, ver. 14, 16. And is spoken of as a fallen cherub.
- 2.** He is spoken of as having been in heaven under three different names; by which names heaven is often called in Scripture, viz. Eden, The Garden of God, or the Paradise of God; ver. 13. The Holy Mountain of God, ver. 14 and 16; and The Sanctuary, ver. 18.
- 3.** He is spoken of as having been in a most happy state in the paradise of God, and holy mountain of God, in great honour, and beauty, and pleasure.
- 4.** He is spoken of as in his first estate, or the state wherein he was created, to be perfectly free from sin, but afterwards falling by sin. Ver. 15. "thou

wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee.”

5.The iniquity by which he fell was pride, or his being lifted tip by reason of his superlative beauty and brightness. Ver. 17. “Thine heart was lifted up because of thy beauty. Thou hast corrupted thy wisdom by reason of thy brightness.”

6.He is represented as being cast out of heaven, and cast down to the earth for his sin. Ver. 16. “Therefore I will cast thee, as profane, out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the flames of fire.” Ver. 17. “I will cast thee to the ground.”

7.He is represented as being destroyed by fire here, in this earthly world. Ver. 18. “I will bring forth a fire from the midst of thee: it shall devour thee; and I will bring thee to ashes upon the earth in the midst of all that behold thee.”

8.His great wisdom is spoken of as being corrupted by sin, *i.e.* turned into a wicked craftiness. Ver. 17’. “Thou hast corrupted thy wisdom because of thy brightness.” If the king of Tyrus were not here expressly called “a cherub,” “in the paradise of God,” and “in God’s holy mountain;” by which it is most evident that he is spoken of as a type of a cherub in the paradise of God; yet I say if it had not been so, the matter would have been very plain, for the things here spoken of cannot be applied to the king of Tyrus with any beauty, nor without the utmost shining, any other way than as a type of the devil that was once a glorious angel in paradise. For how could it be said of the king of Tyrus, in any other sense, but as a type of the anointed angel, that he had been in God’s holy mountain, and in Eden, the garden of God, and in God’s sanctuary, and there been first perfect in his ways? (For the original word is a kind of expression that is ever used in Scripture to signify holiness, or moral perfection.) And how in any other sense was he afterwards cast, as profane, out of the mountain of God?

II. It is evident that this cherub or angel is spoken of as the highest of all the angels. This is evident by several things.

1.He is called the anointed cherub. This expression alone shows him to have sat higher than any other cherub; for his being anointed, must signify his being distinguished from all others. Anointing of old was used as a note of distinction, to show that that person was marked out and distinguished

from all the rest for a higher dignity. The Lord's anointed, in Israel, was he that God of his mere good pleasure had appointed to the chief dignity in Israel; so the Lord's anointed among the cherubim, is the cherub that God had appointed to the highest dignity of all. It is said, ver. 14. "Thou art the anointed cherub that covereth; and I have set thee so;" *i.e.* plainly," It has been my pleasure to set thee, by my anointing, in the highest dignity of all."

2. He is called, "The cherub that covereth, on God's holy mountain," ver. 14. and "The covering cherub, in the midst of the flames of fire," ver. 16. In which there seems to be a reference to the cherubim in the temple in the holy of holies, next to the throne of God that covered the throne with their wings. Exodus 25:19, 20. and 27:9. From this it appears, that by the covering cherub is meant the cherub next to the throne of God himself, having a place in the very holy of holies. There were represented two cherubim that covered the mercy-seat in the temple, that are called by the apostle, "cherubim of glory shadowing the mercy-seat," Hebrews 9:5. which represent the great dignity and honour of the cherubim that are next to God's throne, and are covering cherubim, But before the fall of this cherub he is spoken of as being alone entitled to this great honour and nearness to God's throne in heaven, that he was anointed to be above his fellows. (See note on Matthew 18:10.)

3. This covering cherub is here spoken of as the top of all the creation, or the summit and height of all creature perfection in wisdom and beauty. Ver. 12. "Thou sealest up the sum, full of wisdom and perfect beauty." He is spoken of not only as being in the midst of many things that are very bright and beautiful, ver. 13, 14. and as walking up and down among them, but as having the sum of all their beauty completed, perfected, and sealed up in himself. [It seems implied, that no being is stronger than Beelzebub, and able to bind him, but God himself. Matthew 12:29. with the context.]

Corol. I. Hence learn that Satan before his fall was the Messiah or Christ, as he was the anointed, The word anointed is radically the same in Hebrew as the word

Messiah: so that in this respect our Jesus is exalted into his place in heaven.

Corol. II. These things show another thing, wherein Jesus is exalted into the place of Lucifer; that whereas he had the honour to dwell in the holy of holies continually, so Jesus is there entered, not as the high priests of old, but to be there continually, but in this respect is exalted higher than Lucifer

ever was; that whereas Lucifer was only near the throne, or kneeling on the mercy-seat in humble posture, covering it with his wings, Jesus is admitted to sit down for ever with God on the throne.

Corol. III. From what is said in this passage of Scripture, we may learn that the angels were created in time. Though we have no particular account of their creation in the story of Moses, we read here, once and again, of the day wherein this anointed cherub was created, ver. 13,

15. This is also implied in Genesis 2:1. “Thus the heavens and the earth were finished, and all the hosts of them.” The angels are often in Scripture spoken of as the host of heaven, and the angels are expressly spoken of as created by Christ, in Colossians 1:16. “For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.” So Psalm 104:4.” Who maketh his angels spirits, and his ministers a flame of fire;” which is meant of proper angels, as appears by Hebrews 1:7. It appears also further, because they are called the sons of God, in Job 38:which cannot be meant by eternal generation, for so Christ is God’s only-begotten Son. See Psalm 148:2, 3, 4, 5.

Corol. IV. In another respect also Jesus succeeds Lucifer, viz. in being the covering cherub. The word translated cover, often and commonly signifies to protect. It was committed to this archangel especially, to have the care of protecting the beloved race, elect man, that was God’s jewel, his first-fruits, his precious treasure, laid up in God’s ark, or cabinet, hid in the secret of his presence. That was the great business the angels were made for, and therefore was especially committed to the head of the angels. But he fell from his innocency and dignity, and Jesus in his stead becomes the Cherub that covereth, the great Protector and Saviour of elect man, that gathereth them as a hen her chickens under his wings.

Corol. V. Lucifer, while a holy angel, in having the excellency of all those glorious things that were about him, all summed up in him, was a type of Christ, in whom all the glory and excellency of all elect creatures is more properly summed, as the head and foundation of all, just as the brightness of all, that reflects the light of the sun, is summed up in the sun.

And as the devil was the highest of all the angels, so he was the very highest of all God’s creatures; he was the top and crown of the whole creation; he was the brightest part of the heaven of heavens, that brightest

part of all the creation; he was the head of the angels, that most noble rank of all created beings; and, therefore, when spoken of under that type of him, the Behemoth, he is said to be “the chief of the ways of God,” Job 40:19. And since it is revealed that there is a certain order and government among the angels, the superior angels having some kind of authority over others that are of lower rank; and since Lucifer was the chief of them all, we may suppose that he was the head of the whole society, the captain of the whole host. He was the archangel, the prince of the angels, and all did obeisance unto him. And as the angels, as the ministers of God’s providence, have a certain superintendency and rule over the world, or at least over some parts of it that God has committed to their care, hence they are called thrones, dominions, principalities, and powers. Therefore, seeing Lucifer was the head, and captain, and prince of all, and the highest creature in the whole universe, we may suppose that he had, as God’s chief servant, and the grand minister of his providence, and the top of the creation, in some respect committed to him power, dominion, and principality over the whole creation, and all the kingdom of providence; and as all the angels are called the sons of God, Lucifer was his first-born, and was the firstborn of every creature, But when it was revealed to him, high and glorious as he was, that he must be a ministering spirit to the race of mankind which he had seen newly created, which appeared so feeble, mean, and despicable, so vastly inferior, not only to him, the prince of the angels, and head of the created universe, but also to the inferior angels, and that he must be subject to one of that race that should hereafter be born, he could not bear it. This occasioned his fall; and now he, with the other angels whom he drew away with him, are fallen, and elect men are translated to supply their places, and are exalted vastly higher in heaven than they. And the Man Jesus Christ, the Chief, and Prince, and Captain of all elect men, is translated and set in the throne that Lucifer, the chief and prince of the angels, left, to be the head of the angels in his stead, the head of principality and power, that all the angels might do obeisance to him; for God said, “Let all the angels of God worship him;” and God made him his first-born instead of Lucifer, higher than all those thrones, dominions, principalities, and powers, and made him, yea, made him in his stead the first-born of every creature, or of the whole creation, and made him also in his stead the bright and morning star, and head and prince of the universe; yea, gave this honour, dignity, and power unto him, in an unspeakably higher and more glorious manner than ever he had done to Lucifer, and appointed him to conquer, subdue, and execute vengeance upon that great

rebel. Lucifer aspired to be “like the Most High,” but God exalted one of mankind, the race that he envied, and from envy to whom he rebelled against God, to be indeed like the Most High, to a personal union with the eternal Son of God, and exalted him in this union to proper divine honour and dignity, set him at his own right hand on his own throne, and committed to him proper divine power and authority, constituting him as God man, the supreme, absolute, and universal Lord of the universe, and Judge of every creature, the darling of the whole creation, the brightness of God’s glory, and express image of his person; as, in his divine nature, he is the NATURAL IMAGE of God. God, in his providence, was pleased thus to show the emptiness and vanity of the creature, by suffering the insufficiency of the highest and most glorious of all creatures, the head and crown of the whole creation, to appear, by his sudden fall from his glorious height into the lowest depth of hatefulness, deformity, and misery. God’s design was first to show the creature’s emptiness in itself, and then to fill it with himself in eternal, unalterable fulness and glory. To show the emptiness of the creature, the old creation, or the old heavens and earth, were to go to ruin and perish, in some sense, or at least all was to be emptied. Great part of the old creation was actually to sink into total and eternal perdition, as fallen angels and some of fallen men; all mankind was in a sense to be totally; though some of them were to be restored, after they had sensibly been emptied of themselves. And though the highest heaven never was to be destroyed, yet, before it should have its consummate and immutable glory, the highest and most glorious part of it was to perish, and a considerable part of the glorious heavenly inhabitants; and the rest were hereby to be brought to see their own emptiness and utter insufficiency, and so as it were to perish or die as to self-dependence and all self-fulness, and to be brought to an entire dependence on the sovereign grace and all-sufficiency of God, to be communicated to them by his Son as their head. And thus the whole old creation, both heaven and earth, as to all its natural glory and creature-fulness, was to be pulled down; and thus, way was to be made for the creation of the new heavens and new earth, or the setting forth of the whole elect universe in its consummate, everlasting, immutable glory in the fulness of God, in a great, most conspicuous, immediate, and universal dependence on his power and sovereign grace, and also on the glorious and infinitely excellent nature and essence of God, as the infinite fountain of glory and love; the beholding and enjoying of which, and union with which, being the elect creature’s all

in all, all its strength, all its beauty, all its life, its fruit, its honour, its blessedness.

Corol. 1. From the last paragraph. This may show us the necessity of a work of humiliation in men as the necessity of man's being emptied of himself in order to a partaking of the benefits of the new creation, and the redemption of Jesus Christ.

Corol. II. This shows that even the elect angels have their eternal life in a way of humiliation, and also dependence on sovereign grace, as well as elect men, though not the same sort of humiliation and dependence in all respects.

To show the emptiness of all creatures in themselves, the ruin of the creation began in heaven, in the very best and highest part of the creation, and in the highest creature in it, the crown and glory of the whole creation; because it was the will of God that a mere creature should not be the head of the creation, but a divine person, and that he should be the crown and glory of the creation. Heaven was the first of the creation that was subject to ruin, and it shall be the last part that shall be renewed or amended by a new creation. There are two parts of the creation connected with the work of redemption; one is the world of man, and that is this visible world; and the other is the world of angels, and that is heaven. The whole is to be changed: the former shall be destroyed, because all men fell, and only an elect number are saved out of it; the other shall not be destroyed, because all the angels did not fall, those that stood supported it, a blessing was left in it, and therefore God said, Destroy it not, and therefore the change that is to be made is that is to be of a contrary nature to destruction; it is to be made infinitely more glorious by a new creation. And therefore God's dealings with respect to the world of angels, are contrary to his dealings with the world of men. The world of men is to be destroyed, and therefore, elect men are taken out of it, and carried into the world of angels, and reprobate men left in it to perish and sink with it. The world of angels is not to be destroyed, but renewed and glorified; and therefore, reprobate angels are taken out of it, and cast into the world of men, and elect angels are kept in it, to be renewed and glorified with it.

Because God's design was to show the emptiness of the creature, and its exceeding insufficiency, therefore God suffered both angels and men quickly to fall, and the old creation quickly to go to ruin.

Some may be ready to think it to be incredible, and what the wisdom of the Creator would not suffer, that the most glorious of all his creatures should fall and be eternally ruined, or that it should be so that the elect angels, those that are beloved of God, should none of them be of equal strength and largeness of capacity with the devil, To this I would say,

1. That the man Christ Jesus that is exalted into the place of Lucifer in heaven, though he be of a rank of creatures of a nature far inferior in capacity to that of the angels, and especially far below the highest of all the angels, yet God can and hath exalted that little worm of littleness and weakness to an immensely greater capacity, dignity, and glory, than Lucifer ever had.

2. God can reward the elect angels that originally are inferior to Lucifer, and can increase their capacity and strength; and there is no reason to think but that he has rewarded, or will reward, elect angels, as well as elect men, with a great exaltation of their nature. And probably Christ did, at his ascension, exalt the natures of some of them at least, so as to exceed all that ever Lucifer hind. It seems probable, by Revelation 20: at the beginning; and probably at the day of judgment, the natures of all the angels will be so exalted as to be above the devil in capacity.

Seeing that this was the case with the devil, that before his fall he was the head of the creation, the captain and prince of the angels, and had some kind of superintendency over the whole universe, and seeing his sin was his pride, and affecting to be like the Most High, no wonder that he seeks to reign as god of this world, and affects to be worshipped as God.

That the devil so restlessly endeavours to set up himself in this world, and maintain his dominion here, and to oppose God, and fight against him to the procuring his own continual disappointment and vexation, and to work out his own misery, and at last to bring on his own head his own greatest torment, his everlasting and consummate misery, is the fruit of a curse that God has laid him under for his first ambition, and envy, and opposition to God in heaven, He is therefore made a perfect slave to those lusts that reign over him, and torment him, and will pull down on him eternal destruction.

[930] Occasion of the fall of the angels. We cannot but suppose that it was made known to the angels, at their first creation, that they were to be ministering spirits to men, and to serve the Son of God in that way, by

ministering to them as those that were peculiarly beloved of him, because this was their proper business for which they were made; this was the end of their creation. It is not to be supposed that seeing they were intelligent creatures, that were to answer the end of their beings as voluntary agents, or as willingly falling in with the design of their Creator, that God would make them, and not make known to them what they were made for, when he entered into covenant with them, and established the conditions of their eternal happiness, and especially when they were admiring spectators of the creation of this beloved creature for whose good they were made, and this visible world that God made for his habitation. Seeing God made the angels for a special service, it is reasonable to suppose that the faithfulness of the angels in that special service must be the condition of their reward or wages; and if this was the great condition of their reward, then we may infer that it was their violating this law, and refusing and failing of this condition, which was that by which they fell. Hence we may infer, that the occasion of their fall was God's revealing this their end and special service to them, and their not complying with it. That must be the occasion of their fall.

COROL. Confirmation of the angels at Christ's ascension.

Hence it is rendered exceedingly probable that the angels were not confirmed till Christ's ascension. For, by what has been now said, it appears that the proper condition of their reward or wages must be their faithfulness in that special service for which God made them, or which was the end of their being; but that was to be ministering spirits to Christ in the great work of his exalting and glorifying beloved mankind, But the angels had not any great opportunity to do this business till this work of Christ's glorifying mankind had been carried on considerably in the world; nor had they the proper and chief trial whether they would submit to that service of being subservient to Christ in the work of redemption of fallen men, till that work of redemption was wrought, and Christ had gone through his humiliation, and it was seen whether they would submit to serve, obey, and adore their appointed Head and King in his abject meanness, and when set at nought and abased to hell for beloved, though sinful, vile men.

[1057] Occasion of the fall of the angels. How it is agreeable to the opinions of many divines, that their refusing to be ministering spirits to beings of inferior rank, and to be subject to Jesus Christ in our nature, when the design of his incarnation was first revealed iii heaven, and how

that as man he was to be the head of the angels; see Mr. Charles Owen's Wonders of Redeeming Love, p. 74, etc. in our young people's library. See also Mr. Glass's Notes on Scripture Texts, Numbers 3. p. 1-7.

[1261] Occasion of the fall of the angels, It is supposed by some, and very rationally and probably by Zanchius, whom I account the best of protestant writers in his judgment, and likewise by Suarez, the best of the school-men, that upon the very setting up, or at least upon the first notice that the angels had of the setting up, of a kingdom for the man Christ Jesus predestinated for to come, (and this, whether it was without the fall predestinated as some suppose, or upon supposition of the fall, as others, yet so much might be revealed to them,) and of the divine purpose that the human nature was to be assumed by, and united to, the second person of the Trinity, and that he was to be the head of all principality and power, and that angels and men should have their grace from him; it is supposed, I say, that on this being declared to be the will of God, that the rejection of this kingdom on the part of many of the angels, and their refusing to be subject unto Christ, as man thus assumed, was their first sin. And now in opposition hereunto they did set up another kingdom against him. Thus those writers whom I have mentioned do think; and they allege that place in the epistle of Jude, ver. 6. where, the sin of the angels being described, it is said they kept not their first estate, but left their own habitation, (which, say they, is not there brought in as their punishment,) they left the station God had set them in, and they left their dwelling in heaven, to set up a kingdom here below in opposition to Christ, and so to have an independent kingdom of themselves; for which God hath condemned them into eternal torments, and to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Peter 2:4, And to set up this great kingdom is their business, and therefore they do now associate themselves together, not out of love, but as becometh rational creatures that would drive on a project and design. These writers not only go upon this place in Jude, but on that in John 8:44. where Christ lays open both the devil's sin and the sin of the Jews. The sin of the Jews was this, they would not receive that truth which Christ had delivered to them, as he tells them, ver. 45. "Because I tell you the truth, ye believe me not;" and not receiving it, they sought to kill him. Now, if you ask what that truth was which Christ had so much inculcated upon them, you shall see, ver. 25. what it is. They asked him there, Who he was;" Even the same," saith he," that I have told you from the beginning, THE MESSIAH, THE SON OF GOD. If the Son make you free,

you shall be free indeed,” ver. 36. This was the great truth that these Jews would not receive. Now he tells them, likewise, ver. 44. that Satan, their father, the devil, abode not in the truth. He was the first, saith he, that opposed and contradicted this great truth, and would not be subject to God who revealed this, nor would he accept, or embrace, or continue, or stand; he would quit heaven first; and so from hence come to be a murderer, a hater of this man Christ Jesus, and of this kingdom, and of mankind. For he that hateth God, or he that hateth Christ, he is, in what in him lieth, a murderer of him, and he showed it in falling upon man. And they backed it with this reason, why it should be so meant, because otherwise the devil’s sin which he compares them to, had not been so great as theirs. There had not been a likeness between the sin of the one and that of the other; his sin would have been only telling a lie, a lie merely in speech, and theirs had been a refusing that great truth, JESUS CHRIST IS THE MESSIAH AND HEAD; and so the devil’s sin would have been less than theirs. Whereas he is made the great father of this great lie, of this great stubbornness to receive Christ, and to contradict this truth; and this, saith he, he hath opposed from the beginning with all his might, and he setteth your hearts at work to kill me. But I say I will not stand upon this, because I only deliver it as that which is the opinion of some, and hath some probability. However, this is certain, whatsoever his sin was, he hath now, being fallen, set up his kingdom in a special manner against Christ; and so Christ hath been the great stumbling-stone, and angels full upon it, and men fall upon it. So that indeed the first quarrel was laid in this; God himself proclaimed it at the very beginning. “The seed of the woman shall bruise the serpent’s head;” which, though spoken to the serpent, comes in by way of curse, as striking at the very spirit of the devil’s sin. “He shall break thy head,” saith he. “Thou wouldest have lifted up thyself. He shall crush thee.” God, I say, proclaimed the war, and the quarrel hath continued from the beginning of the world to this day, and will do, till Satan be put out of the air, for so long he is to have his kingdom, though Christ beateth him out of it every day in the world, and so will continue to do till he hath won the world from him, and then he will chain him up in the bottomless pit. This from Dr. Goodwin, vol. 1. of his Works, part 2:p. 32, 33.

[1266] Fall of the angels. The same Dr. Goodwin, in the 2nd vol, of his Works, in his Discourse on the Knowledge of God the Father, -and of his Son Jesus Christ, speaking of the pride of some, has these words: “A lower degree of accursed pride fell into the heart of the devil himself, whose sin

in his first apostatizing from God, — is conceived to be a stomaching that man should be one day advanced unto the hypostatical union, and be one person with the Son of God, whose proud angelical nature (then in actual existence, the highest of creatures) could not brook.”

THE DEVIL.

[48] SEEING the devil is so cunning and subtle, it may seem a paradox why he will endeavour to frustrate the designs of an Omniscient Being, or to pretend to controvert him that is omnipotent, and will not suffer any thing but what is for his own glory, seeing that God turns every thing he does to the greater and more illustrious advancement of his own honour. And seeing he has experience of it, for so long a time, all his deep-laid contrivances have at last come out to his own overthrow, and the work has beets directly contrary to his design. To this I say that although the devil be exceeding crafty and subtle, he is one of the greatest fools and blockheads in the world, as the subtlest of wicked men are. Sin is of such a nature, that it strangely infatuates and stultifies the mind. Men deliberately choose eternal torments rather than miss of their pleasure of a few days; and to esteem a little silver and gold above eternal happiness, makes men choose few minutes pleasure, though eternal misery be joined thereunto, rather than not have it; this do the cunningest of wicked men. Sin has the same effect on the devils to make them act like fools, and so much the more as it is greater in them than in others. The devil acts here according to his deliberate judgment, being driven on to his own inexpressible torment by the fury of sin, malice, revenge, and pride, and is so entirely under the government of malice, that although he never attempted any thing against God but he was disappointed, yet he cannot bear to be quiet and refrain from exercising himself with all his might and subtlety against the increase of holiness; though, if he considered, he might know that it will turn to its advantage.

[226] Devils. — It is probable one reason why men have the offer of a Saviour, and the devils never had, was because their sin was attended with that malice, and spite, and haughty scornfulness, that was equivalent to that sin against the Holy Ghost. Their sin was a downright spiteful rebellion, and a direct malicious war against God, a scorn of subjection, and a proud seeking of his throne.

[353] Angels — The fall and misery of the rebel angels contributes exceedingly to the happiness of the faithful angels; it greatly exalts and gives life to their joy, their love, and admiration, and praise; not, however, by any pleasure they take in their misery, but by seeing the miserable state of those of the same kind, from whom they are distinguished by God's electing love, which leads them to reflect what evil they have escaped, by withstanding the temptation of the chief of the rebel angels.

CONFIRMATION OF THE ANGELS.

[442] SEE Angels.

[515] The fall of the angels that fell, was a great establishment and confirmation to the angels that stood. They resisted a great temptation by which the rest fell, whatever that temptation was, and they resisted the entreaties of the ringleaders which drew away multitudes: and the resisting and overcoming great temptation naturally tends greatly to confirm in righteousness. And probably they had been engaged on God's side in resisting those that fell when there was war and rebellion raised in heaven against God. All the hosts of heaven soon divided, some on one side, and some on the other, and standing for God in opposition and war against those that are his enemies, naturally tended to confirm their friendship to God; and then they saw the dreadful issue of the fallen angels' rebellion, how much it was to their loss; they saw how dreadful the wrath of God was, which tended to make them dread rebellion, and sufficiently careful to avoid it. They now learnt more highly to prize God's favour by seeing the dreadfulness of his displeasure; they now saw more of the beauty of holiness, now they had the deformity of sin to compare it with. But when their time of probation was at an end, and they had the reward of certain confirmation by having eternal life absolutely made certain to them, is in some degree uncertain. However, there are many things that make it look exceedingly probable to me, that whenever this was done, it was through the Son of God, that he was the immediate dispenser of this reward, and that they received it of the Father through him.

1. We have shown before, in No. 320, that it was in contempt of the Son of God that those of them that fell, rebelled; it was because they would not have one in the human nature to rule over them. How congruous, therefore, is it, that those that stood should be dependent on him for their reward of confirmation in contempt of whom the others had rebelled. It

was congruous that Christ, who was despised and rejected by a great number of the angels, should become the foundation upon which the rest should be built for eternal life, Psalm 118:22. “The stone which the builders rejected, the same is become the head of the corner.”

That God should thus honour his Son in the sight of the angels, who had been thus contemned by the angels that fell in their sight, this makes it seem probable to me that the time of their confirmation was when Jesus Christ ascended into heaven; for,

First. It was Jesus Christ in the human nature, that was despised and rejected by the rebelling angels. It was congruous therefore, that it should be Jesus Christ in the human nature that should confirm them that stood.

Secondly. It was also congruous that their confirmation should be deferred till that time, that before they were confirmed they might have a thorough trial of their obedience in that particular, wherein the rebelling angels were guilty, viz. in their submission to Jesus Christ in the human nature. It was congruous therefore that their confirmation should be deferred till they had actually submitted to Christ in man’s nature as their King, as they do when Christ in man’s nature ascended to heaven.

Thirdly. It seems very congruous that this should be reserved to be part of Christ’s exaltation. We often read of Christ’s being set over the angels when he ascended, and set at the right hand of God, and of his being then made head of all principality and power, that then all things were put under his feet, that then God the Father said, “Let all the angels of God worship him.” It was very congruous that Christ should have this honour immediately after such great humiliation and sufferings.

Fourthly. it was fit that the angels should be confirmed after they had seen Christ in the flesh, for this was the greatest trial of the angels’ obedience that ever was. If the other angels rebelled only at its being foretold that such an one in man’s nature should rule over them, if that was so great a trial that so many mighty angels fell in it; how great a trial was it when they actually saw a poor, obscure, despised, afflicted man, one whom they had just seen so mocked, and spit upon, and crucified, and put to death like a vile malefactor! This was a great trial

to those thrones, dominions, principalities, and powers, those mighty, glorious, and exalted spirits, whether or no they would submit to such an one for their sovereign Lord and King.

It was also very fit that God should honour the day of the ascension and glorious exaltation of his Son, which was a day of such joy to Christ, with joining with it such an occasion of joy to the angels as the reception of their reward of eternal life: that when Christ rejoiced, who had lately endured so much sorrow, the heavenly hosts might rejoice with him.

Object. I. It may be objected, That it was a long time for the angels to be kept in a state of trial from the beginning of the world till the ascension of Christ, but there might very fitly be a longer time of trial for those mighty spirits than for others.

Object. II. That the angels could not enjoy quiet and undisturbed happiness for all that while, if they were all the time unconfirmed, and did not certainly know that they should not fall.

I answer, there was no occasion for any distressing fears, for they never could be guilty of rebellion without knowing, when they were going to commit it, that it was rebellion, and that thereby they should forfeit eternal life, and expose themselves to wrath by the terror of God's covenant; and they could not fall, but it must be their voluntary act; and they had perfect freedom of mind from any lust; and they had been sufficiently warned, and greatly confirmed when the angels fell, so that there was a great probability that they should not fall, though God had not yet declared and promised absolutely that they should not: they were not absolutely certain of it; this was an occasion of joy reserved for the joyful and glorious day of Christ's ascension.

Fifthly. The angels are now confirmed, and have been since Christ's ascension.

I. For Christ, since he appeared in the flesh, gathered together, and united into one society, one family, one body, all the angels and spirits in heaven, and the church on earth. Now it is not to be supposed that part of this body are in a confirmed state, and part still in a state of probation. But,

II. The second argument that the angels are confirmed by Christ, is, that we learn by Scripture that Christ is the head of the angels, and that the

angels are united to him as part of his body, which holds forth that he is not only their head of government, but their head of communication too. Christ is therefore the head, from whence the angels receive communication of good: but how well doth this agree with their receiving their reward of obedience from him? God in making Christ- head of angels and men, hath made him his dispenser of his benefits to all universally. It is therefore most probable that he, who now dispenses the blessings of the angels' reward to them, is he from whom they first received that reward; that God bestowed it upon them at first through his hands. And this also confirms that the time of the angels' confirmation was at Christ's ascension; for then was he made the head of the angels, then were all things put under his feet.

III, It is most congruous that that person who is to judge the angels, who shall publicly declare the unalterable condemnation of those that fell, and also shall publicly declare the unalterable confirmation of those that stood, should be the same person who acted the part of a Judge before, when they were first confirmed. He that is the Judge of the angels at the last day, publicly before heaven, earth, and hell, to confirm them, is probably the same person who was their Judge when they were first confirmed in heaven, The Father hath committed all judgment to the Son, and this he did to Christ God man; for the committing all judgment to him was done at Christ's first exaltation, and the first fruits of it was probably his confirming the angels, as their Judge.

IV. Christ's being called "the tree of life, that groweth in the midst of the paradise of God," Revelation 2:7. If we consider the use of the tree of life that grew in the midst of the earthly paradise, it was to confirm man in life in case of obedience. If he had stood, he was to have received the reward in that way, by eating the fruit of that tree. Christ, being the tree of life in the heavenly paradise, is so to all the inhabitants of that paradise.

[570] Confirmation of angels. We learn by the first chap. of Colossians 16th, 17th, 18th, 19th, and 20th verses, that it was the design of the Father, that his Son should have the pre-eminence in all things, not only with respect to men, but with respect to angels-thrones, dominions, principalities, and powers; and there are some things there mentioned, wherein he has the pre-eminence, viz, that they were created by him and for him, and that they consist by him, and that every creature has all fulness in him. Why then hath not Christ the pre-eminence with respect to the angels, as he is the dispenser of God's benefits to them, so that they should

have all fulness in him; and particularly that the gift of eternal life should be from his hands? One thing mentioned, wherein God's will that his Son in all things should have the pre-eminence, and that all fulness should dwell in him, is, that by him, he reconciles all things to him, whether they be things in heaven or things on earth. If this be understood only to extend to men; yet, if it be one thing wherein God wills that his Son should in all things have the pre-eminence, and that all fulness should dwell in him, that it is by him that men are brought to an union with God; why would it not be another, that by him the angels also are brought to their confirming union with him, when it is plainly implied in what the apostle says, that it is the Father's design that Christ should in all things have the pre-eminence with respect to the angels as well as with respect to men, and that both angels and men should have all their fulness in him? If they have their fulness in him, I do not see how it can be otherwise than that they should have their reward and eternal life and blessedness in him.

Again, it is said, 1 Corinthians 8:6. that all things are of God the Father, and all things by Jesus Christ. God gave the angels their being by Jesus Christ; and I do not see why this would not be another instance of all things being by him that he gives them their eternal life by Jesus Christ. This very thing giving eternal life, is one instance of men's being by him, and is intended in those words that follow, "and we by him."

[591] Confirmation of the angels. It is an argument that it was Christ that confirmed the angels, and adjudged to them their reward; that this was an act of judgment; was the proper act of a judge, whereby judgment was passed, whether they had fulfilled the law or no, and were worthy of the reward of it by the tenor of it. But Christ is constituted Universal Judge of all, both angels and men. John 5:22. "For the Father judgeth none, but hath committed all judgment to the Son;" and Christ is not only constituted the judge of men, but of angels. 1 Corinthians 6:3. "Know ye not that we shall judge angels?" If this be meant only of the evil angels, yet that shows that Christ's power of judging is extended beyond mankind to the angelic nature; and if he be constituted the Judge of the evil angels, that will confirm me that he is of the good too, as he is the Judge of both good and bad of mankind, and Christ tells us that all power is given him in heaven and in earth, Matthew 28:18. And we are often particularly told as to the good angels, that he is made their Lord and Sovereign, and that they are put under him. The apostle, in Romans 14 ver. 10-12. speaking of Christ's being universal Judge, before whose judgment-seat all must stand, and to

whom all must give an account, speaks of it as meant by those words in the Old Testament, “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;” which place of the Old Testament the apostle refers to in Philippians 2:9-11. “Wherefore God also hath highly exalted him, and given him a name above every name, — That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.” And these things are spoken of Christ, as God man; for in this last-mentioned place, it is mentioned as the reward of his being found in fashion as a man, and humbling himself, and in that other place, and in the place in Romans, his being universal Judge, and every knee bowing to him, and every tongue confessing to him, is spoken of him as God man; for it is said that he “died, rose, and revived,” that he might have this honour and authority. So in John 5: at the 27th verse, it is said that the Father hath given him authority to execute judgment also, because he is the Son of God: so that if he has acted the part of a Judge, towards the elect angels, it must be since his incarnation: and we know that he is to judge angels at the last day as God man.

Corol. 1. Hence Christ is the tree of life in the heavenly paradise, to all the inhabitants of it. If our first parents had stood in their obedience, and were found meet for their reward of eternal life; then they were to be brought to the tree of life, and were to receive it from that tree, by eating the fruit of it, as the eternal life was the fruit of that tree. Thus it is in the earthly paradise, the dwelling place of men. And there was also a tree of life in the heavenly paradise, the dwelling-place of angels. When they had stood in their obedience, and were looked upon of God meet for the reward of eternal life, they were brought to Jesus, to receive the reward at his hands, which they in God’s account especially become worthy of by their being willing to be subject to him as God man, and being willing to depend on him as their absolute Lord and supreme Judge.

Corol. II. Here we may observe the wonderful analogy there is in God’s dispensations towards angels and men.

Corol. III. Here we may take notice of the manifold wisdom of God; what glorious and wonderful ends are accomplished by the same events in heaven, earth, and hell, as particularly by those dispensations of Providence

in Christ's incarnation, death, and exaltation. How manifold are the wise designs that are carried on in different worlds by the turning of one wheel!

Corol. IV. Here we may observe how the affairs of the church on earth, and of the blessed assembly of heaven, are linked together. When the joyful times of the gospel began on earth, which began with Christ's exaltation, theii joyful times began also in heaven among the angels there, and by the same means. When we have such a glorious occasion given us to rejoice, they have an occasion given them. So long as the church continued under a legal dispensation, so long the angels continued under law; for since their confirmation, the angels are not under law, as is evident by what I have said in my Notes on Galatians 5:18. So doubtless at the same time there was a great addition to the happiness of the separate spirits of the saints, of which the resurrection of many of them at Christ's resurrection is an argument. And in the general, when God gradually carries on the designs of grace in this world, by accomplishing glorious things in the church below, there is a new occasion of joy and glory to the church in heaven; thus the matter is represented in John's Revelations, and it is fit that it should be thus, seeing they are one family.

[744] Confirmation of the angels by Jesus Christ. That Christ in his ascension into heaven, gave to the angels the reward of eternal life, or of confirmed immutable happiness, may be argued from Ephesians 4:10. "He that descended, is the same also that ascended up fur above all heavens, that he might fill all things," *i.e.* all things not only on the face of earth, but all things in the world where he dwelt before he descended into the lower parts of the earth, as in the foregoing verse: all things in the lower parts of the earth whither he descended, and all things in heaven. By" all things," agreeably to the apostle's way of using such an expression, is meant all persons or intelligent beings, as in Philippians is. 9, 10. "Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" as there, so here, the apostle is speaking of things in heaven, and things in earth, and things under the earth, as appears by comparing this with the foregoing verse; and the apostle there in Philippians mentions these three, as therein enumerating all things whatsoever; for certainly, whatever things there are, they must be either in heaven, or in the earth, or under the earth; and doubtless by all things there, that are spoken of as being included in these three, is intended the same with all things spoken of here, as included in the same three

divisions of the universe, But it is evident, that by things there, is meant persons, or intelligent creatures: it is certainly they who shall bow the knee to him, and whose tongues shall confess to him. And as there, God is said highly to have exalted Christ, and to have given him a name above every name, *i.e.* above the highest angels in heaven, as well as above the highest prince upon earth; so here, he is said to have ascended up far above all heavens, or above the highest part of heaven, and therefore, above the seat of the highest angel, that he might fill all universally, the highest as well as the lowest, that all might depend on him and receive their fulness from him. By things in heaven, in that place in Philippians, and so doubtless here, is meant the angels; and by things in earth., is meant elect men living on earth; and by things under the earth, or in the lower parts of the earth, is meant the souls of departed saints, whose bodies are gone under the earth, and especially the saints that were dead and buried before Christ came, or before Christ descended into the lower parts of the earth. Christ died and was buried, that he might fill those that were dead and buried. Romans 14:9. “For to this end Christ doth died, and rose, and revived, that he might be Lord both of the dead and of the living.” That by things or creatures under the earth, is meant souls of buried saints, and not devils and damned souls in hell, is’ manifest from Revelation 5:13. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and aft that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” This would not be said of devils and wicked, damned souls, who are far from thus praising and extolling God and Christ with such exultation: instead of that, they are continually blaspheming them.

And again; by all things, is meant all elect intelligent creatures:

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him.” (Ephesians 1:10.)

And if he means all intelligent elect creatures there, by all things in heaven and earth, doubtless he also does, when he speaks of all things in heaven and on the earth, and the lower parts of the earth, in this 4th chap. of the same epistle, where he is treating of the same thing, viz. the glory of Christ’s exaltation. So again, Colossians 1:20. “And having made peace through the blood of his cross, by hum to reconcile all things to himself, by

him, I say, whether they be things in earth, or things in heaven.” In these two places last referred to, are mentioned only things in heaven and things in earth. Those, which in those other places are called things under the earth, being here ranked among things in heaven, because their souls are in heaven, though their bodies are in the lower parts of the earth.

Christ is said to have descended and ascended, that he might fill all things not only in earth and under the earth, but in the highest heavens. Now by his filling all things, or all elect creatures, according to the apostle’s common use of such an expression, must be understood filling them with lift, and the enjoyment of their proper good- giving them blessedness, and perfecting their blessedness-making them complete in a happy state; as in the 3rd chap. of this epistle, 19th verse, “ And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.” Colossians 2:10. “Ye are complete in him.” Romans 11:12. “Now if the fall of them be the riches of the Gentiles, how much more their fulness!” So that when we are put in mind that Christ, who dwelt once on the earth, descended into the lower parts of the earth, and then ascended far above all heavens, that he might fill all things, the meaning is, that Christ came down from heaven and dwelt among us on the earth; the Word was made flesh and dwelt among us, full of grace and truth; that we might partake of his fulness, and might be made happy by him and in him; agreeably to John 1:14, 16. “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth: and of his fulness have all we received, and grace for grace;” and then Christ descended into the lower parts of the earth in a state of death, that he might bless those that were in a state of death; agreeably to Romans 14:9.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living.”

So we read, that when he died, the graves of many saints were opened, and that many bodies of saints that slept arose and came out of their graves after his resurrection, and went into the holy city and appeared unto many; and then Christ ascended into heaven, and filled them, bestowing eternal lift and blessedness upon them, that the angels in heaven might all receive the reward of confirmed and eternal glory from him and in him.

That Christ, at his ascension into heaven, thus filled the angels of heaven, is also plainly taught in the last verse of the first chapter of this epistle,

“Which is his body, the fulness of him that filleth all in all.” The apostle here has a special respect to his filling the angels, and particularly to their being subjected to him to receive their fulness from him as their head and as their Lord, at his ascension; for he in those foregoing verses is speaking of Christ’s being made the Lord and head of the angels at his ascension, “Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come, and hath put all things under his feet, and given him to be head over all things to the church.” By all things, is here meant, as in the verse we are upon, especially all intelligent creatures, men and angels, as in that verse in the 4th chap, that we are upon. God has given him to be head over the angels to the church; agreeably to Hebrews 1:14.

“Are they not all ministering spirits, sent forth to minister to them that shall be the heirs of salvation?”

The same all things that Christ is here said to be made head over, he is said in the next verse to fill. By this it appears, that the angels at Christ’s ascension received their fulness, *i.e.* their whole reward, all their confirmed life and eternal blessedness, from Christ, as their Judge, because they received it from him as their Lord, or head of government; for they are said to be put under his feet, and also that they received it in him as the fountain of communication, he did not only adjudge it to them, but he gives it to them, and they possess it as united to him in a constant dependence on him, and have that more full enjoyment of God than they before had, as beholding God’s glory in his face, and as enjoying God in him; for he is here spoken of not only as their Lord, but their Head, as a natural head to a body, as appears by comparing the two last verses together.

This is confirmed again by the 10th verse, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.” The apostle adds, even in him, at the end of the verse, because it might seem wonderful that not only things on earth, but even things in heaven, or the angels, should be gathered together in him, who was one that existed in the human nature, By gathering together in one, is meant making happy together in one head, or waiting all in one fountain of life and happiness as appears by John 17:20, 21, 22, 23.

The same thing is taught again in Colossians 2:9, 10. "For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, who is the head of all principality and power." What is rendered complete in him, in the original properly signifies filled up, or filled full in him. He is he in whom all the fulness of the Godhead dwells, and in whom the creature receives that fulness; and he is the head of communication whence ye receive fulness, or in whom we are filled full, who is the same person, who is also the head, in whom the angels receive their fulness, as it is added, "who is the head of all principality and power."

This is very agreeable to what the apostle says, Colossians 1:18, 19. "And he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him all fulness should dwell." By this it appears that it was the design of God so to exalt and glorify his Son, that all his intelligent creatures should in every thing be after him, inferior to him, subject to him, and dependent on him, and should have all their fulness, all their supplies from him, and in him; especially if we compare this verse with the context, and with many other places in the New Testament.

That the angels have their fulness, or their eternal good and happiness, not only from the hands of Christ, but also in him as the head and fountain of it, and as enjoying God in him, and that they have their confirmation in and by him, is confirmed in Christ's being called angels' food. The Psalmist, speaking of manna, says, Psalm lxxviii. 26. "Man did eat angels' food;" which can be understood no otherwise than that that, of which manna was the type, was angels' food; but this Christ tells us is himself, in John 6:31, 32. There Christ tells us that that bread from heaven spoken of in this very place in the 78th Psalm, is himself; for the Jews quote the beginning of this passage, that is, the verse immediately preceding in the psalm, ver. 31. "Our fathers did eat manna in the wilderness, as it is written, he gave them bread from heaven to eat;" and then we have Christ's answer in the two next verses. "Moses gave you not that bread from heaven, (*i.e.* that bread from heaven spoken of in that place that you cite,) but my Father giveth you the true bread from heaven; for the bread of God is he which cometh down, and giveth life unto the world." Christ is called the tree of life that grows in the midst of the paradise of God; but we know that the use of the tree of life in paradise was that they that ate of that fruit might have confirmed life, and never die, but live for ever. And the same is signified by Christ's being called, in the 6th chap. of John, the bread of life, viz, that he

that eats of this bread should have confirmed life, and not die, but live for ever, as Christ himself there teaches, ver. 48, etc. "I am the bread of life; your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die; I am the living bread which came down from heaven; if any one (for so the original signifies) eat of this bread he shall live for ever." But we are taught from the forementioned place that it is the angels' bread of life as well as ours, and therefore it is that bread by which they have eternal life, or which they eat of and live for ever, and is a tree of life to them as well as to us, a tree, the fruit whereof they eat and live for ever as well as we.

Corol. 1. Here we may take occasion to observe the sweet harmony that there is between God's dispensations, and particularly time analogy and agreement there is between his dealings with the angels and his dealings with mankind; that though one is innocent and the other guilty, the one having eternal life by a covenant of grace, the other by a covenant of works, yet both have eternal life by His Son Jesus Christ God man, and both, though different ways, by the humiliation and sufferings of Christ; the one as the price of life, the other as the greatest and last trial of their stedfast and persevering obedience. Both have eternal life through different ways, by their adherence, and voluntary submission, and self-dedication to Christ crucified, and he is made the Lord and King of both, and head of communication, influence, and enjoyment to both, and a head of confirmation to both; for as the angels have confirmed life in at-id by Christ, so have the saints: all that are united in this head have in him a security of per severance. Thus Christ is the tree of life that groweth in the paradise of God to all that belong to that paradise, and to all that ever eat of the fruit of that tree. As Adam, if he had persevered through his trial, would have eat of the fruit of the tree of life, and after that would have had confirmation and been secure of perseverance; so are all that taste of the fruit of this tree, this branch that grows out of the stem of Jesse, this tender plant and root out of a dry ground, this branch of the Lord and fruit of the earth, this bush that God dwells in this low tree which God exalts. Seeing the saints and angels are formed to be one society dwelling together as one company to all eternity, it was fit that they should be thus united in one common head, and that their greatest interests, and those things that concern their everlasting happiness, should be so linked together, and that they should have such communion, or common concern in the same great

events in which God chiefly manifests himself to them, and by which they come to the possession of the eternal reward.

Corol. II. Here also we may observe, that God's work from the beginning of the universe to the end, and in all parts of the universe, appears to be but one. It is all one design carried on, one affair managed, in all God's dispensations towards all intelligent beings, viz. the glorifying and communicating himself in and through his Son Jesus Christ as God man, and by the work of redemption of fallen man. Those of the angels that fell are destroyed for their opposition to God in this affair, and are overthrown, and condemned, and destroyed by the Redeemer; those of them that stood, are confirmed for their submission and adherence to God in this great affair. So the work of God is one, if we view it in all its parts; what was done in heaven, and what was done on earth, and in hell, in the beginning, and since that through all ages, and what will be done at the end of the world.

Corol. III, From this we may see that the angels are interested in Jesus Christ God man, as well as elect men, and that the incarnation of Christ was not only for our sakes, (though chiefly for ours,) but also for the sake of the angels. For God having from eternity, from his infinite goodness, designed to communicate himself to creatures, the way in which he designed to communicate himself to elect beloved creatures, all of them, was to unite himself to a created nature, and to become one of the creatures, and to gather together in one all elect creatures in that creature, whom he assumed into a personal union with himself, and to manifest to them, and maintain intercourse with them through him. All creatures having this benefit by Christ's incarnation, that God thereby is, as it were, come down to them from his infinite height above them, and is become a fellow-creature, and all elect creatures hereby have opportunity for a more free and intimate converse with God, and full enjoyment of him, than otherwise could be. And though Christ is not the Mediator of the angels in the same sense that he is of men, yet line is a middle person between God and them, through whom is all their intercourse with God, and derivations from him.

Corol. IV. That the person who is the head of all elect creatures, in whom all are gathered together in one, by whom they all have their eternal fulness and glory, and who is the common fountain of all their good, and the common medium through whom God communicates himself to all, is

so much nearer to men than to the angels, confirms it, that the saints are higher in glory than the angels.

Corol. V. This confirms it that the church, or blessed assembly in heaven, is in like progressive state with the church on earth; for, at the same time that the church in this world was advanced to a state of new light and glory by the dawning of the gospel-day, the angels in heaven were advanced to a new state of glory and happiness; and not only so, but the souls of the saints that died under the Old Testament were advanced much higher in glory, at Christ's resurrection and ascension, for the text in Ephesians 4:10. teaches that at that time of the manifestation of Christ God man in this universe, each of those three were advanced to a state of new blessedness, viz. the church on earth, and departed souls of saints whose bodies were in the lower parts of the earth, and also the angels in heaven. He came and dwelt upon earth among us, and we beheld his glory, and received of his fulness, When he rose from the dead he begat the church again to a living hope, as it were, raised the church from the dead with him, and the church here was advanced to so much higher glory, that her former glory was no glory in this respect, by reason of the glory that excelleth; and then descended into the lower parts of the earth, and filled those that were there- advanced the souls of departed saints in glory, in becoming Lord of the dead; and in token of it, and one instance of it then, was his granting a resurrection to many of them, whereby the future glory of the resurrection was in a measure anticipated. Doubtless those saints, that rose with Christ, ascended triumphing with him into heaven, into new glory and blessedness. These things confirm that the assembly in heaven has all along been in a like progressive state with the church on earth, and is in a preparatory state; and that things there, from the beginning of the world hitherto, have been working towards a great end, and glorious issue, and consummation at the end of the world, as it is here.

The church of angels and saints there at first was in a state of infancy to what it is now, as it was with the church on earth, and have been brought forward to greater fulness and perfection by great events of providence, as it has been with the church here; and things there will arrive at a consummation at the same time, and in the same great event at the end of the world, that they will here. The church in heaven was greatly advanced in happiness at Christ's exaltation, whence commenced the gospel-day to the church in this world; and so again the church in heaven will receive another still much higher advancement in glory at the time of the fall of

antichrist, as appears in several passages in the book of Revelation, as abundantly appears, Revelation 18:20. and the nine first verses of the 19th chap. and 20th chap. ver. 4. And both that part of the church that is on earth, and that which is in heaven, shall at the same time receive their highest advancement in glory, together with the consummation of Christ's exaltation at the day of judgment. See No. 777, Corol. 3.

[942] Confirmation of the angels. Before that the angels were confirmed in holiness judicially, so that they were sure of never falling away, they were first greatly prepared for it by having their hearts greatly confirmed in holiness, naturally in some respect so: *i.e.* holiness was greatly confirmed by the tendency and influence of the means God used with them to that end. They were first greatly confirmed by what they saw of evil, the knowledge they gained of the evil of sin and its punishment in the fall of the angels, the dreadful ruin that sin brought, and also by what they saw of their own weakness, and mutability, and insufficiency for themselves, and also the distinguishing grace of Christ to them in preserving them when others fell; and afterwards by what they saw in that fall of man, and its consequences, and the grace of God to man, and what they saw in God's dispensations of providence, in behalf of his church, and against his enemies from age to age, and by the many trials they had of their obedience through the age of the Old Testament. But their natural confirmation, and so their preparation for a judicial confirmation, had its finishing stroke by what they saw and did in the time of Christ's humiliation, and above all at the time of his last sufferings. What came to pass then, did above all other things confirm their hearts in holiness and ripen their preparation for a judicial confirmation, which then was completed, and crowned their preparation. Their hearts were then confirmed by what they saw then of God's glory, which had its chief manifestation then, and what they then saw of the evil and dreadful nature of sin, which had a much greater manifestation in what Christ did and suffered for sin, and sinners, than in the sum and punishment of fallen angels; and in the honour that they saw one so infinitely great and glorious as Jesus Christ, put upon God's authority and law, and the hatred he manifested of sin, and his willingly abasing himself so infinitely to honour God, and promote the happiness of his little unworthy sinful creatures, and by their own steadfast, universal, and perfect obedience to God, and thorough subjection to Christ under such a trial, and in seeing Christ's exaltation, and the success of such humiliation and obedience as Christ performed, and the infinite benefit of thorough

obedience to God, in great humiliation, and self-denial in what they saw in Christ.

This confirmation of the hearts of the elect angels, that prepared them for a judicial confirmation, consisted in the following things:

- 1.** In the warning they had, or what they saw, to make them sensible of the evil nature and dreadful consequences of sin, and so to cause them to fear God.
- 2.** In their humiliation, by what they saw to make them sensible of their own emptiness, and insufficiency for themselves, and dependence on the grace of Christ.
- 3.** In what they saw more of God in the manifestations of his glorious excellency, and goodness, and grace to them, to increase their love to God and Christ.
- 4.** In the example they had set them of obedience by Christ, whose obedience was performed by a person infinitely greater than they, and was performed with such infinite abasement, and an abasement of a like kind with what was required of them, (only infinitely greater,) viz. abasement in ministering to so mean and despicable a creature as man; and in the infinite love to God, and regard to his authority, that was manifested by that obedience.
- 5.** They had their hearts confirmed in obedience by habit and custom, having long persevered in perfect obedience, and having often overcome under trials which they had. And then besides the natural tendency and influence to confirm their hearts in holiness that those things had, which came to pass while they were yet in a state of preparation for their judicial confirmation; that judicial confirmation itself had also a great natural tendency to confirm them, as the bestowment of this infinite reward upon them made manifest God's eternal, electing, distinguishing love, and sovereign and infinite grace to them; and as they hereby receive the sweet and infinitely precious fruit of that grace and love, which tendency for ever must strongly engage their hearts to God in love, and to move them with great devotedness now to make an everlasting dedication of themselves to God and Christ.

[935] Confirmation of the angels at Christ's ascension — Progress of the work of redemption. The service of the angels of heaven was altered after

Christ's ascension from what it had been before, in some analogy to the alteration that was made in the service of the church on earth. The service of the church on earth before Christ's ascension, and that establishment of the evangelical dispensation consequent thereupon, was more legal and mercenary, more from a spirit of bondage, not so free and ingenuous; but afterwards, when faith as the great condition was more fully revealed, and God here more clearly revealed the saints' infallible perseverance, the service of the church is more the service of those that are not under the law, but under grace, from a free spirit, as a spirit of adoption, which is a spirit of love. So the angels, till they were confirmed at Christ's ascension, served God more from a spirit of fear, being yet in probation; and their eternal happiness or eternal damnation being yet suspended on their perfect obedience not yet completed, their service was more mercenary; but when Christ ascended, and they were confirmed, thenceforward their service became more disinterested, and merely the service of love; being now no longer in a state of probation, but sure of eternal life by the infallible promise of God.

[947] Confirmation of the angels. The service of the angels will not be at an end till the end of the world, when the work of redemption shall be finished; and Christ, whose servants they are, shall have finished his work as Mediator, having fully brought home and glorified all his elect, to whom the angels are ministering spirits, and therefore their most solemn judgment and reward shall be then; but God is pleased to confirm them before the last judgment, and grants them an anticipation of their reward, and deals with them in this respect as he deals with mankind. Man is confirmed when he first believes in Christ, but his work is not done till death, and the reward not bestowed till then; and therefore let the saint be never so fully confirmed and assured before, yet it is proper that judgment should succeed the finishing of his work. The bestowment of reward for a work done is by an act of judgment.

[994] Confirmation of the angels. One trial of the obedience of the angels before Christ's exaltation was, that till then they were in a great measure kept in the dark as to God's drift and aim in those great works of God in which they were employed as his ministers from age to age. The grand design and scheme of infinite wisdom in the successive operations of his hands and dispensations of his providence from one age to another, was not opened to them till Christ's exaltation, as appears by Ephesians 3:9, 10. So the obedience of God's church, which in its minority was tried by

prescribing to them a manifold and burdensome ceremonial service, of which they did not know the meaning or design.

[1329] Confirmation of the angels. It is an argument that the angels were not confirmed till Christ ascended into heaven, that Jesus Christ God man is risen and ascended, is appointed the head of the new creation, which only is that which cannot be shaken. As to the old creation, it is all that which is liable to pass away. Christ himself, while in the flesh, did in some respects belong to the old creation that passed away, but in his rising again to a glorious immortal life, and so being the first-born from the dead, he is the beginning of the creation of God, the first-horn of every creature; the Beginning and Head of the new creation.

HEAVEN.

Death of a saint. — When a saint dies, he has no cause at all to grieve because he leaves his friends and relations whom he dearly loves; for he doth not properly leave them, he enjoys them still in Christ, because every thing that they love in them, and love them for, is in Christ in an infinite degree. whether it be nearness of relation, or any perfection and good received, or love in us, or a likeness in dispositions, or whatever is a rational ground of love.

Union with Christ. By virtue of the believer's union with Christ, he doth really possess all things. That we know plainly from Scripture: but it may be asked, How he possesses all things; what is he the better for it; how is a true Christian so much richer than other men? To answer this, I will tell you what I mean by possessing all things. I mean that God, three in one, all that he is and all that he has, and all that he does, all that he has made or done, the whole universe, bodies and spirits, light, heaven, angels, men, and devils, sun, moon, stars, land, and sea, fish and fowls, all the silver and gold, all beings and perfections, as well as mere man, are as much the Christian's as the money in his pocket, the clothes he wears, or the house he dwells in, or the victuals he eats; yea, more properly his, more advantageously, more his than if he commanded all these things mentioned to be just in all respects as he pleased, at any time, by virtue of the union with Christ; because Christ who certainly doth here possess all things, is entirely his, so that he possesses it all, more than a wife the property of the best and dearest of husbands, more than the hand possesses what the head doth. All the universe is his, only he has not the trouble of managing it; but

Christ, to whom it is no trouble to manage it, manages it for him a thousand times as much to his advantage as he could himself; if he had the managing of all the atoms in the universe. Every thing is managed by Christ so as to be most to the advantage of the Christian. Every particle of air, or every ray of the sun; so that he in the other world, when he comes to see it, shall sit and enjoy all this vast inheritance with surprising, amazing joy. And how is it possible for a man to possess any thing more than so as shall be most to his advantage? And then besides this, the Christian shall have every thing managed just according to his will; for his will shall so be left in the will of God, that he had rather have it according to God's will than any way in the world. And who would desire to possess all things more than to have all things managed just according to his will? And then besides, he himself shall so use them as to be most to his own advantage in his thoughts, and meditations, etc. Now, how is it possible for any one to possess any thing more than to have it managed as much as possible according to his will, as much as possible for his own advantage, and for himself to use it as much as possible according to his advantage? But it is certain that so far shall the true Christian possess all things: it is not a probable scheme, but absolutely certain; for we know that all things will be managed so as shall be most agreeable to his will: that cannot be denied, nor that it shall be most to his advantage, and that he himself shall use it most to his own advantage, This is the kingdom Christ so often promised: they shall be kings with a witness at this rate: this is the sitting in Christ's throne, and inheriting all things promised to the victors in the Revelation, and the like in many other places.

2. Saints, Is it not a very improper thing that saints in some respects should be advanced above angels, seeing angels are of more excellent natural parts? I answer, No more improper than it is for the queen in some respects to be advanced above the nobles and barons of far nobler natural powers.

5. Heaven. There is no more reason why it should be a damp to the happiness of some in heaven that others are happier, than that their happiness should be damped by a bare possibility of greater happiness, supposing them to be all equal; for if they were all equal and all full of happiness, yet every one would know that greater happiness is possible, absolutely, and possible for them if God had but enlarged their capacity. And why should not they who are actuated by pure reason desire it, as much as if it were actually enjoyed by some beings? for barely that it is enjoyed by other beings cannot possibly cause those that are actuated by

pure reason, and whose desires in every respect are agreeable to reason to desire it, any more than if it was only possible to be enjoyed, and were never actually enjoyed by any. But instead of the superiority of some above others in happiness, being a damp on the happiness of those that are inferior, there is undoubted reason why it should be an addition to their happiness, and why it would rather be a detraction from their happiness if it were otherwise; for most certainly there is a pure, ardent, and inconceivably vehement, mutual love between the glorified saints, and this love is in proportion to the perfection and amiableness of the object loved. Therefore, seeing their love to them is proportional to their amiable ness, it must necessarily cause delight when they see their happiness proportional to their amiableness, and so to their love to them; it will not damp. any to see them loved more than themselves, for they shall have as much love as they desire, and as great manifestations of love as they can bear, and they themselves will love those that are superior in holiness as much as others, and will delight to see others love them as much as themselves, We are very apt to conceive that those that are more holy and more happy than others in heaven will be elated and lifted up above them; whereas their being superior in holiness implies their being superior in humility, or having the greatest humility; for humility is a part of holiness that is capable of degrees in the perfect state of heaven as well as other graces; not that the holiest shall think more meanly of themselves than the least holy, for they shall all be perfectly humble, and perfectly free from pride, and none shall think more highly of themselves than they ought to think, but yet as they see further into the divine perfections than others, so they shall penetrate further into the vast and infinite distance there is between them and God, and their delight of annihilating themselves that God may be all, shall be greater. And besides, those that are highest in holiness, and so necessarily highest in happiness, (for holiness and happiness are all one in heaven,) instead of any thing like despising those that are less holy and happy, will love those that are inferior to them more than they would do if they had not so much holiness and happiness, more than if they were but equal with them, and more than those do that are equal with them. This is certain; for the foundation of the saints' love to each other will be their love to the image of God which they see in them. Now most certainly the holier a man is, the more he loves the same degree of the image; so that the holiest in heaven will love that image of God they see in the least holy more than those do that are less holy; and that which makes it beyond any doubt that this superior happiness will be no damp to them, is this, that their superior

happiness consists in their great humility, and in their greater love to them, and to God, and Christ, whom the saints look upon as themselves. These things may be said of this, beside what may be said about every one being completely satisfied and full of happiness, having as much as he is capable of enjoying or desiring; and also what may be said about their entire resignation; for God's will is become so much their own, that the fulfilling of his will, let it be what it may, fills them with inconceivable satisfaction.

[105] Heaven, That the glorified spirits shall grow in holiness and happiness in eternity, I argue from this foundation, that their number of ideas shall increase to eternity. How great soever the number of their ideas when they are first glorified, it is but limited; and it is evident the time will come when they shall have lived in glory so long that the parts of duration, each equal to a million million ages, that they have lived, will be more in number than their ideas were at first. Now we cannot suppose that they will ever entirely forget every thing that has passed in heaven, and in the universe, for a whole million million of ages. It is undoubted that they never will have forgot what passed in their life upon earth, the sins they have been saved from, their regeneration, the circumstances which did heighten their mercies, their good works which follow them, their death, etc. They will without doubt retain innumerable multitudes of ideas of what passed in the first seventy years; so also they shall retain to eternity their ideas of what was done in the ages of the world, with relation to the church of God, and God's wondrous providence with respect to the world of men; and can we then think that a whole million million ages of those great and most glorious things that pass in heaven shall ever be erased out of their minds? But if they retain but one idea for one such vast period, their ideas shall be millions of times more in number than when they first entered into heaven, as is evident, because by supposition the number of such ages will be millions of times more in number; therefore, their knowledge will increase to eternity; and if their knowledge, their holiness; for as they increase in the knowledge of God, and of the works of God, the more they will see of his excellency, and the more they see of his excellency, *ceteris paribus*, the more will they love him, and the more they love God, the more delight and happiness will they have in him. See Note on Psalm lxxxix. 1, 2. It will be objected that at this rate we might prove that the damned increase in perfection. I answer, No; for, though it is true that they shall increase in knowledge, they will increase in odiousness in the same proportion.

[112] Heaven. Addition to 2nd Corol. of 108. What beauteous and fragrant flowers will these be, reflecting all the sweetness of the Son of God! how will Christ delight to walk in the garden among those beds of spices, to feed in the garden, and to gather lilies!

[152] Heaven. The saints in heaven will doubtless eternally exercise themselves in contemplation. They will not want employ this way; not in exercising their thoughts and study upon intricacies and seeming repugnance, to unfold them and discover another further and further that way, as it is here, but by viewing in their minds one thing after another, as they will naturally be led, and, sweetly drawn by love and delight, and with such intenseness as the natural bent of their hearts will cause. Their sight shall reach further and further, and new things shall plainly present to their minds, without the mixture of any error. It is error always from whence intricacy proceeds, and seeming repugnance, and not from ignorance. The object of their thoughts shall be the glory of God, which they shall contemplate in the creation in general, in the wonderful make of it: particularly of the highest heavens, and in the wonders of God's providence, It shall most clearly and delightfully be manifested in the church of saints and angels, which they shall discover more and more by their conversation, assisting one another to discoveries in other things, and most of all mediate ways in the man Christ Jesus. They shall employ themselves in singing God's praise, or expressing their thoughts to God and Christ and also to one another, and in going from one part of heaven and of the universe to another, to behold the glories of God shining in the various parts of it.

[143] Heaven, In the future world the saints' love, one to another, will be such, that it will be a very delightful consideration to them, that Christ Jesus dearly loves the other saints, and it will fill them with joy to see him manifesting his love to them. They again shall see the other saints rejoicing that Christ loves and delights in them.

Singing is amiable, because of the proportion that is perceived in it singing in divine worship is beautiful and useful, because it expresses and promotes the harmonious exercise of the mind. There will doubtless in the future world be that which, as it will be an expression of an immensely greater and more excellent harmony of the mind, so will be a far more lively expression of this harmony, and shall itself be vastly more harmonious, yea, than our air, or ear, by any modulation, is capable of, which expressions,

and the harmony thereof, shall be sensible, and shall in a far more lively manner strike our perception than sound.

[182] Heaven. Flow ravishing are the proportions of the reflexions of rays of light., and the proportion of the vibrations of the air! and without doubt God can contrive matter so that there shall be other sort of proportions that may be quite of a different kind, and may raise another sort of pleasure in the sense, and in a manner to us now inconceivable, that shall he vastly more ravishing and exquisite. And in all probability the abode of the saints alter the resurrection will be so contrived by God that there shall be external beauties and harmonies altogether of another kind from what we perceive here, and probably those beauties will appear chiefly in the bodies of the man Christ Jesus and the saints. Our animal spirits will also be capable of immensely more fine and exquisite proportions in their motions, than now they are, being so gross; but how much more ravishing will the exquisite spiritual proportions be that shall be seen in minds, in their acts between one spiritual act and another, between one disposition and another, and between one mind and another, and between all their minds and Christ Jesus, and particularly between the man Christ Jesus and the Deity and among the persons of the Trinity, the supreme harmony of all! And it is out of doubt with me that there will be immediate intellectual views of minds, one of another, and of the Supreme Mind, more immediate, clear, and sensible than our views of bodily things with bodily eyes. In this world we behold spiritual beauties only mediate by the intervention of our senses, in perceiving those external actions which are the effects of spiritual proportion. Hereby the ravishingness of the beauty is much obscured, and our sense of it flattened and deadened; but when we behold the beauties of mind more immediately than now we do the colours of the rainbow, how ravishing will it be! All that there wants in order to such an intellectual view, is that a clear and sensible apprehension of what is in mind should be raised in our own mind constantly according to such and such laws; for it is no other way that we perceive with our bodily eyes, or perceive by any of our senses.

Then also our capacities will be exceedingly enlarged, and we shall be able to apprehend, and to take in more extended and compounded proportions. We see that the narrower the capacity the more simple must the beauty be to please: thus, in proportion of sounds, the birds and brute creatures are most delighted with simple music, and in the proportion confined to a few notes; so little children are not able to perceive the sweetness of very

complex tunes, where respect is to be had to the proportion of a great many notes together, in order to perceive the sweetness of the tune; then perhaps we shall be able fully and easily to apprehend the beauty, or, where respect is to be had to thousands of different ratios, at once to make up the harmony. Such kind of beauties, when fully perceived, are far the sweetest.

[188] Heaven. The best, most beautiful, and most perfect way that we have of expressing a sweet concord of mind to each other is by music. When I would form in my mind ideas of a society in the highest degree happy, I think of them as expressing their love, their joy, and the inward concord, and harmony, and spiritual beauty of their souls, by sweetly singing to each other. But if in heaven minds will have an immediate view of one another's dispositions without any such intermediate expression, how much sweeter will it be! But to me it is probable that the glorified saints, after they have again received their bodies, will have ways of expressing the concord of their minds by some other emanations than sounds, of which we cannot conceive, that will be vastly more proportionate, harmonious, and delightful than the nature of sounds is capable of; and the music they will make will be in a measure capable of modulations in an infinitely more nice, exact, and fine proportion than our gross airs, and with organs as much more adapted to such proportions.

[95] Happiness of heaven, When the body enjoys the perfections of health and strength, the motions of the animal spirits are not only brisk and free, but also harmonious; there is a regular proportion in the motion from all parts of the body, that begets delight in the soul, and makes the body feel pleasantly all over-God has excellently contrived the nerves and parts of the human body. But few men since the fall, especially since the flood, have health to so great a perfection as to have much of this harmonious motion. When it is enjoyed, one whose nature is not very much vitiated and depraved, is very much assisted thereby in every exercise of body or mind; and it fits one for the contemplation of more exalted and spiritual excellencies and harmonies, as music does. But we need not doubt but this harmony will be in its proportion in the bodies of the saints after the resurrection; and that as every part of the bodies of the wicked shall be excruciated with intolerable pain, so every part of the saints' refined bodies shall be as full of pleasure as they can hold; and that this will not take the mind off from, but prompt and help it in, spiritual delight, to which even the delight of their spiritual bodies shall be but a shadow.

[198] Happiness. How soon do earthly lovers come to an end of their discoveries of each other's beauty! how soon do they see all that is to be seen! Are they united as near as possible, and have communion as intimate as possible? How soon do they come to the most endearing expressions of love that it is possible to give, so that no new ways can be invented, given, or received! And how happy is that love in which there is an eternal progress in all those things wherein new beauties are continually discovered, and more and more loveliness, and in which we shall for ever increase in beauty ourselves; where we shall be more capable of finding out and giving, and shall receive more and more endearing expressions of love for ever; our union will become more close, and communion more intimate!

[206] heaven. In heaven it is the direct reverse of what it is on earth, for there by length of time things become more and more youthful, that is, more vigorous, active, tender, and beautiful.

[263] Heaven. If the saints after the resurrection shall see by light, and speak and hear by sounds, it is probable that the medium will be infinitely finer, and more adapted to a distant and exact representation, so that a small vibration in sound, though the undulations may proportionally decrease according to the distance from their rise or fountain, yet may be conveyed infinitely farther with exactness before they begin to be confused and lost through the sluggishness of the medium, or through the bulk, the roughness, or tenaciousness of the particles, and the conveyance may likewise be with far greater swiftness. The organs also will be immensely more exquisitely perceptive, so that perhaps a vibration a thousand times less than can now be perceived by the ear, may be distinctly and easily perceived by them; and yet the organs may be far more able to bear a very strong vibration than ours in this state; and through niceness of the organ they shall be able to distinguish in the greatest multitude of sounds according to their distance and direction, more exactly by the ear than we do visible objects by the eye; and we know not how far they may clearly hear one another's discourses. So the eye may be so much more sensible, and the medium of vision (the rays) so much more exquisite, that for aught we know they may distinctly see the beauty of one another's countenances and smiles, and hold a delightful and most intimate conversation at a thousand miles distance.

The light of the heavenly regions shall be the brightness of glorified bodies, and especially in the countenance, but chiefly that of the man Christ Jesus, and the glory of God, if there shall be any visible appearance representing the presence of the Deity. The light of the face of Christ will, for the above-mentioned cause, be an infinitely more excellent and delightful sort of refulgence than the light of this world. The brightness of the saints shall far excel that; but the splendour of the Son of righteousness shall be immensely more sweet and glorious, except that the light of the bodies of the saints shall be some way or other a communication of the light of Christ, and then the difference will be rather in degree than in kind of brightness, as the light which is reflected from a lily is the same light, but less bright than that of the sun. This world is pleasant to us because. the light is sweet, and the sensation is pleasant to the mind; how delightful a place then is heaven with its light, so much more fine, more harmonious, more bright, but yet easy and pleasant to behold! Vide Note on Revelation 21:11. Vide Nos. 721, 95, 182.

[264] Spirits separate. Though we do not certainly know that separate spirits can properly be said to be in any place; seeing that a spirit cannot be said to be in place at all, only with respect to the immediate mutual operation there is between that and body; now we know not whether there be any such mutual operation with regard to separate spirits, whether or no there be any immediate excitation of any corporeal ideas, or any other way than as they see them in minds that are united to bodies, or remember them as formerly excited in themselves; I say, though we do not certainly know this, yet it does not seem probable that their manner of existence and receiving ideas shall be so exceedingly different from what it is here, and from the church on earth, with whom they are of the same family, and so exceedingly aliene from what it will be after the resurrection, so exceedingly different from the existence of the man Christ Jesus, their head, so exceedingly aliene from Enoch and Elijah, some of their number, and who are now of the same glorified society. Doubtless they are not more so than the angels who never were united to bodies; but it seems to me very improbable that there should be no corporeal world with respect to the angels who have so much to do with the church on earth, and who shall be conversant with the saints after the resurrection, and with whom they shall be conversant: I therefore cannot think that as soon as a spirit leaves a body, the corporeal world is annihilated with regard to it, but that corporeal ideas are excited in them by some law. Why is Christ's body

made glorious now in heaven, if there are none in heaven to behold his glory, or if separate spirits do not perceive the beauty of bodies?

[272] happiness of heaven, It is not only for want of sufficient accurateness, strength, and comprehension of mind, that from the motion of any one particular atom we cannot tell whether that ever has been that now is, in the whole extent of the creation, as to quantity of matter, figure, bulk, motion, distance, and every thing that ever shall be.

[371] Resurrection. The addition of happiness and glory made to the saints at the resurrection, it seems to me evident by the current of the Bible when it tells of those things, will be exceeding great. It is the marriage of the Lamb and the church; the state of things then is the state of perfection; all the state of the church before, both in earth and in heaven, is a growing state. Indeed, the spirits of just men made perfect will be perfectly free from sin and sorrow: will have inexpressible, inconceivable happiness and perfect contentment. But yet part of their happiness will consist in hope of what is to come. They will have as much happiness as they will desire in their existing state, because they will choose to have the addition at that time, and in that order, which God has designed; it will be every way most pleasing, and satisfying, and contenting to them that it should be so. Their having of perfect happiness does not exclude all increase, nor does it exclude all hope, for we do not know but they will increase in happiness for ever. The souls of the saints may now have as much happiness as they while separate, desire; and such happiness as so answers their nature in its present state, as to exclude all sort of uneasiness and disquietude; and yet part of that happiness, part of that sweet rest and contenting joy, consists in the sight of what is future. They do not desire that that addition should be now, they know that it will be most beautiful, most for God's glory, most for their own happiness, and most for the glory of the church, and every way most desirable, that it should be in God's order.

But the more properly perfect and consummate state of God's people of the church will be after the resurrection; and the whole is now only growing and preparing for that state: all things that are now done in the world, are but preparations for it.

The accession of happiness will consist partly in these things

- 1.** Then the saints will be in their natural state of union with bodies, glorious bodies, bodies perfectly fitted for the uses of a holy glorified soul.

2. Then the body of Christ will be perfect, the church will be complete; all the parts of it in being; no part of it under sin or affliction; all the parts of it in a perfect state: all the parts of it together no longer mixed with ungodly men: then the church will be as a bride adorned for her husband, therefore the church will exceedingly rejoice.

3. Then the Mediator will have fully accomplished his work; will have destroyed, and will triumph over all his enemies. Then Christ will fully have obtained his reward; then shall he have perfected the full design that was upon his heart from all eternity, and then Jesus Christ will rejoice, and his members must needs rejoice with him.

4. Then God will have obtained the end of all his great works that he had been doing from the beginning; then all the deep designs of God will be unfolded in their events; then the wisdom of his marvellous contrivances in his hidden, intricate, and inexplicable works will appear, the ends being obtained; then God's glory will more abundantly appear in his works, his works being perfect; this will cause a great accession of happiness to the saints who behold it; then God will fully have glorified himself, and glorified his Son, and his elect; then he will see that all is very good, and will rejoice in his own works, which will be the joy of all heaven. God will rest and be refreshed; and thenceforward will the inhabitants keep an eternal sabbath, such an one as all foregoing sabbaths were but shadows of.

5. Then God will make more abundant manifestations of his glory, and of the glory of his Son, and will pour forth more plentifully of his Spirit, and will make answerable additions to the glory of the saints, such as will be the commencement of the ultimate and most perfect state of things, and as will become such a joyful occasion as the finishing of all things and the marriage of the lamb. Then also the glory of the angels will receive proportional additions; for the evil angels are then to have the consummation of their reward. So that the good angels will have the consummation of their reward. This will be the day of Christ's triumph, and the day will last for ever. This will be the wedding-day between Christ and the church, and this wedding-day will last for ever; the feast, and pomp, and entertainments, and holy mirth, and joys of the wedding will be continued to all eternity.

[372] Heaven. It seems to be quite a wrong notion of the happiness of heaven that it is in that manner unchangeable, that it admits not of new joys upon new occasions. The Scriptures tell us that there is joy in heaven, and

among the angels of God, upon the conversion of one sinner; and why not among the saints? And if there be new joy upon such an occasion, how great joy have they upon the conversion of nations, and the spiritual prosperity of the whole church on earth! It seems to me evident that the church in heaven have received new joys from time to time upon new occasions, ever since the first saint went to heaven; their joy is continually increased as they see the purposes of God's grace unfolded in his wondrous providences towards his church. Their happiness is increased as their number increases; as it will be greatly for the happiness of the body of Christ to be completed as it will be at the resurrection, so it is increasing as the body grows towards perfection. The coming of Christ Jesus, I believe, made an exceedingly great addition to the happiness of the saints of the Old Testament, who were in heaven; and especially was the day of his ascension a joyful day among them. Then Abraham, and David, and holy men that lived under the Old Testament, "received the promise," which was matter of such joyful expectation to them when on earth. When Christ arose, many bodies of saints of the Old Testament that slept, arose and went to heaven with Christ; for it is unreasonable to suppose they only arose for a few days to die again. The saints must needs have new discoveries of God's glory upon this occasion, as the angels had, Ephesians 3:10. Luke 2:14. 1 Peter 1:12. It is evident by those scriptures that the angels saw much more of the glory of God by these things; and if they did, undoubtedly the saints also. It was a great addition to the glory of heaven to have Jesus Christ God man made their head: they had then far more near admittance unto God, and more familiar communication with him, and many other ways did this increase their happiness, and their happiness has been exceedingly greater ever since. Thus the Old-Testament prophecies of the glories and blessedness that should attend the coming of the Messiah, I believe, not only aimed at the glory that should be brought to the church on earth, by it, but to that part of the church that was in heaven. Thus, the church of Israel, those same saints to whom those promises were given, do receive them in heaven.

I believe, also, that it greatly contributes to the happiness of the saints in heaven to see the success of the gospel after Christ's ascension, and its conquering the Roman empire, and that they greatly rejoice at the Reformation from popery; and will exceedingly rejoice at the fall of antichrist and the conversion of the world to Christianity. Those things seem clear to me by many passages in the Revelation, and that their joy is

increasing, and will be increasing, as God gradually in his providence unveils his glory, till the last day.

[413] Heaven — Separate spirits. One reason why the apostle so much insisted upon the resurrection of the dead, rather than the blessedness of a separate state, as an encouragement to Christians, was because they in those days looked upon Christ's coming, and so the resurrection, as just at hand.

[421] Heaven. It seems to me probable that that part of the church that is in heaven have been from the beginning of the world progressive in their light, and in their happiness, as the church on earth has, and that much of their happiness has consisted in seeing the progressive wonderful doings of God, with respect to his church here in this world Thus Moses with great joy saw the promises of God fulfilled, in bringing the children of Israel into Canaan, with far greater satisfaction than he would have seen it on earth; because he could much better see the glorious ends God proposed by it, and his wonderful wisdom in that work So those saints, who die now, before the accomplishment of the far more glorious things to the church that God has foretold which are not yet fulfilled, and for which they have prayed and waited, will see the fulfilment of them with greater satisfaction than if they lived upon the earth till they were accomplished. The church in heaven and the church on earth are more one people, one city, and one family, than is generally imagined.

[430] Heaven. As there will be various members of different degrees in the body of Christ in heaven, so it seems to me probable that there will be members of various kinds and different offices, as it is in the church on earth. 1 Corinthians 10.

That is, there will be some especially distinguished for one grace, others for another; some of one manner of the exercise of grace, others of another; some fitted for this work, others for that: every one will have their distinguishing gift, one after this manner, and another after that, the perfection of the saints in glory nothing hindering; for that perfection will not be of such a kind that one saint may not be more eminent than another in grace, or that they shall not be capable of increasing, and so attaining to higher degrees, nor that one grace in the same saint shall not have a more remarkable and eminent exercise than others; and it is most probable, if it be so, that they shall excel most in the same grace, and the same kind of works, by which they were most distinguished on earth: God rewarding

their graces and works by giving of them grace more abundantly of the same kind; as Christ hath promised, that to him that hath shall be given.” This difference will be for the beauty and the profit of the whole: they will profit one another by their distinguishing graces; with respect to those graces they will not be beyond being profited by one another, as well as delighted, they will still be employed, and improving themselves.

[431] Heaven- Degrees of glory. The exaltation of some in glory above others, will be so far from diminishing any thing of the perfect happiness and joy of the rest that are inferior, that they will be the happier for it. Such will be the union of all of them, that they will be partakers of each other’s glory and happiness.

“If one of the members are honoured,
all the members rejoice with it.” (1 Corinthians 12:26.)

[432] Heaven. Though the saints in heaven will see their exceeding folly and vileness in much of their behaviour here in this world, will see a thousand times as much of the evil and folly of sin as they do now; yet they will not experience any proper sorrow or grief for it, for this reason, because they will perfectly see at the same time how that it is turned to the best to the glory of God, or at least will so perfectly know that it is so; and particularly they will have so much the more admiring and joyful sense of God’s grace in pardoning them, that the remembrance of their sins will rather be an indirect occasion of joy. Sorrow and grief for sin is a duty, because we are not capable of having so perfect views of those things. But that a right sense of the odiousness and folly of sin will, under all circumstances, necessarily cause grief, is not so clear. A sense of the great evil of sin is good, absolutely considered; but grief for sin is so only in a certain pre-supposed state and circumstances.

[435] Heaven. The church now in heaven is not in its fixed and ultimate, but in a progressive, subordinate, and preparatory state. The state which they are in is in order to another. In the employments in which they are now exercised, they look to that which is still future, to their consummate state, which they have not yet arrived at. Their present happiness is, in many respects, subordinate to a future; and God in his dealings with them has a constant and perpetual respect to the great consummation of all things. So it is both with respect to the saints and angels: all things in heaven and earth, and throughout the universe, are in a state of preparation for the state of consummation; all the wheels are going, none of them stop,

and all are moving in a direction to the last and most perfect state. As the church on earth is in a state of preparation for the resurrection state, so is that part of the church which is in heaven, It is God's manner to keep things always progressive, in a preparatory state, as long as there is another change to a more perfect state yet behind. The saints in this world are progressive, and all things relating to them are subordinate and preparatory to the more perfect state of heaven; which is a perfect state, in that it is a state of freedom from sinful and uneasy imperfections; but, when the saints are got to heaven there is yet another great change yet behind, there is yet another state, which is that fixed and ultimate and most perfect state, for which the whole general assembly both in heaven and earth are designed, and therefore they are still progressive, Not but that I believe the saints will be progressive in knowledge and happiness to all eternity. But when I say the church is progressive before the resurrection, I mean that they are progressive with a progression of preparation for another and more perfect state, their state is itinerary, viatory; their state, their employments, their glory and happiness, are subordinate and preparatory to a future more glorious state.

So, the state of the devils and damned spirits is thus, only in order to a future state of more perfect misery. A criminal in a prison, or in a dungeon, suffers misery, but it is only a subordinate misery, being in order to his approaching execution: so they are spirits in prison, they are bound in chains of darkness to the judgment of the great day. Much of the misers' of the devils and damned souls consists in fear; the devil is dreadfully afraid of his approaching punishment, as appears by his so crying out when he was afraid that Christ was going to execute it upon him; he beseeches him not to torment him, and says, "Art thou come to torment me before the time?" So much of the happiness of the saints and angels in heaven consists in hope. The church in heaven, as to the happiness it now has in Christ, compared with its ultimate happiness, is, as it were, in a betrothed state. The introducing of the glorious state that succeeds the resurrection, is like the marriage of the Lamb. The glorification of the separate soul, is a marriage, compared with its state in this world. The coming of Christ into the world, and introducing of the gospel state of the church, is a marriage with respect to the state of the church under the Old Testament; and the appearing of Christ incarnate in heaven upon his ascension, together with the great access of glory to the church, was like a marriage with respect to the state of the glorified church before; and the glorious times of the

church on earth after the destruction of antichrist, will be like the marriage of the Lamb. But these are but lower steps; and, in comparison of the final consummation, are but as betrothings, in order to that everlasting marriage of the church with the Lamb, which shall be in the end of the world.

Much of the happiness of the saints, now, consists in beholding and contemplating the wonderful works of God, that are in order to the consummation, the works of God in his church, both in this world and in heaven.

[477] Happiness of heaven, vide Notes on John 4:14.

[499] Hades-Separate spirits — Heaven-Hell. Our first parents enjoyed great happiness: they dwelt in paradise, and there had a confluence of spiritual and outward blessings and delights, before they had so much as performed the condition of eternal happiness, or had had a trial for it. It need not therefore be wondered at, that the separate spirits of saints should be in a very happy state before they are judged at the last judgment, and that the wicked should be very miserable.

[529] Heaven. There can be no doubt but that the saints in heaven shall see the flourishing and prosperity of the church on earth; for how can they avoid it, when they shall be with the King himself, whose kingdom this church is, and who as King manages all those affairs? Shall the royal family be kept in ignorance of the success of thin affairs of the kingdom? They shall also be with the angels, those ministers by whom the King manages those affairs. In the flourishing of Christ's kingdom here on earth consists much of Christ's mediatorial glory, and of the reward that the Father promised him for his performing what he did on earth in the work of redemption; the happiness of the saints in heaven consists much in that, that they are with Christ, and are partakers with him in that glory and reward. The saints are not only with the King that reigns over this kingdom, but they reign with him in the same kingdom, they sit with him in his throne; and therefore it is said that they shall reign on earth; that is, when the time of the flourishing and prosperity of Christ's kingdom comes on earth, when he shall reign here in such a glorious manner in his kingdom of grace, they shall reign with him; so they are said to reign with him a thousand years. Therefore doubtless they are not ignorant of the flourishing of the church here on earth.

Can it be supposed that the saints in heaven had not notice of Christ's incarnation, and did not know what he did here upon earth; and that they had no notice when he was crucified and buried, and rose again; and if not, why should they be ignorant of what succeeded, or of the pouring out of the Holy Ghost at Pentecost; and how the kingdom, of which Christ had thus laid the foundation, flourished? Why should their knowledge of the affairs of Christ's kingdom on earth cease, as soon as Christ was ascended?

The saints in heaven are under infinitely greater advantages to take the pleasure of beholding how Christ's kingdom flourishes than if they were here upon earth; for they can better see and understand the marvellous steps that divine wisdom takes in all that is done, and the glorious ends he accomplishes, and what opposition Satan makes, and how he is baffled and overthrown. They can see the wise connexion of one event with another, and the beautiful order of all things that come to pass in the church in different ages, that to us appear like confusion. They will behold the glory of the divine attributes in his works of providence infinitely more clearly than we can.

The greatest objection that I think of against this, is, the prayer of Simeon; who had it revealed to him, that he should not see death before he had seen the Lord's Messiah; and when he saw him, said," Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation:" as though he should have missed of the pleasure and satisfaction of seeing this salvation, if he had died before. But shall we conclude from hence that if Simeon had died before, he would not have known of Christ's birth? He surely at least would have seen this salvation then, when Christ ascended into heaven, But the case was this: Simeon was now more willing to die, more willing to venture his soul into another world, and could die in much stronger hope, because his faith in God's salvation was abundantly strengthened by this sight. He had the greater assurance, that when he did depart, he should depart in peace; for his eyes had actually seen the salvation which God had provided for souls, and was therefore more fully persuaded that his soul should be safe and happy in a future state: or if otherwise, it was because the state of separate souls in that particular was not known to him.

Indeed it is desirable to live to see the flourishing of God's church upon this account; that those saints who live to see it will probably be partakers in that spiritual prosperity; their souls will receive a portion of the Spirit

that is then plentifully poured out, and so will be increased in grace and holiness; their own souls will prosper, and will be partakers of the prosperity of the church; and besides, they will have a more glorious opportunity to do good, in having a hand in promoting that public prosperity.

An objection may be raised from Ecclesiastes 9:6. The dead “have no more a portion for ever in any thing done tunder the sun;” but see an answer in my notes on the verse.

[546] Separate state-Hell torments-Heaven. It may possibly seem strange that the torments of the wicked should be so great, while they are only in prison, in order to their judgment and punishment. But there is no difference in God’s dealing with sinners in this respect. from the treatment of malefactors by human judges and rulers, but what naturally arises from the difference of the nature and qualifications of the judges, and the difference of the ends of judgment. Men commit supposed malefactors to prison, in order to a determination whether they are guilty or no, the matter not being yet sufficiently determined; but God, who imprisons wicked men, certainly and infallibly understands whether they are guilty or not: they are not imprisoned, that it may be determined whether they are guilty, but because it is determined and known that they are. The end of human judgment, is to find out whether a man be guilty or no; but the end of divine judgment is only to declare their guilt, and God’s righteousness in their punishment. The guilt of wicked men is infallibly determined when they die: it is fit therefore that they should be bound in chains of darkness and misery; it fit that God’s enemies, and rebels against him, and the objects of his eternal wrath, should be imprisoned in dark and dismal recesses while they are reserved for execution; it is fit that the prison of the objects of divine wrath should be a doleful horrid abode. So it is fit that those who are his elect, whom he hath chosen to make the objects of his love, should be reserved in a paradise in order to that consummation, It is fit that the church, which is the bride, the Lamb’s wife, should be reserved in a blissful abode previous to the time of marriage, It is fit that in the mean time it should have blessed communion and conversation with God. The glorification of the souls of the saints at their death, is a marriage in comparison of their conversion, and their state of grace; but it is a state of betrothment, compared with the glory that shall be after the resurrection. So the state of the damned separate spirits, thought it be inexpressibly doleful, is yet but as a confinement in chains, and a dark dungeon in order

to execution, in comparison of their misery after the day of judgment. See Note on Matthew 18:34.

[555] Heaven — Separate state-Angels. The saints are spectators of God's providences relating to his church here below. (Vide Hebrews 6:15. Notes.) One end of the creation of the angels, and giving them such great understanding, was, that they might be fit witnesses and spectators of God's works here below, and might behold all parts of the divine scheme, and see how it was accomplished in the divine works and revelations from age to age. Mortal men see but a very little, they have but a very imperfect view of God's providence in the world while they live, and they do not live long enough to see more than a very small part of the scheme. God saw fit that there should be creatures of very great discerning, and comprehensive understanding, that should be spectators of the whole series of the works of God; and therefore they were created in the beginning of the creation, that they might behold the whole series from the beginning to the consummation of all things. And therefore we read that they sang together, and shouted for joy when they beheld God forming this lower world. Job 38:7. So we are taught that they are spectators of the work of redemption, and the progress of it. 1 Timothy 3:16. Ephesians 3:10. And as God has made them to be spectators of the great works of the divine wisdom and power, so that their minds may be the more engaged and entertained, God allows them to have a subordinate hand in them, and he improves them as his messengers and servants in bringing them to pass.

Hence I argue, that undoubtedly the souls of departed saints are also spectators of the same things; for they go to be in heaven with the angels. The angels carry them to paradise; and we cannot suppose that they leave them there, and that the only opportunity they have to converse with angels from their death till the end of the world, is while they are on their way from earth to Abraham's bosom. The saints even on earth have from time to time been admitted to converse with angels; and shall they not do so much more familiarly, when they go to be with Christ in paradise? The spirits of just men made perfect, are reckoned as of the same society with the angels, and as dwelling with them in mount Sion, the city of the living God, the heavenly Jerusalem, which the apostle elsewhere calls "Jerusalem which is above," by which he doubtless means heaven. Why should not the saints go to be with the angels when they go from their bodies, seeing they are of the same family? The angels are their brethren: why should they be kept separate from the angels, who are their brethren in the same family? as

the angel in the Revelation tells John he is of his brethren, Revelation 22:9. And if any one would understand that, not of a proxy angel, but of the departed soul of one of the saints, then will it make much more to our present purpose. If one of them was sent to reveal to John the providences of God relating to the church on earth, then certainly departed saints are acquainted with them. But that the departed saints do dwell in heaven with the angels, is most evident, because we learn by Ephesians 3:15. that the whole family is in heaven and in earth. Departed saints are doubtless of the family; the angels they also are of the family saints and angels are all gathered together in one in Christ, Ephesians 1:10. Colossians 1:16, 20. But none can doubt but that heaven is the dwelling-place of the angels.

It is no privilege to be continued in this world, to have opportunity to see here the success of the gospel and glorious things accomplished in the church. If this had been any privilege, the man Christ Jesus should have been allowed it: he saw very little success, while he was here, of all that he did and suffered; the success was chiefly after he went to heaven, and there he can see it better than if he were here; and this is part of his promised glory, that he there sees the success of his redemption, and his own kingdom carried on and flourishing in this world, Isaiah 53:10, 11, 12. And it is the will of Christ, that departed saints should be with him where he is, that they may behold this glory of Christ, which the Father gives him, and be partakers with him in it. John 17:24.

[565] Heaven-Separate spirits. The happiness which the departed souls of the saints being with Christ have before the resurrection, is proleptical, or by way of anticipation. This is not the proper time of their reward: the proper time of the reward and glory of saints is after the end of the world, when an end shall be put to the world's state of probation; then succeeds the state of retribution. When all the present dispensations of the covenant of grace shall be ended, and Christ shall have brought all enemies under his feet, and shall have fully accomplished the ends and designs of his mediatorial kingdom, and his own glory shall be fully obtained, and he shall have fully finished God's scheme in the series of revolutions in divine providence; then will be the time of Christ's joy and triumph, and then will be the proper time of judgment and retribution, and then will be the proper time of the reward and glory of Christ's followers. The state that spirits of just men are in now is not the proper state of their reward; it is only a state wherein they are reserved against the time of their reward; it is the time wherein the pure chosen espoused virgin is reserved in the King's house

against the day of marriage, and the joy and blessedness that they now enjoy with Christ in their conversation with him, though it appear to us unspeakably great, is only by way of prelibation of what is future, and therefore vastly short of it. Such is God's overflowing love to them, that, while they are only reserved for their designed glory, they shall be reserved in blessed abodes, as a king would entertain her whom he reserves for marriage, and whom he loves with a strong and ardent love, in no mean manner, but in a way suitable to his love to her and his design concerning her. The state of the blessed souls in heaven is not merely a state of repose, but of a glorious degree of anticipation of their reward; as is evident by Hebrews 6:12. See my Notes on it. Thus it is God's way, from his overflowing goodness to his people, to grant a prelibation of blessings before the proper season. So the church of the Old Testament had an anticipation of gospel benefits before Christ came, and the gospel days commenced. So the saints now, are allowed in a measure to anticipate the blessedness that is to succeed the fall of antichrist. Revelation 6:9, 10, 11. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren also, which should be killed as they were, should be fulfilled." Those white robes were the glory and reward which God gave them beforehand, the earnest of what was to be after antichrist's fall. So the saints here in this world have that light, holiness, and joy, that is an anticipation and earnest of what they are to have in heaven; and what they have now in heaven is but an earnest of what they are to have afterwards at the consummation of all things, and when all things come to be settled in their fixed and eternal state. Therefore the apostle so often speaks of the reward and glory of the saints at Christ's second coming, and encourages Christians with that, without any mention of the glory which they shall receive before.

[571] Heaven — Wisdom and the gloriousness of the work of redemption. When the saints get to heaven, they shall not merely see Christ and have to do with him, as subjects and servants with a glorious and gracious Lord and Sovereign, but Christ will most freely and intimately converse with them as friends and brethren. This we may learn from the manner of Christ's conversing with his disciples here on earth; though he was the

supreme Lord of the disciples, and did not refuse, yea, required, their supreme respect and adoration; yet he did not treat them as earthly sovereigns are wont to do their subjects; he did not keep them at an awful distance, but all along conversed with them with the most friendly familiarity as with brethren, as a father amongst a company of children. So he did with the twelve, and so he did with Mary and Martha, and Lazarus; he told his disciples that he did not call them servants, but he called them friends. So neither will he call his disciples servants, but friends, in heaven. Though Christ be in a state of exaltation at the right hand of God, and appears in an immense height of glory, yet this will not hinder his conversing with his saints in a most familiar and intimate manner; he will not treat his disciples with greater distance for his being in a state of exaltation, but he will rather take them into a state of exaltation with him. This will be the improvement Christ will make of his own glory, to make his beloved friends partakers with him, to glorify them in his glory, as Christ says to his Father, John 17:22, 23. "And the glory which thou hast given me, have I given them, that they may be one, even as we are one, I in them," etc. For we are to consider, that though Christ be greatly exalted, yet he is exalted not as a private person for himself only, but he is exalted as his people's head, and he is exalted in their name, and upon their account, and as one of them, as their representative, as the first-fruits: he is not exalted that he may be more above them, and be at a greater distance from them, but that they may be exalted with him. The exaltation and honour of the head is not to make a greater distance between the head and the members, but the members and head have the same relation and union as they had before, and are honoured with the head.

When believers get to heaven, Christ will conform them to himself, he will give them his glory; they shall in their measure be made like to him; their bodies after the resurrection shall be conformed to his glorious body.

Christ, when he was going to heaven, comforted his disciples with that, that after a while he would come and take them to himself, that they might be with him again. And we are not to suppose, when the disciples got to heaven, though they found their Lord in a state of infinite exaltation, yet that they found him any more retiring or keeping at a greater distance from them than he used to do. No, he embraced them as friends, he welcomed them home to their common Father's house, he welcomed them to their common glory, who had been his friends here in this world, that had been together here, had lived here together, partook of sorrows and troubles,

now welcomed them to their rest to partake of glory with him, he took them and led Them into his chambers, and showed them all his glory; as Christ prayed,

“Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.” (John 17:24.)

And there ensued without doubt a most pleasant and free conversation between Christ and his disciples when they met together in their common rest and glory.

Christ did not behave with greater distance towards his disciples, after they had seen his transfiguration, than before; no, nor after his resurrection; nor will he in his highest exaltation in heaven.

Christ took on him man’s nature for this end, that he might be under advantage for a more familiar conversation than the infinite distance of the divine nature would allow of; and such a communion and familiar conversation is suitable to the relation that Christ stands in to believers, as their representative, their brother, and the husband of the church. The church being so often called the spouse of Christ, intimates the greatest nearness, intimacy, and communion with of Christ will conform his people to himself; he will give them his glory, the glory or his person; their souls shall be made like his soul, their bodies like to his glorious body; they shall partake with him in his riches, as coheirs in his pleasures; he will bring them into his banqueting house, and they shall drink new wine with him; they shall partake with him in his dominion; they shall sit with him in his throne, and shall rule over the nations; they shall partake with him in the honour of judging the world at the last day. When Christ shall descend from heaven in the glory of his Father, in such awful and dreadful majesty, with all his holy angels, and all nations shall be gathered before the saints, at the same time shall they be as familiar with Christ as his disciples were when he was upon earth: they shall sit with him to judge with him. As Christ died as the head of believers, and in their name, and was exalted in their name, so shall he judge the world as their head and representative. It was God’s design in this way to confound and triumph over Satan, viz. by making man, whom he so despised, and envied, and thought to have had as a slave to lord it over, and thought to have glutted his own pride, and malice, and envy with his blood, and in his everlasting misery; I say, by making man his judge. It was God’s design that the elect of mankind

should be Satan's judge, and therefore the head of them, the elder brother of them, is appointed to this work in the room of the rest, and the rest are to be with him in it. God gave Christ "authority to execute judgment, because he is the Son of man," John 5:27. partly upon this account we have mentioned.

The conversation of Christ's disciples in heaven shall in many respects be vastly more intimate than it was when Christ was upon earth; vide Notes on John 20:17. for in heaven the union shall be perfected. The union is but begun in this world, and there is a great deal remains in this world to separate and disunite them; but then all those obstacles of a close union and most intimate communion shall be removed. When the church is received to her consummate glory, that is her marriage with Christ, and therefore doubtless the conversation and enjoyment will be more intimate, This is not a time for that full acquaintance, and those manifestations of love, which Christ designs towards his people.

When saints shall see Christ's divine glory and exaltation in heaven, this will indeed possess their hearts with the greater admiration and adoring respect; yet this will not keep them at a distance, but will only serve the more to heighten their surprise and pleasure, when they find Christ condescending to treat them in such a familiar manner.

The saints, being united to Christ, shall have a more glorious union with, and enjoyment of, the Father, than otherwise could be; for hereby their relation becomes much nearer, they are the children of God in a higher manner than otherwise they could be; for, being members of God's own Son, they are partakers of his relation to the Father, or of his Sonship; being members of the Son, they are partakers of the Father's love to the Son and his complacency in him. John 17:23. "I in them, and thou in me:- thou hast loved them as thou hast loved me

and verse 26. "That the love wherewith thou hast loved me may be in them;" and 16:27. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." So they are, in this measure, partakers of the Son's enjoyment of his Father; they have this joy fulfilled in themselves, and by this means they come to a more familiar and intimate conversation with the Father than otherwise ever would have been; for there is, doubtless, an infinite intimacy between the Father and the Son, and the saints being in him shall partake with him in it, and of the blessedness of it.

Such is the contrivance of our redemption; thereby we are brought to an immensely more glorious and exalted kind of union with God and enjoyment of him, both the Father and the Son, than otherwise could have been. For, Christ being united to the human nature, we have advantage for a far more intimate union and conversation with him than we could possibly have had if he had remained only in the divine nature. So, we being united to a divine person, can in him have more intimate union and conversation with God the Father, who is only in the divine nature, than otherwise possibly could be. Christ, who is a divine person, by taking on him our nature, descended from the infinite distance between God and us, and is brought nigh to us, to give us advantage to converse with him. So, on the other hand, we, by being in Christ, a divine person, ascend nearer to God the Father, and have advantage to converse with him. This was the design of Christ, to bring it to pass that he, and his Father, and his people, might be brought to a most intimate union and communion, John 17:21, 22, 23. “That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou hast given me have I given them, that they may be made perfect in one.” Christ has brought it to pass, that those that the Father has given him should be brought into the household of God, that he, and his Father, and they should be as it were one society, one family, that his people should be in a sense admitted into the society of the Three Persons in the Godhead. In that family or household, God is the Father; Jesus Christ is his only-begotten and eternal Son; the saints, they also are children in the family, they have all communion in the same Spirit, the Holy Ghost.

Corol. I. Seeing that God hath designed men for such exceeding exaltation, it was but agreeable to his wisdom to bestow in such a way as should abase man and exalt his own free grace, and wherein man’s entire, and absolute, and universal dependence on God should be most evident and conspicuous.

Corol. II, It is easy to observe the wisdom of God, that seeing he designed man for such a height of glory, that it should be so ordered that he should be brought to it from the lowest depths of wretchedness and misery.

Corol. III. Hence we may learn something how vastly greater glory and happiness the elect are brought to by Christ than that which was lost by the

fall, or even than that which man would have attained to if he had not fallen; for then man would never have had such an advantage for an intimate union and converse with the Father or Son, Christ remaining at an infinite distance from man in the divine nature, and man remaining at an infinite distance from the Father, without being brought nigh by an union to a divine person.

Corol. IV. Hence we may see how God hath confounded Satan in actually fulfilling that which was a lie in him, wherewith he deluded poor man and procured his fall, viz, that they should be as gods. When Satan said so, he did not think that this would really be the fruit of it, he aimed at that which was infinitely contrary, his lowest depression, debasement, and ruin. But God has greatly frustrated him in fulfilling of it, in making the issue of eating that fruit to be the advancement of the elect to such an union with the persons of the Trinity and communion with them in divine honour and blessedness, and particularly he united one of them, the head and representative of the rest, in a perfect union with the Godhead, and so to the honour, dominion, and work of God in ruling the world, and judging it, and particularly in judging the devils, in which all the rest of the elect, according to their measure, partake with him.

[576.] Heaven's happiness. If nothing be too much to be given to man, and to be done for man in the means of procuring his happiness, nothing will be too much to be given to him as the end, no degree of happiness is too great for him to enjoy.

When I think how great this happiness is, sometimes it is ready to seem almost incredible, But the death and sufferings of Christ make every thing credible that belongs to this blessedness; for if God would so contrive to show his love in the manner and means of procuring our happiness, nothing can be incredible in the degree of happiness itself; if all that God doth about it be of a piece, he will also set infinite wisdom on work to make their happiness and glory great in the degree of it. If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Nothing could have been such a confirmation of their blessedness as this.

[585.] Heaven's happiness. It has sometimes looked strange to me that men should be ever brought to such exceeding happiness as that of heaven seems to be, because we find that here Providence will not suffer any great degree of happiness; when men have something in which they hope to find

very great joy, there will be something to spoil it. Providence seems watchfully to take care they should have no exceeding joy and satisfaction in this world. But indeed this, instead of being one argument against the greatness of heaven's happiness, seems to argue for it; or we cannot suppose that the reason why Providence will not suffer men to enjoy great happiness here is, that he is averse to the creature's happiness, but because this is not a time for it. To every thing there is an appointed season and time, and this agreeable to God's method of dispensation, that a thing should be sought in vain out of its appointed time. God reserves happiness to be bestowed hereafter, that is the appointed time for it, and that is the reason he does not give it now. No man, let him be never so strong or wise, shall alter this divine establishment by anticipating happiness before his appointed time. It is so in all things: sometimes there is an appointed time for man's prosperity upon earth, and then nothing can hinder his prosperity; and then when that time is past, then comes an appointed time for his adversity, and then all things conspire for his ruin, and all his strength and skill shall not help him; history verifies this with respect to many kings, generals, and great men: one while they conquer all, and nothing can stand before them; all things conspire for their advancement, and all that oppose it are confounded; and after a while it is right the reverse. So has it been with respect to the kingdoms and monarchies of the world; one while is their time to flourish, and then God will give all into their hands, and will destroy those that oppose their flourishing, and then after that comes the time of their decay and ruin, and then every thing runs backward, and all helpers are vain. Jeremiah 27.

[639] Heaven. Whether the saints, when they go to heaven, have any special comfort in their meeting with those that were their godly friends on earth: I think that it is evident that they will, by 1 Thessalonians 4:13, 14, and the following verses, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here,

1. It seems to me that what the apostle mentions here as matter of comfort to mourners, is, not only that their departed friends, though dead, shall be happy; they are not so miserable in being dead as persons are ready to imagine, because they shall rise again; but that they shall meet them and see them again, seems to be intimated in the manner of expression, "God shall

bring them to them.” Christians mourn when their near friends are dead, because they are departed and gone; they are parted from them; but when they rise God shall bring them to them again; and this is further confirmed by the following verses, especially the 17th and 18th, “ Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord: wherefore comfort one another with these words:” where the apostle may well be understood that they should comfort one another, when mourners, with the consideration that they should be hereafter again with their departed friends, and in a glorious and happy state.

2. I think it is evident hereby that there will be something else that will be comfortable in meeting them in a future state than in seeing other saints. The apostle doubtless mentions it as what may be a comfortable consideration to them, that they shall again see and converse with the same persons; implying that they will have a different comfort in seeing them from what they would in seeing other saints; otherwise, why did the apostle mention it for their comfort, that they should see them again, rather than any other saints that they had seen or heard of? The apostle speaking thus to the Thessalonians, might give them just ground to expect that that peculiarly dear affection which they cherished for their departed friends, which was crossed by their departure, would be again gratified by meeting them again; or this crossing of that affection was the ground of their mourning. If the Thessalonians knew that to see their friends again in another world would be no gratification to their affection which they had to them as their friends, and did no way think or conceive of it as such, then to think of it would be no more comfort to them, or remedy to their mourning, than to think that they should see any other saint that lived and died in another country, or a past age; and that because it would be no remedy to the ground and foundation of their mourning, viz. the crossing of their affections to them as their friends; and if it would be no remedy to their mourning to think of it, it never would have been mentioned to them by the apostle as a ground of comfort, or a reason why they need not mourn. That was what they mourned for, viz, that they should not have their affections towards them gratified by seeing of them, conversing with them, etc. That was what the heathen, here spoken of; that have no hope, mourned excessively for, that they should never more have that affection gratified. The apostle here would inform them that they have not this

ground to mourn which the heathen had, because they should have their affection gratified again.

Hence it follows, that the special affection which the saints have in this world to other saints, who are their friends, will in some respect remain in another world. I do not see why we should not suppose that saints that have dwelt together in this world, and have done and received kindness to each other's souls, have been assistant to each other's true happiness, should not love one another with a love of gratitude for it in another world, and that the joy in meeting those and seeing their happiness is part of that joy that is spoken of, 2 Corinthians 1:14. "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus; and 1 Thessalonians 2:19, 20. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy." Or why those that have loved one another with a virtuous love, and from such a love have shown kindness one to another, should not love one another the better for it in another world? God and Christ will reward them and favour them the more for such love, and all the fruits of it, to all eternity; and I do not see why they should not love one another the more for it. Neither do I see how it argues infirmity for a saint in glory to have a special respect to another, because God made use of him as an instrument to bring him into being, and so is the remote occasion of his eternal blessedness; or because he himself was the occasion of bringing the other into being; or that the same agreeableness of temper, which is the foundation of" special friendship here, may be so also in another world, or even that a former acquaintance with persons, and their virtues, may occasion a particular respect in another world. They may go to heaven with a desire to see them upon that account; the idea that they have of them by their acquaintance here, may be what they carry to heaven with them; and the idea we have of the proper object of our love may be an occasion of the exercises of love, especially towards that object, and more than towards another of which we have not the idea.

This should move us to lay religion and virtue on the foundation of all our friendship, and to strive that the love we have to our friends be a virtuous love, duly subordinated to divine love; for, so far as it is so, it will last for ever. Death does not put an end to such friendship, nor can it put an end to such friends' enjoyment of each other.

[666] Separate state. Texts made use of by Dr. Watts in his essay to prove a separate state: Psalm 73:24, 26. Ecclesiastes 12:7. Isaiah 57:2. Luke 9:30, 31. Acts 7:59. 2 Corinthians 5:1, 2. 2 Corinthians 12:2, 3. it shows that St. Paul thought that a soul might exist, think, know, and act, in paradise, in a state of separation. (Vide my Notes on the text.) Philippians 1:21. 1 Thessalonians 4:14. I Peter 3:18-20. Spirits in prison: Jude 7 Revelation 6:9. Hebrews 11:14. The Jews generally supposed separate spirits; and Christ did not correct them. Matthew 14:26. Luke 24:36, etc. Acts 23:8, 9. More evident proofs: Matthew 10:28. Luke 16:22, etc. Luke 20:37, 38. Luke 23:42, 43. 2 Corinthians 5:6, 8. Philippians 1:23, 24. Hebrews 12:23. 2 Peter 1:13, 14. To which may be added, Acts 1:2.5. See my Note on Hebrews 12:1. Blank Bible, p. 766.

[678] Beatifical vision. Whether there be any visible appearance or glory, that is the symbol of the divine presence, in which God manifests himself in heaven, beside the glorified body of Christ: see of the Beatifical Vision, in my sermon from these words, Romans 2:10. "But glory, honour, and peace, to every one that worketh good."

[679] Goodness of God-Love of God-Happiness of heaven. God stands in no need of creatures, and is not profited by them; neither can his happiness be said to be added to by the creature. But yet God has a real and proper delight in the excellency and happiness of his creatures: he hath a real delight in the excellency and loveliness of the creature, in his own image in the creature, as that is a manifestation, or expression, or shining forth of his own loveliness. God has a real delight in his own loveliness, and he also has a real delight in the shining forth, or glorifying of it. As it is a fit and consequent thing that God's glory should shine forth, so God delights in its shining forth. So that God has a real delight in the spiritual loveliness of the saints; which delight is not a delight distinct from what he has in himself, but is to be resolved into the delight he has in himself; for he delights in his image in the creature, as he delights in his own being glorified; or as he delights in it, that his own glory shines forth, and so he hath real proper delight in the happiness of his creatures, which also is not distinct from the delight that he has in himself, for it is to be resolved into the delight that he has in his own goodness; for as he delights in his own goodness, so he delights in the exercise of his goodness, and therefore he delights to make the creature happy, and delights to see him made happy, as he delights in exercising goodness, or communicating happiness, This is no proper addition to the happiness of God, because it is that which he eternally and

unalterably had. God hath no new delight when he beholds his own glory shining forth in his image in the creature, and when he beholds the creature made happy from the exercises of his goodness; because those and all things are from eternity equally present with God. This delight in God cannot properly be said to be received from the creature, because it consists only in a delight in giving to the creature; neither will it hence follow that God is dependent on the creature for any of his joy, because it is his own act only that this delight is dependent on, and the creature is absolutely dependent on God for that excellency and happiness that delights in. God cannot be said to be the more happy for the creature, because he is infinitely happy in himself, and he is not dependent on the creature for any thing, nor does he receive any addition from the creature. But yet in one sense it can be truly said that God has the more delight for the loveliness and happiness of the creature, viz, as God would be less happy if he were less good, or if it were possible for him to be hindered in exercising his own goodness, or to be hindered from glorifying himself. God has no addition to his happiness, when he exercises any act of holiness towards his creatures; and yet God has a real delight in the exercises of his own holiness, and would be less happy if he were less holy, or were capable of being hindered from any act of holiness.

Corol. I. Hence when the saints get to heaven they will have this to rejoice them, and add to their blessedness, that God hath a real delight and joy in them, in their holiness and happiness.

Corol. II. Hence God's love to the saints is real and proper love; so that those have been to blame, who have represented, much to the prejudice of religion, the love of God to creatures as if it were merely a purpose in God of acting as the creature does that has love.

Corol. III. Hence we learn how all God's love may be resolved into his love to himself, and delight in himself. His love to the creature is only his inclination to glorify himself, and communicate himself; and his delight in himself glorified, and in himself communicated. There is his delight in the act, and in the fruit: the act is the exercise of his own perfection; and the fruit is himself expressed and communicated.

[701] Happiness of heaven increasing, It is certain that the inhabitants of heaven do increase in their knowledge, "the angels know more than they did before Christ's incarnation, for they are said to know by the church, *i.e.*

by the dealings of God with the church, the manifold wisdom of God: and to desire to look into the account the gospel gives of the sufferings of Christ, and the glory that should follow.” Ridgley’s *Body of Divinity*, p. 61, 62. vol. 1.

[710.] Heaven-Separate Resurrection — Dispensations. How the happiness of the resurrection state will exceed the present happiness in heaven. It looks to me probable, that the glory of the state of the church after the resurrection will as much exceed the present glory of the spirits of just men made perfect, as the glory of the gospel dispensation exceeds the Mosaic dispensation; or as much as the glory of the state of the church in its first or purest state of it, or rather in its state in the Millennium, (wherein alone the glory of the gospel dispensation will be fully manifested,) exceeds the state of the church under the law, and as much as the state, the company, of glorified souls exceed this. Of old, under the Mosaic dispensation, the church saw things very darkly; they saw as it were by a reflex light, as we see the light of the sun by that of the moon; they saw gospel things in dark types and shadows, and in dark sayings, that were, as it were, riddles, or enigmas. The glory of that dispensation was no glory in comparison of the glory of the evangelical dispensation it so much excels, but under the gospel dispensation those dark shadows are ceased, and instead of enigmas or dark sayings, the apostle uses great plainness of speech. 2 Corinthians 3:12. The night, in which we saw by a reflex light only, is ceased, and Christ is actually come, we enjoy day-light. John the Baptist was the day-star to usher in the day; and when he was born, the day-spring from on high visited us, as Zachariah his father sang. Luke 1:78, 79. And when Christ himself came, the sun rose; especially when he rose from the dead, and shed forth his light and heat on the day of Pentecost; and now we see the sun by his own direct light, we see him immediately, the veil is taken away, and we all see with open face. 2 Corinthians 3:18. But still, even under the gospel dispensation, we see by a reflex light, we see only the image in a looking-glass in comparison of what we shall in the future state. 1 Corinthians 13:12. We understand not by plain speeches and declarations, but as in an enigma, or dark saying, as it is said in the same place; for the things of heaven cannot be expressed as they be in our language. The apostle, when he went there, said of them, that it was not lawful or possible to utter them. But when the souls of the saints are separated from their bodies, they shall no longer see heavenly things as in an enigma, or dark saying, for they shall go themselves to heaven to dwell

there, and shall immediately see and hear those things that it is not possible or lawful to utter plainly, or know immediately in this world. They shall then no longer see Christ by reflexion as in a looking-glass, because they shall be where Christ himself shall be immediately present; for they that are departed are with Christ, they that are absent from the body are present with the Lord; when that which is perfect is come, then we shall no more see by a looking-glass or enigma, but shall see face to face, as the apostle shows, 1 Corinthians 13:10, 12. "But when that which is perfect is come," is said with respect to the separate souls of the saints, as is evident by Hebrews 12:23. for they are there called the spirits of just men made perfect and therefore when the soul of the saint leaves the body and goes to heaven, it will be like coming out of the dim light of the night into daylight. The present state is a dark benighted state; but 'when the soul enters into heaven, it is like the rising of the sun, for they shall then see the Sun of righteousness, by his own direct light, because they shall be with him; they will be spirits made perfect in that respect, that is, it will be perfect day with them. Proverbs 4:18. We cannot in the present state see clearly, because we have' a veil before us, even the veil of the flesh. The church is Christ mystical: the church in the Old-Testament state was represented by Christ in his fleshly state, such as he was in before his death; for Christ was the head of that church in that state, and was subject to the same ordinances with them, was under the same dispensation with his church till his death.

His flesh was as it were a veil that hindered our access to heavenly things, or seeing them immediately. When Christ died, this veil was rent from the top to the bottom, and the holy of holies, with the ark of the testament, were opened to view; and especially will this be fulfilled in the glorious period of this evangelical dispensation, when the kingdoms of this world become the kingdoms of our Lord and of his Christ, Revelation 11:15, 19. But still the church of Christ has a veil before it, to hinder it from seeing immediately things in the holy of holies; and this veil is their flesh, which is mystically the flesh of Christ. Christ in his members is still in his fleshly state, but when the saints die this veil is rent from the top to the bottom, and a glorious prospect will be opened through this veil.

The day is a time of glory in comparison of the night, because of the sun that is then seen, which is the glory of the visible universe, and by his light fills the world with glory. So the gospel state of the church is spoken of as a state of glory, in comparison of its Old-Testament state. 1 Peter 1:11."

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 2 Corinthians 3:10. “For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth;” and this state was prophesied of, of old, as a state of glory, but the state of the holy separate souls is a state of glory in comparison of the present state. Psalm 73:24, 26. “Thou shalt guide me with thy counsel, and afterwards receive me to glory my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.” So it is said of Moses, and Elijah, who were in the state that the saints are now in heaven, that at Christ’s transfiguration they appeared in glory. Luke 9:30, 31.

But yet the glorified souls of saints in their present state in heaven, though they cannot be said properly to see as in an enigma, is but darkly, in comparison of what they will see after the resurrection. Therefore, though we are said now to see with open face, in comparison of what they did under the Old Testament; and though separate souls in heaven see face to face, in comparison of what we do now; yet the sight that the saints shall have at the resurrection, is spoken of as it were the first sight wherein they should see him as he is. 1 John 3:2. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is.” The glory of Christ is what will as it were then first appear to all the church, to all that shall then lift up their heads out of their graves to behold it, as well as to those that will then be alive, It is called the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, with respect to both those companies of which the church consists. The apostle speaks of it as what would be a glorious appearing to them, to the Christians that were then living, Titus 2:13.; which implies something that will be seen anew, as though he had been till then unseen. That appearing of Christ will be like the appearing of the sun when it rises to all, both those that shall then be found alive, and those that will then rise: it will be to them both as the morning succeeding the dim light of the night. Psalm 49:14.” The upright shall have dominion over them in the morning.” Though, in the state the saints are now in heaven, there is no proper darkness, because there is no evil, yet the light they have is dim, like the light of the night, in comparison of the glorious light that shall appear in that morning. The happiness that separate souls have now in heaven, is like the quiet rest that a person has in bed before a wedding day or some other joyful and glorious

day, in comparison of the light and joy after the resurrection. Isaiah 57:1, 2. "The righteous perisheth, and no man layeth it to heart., and merciful men are taken away, none considering that the righteous are taken away from the evil to come. He shall enter into peace. They shall rest in their beds, each one walking in his uprightness." 1 Thessalonians 4:14, 15. "Them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." The morning of the natural day when the sun rises, and persons awake out of sleep, and the face of the whole world is revived, seems to be a type of the resurrection, when the saints shall awake out of sweet repose to glory.

The saints now in heaven see God or the divine nature by a reflex light, comparatively with the manner in which they will see it after the resurrection, seeing now through the glass of the glorified human nature of Christ, and in that glass of his works especially relating to redemption, as was observed No. 702.

Of old under the Old Testament, the church of Christ was as a child, Galatians 4:1.; so still under the gospel dispensation the church on earth is as a child, in comparison of what the church of glorified souls in heaven is, where what is perfect is come. 1 Corinthians 13:10, 11. "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." But yet the church remains a child, and does not come to the stature of a man until the resurrection. Ephesians 4:10-13. "He that descended is the same also that ascended far above all heavens, that he might fill all things; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But this will not be till that time comes, when the work of those offices ceases, which will not be till the end of the world, and there be no further use of them. Matthew 28:20. It will not be till the time comes when he that is ascended shall descend again. It will not be till the church has all its members; and all its members are delivered from all remaining corruption; and all are brought to their consummate glory.

Of old the church was in a preparatory state, as a woman preparing for her marriage. The coming of Christ, his destroying the Jewish state and church, and setting up the gospel dispensation, is compared to the coming of the bridegroom, and his marriage with the church; the gospel day, to the wedding day; and the provision of God's house under the gospel, to the wedding feast; and gospel ministers, to servants sent out to invite persons to the wedding; Matthew 22, at the beginning; and Isaiah 61.

10. And especially is the most glorious time of the christian church on earth, when the glories of the gospel dispensation shall be most fully manifested, called the marriage of the Lamb. Revelation 19:7. "Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready," etc. But yet the translation of the soul from the earthly to the heavenly state at death, is represented as its marriage to Christ, and therefore, Christ's coming by death, is called the coming of the bridegroom, in the beginning of the 25th chap. of Matthew. One thing that Christ has there respect to, is his coming by death: this is the application Christ makes of it; in the 13th verse, Christ speaks of the coming of the bridegroom as what would be sudden and unexpected, and as it were at midnight, to them that then were his hearers; and what they therefore should continually watch and wait for, that they might not be found slumbering and sleeping as the foolish virgins were. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." But this manner of speaking is not applicable to those that were then living with respect to Christ's last coming at the end of the world, but with regard to his coming by death. But yet the glorification of the church after the last judgment is represented as the proper marriage of the Lamb. Revelation 21:2. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband;" and ver. 9. "Come hither, I will show thee the bride the Lamb's wife." See Luke 14:14, 15, 16. etc. compared with Matthew xxii, at the beginning. See No. 774, Corol. 5.

[721] Happiness of heaven after the resurrection- Their external blessedness and delight. As the saints after the resurrection will have an external part, or an outward man, distinct from their souls, so it necessarily follows that they shall have external perception, or sense; and, doubtless, then all their sense and all the perception that they have will be delighted and filled with happiness- every perceptive faculty shall be an inlet of delight. Particularly then, doubtless, they will have the seeing, which is the

noblest of all the external senses, and then, without doubt, the most noble sense will receive most pleasure and delight, This sense will be immensely more perfect than now it is, and the external light of the heavenly world will be a perfectly different kind of light from the light of the sun, or any light in this world, exciting sensations or ideas in the beholders perfectly different, of which we can no more conceive than we can conceive of a colour we never saw, or than a blind man can conceive of light and colours; a sort of light immensely more pleasant and glorious; in comparison of which the sun is a shade, and his light but darkness; and this world, full of the light of the sun, is a world under the darkness of night, but that a world of light affording inexpressible pleasure and delight to the beholders, immensely exceeding all sensitive delights in this world. That the light of heaven, which will be the light of the brightness of Christ's glorious body, shall be a perfectly different sort of light from that of this world, seems evident from Revelation 21:11. and that it will be so, and will also be ravishingly sweet to the eye, is evident from the circumstances of Christ's transfiguration; (see Note on 2 Peter 1:11, to the end;) and also from the circumstances of Moses's vision of God in the mount. (See Note on Exodus 33:18, to the end; No. 266.)

But yet this pleasure from external perception will, in a sense, have God for its object, it will be in a sight of Christ's external glory, and it will be so ordered in its degree and circumstances as to be wholly and absolutely subservient to a spiritual sight of that divine spiritual glory, of which this will be a semblance, an external representation, and subservient to the superior spiritual delights of the saints; as the body will in all respects be a spiritual body, and subservient to the happiness of the spirit, and there will be no tendency to, or danger of, inordinacy, or predominance. This visible glory will be subservient to a sense of spiritual glory, as the music of God's praises is to the holy sense and pleasure of the mind; and more immediately so, because this that will be seen by the bodily eye will be God's glory, but that music will not be so immediately God's harmony.

[741] Happiness of heaven, There is scarce any thing that can be conceived of or expressed, about the degree of the happiness of the saints in heaven, the degree of intimacy, of union, and communion with Christ, and fulness of enjoyment of God, for which the consideration of the nature and circumstances of our redemption by Christ do not allow us and encourage us to hope. This redemption leaves nothing to hinder our highest exaltation, and the utmost intimacy, and fulness of enjoyment of God. Our

being such guilty creatures would be no hinderance, because the blood of Christ has perfectly removed that, and by his obedience he hath procured the contrary for us in the highest perfection and glory. The meanness of our nature need be no hinderance, for Christ is in our nature. There is an infinite distance between the human nature and the divine; the divine nature has that infinite majesty and greatness, whereby it is impossible that we should immediately approach to that, and converse with that, with that intimacy with which we might do to one who is in our own nature. Job wished for a near approach to God; but his complaint was that his mean nature did not allow of so near an approach to God as he desired: God's majesty was too great for him. Job 9:32, etc. But now we have not this to keep us from the utmost nearness of access and intimacy of communion with Christ; for, to remove this obstacle wholly out of the way, Christ has come down, and taken upon him our nature; he is as Elihu tells Job he was according to his wish. He is a man as we are; he also was formed out of the clay, This the church anciently wished for, before it came to pass, to that end that she might have greater opportunity of near access and intimacy of communion. Song of Solomon 8:1. "O that thou wert my brother, that sucked the breasts of my mother, when I should find thee without I would kiss thee, yea, I should not be despised." Christ descending so low in uniting himself to our nature, tends to invite and encourage us to ascend to the most intimate converse with him, and encourages us that we shall be accepted and not despised therein; for we have this to consider of, that let us 'be never so bold in this kind of ascending, for Christ to allow us and accept us in it will not be a greater humbling himself than to take upon him our nature. Christ was made flesh and dwelt among us in a nature infinitely below his original nature, for this end, that we might have, as it were, the full possession and enjoyment of him. Again, it shows how much God designed to communicate himself to men, that he so communicated himself to the first and chief of elect men, the elder brother, and the head and representative of the rest, even so that this man should be the same person with one of the persons of the Trinity. It seems by this to have been God's design to admit man as it were to the inmost fellowship with the Deity. There was, as it were, an eternal society in the Godhead in the Trinity of persons; and it seems to be God's design to admit the church into the divine family; so that which Satan made use of as a temptation to our first parents, "Ye shall be as shall be fulfilled contrary to his design. The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father, John 17:21, 22, 23, 24. "That they may be all one, as thou, Father,

art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gayest me have I given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me.

Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.” Ver. 26. “That the love wherewith thou hast loved me, may be in them, and I in them.” The Son’s intimate enjoyment of the Father is expressed by this, that he is in the bosom of the Father; so we read that one of Christ’s disciples leaned on his bosom, John 13:23. These things imply not only that the saints shall have such an intimate enjoyment of the Son, but that they, through the Son, shall have a most intimate enjoyment of the Father; which may be argued from this, that the way which God hath contrived to bring them to their happiness, is to unite them to the Son as members, which doubtless is that they may partake with the head, to whom they are so united, in his good. And so

“our fellowship is with the Father, and with his Son Jesus Christ.”
(1 John 1:3.)

We have all reason to conclude that no degree of intimacy will be too much for the manhood of Christ, seeing that the divine Logos has been pleased to assume him into his very person; and therefore we may conclude that no degree of intimacy will be too great for others to be admitted to, of whom Christ is the head or chief, according to their capacity; for this is in some sort an example of God’s love to manhood, that he hath so advanced manhood. He hath done this to the head of manhood, to show forth what honour and happiness God designs for manhood; for the end of God’s assuming this particular manhood was the honour and happiness of the rest. Surely, therefore, we may well argue the greatness of the happiness of the rest from it. The assumption of the particular manhood of Christ was but as a means of the honour and advancement of the rest, and we may well argue the end from the means, and the excellency of the one from the excellency of the other.

Christ took on him our nature, that he might become our brother, and our companion. The saints are called Christ’s brethren, Hebrews ii, and his followers. Hebrews 1:9. “God hath anointed thee with the ‘oil of gladness

above thy fellows.” Psalm 45:8. The Hebrew word properly signifies a companion: [ārbj m] comes from a root that properly signifies to consecrate, or to be joined with.. This teaches both the saints’ intimate cotiverse with, and enjoyment of, Christ, and their fellowship with him, or being joined with him, in partaking with him in his glory and happiness.

But nothing so much confirms these things as the death and sufferings of Christ. “He that hath not withheld his own Son, but hath freely delivered him up for us all in death, how shall he not with him also freely give us all things?” If the consideration of the greatness of Christ’s condescension, in taking on him our nature, invites us to ascend high in our intimacy with him, and encourages us that he will condescend to allow us and accept us in it; much more does his so condescending and humbling himself as he did in his last sufferings. No degree of the enjoyment of God that we can suppose, can require grace and condescension that exceeds what was requisite in order to God’s giving Christ to die, or will be a greater expression of love. Christ will not descend lower, nor shall we ascend higher, in having Christ for us, and giving himself to us in such a high degree of enjoyment, than to give himself to us to be our sacrifice, and to be for us in such a degree of suffering; It is certainly as much for God to give his Son to bear his wrath towards us, as it is to admit us to partake of his love towards him.

The latter in no respect seems no more too much to do for a creature, and for a mean worthless creature, than the former. Surely the majesty of God that did not hinder the one will not hinder the other, especially considering that one is the end of the other. We may more easily conceive that God would go far in bestowing happiness on an inferior nature, than that he would go far in bringing sufferings on an infinitely superior divine person; for the former is in itself agreeable to his nature, to the attribute of his goodness; but bringing suffering and evil on an innocent and glorious person, is in itself, in some respect, against his nature. If, therefore, God hath done the latter in such a degree for those that are inferior, how shall he not freely do the former? It will not be in any respect a greater gift for Christ thus to give himself in enjoyment, than it was for him to give himself in suffering.

The sufferings of Christ for believers, also argue the greatness of intimacy with Christ, and fulness of enjoyment of him, that believers shall have, as it shows the fulness of propriety they shall have in him, or right that they

have to him. Propriety in any person is just ground of boldness of access and freedom in enjoyment.

The beloved disciple John would not have made so free with Jesus Christ as to lean on his bosom, had not he looked upon him as his own. Christ did in effect give himself to the elect, to be theirs from eternity in the same covenant with the Father, in which the Father gave them to him to be his; and therefore Christ ever looked on himself to be theirs, and they his; and Christ looked on himself to be so much theirs, that he as it were spent himself for them. When he was on the earth, he had, in the eternal covenant of redemption, given his life to them, and so looked upon it as theirs, and laid it down for them when their good required it; he looked on his blood as theirs, and so spilt it for them when it was needed for their happiness; he looked on his flesh as theirs, and so gave it or their life. John 6:51. "The bread I will give is my flesh." His heart was theirs; he had given it to them in the eternal covenant, and therefore he yielded it up to be broken for them, and to spill out his heart's blood for them, being pierced by the wrath of God for their sins. He looked on his soul to be theirs, and therefore he poured out his soul unto death, and made his soul an offering for their sins. Thus he from eternity gave himself to them, and looked on them as having so great a propriety in him as amounted to his thus spending and being spent for them. And as he gave himself to them from eternity, so he is theirs to eternity; the right they have to him is an everlasting right; he is theirs, and will be for ever theirs. Now what greater ground can there be for believers to come boldly to Christ, and use the utmost liberty in access to him, and enjoyment of him? Will it argue Christ to be theirs in a higher degree, for them to be admitted to the most perfectly intimate, free, and full enjoyment of Christ, than for him so to be as it were perfectly spent for them, and utterly consumed in such extreme sufferings, and in the furnace of God's wrath.

Again: If his enemies -were admitted to be so free with Christ in persecuting and afflicting; if Christ, as it were, yielded himself wholly into their hands to be mocked and spit upon, and that they might be as hold as they would in deriding and trampling on him, and might execute their utmost malice and cruelty to make way for his friends' enjoyment of him; doubtless his friends, for whom this was done, will be allowed to be as free with him in enjoying of him: he will yield himself as freely up to his friends to enjoy him, as he did to be abused by his enemies, seeing the former was

the end of the latter. Christ will surely give himself as much to his saints as he has given himself for them.

He whose arms were expanded to suffer, to be nailed to the cross, will doubtless be opened as wide to embrace those for whom he suffered. He whose side, whose vitals, whose heart was opened to the spear of his enemies, to give access to their malice and cruelty, and to let out his blood, will doubtless be opened to admit the love of his saints. They may freely come even 'ad intima Christi', whence the blood hath issued for them, the blood hath made way for them.

God and Christ, who have begrudged nothing as too great to be done, too good to be given, as the means of the saints' enjoyment of happiness, will not begrudge any thing in the enjoyment itself.

The awful majesty of God now will not be in the way to hinder perfect freedom and intimacy in the enjoyment of God, any more than if God were our equal; because that majesty has already been fully displayed, vindicated, and glorified in Christ's blood: all that the honour of God's awful majesty requires, is abundantly answered already, by so great sufferings of so great a person. A sense of those wonderful sufferings of Christ for their sins will be ever fixed in their minds, and a sense of their dependence on those sufferings as the means of their obtaining that happiness. Sufficient care is taken in the method of salvation, that all, that have the benefit of Christ's salvation, and the comforts and joys of it, should have them sensibly on that foundation, that with their joys and comforts they should have a sense of their dependence on those sufferings and their validity, and that comforts should arise on the foundation of such a sense; and as God began to bestow comforts in this way here, so he will go on in heaven, for the joy and glory of heaven shall be enjoyed as in Christ, as the members of the Lamb slain, and the divine love and glory shall be manifested through him; and the sense they will have of this, together with a continued sight of the punishment of affronting this majesty in those who were of the same nature and circumstances with themselves, will be sufficient to keep up a due sense of the infinite awful majesty of God, without their being kept at a distance; even though all possible nearness and liberty should be allowed. All the ends of divine majesty are already answered fully and perfectly, so as to prepare the way for the most perfect union and communion with out the least injury to the honour of that majesty.

Though it might seem that an admission to such a kind of fellowship with God perhaps could not be, without God's own suffering; yet when Jesus Christ, a divine person, united to our nature, has been slain, way is made for it, seeing that he has been dead: the veil is rent from the top to the bottom by the death of Christ; nothing of awful distance towards the believer can now be of any use, the way is all open to the boldest and nearest access, and he that was dead and alive again is ours fully and freely to enjoy.

Again: We may further argue from the misery of the damned, as God will have no manner of regard to the welfare of the damned, will have no pity, no merciful care, lest they should be too miserable; they will be perfectly lost and thrown away by God as to any manner of care for their good, or defence from any degree of misery; there will be no merciful restraint to God's wrath; so on the contrary with respect to the saints, there will be no happiness too much for them; God will not begrudge any thing as too good for them; there will be no restraint to his love, no restraint to their enjoyment of himself; nothing will be too full, too inward and intimate for them to be admitted to, but Christ will say to his saints, as in Song of Solomon 5:1, "Eat, O friends; drink, yea, drink abundance, O beloved."

Corol. I. Humiliation. Hence we may see a reason why humiliation should be required, in order to a title to those benefits; and why such abundant love has been exercised in all God's dispensations with fallen man to make provision for man's humiliation and self-diffidence, and self-emptiness; why it is so ordered and contrived that it should not be by our own righteousness, but altogether by the righteousness of another, viz, that there might be the more effectual provision to keep the creature humble, and in the place of a creature in such exceeding exaltation, and that the honour of God's majesty and exaltation above the creature might in all be maintained; and how needful it is to believe those truths, and how far those doctrines are fundamental or important that tend to this; and how much they militate against the design and drift of God in the contrivance for our redemption, that maintain contrary doctrines.

Corol. II. Hence we may learn that a believer has more to be free and bold in his access to Christ than to any other person in heaven or earth. The papists worship angels and saints as intercessors between Christ and them; because they say it is too much boldness to go to Christ, without some one to intercede for them; but we have far more to imbolden and encourage us

to go freely and immediately to Christ, than we can have to any of the angels. The angels are none of them so near to us as Christ is; we have not that propriety in them: yea, we have a great deal more to encourage and invite us to freedom of access to, and communion with, Christ, than with a fellow-worm. There is not the thousandth part of that to draw us to freedom and nearness towards them, as there is towards Christ. Yea, though Christ is so much above us, yet he is nearer to us than the saints themselves, for our nearness to them is by him; our relation to them is through him.

[743] New heavens and new earth — Consummation of all things — Heaven. The place of God's eternal residence, and the place of the everlasting residence and reign of Christ, and his church, will be heaven; and not this lower world, purified and refined. Heaven is every where in Scripture represented as the throne of God, and that part of the universe that is God's fixed abode, and dwelling-place, and that is everlastingly appropriated to that use. Other places are mentioned in Scripture as being places of God's residence for a time, as mount Sinai, and the land of Canaan, the temple, the holy of holies; but yet God is represented as having dwelt in heaven before he dwelt in those places. Genesis 19:24. Exodus 3:8. Job 22:12-14. Genesis 28:12. And when God is spoken of as dwelling in those places, he is represented as coming down out of heaven. So he is represented as coming on mount Sinai. Genesis 19:11. ver. 18. ver. 20. Exodus 20:22. Deuteronomy 4:36. Nehemiah 9:13. So he is represented as coming to the temple. 2 Chronicles 7:3. So when the cloud of glory first came on the tabernacle, Exodus *ult.* 34. it doubtless was the same cloud that till then abode on mount Sinai; but God had first descended from heaven on mount Sinai, and while God did dwell in the tabernacle and temple, he was represented as still dwelling in heaven, as being still his original, proper, and everlasting dwelling-place, and dwelling in the temple and tabernacle in a far inferior manner. 1 Kings 8:30. "When they shall pray towards this place, then hear thou in heaven, thy dwelling-place." So verses 32, 34, 36, 39, 43, 45, 49. Psalm 11:4. "The Lord is in his holy temple, the Lord's throne is in heaven." Deuteronomy 33:26. "There is none like the God of Jeshurun, who rideth on the heavens in thine help, and in his excellency on the sky." Psalm 20:6. "Now know I that the Lord saveth his anointed: he will hear him from his holy heaven." Deuteronomy 26:15. Isaiah 63:15. Lamentations 3:50. 1 Chronicles 21:26. 2 Chronicles 6:21, 23, 27, 30. and chap. 7:14. Nehemiah 9:27, 28. Psalm 14:2. and 53:2.

Psalm 23:13, 14. "The Lord looketh from heaven, he beholdeth all the sons of men from the place of his habitation, he booketh on all the inhabitants of the earth." Psalm 57:3. 76:8. 80:14. 102:19. "For he hath looked from the height of his sanctuary, from heaven did the Lord behold the earth." Ecclesiastes 5:2. God is in heaven, and thou on the earth." 2 Kings 2:1. "would take up Elijah into heaven," and so we have an account how he was taken up, ver. 11. 2 Chronicles 30:27. Psalm 68:4. 33. 123:1. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." Psalm 115:2, 3. "Wherefore should the heathen say, Where is now their God? Our God is in the heavens: he hath done whatsoever he pleased." Lamentations 3:41. 2 Chronicles 20:19. Job 31:2. Psalm 113:5. Isaiah 33:5. Jeremiah 25:30. Isaiah 57:15.

The manner in which God dwells in heaven is so much superior to that wherein he dwells on earth, that heaven is said to be God's throne, and the earth his footstool; Isaiah 66:1. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

The holy places on earth, where God is represented as dwelling, are called his footstool. Lamentations 2:1. "And remembered his footstool in the day of his anger;" 1 Chronicles 28:2." As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building;" Psalm 132:7. "We shall go into his tabernacle, we will worship at his footstool." God's sanctuary is called the place of his feet. Isaiah 60:13. "To beautify the place of my sanctuary, and to make the lace of my feet glorious." The inferior manner in which God we dwelt in the Jewish sanctuary, was expressed by this, that God placed his name there. Earthly holy places, which were called God's house, or the place of his habitation, were so in such a manner, and a manner so inferior to that in which heaven is God's house, that they are represented as only outworks or gates of heaven.

"This is none other but the house of God,
this is the gate of heaven." (Genesis 28:17.)

Yea, though God is represented as dwelling in those earthly holy places, yet he was so far from dwelling in them as he does in heaven, that when he appeared in them from time to time, he is represented as then coming from heaven to them, as though heaven were his fixed abode, and not mount Sinai; and the tabernacle and the temple, places into which he would

occasionally turn aside and appear. Thus God is said to have descended in a cloud, and appeared to Moses when he passed by him and proclaimed his name, though he had been there from time to time appeared there as in the mount of God, and though Moses had at that time been long conversing with God in the mount. Exodus 34:5. And so God descended from time to time on the tabernacle. Numbers 11:25. and 12:5. Heaven is always represented as the proper and fixed abode of God, and other dwelling-places but as occasional abodes. When the wise man speaks of worshipping God in his house, he at the same time would have those that worship him there be sensible that he is in heaven, and not on the earth: Ecclesiastes 5:1, 2. "Keep thy foot when thou goest to the house of God-Let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon the earth."

So God, when he withdrew from the land of Israel, is spoken of as returning to heaven; which is called his place, as though the land of Israel were not his place, Hosea 5:15. "I will go and return to my place." And God is spoken of as being in heaven in the time of the captivity, as he is in the prophecy of Daniel, Daniel 4:37. Daniel 5:23. and in Daniel's vision, Daniel 4:13, 23, 31.

And heaven is also in the New Testament every where represented as the place of God's abode. Christ tells us that it is God's throne, Matthew 5:34. This we are taught in the New Testament to look on as God's temple, after all that was legal and ceremonial concerning holy times and holy places ceased. Acts 7:48, 49. "Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne, and the earth is my footstool, what house will ye build me saith the Lord, and where is the place of my rest?" This is the true temple and the true holy of holies, as it is represented in the epistle to the Hebrews. Heaven is the place whence Christ descended, and it is the place whither he ascended. It was the place whence the Holy Ghost descended on Christ, and whence the voice came, saying, This is my beloved Son, in whom I am well pleased; and is the place whence the Holy Ghost was poured out at Pentecost: and whatever is from God is said to be from heaven, Matthew 16:1. Mark 8:11. Luke 11:16. Matthew 21:25. Luke 9:54. Luke 21:11. John 3:27. John 6:31. Acts 9:3. and 11:5, 9. Romans 1:18. 1 Corinthians 15:47. 1 Peter 1:12. Hebrews 12:25. Revelation 3:12. and other places. The angels are spoken of as coming from heaven from time to time, in the New Testament; and visions of God are represented by heaven's being opened and prayer and divine

worship are enjoined under the New Testament to be directed to heaven, We are to pray to our Father which is in heaven, which appellation is very often given to God in the New Testament. So we are to lift up our eyes and hands to heaven in our prayers. And heaven is every where in the New Testament spoken of as the place of God and Christ, and the angels, and the place of blessedness; and all good whatever of a divine nature, is called heavenly; and heaven is always spoken of as the proper country of the saints, the appointed place of all that is holy and happy.

Whenever God comes out of heaven into this world, he is represented as bowing the heavens: intimating that heaven is so much the proper place of God's abode, that it is something very great and extraordinary for him to manifest himself as he is pleased to do in this world among his people; that heaven, the proper place of his abode, is, at it were, rent, or bowed, and brought down in part to the earth to make way for it, 2 Samuel 22:10. Psalm 18:9. Psalm 144:5. Isaiah 64:1. God is called the God of heaven, the Lord of heaven, the King of heaven, Daniel 5:23. 4:37. 2:44.

Heaven is so much the proper place of God's abode, that, by a metonymy, heaven is put for God himself. 2 Chronicles 32:20. "And for this cause, Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed, and cried to heaven;" Psalm 73:9. "They set their mouth against the heavens;" and when any thing is spoken of in Scripture as being from heaven, the same is to be understood as to be from God; thus the prodigal says, "I have sinned against heaven," *i.e.* against God, Luke 15:21.

Heaven is a part of the universe which God in the first creation, and the disposition of things that was made in the beginning, appropriated to himself, to be that part of the universe that should be his residence, while other parts were destined to other uses. Psalm 115:15. 16. "You are blessed of the Lord, who hath made heaven and earth. The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." God having taken this part of the universe for his dwelling-place in the beginning of the creation, he will retain it as long as the creation lasts.

When man was in a state of innocency, before the world was polluted and brought into the perfect state of confusion, God was in heaven. Heaven was God's dwelling-place, for the angels fell from thence: we read that when they fell God cast them down from heaven. And therefore, when polluted, confused state of the world is at an end, and elect men shall be perfectly restored from the fall to another state of innocency, and

perfect happiness after the resurrection, heaven will also then be the place of God's abode.

This lower world in its beginning came from God in heaven. He dwelt in heaven when he made it, and brought it out of its chaos into its present form; as is evident, because we are told that when God did this, the morning stars sang together, and all the sons of God, *i.e.* the angels, shouted for joy. Without doubt the habitation of the angels was from the beginning that high and holy place where God dwells, and their habitation was heaven in the time of the creation, because those that fell were cast down from thence. But if the lower world in its beginning was from God in heaven, without doubt in its end it will return thither: as he dwelt in heaven before, and when he made it and brought it out of its chaos into its present form, so he will dwell in heaven when and after it is destroyed and reduced to a chaos again.

Heaven is that throne where God sits in his dominion, not only over some particular parts of the universe, as the mercy-seat in the temple, but it is the throne of his universal kingdom. Psalm 103:19. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all," *i.e.* over all his works, or all that he hath made; which appears by verse 22." Bless the Lord, all his works in all places of his dominion." Because it is the throne in which God rules over the whole universe, therefore it is the uppermost part of the universe as above all; and it is evident that the heaven where God dwells is far above those lower heavens; it is said to be far above all heavens. And as it is the throne of his universal kingdom, so it is the throne of his everlasting kingdom, as he here reigns by a dominion that is universal with respect to the extent of it. The psalmist in this same place is speaking of things that are the fruits of God's everlasting dominion, especially his everlasting mercy to his people, (which mercy will be especially manifested after the day of judgment,) as in the words immediately preceding in the two foregoing verses, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him," etc. The word here translated prepared, also signifies established, having respect to its firmness and durability. It is fit, as God's kingdom is everlasting so the throne of that kingdom should be everlasting, and never should be changed, for that which moves is ready to vanish away. The everlastingness of God's kingdom is signified by the same word in the original that in the place now mentioned is translated prepared. Psalm 93:2. "Thy throne is established of old, thou art from everlasting," together with the context.

If God should change the place of his abode and his throne from heaven to some other part of the universe, then that which has hitherto been God's chief throne, and his metropolis, his royal city, must either be destroyed, or put to a so much meaner use, and be deprived of so much of its glory, as would be equivalent to a destruction; which is not a seemly thing for the chief city, palace, and throne of the eternal King, whose royal throne never shall be destroyed. Psalm 45:6. "Thy throne, O God, is for ever and ever."

This heaven, that is so often spoken of as the place of God's proper and settled abode, is a local heaven, a particular place or part of the universe, and the highest or outermost part of it, because it is said to be the heaven of heavens; it is the place where the body of Christ is ascended, which is said to be far above all heavens, and is called the third heaven.

Is it likely that God should change the place of his eternal abode, and remove, and come and dwell in another part of the universe; or that he should gather men and bring them home to himself, as to their great end and centre, whither all things should tend, and in which all should rest?

It is fit that an immutable being, and he who has an everlasting and unchangeable dominion, should not move the place of his throne.

The apostle John, even when he is giving a description of the state of the church after the resurrection, represents the place of God's abode as being then in heaven, for he says he saw the new Jerusalem descending from God out of heaven.

The dwelling-place of the saints is said to be eternal in the heavens; 2 Corinthians 5:1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

If any say that this earth will be heaven after the day of judgment, is it not as easy to say that, after the resurrection, heaven will be the new earth? is there any more force upon words one way than the other?

The natural images and representations of things seem to represent heaven to be the place of light, happiness, and glory; such as the serenity and brightness of the visible heavens, of which I have spoken elsewhere.

It is an argument, that this globe we now dwell upon is not to be refined to be the place of God's everlasting abode, because it is a movable globe, and

must continue moving always, if the laws of nature are upheld. It being so small, it cannot remain and subsist distinct among the neighbouring parts of the universe without motion; but it is not seemly that God's eternal glorious abode, and fixed and everlasting throne, should be a movable part of the universe.

As heaven will be everlastingly the place of God's chief, highest, and most glorious abode; so without doubt it will be the place of Christ's everlasting residence, and therefore the place whither he will return after the day of judgment. He who has had the honour and glory of dwelling in this glorious abode of God hitherto, will not have his honour diminished after he has completed all his work as God's officer, by then dwelling in a place far separated from God's dwelling-place. If he returned in triumph to heaven, entering into the royal city after his first victory in his terrible conflict under sufferings, much more shall he return thither after his more perfect and complete victory, when all his enemies shall be put under his feet after the day of judgment. And if Christ, after the day of judgment, returns to heaven to dwell, doubtless all his saints shall go there with him; how ill invite them to come with him and inherit the kingdom prepared for them before the foundation of the world.

The place of both Christ and his church, their everlasting residence, will be heaven: when Christ comes forth at the day of judgment with the armies of heaven, the saints and angels attending him, it will be as it were on a white horse going forth to a glorious victory. And as the Roman generals after their victories returned in triumph to Rome, the metropolis of the empire, delivering up their power to them that sent them forth; so will Christ return in triumph to heaven, all his armies following him, and shall there deliver up his delegated authority to the Father. As Christ returned to heaven after his first victory, after the resurrection of his natural body, so he will return thither again after his second victory, after the resurrection of his mystical body.

[745] New heavens and new earth. It is manifest that the world of the blessed, that is, the new world, or the new heavens and earth, or the next world that is to succeed this as the habitation of the church, is heaven, is the same world that is now the habitation of the angels. For heaven, or the world of the angels, is called the world that is to come. Ephesians 1:20-22. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality,

and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet.” Heaven, the habitation of principalities and powers, is that which is here called the world to come, as being the world that was to succeed this, as the habitation of the church. It cannot be understood in any other sense, or merely that Christ was to be at the head of things in the new world when it did exist; but it speaks of what is already done and was done at Christ’s ascension, a past effect of God’s mighty power, according to the working of the exceeding greatness of his power which he wrought in Christ Jesus when he raised him from the dead, and set him at his own right hand in the heavenly places.

[775] Happiness of separate saints. The proper time of Christ’s reward is not till after the end of the world, for he will not have finished the work of Mediator till then; but yet he has glorious rewards in heaven before. The proper time of the angels’ reward is not till the end of the world; and their work of attending on, and ministering to, Christ in his humbled militant state, both in himself and members, or body mystical, is not finished till then; but yet they are confirmed before, and have an exceeding reward before. The proper time of the saints’ reward is not in this world, nor is their work, their hard labour, trial, and sufferings, finished till death; but yet they are confirmed as soon as they believe, and have an earnest of their future inheritance, the first-fruits of the Spirit, now. And so, though the proper time of judgment and reward of all elect creatures is not till the end of the world, yet the saints have glorious rewards in heaven immediately after death.

[889] Heaven-the eternal abode of the church. The house not made with hands is eternal in the heavens; but, if the saints’ abode in heaven be temporary as well as their abode on earth, it would not be said so; their house there would be but a tabernacle as well as here. By the house eternal in the heavens, it is evident there is some respect had to the resurrection body, which proves that the place of the abode of the saints after the resurrection will be in heaven, as well as before.

If the saints were only to stay in heaven till the resurrection, then they would be pilgrims and strangers in heaven, as well as on earth, and the country that the saints of old declared plainly that they sought, though they were in possession of the earthly Canaan, will be but a temporary Canaan,

as well as the earth; and in some respects more so, because the earth is to be their eternal abode, (though changed,) and not heaven.

We are directed to lay up treasure in heaven, as in a safe place, where it will be subject to no change or remove. The names of the saints are written or enrolled in heaven, and they have their citizenship in heaven, as being their proper fixed abode where they belong, and where they are to be settled. The inheritance incorruptible, is reserved in heaven for the saints, and they are kept by the power of God to this salvation, ready to be revealed in the last time, or at the day of judgment. So that the inheritance in heaven is the saints' proper, incorruptible, and everlasting inheritance; and the saints shall be so far from changing the place of their abode in heaven for an abode on a renewed earth at the day of judgment, that this is the proper time of the church's being translated to this incorruptible inheritance in heaven, and the whole army of Israel's passing Jordan to that inheritance; for that is the last time wherein this salvation shall be revealed.

The Lord from heaven does not come to give his elect the country of the earthly Adam only renewed to the paradisiacal state wherein the earthly Adam enjoyed it; Colossians 1:5. "For the hope which is laid up for you in heaven."

The proper time of the reward of the saints is after the resurrection, as is evident by Luke 14:14. "But thou shalt be recompensed at the resurrection of the just;" and the proper place of that reward is heaven, as is evident by Matthew 5:12. "Rejoice and be exceedingly glad, for great is your reward in heaven;" Hebrews 10:34. "Ye have in heaven a better and an enduring substance;" and the time, when the apostle encourages them that they shall receive this enduring substance in heaven, is when Christ comes to judgment, as is evident by the three following verses.

Christ is entered into the holiest of all, and is set down for ever on the right hand of God in heaven, and therefore will not eternally leave heaven to dwell in this lower world in a renewed state.

Christ ascended into heaven as the forerunner of the church; and therefore the whole church shall enter there, even that part that shall be found alive at the day of judgment. Christ entered into heaven with his risen and glorified body, as an earnest of the same resurrection and ascension to the bodies of the saints; therefore, when the bodies of the saints shall rise, they shall also ascend into heaven. See No. 743. 1184.

[917] Saints in heaven acquainted with what is done on earth. That the blessed inhabitants of heaven are very much occupied in observing gospel wonders done on earth, and that their blessedness in seeing God consists very much in beholding his glory as displayed in those wonders, is manifest not only by the book of Revelation, but many other passages of Scripture; as Psalm 89. which treats of these wonders; ver. 5. “And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints;” and Psalm 19:1, 2. considering the subject of the psalm, see Psalm 149:5, to the end, with Notes on verses 5 and 9. See Matthew 19:29. Mark 10:30. Luke 18:29.

[952] New heavens and new earth-Consummation of all things-Progress of the work of redemption. Heaven shall be changed and exalted to higher glory at the end of the world. The creation consists of two parts, upper and lower. Thus we read of the worlds, in the plural number, that were made in the creation, Hebrews 1:2. which the apostle in the next chapter distinguishes into two, viz. this world, and the world to come, ver. 5. as also Ephesians 1:21. The upper world is said to be the world to come, both because it is future to us in this world, and also because the whole elect church it is to succeed this world when this is destroyed, and also on another account, that we will observe by and by. The one of these worlds God hath made for his own Son, and for his attendants, and ministers, the angels; and the other for man.

“The heaven, even the heavens, are the Lord’s, but the earth hath he given to the children of men.” (Psalm 155:16.)

According to the two different kinds of intelligent creatures that God hath made, angels and men, there are two worlds. The one is corruptible, but the other incorruptible; the one is that which can be shaken, the other that which cannot be shaken, but shall remain to all eternity. But yet both in their own nature are mutable; and that heaven is incorruptible, is by the divine will and grace, and not necessarily from the nature of heaven. If the angelic nature, the highest and most excellent part of heaven, is corruptible, or liable to be shaken and destroyed, as appears by the event; doubtless the place, what is inanimate in heaven, is in its own nature capable of destruction. Heaven is not unalterable in its own nature, so but that it may be exalted. That part of the universe that is capable of ruin is not so unalterable in its own nature, but that it may be brought to a higher excellency; but the highest heavens in their own nature are capable of ruin

in the highest and most excellent part of it, in the head of all that part of the creation, and so of the whole creation, viz. Lucifer.

God only is incorruptible in his own nature. The one of these worlds is to fall and be ruined, and is to be the eternal seat of those creatures that fall and are ruined; the other is to stand, and to be exalted and brought to higher excellency, perfection, and glory, and is to be the seat of those creatures that stand, and are brought to higher excellency. As all the intelligent creatures that God hath made the inhabitants of the universe, all the spiritual world, (which is the chief part of the universe, and *instar totius*,) is mutable and is to be changed, either by suffering ruin, or by being exalted to a vastly higher perfection; so is the whole universe itself (the habitation, the inferior and inanimate part of the universe) all of it mutable, and all to be changed, either by suffering ruin, or being gloriously exalted in excellency. This universal change shall be at the end of the world, or immediately after the day of judgment. Then shall be the change on the inhabitants: some shall perish, and others shall be exalted to an immensely higher degree of excellency and glory. And so shall it then be with the two worlds: this lower world, that is to be the place of those that perish, shall be destroyed by fire; the upper world, that is to be the seat of the elect, shall be exalted exceedingly in its nature. And this is the new creation, so far as that respects the external and inanimate universe. This will be the external new heavens, and new earth; as there are two spiritual worlds, the elect and the reprobate, so there are two natural worlds, that are to be the everlasting external seats or places of those spiritual worlds. And as it is to be with those spiritual worlds themselves, that one will be destroyed as in a spiritual furnace of fire, and the other will be exalted to a state of excellency and glory, vastly greater than their original excellency; as even the angels, the original inhabitants of heaven, will be; so there is no reason to think but that it will be likewise with the two external worlds, which they have relation to.

When God created this lower world, he made different orders or ranks of creatures, of which the lower creation is constituted, of which man is the most noble and excellent; and so when God made the upper world, he made different parts, of which the angelical nature is the most noble and exalted, and those parts which constitute the habitation are inferior. Surely, therefore, the angels, the highest part of the upper creation, will be changed and exceedingly exalted in the glory in which they shine (as doubtless they will be in some proportion to the great and vast alteration

that will be made in the glory of the saints, seeing the day of judgment is the proper time of the reward of the angels as well as saints), There is no reason to think that the inferior parts will not also be proportionally exalted.

God built heaven chiefly for an habitation for Christ, his dear Son, and the angels themselves are made for him, and are as it were only parts of his house, or habitation; as it is said of the church in Hebrews 3:6. All that is in heaven is a habitation for God's beloved Son; the angels are only the more noble and excellent parts of the structure, the chief ornaments of the building. The inanimate parts of heaven are to the angels a habitation; but the intelligent parts of it are to Christ a habitation. As they are called his chariots, the seat on which he rides, so they are his throne, the seat on which he reigns. As the throne is the noblest part of the palace, and as God built the whole of the upper world to be a habitation for his dear Son; so when the time comes that God shall reward his Son for his perfect and great obedience, and finishing his great work appointed him to do, when the work he was appointed to in his office is all finished at the end of the world, and the time comes for him to receive his full reward, to be glorified with his complete and highest glory in the head and all his members, and all enter into heaven together at Christ's last and greatest ascension thither; the house shall be garnished and beautified exceedingly, to make it fit for his reception in this his highest glory, as it shall be so with the glorious angels who are his chariot, in which he shall ascend, (they shall ascend in far greater glory than they descended, because they shall have received the glory that is their reward,) and who will be his throne when he is come thither, and the chief and most noble parts of the building. I say, as they will be as it were made new, appearing in new glory, so will it be with all the inferior parts of the habitation. . The house shall be garnished to prepare it for the glorious bridegroom, who shall enter into it with his blessed bride in her complete and perfect beauty, when they shall enter into heaven to celebrate the solemnity, and to partake of the glorious entertainments and joys, of an eternal wedding; as when king Ahasuerus made a great feast, wherein he showed the riches of his glorious kingdom and the honour of his excellent majesty; and, to show the beauty of his queen, the palace was exceedingly adorned on that occasion. Ephesians i.6. There is nothing in the Scripture that in the least intimates the external heaven or paradise to be unchangeable, and not capable of being perfected and exalted to higher glory, There is nothing so but the divine nature itself;

and it is too much honour to any created thing to suppose it to be so perfect, that no occasion whatsoever, even the reward of the infinite merits of the infinitely beloved Son of God himself, is occasion great enough for allowing of it, or that shall render it fit and proper, that it be yet further adorned. The only heaven that is unalterable, is the state of God's own infinite and unchangeable glory; the heaven which God dwelt in from all eternity, which is absolutely of infinite height and infinite glory, and which might metaphorically be represented as the heaven that was the eternal abode of the blessed Trinity, and of the happiness and glory they have one in another; which is a heaven that is uncreated, and the heaven from whence God infinitely stoops to behold the things done in the created paradise; and of which, that which we conceive of as the infinite and unchangeable expanse of space, that is above and beyond the whole universe, and encompasses the whole, is the shadow, This is what is meant, Isaiah 57:15. (See Notes in hoc.)

It is true the things of the highest heavens are things that cannot be shaken, but shall remain through divine grace. Heaven is God's throne, and his throne is established for ever, and therefore shall be for ever and ever, and the saints shall receive a kingdom that cannot be moved. Hebrews 12:28. Heaven is a city that has foundations, whose builder and maker is God; it is a house not made with hands, and so eternal, This is an inheritance incorruptible, and undefiled, and that fadeth not away. What is reserved in heaven is represented in Scripture as far above the reach of all the changes of time that should injure it, and the doors of the palace are everlasting doors. Psalm 24. But none of these things argue heaven to be in any other respect unchangeable, than only as being above all changes that might destroy it, or mar it, or in any respect fade its glory, or bring it into any danger of those things. Heaven is no otherwise out of the reach of change than the precious jewels and treasures that are there kept are so, as the angels, and the spirits of just men made perfect, and the man Christ Jesus, the most precious and brightest jewel that God has made, the first-born of every creature, the crown and glory of heaven and men, the sun of that world of light; but yet all these are susceptible of change in this respect, that they will be exalted to vastly higher glory. Christ's glory after the day of judgment will be greater than before, as the devil that has managed the war against him shall then be punished for all the mischief that he has done. So Christ, God's General, the Captain that he hath sent forth in this great war against his enemies, when he shall have fully conquered and put down all

authority and power, having come forth out of heaven to that end with all his hosts, and has so gloriously finished all the work that his Father gave him a commission for, shall be exceedingly rewarded and glorified, When he shall return with the victory in every respect perfect, he shall enter the city with great triumph to receive a great reward from the Supreme Authority of the city. if Christ God man, the King of heaven, and its most bright and precious jewel, the first-born of every creature, the head and crown, ornament and glory of heaven, and its bright and only luminary, the Sun of heaven, whose glory and sweetness is the fullness, and glory, and happiness of all that world; who is the Alpha and Omega of all that is there, and the sum of all; I say, if he shall be exalted in glory, why not the place, the external habitation that is the lowest part of that world? The habitation has not the honour of being immutable and immovable in a higher sense than this King and end and glory of heaven himself is. The man Christ Jesus becomes immortal and eternal at his resurrection, but yet that was no impediment in the way of his being, as it were, further glorified, as it were, in infinitely higher degrees, as in his first and second ascension. That the highest heavens pass under such a change at the end of the world, is no argument that it is with that as it is with the visible heavens that wax old as a garment; any more than the change on the body of Christ at his ascension, or on the bodies of Enoch and Enoch, and on the bodies of those that arose with Christ, is an argument of the like waxing old.

If the highest heaven might be as it were bowed and rent, (though it be the throne of God,) that the eternal Son of God might come down on the earth, to be the subject of his humiliation; doubtless it is as capable of being adorned and made higher and higher on occasion of his glorification.

The external heavens, and the human nature of Christ, are the external house and temple of God in different senses; but the human nature, or body, of Christ, including both the head and the members, — including his human nature with his church,—is the house and temple of God in the highest sense. This is immensely the most noble temple of God. But if this, which is the palace of God in so much the highest sense, will pass under a glorious change; why should not the external house, which is the temple of God in a much inferior sense, and which indeed is to be but a house for this house, pass under a glorious change? If the inner temple, the highest and most holy part of the temple, shall be so much exalted, why may we not suppose that the external temple, the outer courts, or the outermost

curtains of the tabernacle, be changed and made proportionally more beautiful?

Christ mystical, or Christ and his church, and the external heaven, are the city of God, or the new Jerusalem, in different senses: but the former in vastly the highest and noblest manner. But if the city of God, or the new Jerusalem, that which is called so in the highest sense, shall be so exalted and adorned with new glory at the head of the universe; why not that external new Jerusalem, that is as much inferior to the other as the body is to the soul? If the soul shall be glorified and made better, why not the body? if the body, why not the garment? if the inhabitants, why not the house?

The body of Christ is the dwelling-place of his soul; and therefore when God the Father glorified the soul of Christ, he also glorified his body, because he judged it meet that the alteration in the house should be answerable to the alteration in the inhabitant. And so, for the same reason, the bodies of the saints shall be glorified as well as their souls; and there is just the same reason why heaven, the house of Christ, and the house of his saints, or in one word, the house of Christ mystical, should be exalted to higher glory at the same time that Christ mystical himself, the inhabitant, is exalted to higher glory.

The church is Christ's temple: Christ is spoken of as dwelling in the saints. This temple of Christ, the new Jerusalem, shall, at the end of the world, when Christ comes to receive his full reward, be exceedingly adorned, to fit it for Christ's indwelling; as we see by Revelation 21:2. And why shall not the other temple of Christ, that which is so in an inferior sense, be proportionally adorned at the same time? Is it not rational to suppose that the whole tabernacle shall be proportionally adorned and beautified; the outer curtains proportionally with the inward curtains of blue, purple, and scarlet, and fine twined linen?

The infinitely glorious and beloved Son of God's shedding his blood, and enduring those extreme sufferings in obedience to his Father's will, was a thing great enough to obtain this, even that the very heaven of heavens should be made new, with new glory for him; it was great enough to lay the foundation for an universal refreshing, renewing, or new creation, of all elect things, that all things both spiritual and external should be immensely exalted in perfection, beauty, and glory.

It seems impossible that it should be otherwise than that all heaven should put on new glory at the same time that Christ put on new glory; all must be allowed proportion, for Christ is the glory of heaven, the beauty and ornament, the life and soul, of all; and there is no glory there, but only the reflection of his glory, and the emanation of his brightness and life, and the diffusion of his sweetness. Every manner of beauty or excellency there, is immediately dependent on him: there is no shining or lustre, no fineness or purity, no vivacity or pleasantness, in any thing there, but it is in such a manner dependent on him, as appear to be immediately, every moment, from him, as a kind of diffusion of his glory and sweetness on every thing, and into and through every thing; so that the most inward nature of every thing there receives all excellency, and all purity, and preciousness, and sweetness from him immediately. In heaven, Christ appears and acts most visibly and sensibly as the Creator, and Life, and Soul, and Fountain of all being and perfection, and he of whom and through whom all things are, and by whom all immediately consist. Thus the glory of the latter house will in every respect be greater than the glory of the former house, because Jehovah, the angel of the covenant, shall come into his temple, and fill the house with his glory. Christ's appearing in glory will be that which will glorify the bodies of his saints, as though it was an immediate visible communication of his glory and life to them, as from the head to the members. Nothing but his presence in so great glory effects the thing; and so will it be with respect to every thing else that is external in heaven.

Thus as the face of the earth rejoices at the return of the sun in the spring, and there is a great alteration in it, it puts on new beautiful garments of joy, and gladness, and welcomes the sun; and its renewed beauty is from the sun, from his diffused glory, and sweet vivifying influence, in which all the face of the earth rejoices; so it will be in heaven when Christ returns thither in his highest glory after the day of judgment, all heaven will rejoice, and put on new life, new beauty, and glory, to welcome him thither.

[1122] Heaven perfected. The external heaven surrounds Christ, not merely as a house surrounds an inhabitant, or as a palace surrounds a prince; but rather as plants and flowers are before the sun, that have their life and beauty and being from that luminary; or as the sun may be encompassed round with reflections of his brightness, as the cloud of glory in mount Sinai surrounded Christ there.

[11261 Heaven perfected, after the day of judgment. Solomon's temple was a great type of heaven; and the prophet Haggai foretells that the glory of the latter temple shall be greater than that of the former, because that the Messiah, "the desire of all nations," should come into it; Haggai 2:6, 7, 8. "For thus saith the Lord 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 with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of the latter house shall be greater than of the former, saith the Lord of hosts. And in this place will I give peace, saith the Lord of hosts." I suppose that what was here foretold concerning that typical temple, was fulfilled much more properly and amply concerning heaven itself, when the Messiah entered into it at his first ascension; and will be fulfilled to a much more glorious degree still at his second ascension, at Christ's entrance into that heavenly temple, with his glorified and complete mystical body, as well as his natural body, after God has in a literal manner shaken the heavens, and the earth, the sea, and the dry land, and shaken all nations.

The beautifying and adorning the temple of Jerusalem so exceedingly but a little before Christ came into it, seems to be some shadow of this; and I believe was intended as a type of it; though not parallel in every circumstance, as the beautifying of it not being at the very instant of Christ's first entering into the temple, and some other circumstances. This seems also to be typified by the immensely more glorious abode that the ark had in Solomon's time than that which it had in David's time. The carrying up of the ark into mount Zion in David's time, was a type of Christ's first ascension into heaven, as is evident from Scripture; and the carrying of it up into mount Moriah, into Solomon's glorious temple, is a type of his second more glorious ascension into a more glorious abode at the end of the world. David's militant reign till all the enemies of Israel were subdued under them, was a type of Christ's present reign in heaven, over his church till the resurrection, which is a militant reign; for till the end of the world he goes on fighting, and will continue so to do till all enemies are made his footstool. As yet we see not all things put under him, and the last enemy that shall be conquered is death, which shall be at the end of the world. Solomon's glorious reign in perfect peace and tranquillity, with all subdued under him, and settled in subjection to him, is a type of the reign of Christ after the end of the world: all enemies shall be subdued: and the

place of the ark in his reign, in this glorious and most magnificent temple, was a type of the abode of Christ in heaven, in its advanced glory, at the consummation of all things. It is the same heaven, only sublimated and exalted to exceeding greater glory; which is typified by the mountain of the temple, being called by the same name after the ark was removed into it, that the place of its former abode was called by, viz, mount Zion; so that the ark is represented as never changing its place from mount Zion; and when it was carried into mount Zion, God said of it, “This is my rest for ever, here will I dwell; for I have desired it.” Psalm 132:13, 14.

There is a place somewhere in the universe, (perhaps in the central parts of the earth,) that is called hell but hell will be made immensely more terrible after the day of judgment, when instead of that fire in the centre of the earth, all the visible universe shall be turned into a great furnace: and probably heaven will be made as much more glorious, after the day of judgment, as hell will be made more terrible.

Thus the external new Jerusalem, or the glorious and eternal abode of the church of God; (which cannot be excluded from the description in the two last chapters in Revelations, because there is in the description often a distinction made between the city and the saints that are the inhabitants;) I say, thus the external new Jerusalem will come down from God out of heaven; *i.e.* heaven, in this new creation of it, shall come down from the infinitely high and uncreated heaven, in which God had dwelt from all eternity, from which God stoops and humbles himself to behold the things that are in heaven.

Thus that will be fulfilled that is proclaimed in Revelation 21:5.

“And he that sat upon the throne said,
Behold, I make all things new.”

The whole creation, external and spiritual, shall be altered, and new formed; and thus the new creation will be parallel with the first creation that Moses gives us an account of, to which it is spoken of as parallel in Scripture; and all the elect creation, which is composed of all elect things in heaven and in earth, shall be gotten together in Christ, and all made new, both spiritual and external; all that appertains to the elect, not only elect spirits, but their external habitations: their bodies, that are the microcosm or their particular habitations; and the microcosm, that is, the general habitation. There shall be collected all that is elect in heaven or earth, being

all perfectly purified by fire, and not mixed with the reprobate part of the world, and all shall be made new, and so is justly called “the new heaven and new earth.” There will be new angels and new men, new bodies and new spirits: things that are originally of the earth made new, and things originally of heaven also made new. Though the place of the church of Christ (for whose sake chiefly all heaven and earth is made) be different from what it was before; she dwells in another place, instead of that heaven and earth that was her habitation before; yet it is called by the same name, but only new, as the ark when it moved from Zion to mount Moriah carried the name with it, only it was a New Zion.

When God has obtained his end of the universe that he created in the beginning, when all things are brought to issue into their end at the consummation of all things, and God in the final event appears to be the OMEGA, as he was the ALPHA; then God will show his mighty power a second time towards the whole: towards the reprobate part of the creation, in terribly destroying it; and towards the elect part, in bringing it to its highest perfection. The elect creatures, who are the eye and mouth of the creation, who are made to behold God’s works, and to give him the glory of them, did not behold the first creation. The angels did not behold the first creation of heaven, that most glorious part of the creation, nor did they see the creation of themselves; and men beheld no part of God’s work in producing the creation; but the time will come when God will make all things new by a new creation, wherein his power towards the whole will be much more displayed than in the first creation. When God shall effect this creation, men and angels shall see God perform it, they shall see God produce the new heaven and new earth by his mighty power. Men, who saw the creation of nothing in the first creation, shall see the creation of all, and even their own new creation; and angels shall see the creation of heaven and of themselves: all shall see that creation that shall be a work so much more wonderful, and so much greater than the former, that the former shall not be mentioned, nor come into mind.

Conflagration. Many suppose the fire of the conflagration will be a purifying fire, by which the heavens and the earth will be refined in order to their standing forth in new perfection and beauty. This is very true, yet not in the manner in which many seem to understand. It will indeed be the fire by which the whole universe shall be purified, *i.e.* by which it shall be purged from its reprobate parts; all the filthiness of the whole universe shall be gathered into it, there to be consumed. The reprobate part of heaven

was removed out of it to be cast into this fire; the filthiness that once was there is consumed here, and so is all that is reprobate and filthy in the earth. It is a purifying fire, as it is the fire of God's justice and holiness; but the justice and holiness of God shall perfectly purify heaven and earth, and purge all the elect creation from all manner of defilement or mixture of that which is reprobate; whereby it will be fitted to be exalted to its highest beauty and glory, And not only so, but such a wonderful and terrible display of the holiness and justice of God, will be a great means of further sanctifying all the elect universe, setting them at a vastly greater distance from sin against this holy God, and' a means of vastly exalting the purity and sanctity of their minds.

Many have supposed that the place of the residence of the saints after the day of judgment, would be different from what it is before; that the paradise in which the departed souls of saints are now, is different from the heaven into which they shall be admitted after the day of judgment; and that paradise is only a place of rest in which the saints are reserved till the judgment, when they shall be admitted into heaven, Here is a mixture of truth with error. It is true that the habitation of the saints, after the day of judgment, will be new and different, exceeding different, from what it was before, but not in that manner that has been supposed: not that the place or situation will be different, there is no need of that; but the habitation will be new created, and shall appear with quite new and transcendently more excellent glory.

It may be objected against what has been here supposed, that Christ, at the day of judgment, will invite his saints to "inherit the kingdom prepared for them from the foundation of the world;" as though it were the same heaven, that was made and prepared for them at the first creation, which they were now going to inherit.

Answer. It is the same house then built, not taken down, never shaken or removed, but only made more glorious; as they are the same angels of heaven that were made for the saints, from the foundation of the world, though they shall be so much more glorified that they will be as it were new creatures. As it will be with the angels of heaven, who are the principal part of the kingdom spoken of, so it will be with the external habitation: it was at the foundation of the world-the foundation of it was laid then, and has been preparing from the foundation of the world; from that time that the foundation of the world was laid, it has been preparing

ever since, in all that has been done to it, and in it, and about it. And not only the kingdom is prepared from the foundation of the world in creating heaven, and in what has been done there from that time; but the creation of the whole universe was made to prepare a kingdom for them, to lay a foundation for their kingdom and dominion, and all that has been done in providence, ever since, has been to prepare a kingdom for them. And these words of Christ are a good argument, that the work of redemption is the end and sum of all God's works. It was the end of the creation of the whole universe, and of all God's works of providence in it.

Quest. By whom and at what time will this glorious work of God, in making the highest heavens new, be accomplished. Will it be done by God the Father in the absence of his Son, while he is here in this lower world taken up in the concerns of the last judgment, to garnish heaven or prepare it for his Son with his blessed bride against their coming? or will it be accomplished by the Son at his return into heaven with his church?

Answer. Not by the former, but by the latter; for the following reasons.

1. All communicated glory to the creature must be by the Son of God, who is the brightness or shining forth of his Father's glory: and therefore when the eternal world comes to receive its greatest brightness and glory, it will doubtless be by him, and it will be by him as God man; for all that God doth by Christ, or the medium of communication between himself and the creature since Christ became God man, or at least since as God man he has been glorified and enthroned as Lord of the universe; he doth by Christ as God man, in whom it hath pleased the Father that all fulness should dwell, and that in all things he should have the pre-eminence. As he glorifies the angels and saints who are the inhabitants, so doubtless it will be he who will glorify the habitation.

2. The old creation was by him, the highest heavens were created by him; for without him was not any thing made that was made; it was said concerning him, "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hand," Hebrews 1:10.; and not only the visible but the invisible heavens were created by him; for he is the image of the invisible God, the first-born of every creature, and the beginning of the creation of God; for' by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things

consist. So likewise the new creation will be by him, for by him God makes the worlds; not only the visible but the invisible world, not only the present world, but the world to come, that new world, the new heavens and new earth; for God hath given him a name above every name that is named, not only in this world but in that which is to come, Ephesians 1:21. By the world to come in that place, the apostle seems to mean the new world that shall follow when the age of this shall be at an end, for the word is [**ἡ αἰών**], Age; this age, and that which is to come; and unto Christ hath God put in subjection the world to come. If God committed to him the creation of the old world, much more would he commit to him the creation of the new, for it is his business to renew all things. The creation of the new heavens and the new earth is by the work of redemption, which is his work; and it is a work that he works out as God man, and therefore as God man he will make the heavens new. All new things are by Christ: the new creature, the new name, the new covenant, the new song, the new Jerusalem, and the new heavens and new earth, are all by Christ, God man.

3. The destroying the lower world, the reprobate part of the creation, is committed to him; and therefore much more will the glorifying of the elect part of it be his work, for this is his most proper business; the other is his business more indirectly, and in subordination to this.

4. The creation is certainly by him, as to the principal parts of it, viz. the glorifying the saints and angels. He shall build the inner temple, and doubtless, therefore, he will build the outer temple. The glorifying of that, which is his temple and city in the highest sense, is committed to him; and therefore, doubtless, the glorifying of that which is the temple and city in an inferior sense will be committed to him.

5. If Christ as God man shall be the author of this work, he will doubtless be so visibly; for the work is committed to him for his honour. It is an honour that the Father commits to him in reward of what he has done and suffered; it shall therefore be visibly done by Christ, as God man and therefore will not be effected in his absence here in this lower world; but he shall be present when it is done, and shall visibly put forth his power and communicate his influence and glory in order to it.

6. If this work were wrought while Christ is here in this lower world judging the world, then this new creation would not be seen by men and angels, which is not to be supposed.

7.If this work be wrought in Christ's absence, then that world will not be glorified by the presence of the Sun of righteousness, as the face of the earth is renewed and glorified by the return of the sun in the spring.

The Lamb is the light, and glory, and sun of the new Jerusalem, and therefore the new brightness and life, vigour, bloom, and beauty, and fragrancy, and joy, of this world, will be from him and from his presence.

After the curse is executed on the universe of the ungodly, and all the angels and saints have beheld the dreadful execution; then Christ, with all his elect church, now perfect, shall ascend to heaven, and Christ shall come and present his church, now perfectly redeemed, to the Father, saying, "Here am I, and the children whom thou hast given me;" and having thus finished all the work that the Father had given him to do, he shall deliver up the kingdom to the Father. Then shall the Father, with infinite manifestations of endearment and delight, testify his acceptance of Christ, and of his church thus presented to him, his infinite acquiescence in what his Son has done, and his complacency in him, and in his church; and in reward shall now give them the joy of their eternal marriage feast, and he himself will dress his Son in his wedding robes. The human nature of Christ, or Christ as God man, shall be the subject of a new glorification then, when he shall be the subject of those smiles of the Father, and those infinitely sweet manifestations of his acceptance and complacency, when he shall present his redeemed church, and deliver up the kingdom; and from the manifestations of complacency, the Son shall be changed into the same image of complacency and love, and shall put on that divine glory, the glory of the infinitely sweet divine love, grace, gentleness, and joy, and shall shine with this special light far more brightly than ever he did before, shall be clothed with those sweet robes in a far more glorious manner than ever before: then shall that be fulfilled in the highest degree; Psalm 21:6.

"For thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance;" and also the foregoing verses. Thus God the Father will give the Son his heart's desire, as it is said in the 2nd verse of that psalm: his heart's desire was, that he might express his infinite love to his elect church, fully and freely; to this end God the Father will now crown him with a crown of love, and array him in the brightest robes of love and grace, as his wedding garments, as the robe in which he should embrace his redeemed church, now brought home to her everlasting rest, in the house of her spiritual husband. As before he came into this accursed world in the glory of the Father, and God the Father arrayed him with his

own glory, chiefly of his majesty, power, justice, omnipotence, and holiness, attributes that are terrible to God's enemies, because his errand into this reprobate part of the universe was to destroy it; so now he is returned and entered into the elect and blessed world, to receive the joy that was set before him with his church. Now he shall more especially have conferred on him the glory of his Father, in his gentle and sweet attributes, shining forth in the infinitely bright robes of his love, and grace, and holiness, his sweet ravishing beauty and delight, that he may bless and glorify that elect world with the beams of this light. The Son being thus glorified with infinite sweetness, by the light of the countenance of the Father, the glory will be communicated from him to his church, and she shall be transformed into his image by beholding him, and by the light of his glory and love, shining and smiling upon her. And at that time will be the transformation of all heaven, and it will become a new heaven; the beams of the Son's new glory of grace and love shall advance that whole world to new glory and sweetness. Thus Christ and his saints shall both receive their consummate felicity and full reward, and shall begin that eternal feast of love, and the eternal joys of that marriage supper of the Lamb. The saints shall not receive their full happiness till then; though they shall be glorified on earth when they shall be raised and changed at the first sight of their glorious Redeemer coming in the clouds, and shall be further glorified when they shall be made to sit with Christ on his throne of judgment; yet Christ speaks of their greatest happiness as then future, when he says, at the close of the judgment, "Come, ye blessed of my Father, inherit the kingdom prepared for you," etc. Now they shall inherit it; now they shall be put in possession of it.

Thus, though the new glory of heaven shall be, as it were, from the communicated influence and glory of the Sun of righteousness returning to heaven from the judgment; yet it will not be at once, as soon as the beams of the returning Jesus shine on that world; but Christ, with all his saints and angels, shall first enter into the world, and they shall have opportunity to see its glory in its former state; and then the presentation shall be made to the Father, and his acceptance manifested, and the purchased glory then given by his hands; so that the saints and angels shall have opportunity fully to see this work of the new creation: first fully beholding the world before its renovation, and then seeing the change as it is, with the destruction of the reprobate world. That world, as it were, sinks of itself, flies away, and breaks in pieces, by beholding the manifestation of his awful majesty and

wrath. The shining forth of the infinitely pure and powerful holiness, justice, and wrath, does, as it were of itself, set all on fire; yet this destruction will not actually be at Christ's first appearing in terrible majesty in the lower world, but at the greatest manifestation of it when he pronounces the curse on the ungodly.

How immensely will it heighten, in the eyes of the saints, the value of that love and gentleness with which they now shall see Christ clothed, that they just before have seen such great manifestations of his infinite majesty, and the terribleness of his wrath! And how will it heighten their admiration and joy in his love, when Christ himself, that glorious King, shall resien up the kingdom to the Father! Though he shall receive now his reward, and new glory from the Father, it will not be to act henceforward as the Supreme Head of dominion, to whom the government of the world is left, but rather as a head or grand medium of enjoyment of the Father. Christ himself shall be admitted to a higher enjoyment of the Father than ever he was admitted to before; and in Christ the saints shall enjoy the Father. The Son himself, as God man, shall now be subject to the Father. After the saints have seen him in infinite majesty in the judgment wherein his glorious and divine dignity appeared, and now come to see him in his ineffable mildness and love; they shall also see his transcendent humility in his adoration of the Father. And what a sense will this give them of the honour of the Father, to behold Jesus Christ, God man, a person of such dignity as they saw in the judgment, thus humbly adoring the Father! And how will this example influence their adoration of God, and keep up their reverence in that infinite nearness and freedom to which they are admitted; as the sight they have had of the terrible majesty of Christ in the judgment will keep up their reverence towards him in the midst of their most intimate communion with him, and while they dwell, as it were, in his arms, and on his lips! See concerning the new occasion of glory to the highest heavens at Christ's first ascension, Note on these words, John 14:2. "I go to prepare a place for you."

[934] Happiness of heaven. God doubtless will entertain his saints according to the state of the King of heaven, when he comes to entertain them at the feast that he has provided with such great contrivance and wonderful amazing exercises of infinite and mysterious wisdom, showing the bottomless depths and infinite riches of his wisdom, and with such great and mighty ado, and innumerable and wonderful exercises of his power; having, in order to provide this feast, created heaven and earth, and

done all in all ages, bringing such great revolutions in such an amazing wonderful series, and besides that, having come down himself from his infinite height and become man, and also provided the feast at such infinite expense as that of his own blood, We read of Ahasuerus, a great king, when he made a feast unto all his princes and servants, he showed the riches of his glorious kingdom, and the power of his excellent majesty, and gave drink in vessels of gold, and royal wine in abundance, according to the state of the king, Esth. 1: So doubtless the happiness of the saints in heaven shall be so great, that the very majesty of God shall be exceedingly shown in the greatness, and magnificence, and fulness of their enjoyments and delights.

[1059] That the happiness of the saints in heaven consists much in beholding the displays of God's mercy towards his church on earth, may be strongly argued from those texts that speak of the just and the meek inheriting the earth, and their having in the present time much more given of this world, houses and lands, etc. than they parted with in the suffering state of the church; from Christ's comforting his disciples, when about to leave them, that they should weep and lament, and the world rejoice, yet their sorrow should be turned into joy, as a woman has sorrow in her travail, but much more than joy enough to balance it when she is delivered; from its being promised to the good man, Psalm 128, that he should see the prosperity of Jerusalem, and peace in Israel; from the manner in which the promises of the future prosperity of the church were made of old to the church then in being; and from the manner in which the saints received them as all their salvation, and all their desire, and are said to hope and wait for the fulfilment from time to time.

[1061] Happiness of heaven consisting much in beholding God's works towards his church on earth. God says to David, 2 Samuel 7: "Thine house and thy kingdom shall be established for ever BEFORE THEE. Thy throne shall be established for ever." And a promise is made in the context concerning Solomon, that must be understood in the same sense; ver. 12, 13. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever."

This promise concerning his kingdom and the kingdom of his Son, its being established for ever after he was dead, is what David takes principal notice

of, and is most affected with, as implying this greatest benefit, and speaks of other things conferred on him in his lifetime as a small thing, in comparison of it, ver. 19, 20. "And this was yet a small thing, in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant." And this he insists upon chiefly in his prayer, and in the following verses; and this, he elsewhere says, is all his salvation, and all his desire, or what he sets his heart upon more than any thing whatsoever. And the promise is renewed to Solomon, 1 Kings 9:5. "I will establish the throne of thy kingdom upon Israel for ever, as I promised unto David thy father; there shall not fail thee a man upon the throne of Israel." And yet this same Solomon was thoroughly aware how little a man is benefited by the thought and hopes of what should be in the world after he is dead, which he shall never see or enjoy any thing of; and speaks of it as a great instance of men's folly and vanity to set their hearts upon it, and deprive themselves of present good for it. Ecclesiastes 2:24. "There is nothing better for a man than to eat and drink, and that he should make his soul enjoy good in his labours;" and 3:12, 13. "I know that there is no good in them but for a man to rejoice, and to do good in his life. And also that every man should eat, and drink, and enjoy the good of all his labours; it is the gift of God." Ver. 22. "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" Ecclesiastes 9:4, 5, 6, 7. "A living dog is better than a dead lion-for the dead have no more a reward-neither have they any more a portion for ever in any thing that is done under the sun. Go thy way."

The saints in heaven will be under advantages to see much more of it than the saints on earth, and to be every way more directly, fully, and perfectly acquainted with all that appertains to it, and that manifests the glory of it; the glory of God's wisdom and other perfections in it. The blessed fruit and end of it, in the eternal glory and blessedness of the subjects of the work of God at that day, will be daily in their view, in those that come out of dying bodies to heaven, And the church in heaven will be much more concerned in it than one part of the church on earth shall be in the prosperity of another.

The blessedness of the church triumphant in heaven, and their joy and glory, will as much consist in beholding the success of Christ's redemption

on earth, and in as great proportion, as the joy that was set before Christ consists in it, or as the glory and reward of Christ as God man and Mediator consists in it.

[1072] Happiness of heaven. The saints in heaven will enjoy God as their portion, and possess all things in the most excellent manner possible; in that they will have all in Christ their head. Christ their head is as it were their organ of enjoyment; but the capacity of enjoyment that this organ hath, is of infinitely greater extent than the capacity of any of Christ's members taken separately, or by themselves; as the head of the natural body, by reason of its, extensive and noble senses, has such a much greater capacity of enjoyment than the inferior members of the body by themselves. Were not the saints united to Christ, they could never enjoy God the Father in so excellent a manner as now they will in heaven, partaking with Christ in his enjoyment of him. And so they never could possess all the works of God in so excellent and glorious a manner as they do in their head, who has the absolute possession of all, and rules over all, and disposes all things according to his will; for by virtue of their union with Christ, they also shall rule over all. They shall sit with him in his throne, and reign over the same kingdom, as his body, and shall see all things disposed according to their will; for the will of the head will be the will of the whole body. Christ being their head, the gratifying of his will shall be as much for their happiness, as if it were their own will separately that was gratified or they shall have no other will, as the natural body, head, and members have but one will; and on the other hand, the holy desires of the saints (as they will have no other desires) will be evermore Christ's will. The appetite of the members will ever be the will of the head. If the whole universe were given to a saint separately, he could not fully possess it, his capacity would be too narrow. He would not know how to dispose of it for his own good; as the inferior members of the natural body would not know how to dispose of things that the body has possession of for their good, without the eyes or the head. And if the saints did know, they would not have strength sufficient; but in Christ their head they have perfect knowledge and infinite strength.

[1089] The saints in heaven acquainted with the state of the church on earth, The man Christ Jesus is the head of the glorified saints in heaven, He is the head of the glorious assembly, who leads them in all their worship and praise, and is their vital head. They are in some sense the glorified body of Christ; they are with him as it were in all things, being partakers with him in all, all his exaltation and glory, all his reward, all his enjoyment

of God the Father, all his reward by obtaining the joy set before him, his reign here on earth, the glory of his reign in his kingdom of grace, the bestowment of the promised reward in what is done to the elect here, his enjoyment of the success of his redemption, his seeing his seed, the pleasure of the Lord prospering in his hands, his justifying many by his righteousness, his conquering his enemies, his subduing and triumphing over Satan, and antichrist, and all other enemies. What he sees of God, they in their measure see; what he sees of the church of God on earth, and of the flourishing of religion here, they see according to their capacity; what he sees of the punishment of his enemies in hell, they see in him; and therefore this damnation of the enemies of Christ, and its being in the presence of the inhabitants of heaven, consisting of Christ, and saints, and angels, is expressed thus, Revelation 14:10.

They shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" saying nothing of the glorified saints, including them in the name of the Lamb. Christ, with his glorified mystical body, being but one mystical person, for he is the head of the glorified body, as the sight of the eyes that are in the head are for the information of the whole body, and what he enjoys they enjoy; they are with him in his honour and advancement; they are with him in his pleasures; they are with him in his enjoyment of the Father's love; the love wherewith the Father loves him is in them, and he in them; they are with him in the joy of his success on earth; they are with him in his joy at the conversion of one sinner. The good shepherd, when he has found the sheep that was lost, calls together his friends and neighbours, saying, "Rejoice with me, for I have found my sheep that was lost," Luke 15:5, 6. And they are with him in his joy at the conversion of nations, and the world. The day of Christ's espousals is the day of thin gladness of his heart, Song of Solomon 3:11. The day of the marriage of the Lamb is the day of Christ's rejoicing. Isaiah 62:5. Zephaniah 3:17. So it is the day of the gladness and rejoicing of the hearts of the saints in heaven, Revelation 19:1-9. When he rides forth in this world, girding his sword on his thigh in his glory and majesty, to battle against antichrist and other enemies, they are represented as riding forth in glory with him, Revelation 19:and in his triumph they triumph. They appear on mount Zion with him with palms in their hands; and as Satan is bruised under his feet, so he is bruised under their feet also. The saints, therefore, have no more done with the state of the church and kingdom on earth, because they have left this world, and have ascended into heaven; than

Christ himself had, when he left the earth and ascended into heaven, who was so far from having done with the prosperity of his church and kingdom here, as to any immediate concern in those things, by reason of his ascension, that he ascended to that very end, that he might be more concerned, that he might receive the glory and reward of the enlargement and prosperity of his church, and the conquest of his enemies here, that he might reign in this kingdom, and be under the best advantages for it, and might have the fullest enjoyment of the glory of it, as much as a king ascends a throne in order to reign over his people, and receive the honour and glory of his dominion over them. Christ came with clouds of heaven, and came to the Ancient of days, and was brought near before him to that very end, that he might receive dominion and glory, an a kingdom, that all people, nations, and languages should serve him, Daniel 7:13, 14. God the Father bade him sit at his right hand, that his enemies might be made his footstool, and rule in the midst of his enemies, and that he might enjoy that glorious reward that is called receiving the dew of his youth, and judging among the heathen, and wounding the heads over many countries, Psalm 110. God the Father set Christ on his holy hill of Zion, to that end that he might have the heathen for his inheritance, and the uttermost parts of the earth for his possession. And when the saints leave this lower world by death, and ascend to heaven, they do but follow their forerunner; they ascend as it were with him, they are made to sit together in heavenly places in him, they are exalted to partake of his exaltation, they have written upon them the name of the city of his God, and his own new name, to sit with him in his throne, as he, when he ascended, sat down with the Father in his throne, to rule with him over the same kingdom, to partake with him in his reward, his honour, his victory, and triumph over his enemies, his joy that was set before him, viz. the joy of the success of his redemption, the joy of seeing his seed, of finding his lost sheep, the satisfaction of seeing of the travail of his soul, etc. They in this world travail with him for the same thing, they are crucified with Christ, they deny themselves to promote and advance his kingdom and glory in the world: they many of them suffer with him, and die with him, in the very same cause, and their sufferings are called a filling up of the sufferings of Christ; and as they suffer with him on earth in this cause, so they shall reign with him, they shall enjoy with him the prosperity of that cause, that interest which they sought by their labours and sufferings, as he did by his labours and sufferings when he was on the earth. They shall be as much with Christ in partaking with him of the glory of his reigning over the world in his kingdom of grace, as they shall

partake with him in the glory of his judging the world. Indeed they now are not visibly to the inhabitants of the earth reigning with Christ over his kingdom of grace here; as they will hereafter be seen judging the world with Christ. No more is Christ himself now seen by the inhabitants of the earth visibly reigning here, as he will be seen judging at the day of judgment; but yet this does not hinder, but that he does now as truly reign here, and possess and enjoy the glory of this dominion, as he will truly judge at the end of the world.

The saints in going out of this world and ascending into heaven, do not go out of sight of the affairs that am pertain to Christ's kingdom and church here, and things appertaining to that great work of redemption that is carrying on here; but on the contrary, go out of a state of obscurity, and ascend above the mists and clouds into the bright light, and ascend a pinnacle in the very centre of light, where every thing appears in clear view. The saints that are ascended to heaven have advantage to view the state of Christ's kingdom in this world, and the works of the new creation here, as much greater than they had before, as a man that ascends to the top of a high mountain has greater advantage to view the face of the earth than he had while he was below in a deep valley or forest, surrounded on every side with those things that impeded and limited his sight.

On this account, as well as others, both Christ and his saints are beautifully represented as ascending and reigning on a mountain, mount Zion, God's holy mountain, the mountain of the height of Israel, etc. On this mountain, they have their kingdom in view; as David, who dwelled and reigned in mount Zion, had Jerusalem in view; and as the saints in heaven have greater advantage to see those things, so also to enjoy them, to see the glory of them, and receive comfort and joy by them. They are under great advantage to possess them as theirs, being with Christ who does possess, in communion with whom they enjoy and possess their infinite portion, their whole heavenly inheritance and kingdom; as much as the whole body has all the pleasure of music by the ear, and all the pleasure of its food by the mouth and stomach, and all the benefit and refreshment of the air breathed in by the lungs; and thus it is the saints in heaven sing to the lamb, Revelation 5:9, 10. "Thou art worthy, etc., for thou hast redeemed us to God by thy blood, and hast made us kings and priests, and we shall reign on the earth." Thus it is, "The meek shall inherit the earth;" for Christ is the heir of the world, he has purchased the kingdom; the kingdom is promised him by the Father, and at last shall be given him when other kingdoms are

destroyed, Daniel 7:14. and the saints are heirs with Christ, and shall inherit with him the same kingdom, and reign in the same kingdom, and so they shall enjoy the victory with him: he binds kings in chains; and all the saints shall have that honour with him, Psalm 149:5, to the end. And thus it is that, when the time comes that Christ shall break his enemies with a rod of iron, they also shall have power over the nations, and shall rule them with a rod of iron, etc. Revelation 2:26, 27, 28. And thus it is the souls of the martyrs of Jesus shall live and reign with Christ a thousand years.

Revelation 20: They shall be most nearly interested in this revival or spiritual resurrection of the church that shall be then; that shall be in some sense the resurrection of Christ himself, in the same manner as the setting up the kingdom of Christ in the world, is represented as Christ's being born. Revelation xii, They shall possess the joy and happiness of that revival of the church; it will be as much their own, and much more in some respects, than of the saints on earth; see Revelation 19: the former part of the chapter. Thus Abraham, who is spoken of as the heir of the world, inherits it, possesses his inheritance, and shall enjoy the great promise of old made to him.

As the saints in heaven shall be under much greater advantage in heaven to see and enjoy God than when on earth, so they shall be proportionally under much greater advantage to see and enjoy the works of God, and especially those works of God which appertain to the work of redemption; which is that work by which God chiefly manifests himself to the inhabitants of the heavenly world, and especially the redeemed there. The saints and angels see God by beholding the displays of his perfections, but the perfections of God are displayed and manifested chiefly by their effects. The chief way wherein the wisdom of God is to be seen, is in the wise acts and operations of God, and so of his power, and mercy, and justice, and other perfections. But these are seen, even by the angels themselves, chiefly by what God does in the work of redemption. Ephesians 3:10. "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."

Corol. Hence we learn one reason, why the promises of the future glory of the church in this world are so much insisted on in the word of God, delivered to his church ages before the accomplishment.

Objection. In Ecclesiastes 9:5, 6. it is said of the dead, that they know not any thing; neither have they any more a portion for ever in any thing that is done under the sun.

Ans. 1. Their having no more a portion, etc. implies no more, than that they shall no more be interested in sublunary things, or in any worldly concern. But not that they are not interested in the spiritual and heavenly affairs of that family of God, that is not of the world, that are chosen and called out of the world, and redeemed from the earth; and, as is represented by the apostle, do not live in the world, but have their conversation and citizenship in heaven.

2. It is manifest that, by the context, the wise man speaks of temporal death as it is in itself, and not as it is by redemption, an inlet into a more happy state, in those that are redeemed from death, from the power of the grave; for the dead are here said to have no more a reward, and as being in a far worse state than when living. Ver. 4. The wise man's design and drift leads him to speak of temporal death, or death as it is in itself, with regard to things temporal and visible, without any respect to a future state of existence; and therefore, all that is implied is, that the dead body knows not any thing; they that are in their graves know not any thing; not but that the immortal soul that never dies knows something, knows as well that the dead body shall rise again, as the living know that they must die. It is in this sense, and no other, that all things come alike to all, and there is one event to the righteous and the wicked, ver. 3. and preceding verses. The event is the same in the death of both, only as temporal death is the same in all. In this sense, as dieth the wise man, so the fool. Chap. 2:16.

Texts of Scripture that show that the saints in heaven see, and are concerned and interested in, the prosperity of the church on earth. Matthew 19:27, to the end. Proverbs 10:30. Psalm 25:13.

[1095] Saints in heaven reign on earth. It is evident, when Christ promises a kingdom to his true followers, as he does especially in Luke 22:29, 30. that one thing especially intended, is their rejoicing with him in his kingdom of grace on earth; by Christ's words in that place: "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. By this it also appears, that by that expression, used here and elsewhere, of sitting on thrones, fudging the twelve tribes of Israel, is

not intended merely judging the world with Christ at the day of judgment; (as indeed it will be unreasonable on other accounts to suppose this chiefly intended, for the saints' judging the world, at the day of judgment, will not consist in their judging the church of God; for they shall all have the blessed sentence pronounced on them together, and sit down on Christ's right hand together, to be assessors with him in judging others: after this they shall not judge one another ever again;) but their judging the world will consist in their judging angels and wicked men.

[1119] The saints in heaven acquainted with what is done on earth. It is an argument of this that God so often calls the heavens to be witness of his dealings with men on earth, Deuteronomy 31:28. 32:1. 4:26. 30:19. Psalm 1:4. Isa.i.2.

[1121] Saints and angels in heaven acquainted with what is done on earth. The psalmist, in Psalm 89. speaking of the work of redemption, the covenant God had made with his chosen, God's prosecuting the designs of his mercy and covenant faithfulness in his dealings with his church from age to age, and gradually bringing the designs of his mercy to their consummation, as an architect gradually erects and completes a building, ver. 1, 5. says, ver. 5. "The heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of thy saints," or holy ones. Now this cannot be merely such a figure of speech as when sometimes the earth, seas, rocks, mountains, and trees, are called upon to praise the Lord. This is rather a prediction of an event that shall come to pass, of the notice the heavens shall take of those particular wonders of God's mercy and faithfulness, and their celebrating them in their praises, and doing it in the assembly of God's holy ones. And what assembly can that be but that which we read of, Hebrews 12:22, 23.? Such a praising of the heavens seems here to be spoken of, as is described in Revelation 5:8, to the end; 7:9-11, 15-17. 12:10- 12. 14:3. 18:20. 19:1-7.

[1134] Heaven, the everlasting abode of the church. That the saints shall enter into heaven after the day of judgment, and not continue with Christ here below, is evident; John 14:2, 3. "In my Father's house are many mansions: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Doubtless these words, "I will come again and receive you to myself, that where I am." etc. will be most eminently fulfilled at Christ's second coming at the end of the world, that second

coming spoken of, Hebrews 9: last verse, And when it is said he will receive them to himself to be where he is, he must be understood, to the place to which I am now to go, to that house of my Father to which I am ascending, in which I am going to prepare a place for you. At my second coming I will receive you to those mansions which I now go to prepare in my Father's house.

It is also evident that Christ went to the highest heavens, the third heaven, far above all heavens, at his first ascension, as the forerunner of his people; implying that they shall all go there in their turn, or after him; and doubtless in this he was the forerunner of them, with respect to their reception of their proper reward, or their complete happiness, which will not be till the last day; and their forerunner as to a bodily ascension or translation, wherein the saints' bodies shall be made like to Christ's glorious body, and shall ascend as that did; but they will not have glorified bodies till then. And he is doubtless the Forerunner of the whole church in going to heaven; which he would not be, if after the day of judgment the saints were to stay here below; for those, who shall then be found alive, in such a case never would ascend into heaven at all. And then it is most reasonable to suppose, that Christ will be the first-fruits in his ascension, in like manner as in his resurrection; but Christ is the first-fruits in his resurrection with regard to what the saints shall be the subjects of at the second coming of Christ:

“Christ the first-fruits; afterwards they that are Christ's at his coming.” (1 Corinthians 15:23.)

[1137] Happiness of heaven. When God had finished the work of creation, he is represented as resting, and being refreshed and rejoicing in his works. The apostle compares the happiness Christ entered into, after he had finished his labours and sufferings in the work of redemption, to this, Hebrews 4:4, 10.

Therefore we may well suppose, that very much of Christ's happiness in heaven consists in beholding the glory of God appearing in the work of redemption; and so in rejoicing in his own work, and reaping the sweet fruit of it, the glorious success of it, which was the joy that was set before him. And as the apostle represents the future happiness of the saints by a participation of God's rest and Christ's rest from their works, Hebrews 4:4-11. This seems to argue two things, viz.

1. That the way that the saints will be happy in beholding the glory of God, will be very much in beholding the glory of his perfections in his works.

2. That the happiness of the saints in heaven, especially since Christ's ascension, consisting in beholding God's glory, will consist very much in seeing his glory in the work of redemption. The happiness of departed saints under the Old Testament, consisted much in beholding the glory of God in the works of creation; in beholding which, "the morning stars sang together, and all the sons of God shouted for joy." But their happiness, since Christ's ascension, consists much more in beholding the glory of God in the work of redemption, since the old creation, in comparison of this, is no more mentioned, nor comes into mind, But they will be glad and rejoice for ever in this work.

The beatific vision of God in heaven consists mostly in beholding the glory of God in the face of Jesus Christ, either in his work, or in his person as appearing in the glorified human nature.

[1246] The saints higher in glory than the angels It is evident that the four and twenty elders in the Revelation do represent the church or company of glorified saints by there song. Chap. 5:9, 10. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." But these are represented from time to time as sitting in a state of honour, with white raiment and crowns of gold, and in seats of dignity, in thrones of glory, next to the throne of God and the Lamb, being nextly the most observable and conspicuous sight to God, and Christ, and the four living ones. Chap. 4:4. "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." So chap. 5:6. "And I beheld, and lo, in the midst of the throne, and of the four living ones, and in the midst of the elders, stood a Lamb, as it had been slain." And the angels are represented as further off from the throne than they, being round about them, as they are round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands. So chap. 7:11. "And all the angels stood round about the throne and about the elders, and fell down before the throne on their faces and worshipped God." These things make the matter of the superiority of the privilege of the saints in heaven very plain.

[1281] Hades — Saints before the resurrection-Saints in heaven have communion in the prosperity of the church on earth. There are three things very manifest from Hebrews 6:12. “That ye be not slothful, but followers of them who through faith and patience inherit the promises.

1. That the souls of the saints do go to a state of rewards and glorious happiness before the resurrection. That although the resurrection be indeed the proper time of their reward, and their happiness before be small in comparison of what it will be afterwards, yet that they are received to such a degree of happiness before, that they may be said to be in possession of the promises of the covenant of grace. Those whom the apostle has reference to, when he speaks of them that now inherit the promises, are the Old-Testament saints, and particularly the patriarchs, as appears by the next words, where the apostle instances in Abraham, and the promise made to him, and of his patiently enduring, and then obtaining the promise.

Again: It is manifest the things promised to Abraham which the apostle speaks of, were things which were not fulfilled till after his death; and it is manifest by what the apostle expressly declares in this epistle, that he supposed that Abraham and the other patriarchs did not obtain the promises while in this life, chap. 11:13. Speaking there of these patriarchs in particular, he says, “Those all died in faith, not having received the promises.” But here he speaks of them as now inheriting the promises. This word, as it is used every where in the New Testament, implies actual possession of the inheritance; and so as it is used in the Septuagint. It generally signifies the actual possessing of an inheritance, lot, estate, or portion, and that being now in actual possession of the promised happiness, is what the apostle means in this place, is beyond dispute, by what he says, as further explaining himself in the words immediately following; where he says that Abraham, after he had patiently endured, obtained the promise. He not only has the right of an heir to the promise, which he had while he lived, but he actually obtained it, though he died, not having received the promise. And that we should suppose this to be the meaning of the apostle, is agreeable to what he says, chap. 10:36. “For ye have need of patience, that after ye have done the will of God, ye might receive the promise.” And that the apostle, when he speaks here of Abraham’s having obtained the promise after patiently enduring, does not mean merely in a figurative sense, viz, that the promise of multiplying his natural posterity was fulfilled after his death, though he was dead, and his soul asleep, knowing nothing of the matter, for the word is in the present tense, inherit the promises, not

only did obtain them, but continues still to possess and enjoy them, though Abraham's natural seed had been greatly diminished, and the promised land at that time under the dominion of the heathen, and the greater part of the people at that time broken off by unbelief, and rejected from being God's people, and their city, and land, and the bulk of the nation on the borders of the most dreadful destruction and desolation that ever befell any people.

2. If we compare this with what the apostle says elsewhere in this epistle, it is manifest that the saints he speaks of inherit the promises in heaven, and not in any other place in the bowels of the earth, or elsewhere called Hades or it is evident that the promised inheritance which they looked for and sought after, and the promises of which they by faith were persuaded of and embraced, and the promise of which drew their hearts off from this world, was in heaven; this is manifest by chap. 11:13, 14, 15, 16. "These all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." And the heavenly inheritance in the heavenly Canaan, or land of rest, which Christ has entered into, is that which the apostle all along in this epistle speaks of as the great subject matter of God's promises which the saints obtain through faith and patience. Chap. 3:11,14. and chap. 4:1, 3, 9, 10, 11. 8:6. and 9:15. and 10:34. and 12:1, 2, 16, to the end.

3. Another thing, which may be strongly argued from this, is, that the happiness of the separate souls of saints in heaven consists very much in beholding the works of God relating to man's redemption wrought here below, and the stages of infinite grace, wisdom, holiness, and power in establishing and building up the church of God on earth. For what was that promise which the apostle here has special reference to, and expressly speaks of, that Abraham obtained after he had patiently endured, which promise God confirmed with an oath, and in which we Christians and all the heirs of the promise partake with Abraham, and in the promises of which to be greatly confirmed, we have strong consolation and great hope? The apostle tells us, verses 13, 14. "For, when God made promise to Abraham, because he could swear by no greater, he sware by himself;

saying, Surely blessing I will bless thee, and multiplying I will multiply thee. This promise is chiefly fulfilled in the great increase of the church of God by the Messiah, and particularly in the calling of the Gentiles, pursuant to the promise made to Abraham, that in his seed the families of the earth should be blessed, Romans 4:11, 13, 16,17. Hebrews 11:12.

When the apostle speaks of their inheriting the promises, he seems to have a special respect to the glorious accomplishment of the great promises made to the patriarchs concerning their seed now in those days of the gospel; as is greatly confirmed by chap. 11:39. “And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect;” plainly signifying, that they received not the promise in their lifetime; the promise having respect to that better thing that was to be accomplished in that age, in which the apostle and those he wrote to lived, and that the promise they relied upon was not completed, and their faith and hope in the promise not crowned, till they saw this better thing accomplished. Revelation 14:13. “They rest from their labours, and their works do follow them; [μετ αὐτῶν] follow with them, not to come many thousand years after them, as Mr. Baxter observes. Doddridge on Revelation 14:13.

TYPES OF THE MESSIAH, ETC.

That the things of the Old Testament are types of things appertaining to the Messiah and his kingdom and salvation, made manifest from the Old Testament itself.

We find by the Old Testament, that it has ever been God's manner from the beginning of the world, to exhibit and reveal future things by symbolical representations, which were no other than types of the future things revealed. Thus when future things were made known in visions, the things that were seen were not the future things themselves, but some other things that were made use of as shadows, symbols, or types of the things. Thus the bowing of the sheaves of Joseph's brethren, and the sun, moon, and stars doing obeisance to him, and Pharaoh's fat and lean kine, and Nebuchadnezzar's image, and Daniel's four beasts, etc. were figures or types of the future things represented by them. And not only were types and figures made use of to represent future things when they were revealed by visions and dreams, but also when they were revealed by the word of the Lord coming by the mouth of the prophets (as it is expressed). The prophecies that the prophets uttered concerning future things, were generally by similitudes, figures, and symbolical representations. Hence prophecies of old were called parables; as Balaam's prophecies, and especially the prophecies of the things of the Messiah's kingdom. The prophecies are given forth in allegories, and the things foretold spoken of, not under the proper names of the things themselves, but under the names of other things that are made use of in the prophecy as symbols or types of the things foretold. And it was the manner in those ancient times, to deliver divine instructions in general in symbols and emblems, and in their speeches and discourses to make use of types, and figures, and enigmatical speeches, into which holy men were led by the Spirit of God. This manner of delivering wisdom was originally divine, as may be argued from that of Solomon, Proverbs 1:6. "To understand a proverb, (or parable,) and the interpretation, the words of the wise and their dark sayings;" and from that of the psalmist, Psalm 49:3, 4. "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable. I will open my dark sayings upon the harp." And Psalm 78:1, 2. "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable, I will utter dark sayings of old."

By a parable is meant an enigmatical symbolical speech. Ezekiel 17:2. and 23:3. Hence speeches of divine wisdom in general came to be called parables, as the speeches of Job and his friends. Hence of old the wise men of all nations, who derived their wisdom chiefly by tradition from the wise men of the church of God, who spoke by inspiration, fell into that method. They received instruction that way, and they imitated it. Hence it became so much the custom in the eastern nations to deal so much in enigmatical speeches and dark figures, and to make so much use of symbols and hieroglyphics, to represent divine things, or things appertaining to their gods and their religion. It seems to have been in imitation of the prophets and other holy and eminent persons in the church of God, who were inspired,, that it became so universally the custom among all ancient nations, for their priests, prophets, and wise men to utter their auguries, and to deliver their knowledge and wisdom in their writings and speeches, in allegories and enigmas, and under symbolical representations. Every thing that the wise said must be in a kind of allegory, and veiled with types: as it was also the manner of the heathen oracles, to utter themselves under the like representations.

We find that it was God's manner throughout the ages of the Old Testament, to typify future things, not only as he signified them by symbolical and typical representations in those visions and prophecies in which they were revealed, but also as he made use of those things that had an actual existence, to typify them, either by events that he brought to pass by his special providence to that end, or by things that he appointed and commanded to be done for that end.

We find future things typified by what God did himself, by things that he brought to pass by his special providence. Thus the future struggling of the two nations of the Israelites and Edomites was typified by Jacob's and Esau's struggling together in the womb. Genesis 25:22, 23. "And the children struggled together within her, and she said, If it be so, why am I thus? And she went to inquire of the Lord; and the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And the one people shall be stronger than the other people, and the elder shall serve the younger." And the prevalence of Jacob over Esau, and his supplanting him, so as to get away his birthright and blessing, and his posterity's prevailing over the Edomites, was typified by Jacob's hand taking hold on Esau's heel in the birth. Genesis 25:26. "And after that came his brother out, and his hand took hold on Esau's heel; and

his name was called Jacob,” or, supplanter. Chap. 27:36.” Is he not rightly named Jacob? for he hath supplanted me these two times. He took away my birthright, and behold now he hath taken away my blessing.” Hosea 12:3, 6. “He took his brother by the heel in the womb — Therefore, turn thou to thy God,” etc. And as the Israelites overcoming and supplanting their enemies in their struggling or wrestling with them, was typified by Jacob’s taking hold on Esau’s heel, so Jacob’s and his seed’s prevailing with God, in their spiritual wrestling with him, was typified by his wrestling with God and prevailing. Genesis 32:28. “Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed.” Hosea 12:4. “Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him. He found him in Bethel, and there he spake with us, even the Lord God of hosts, the Lord is his memorial. Therefore, turn thou to thy God: keep mercy and judgment, and wait on thy God continually.” The prevalence of the posterity of Pharez over Zarah, who first put forth his hand, was typified by his unexpectedly breaking forth out of the womb before him. Genesis 39:29. So by Moses’s being wonderfully preserved in the midst of great waters, though but a little helpless infant, and being drawn out of the water, seems apparently to be typified the preservation and deliverance of his people, that he was made the head and deliverer of, who were preserved in the midst of dangers they were in in Egypt, which were ready to overwhelm them, when the prince and people sought to their utmost to destroy them, and root them out, and they had no power to withstand them, but were like an helpless infant, and who were at last wonderfully delivered out of their great and overwhelming troubles and dangers, which in scripture language is delivering out of great waters, or drawing out of many waters. 2 Samuel 22:17. “He sent from above; he took me he drew me out of many waters.” And Psalm 18:16. It is the same sort of deliverance from cruel and blood-thirsty enemies that the psalmist speaks of, that the Israelites were delivered from. And so he does again, Psalm 144:7. “Send thine hand from above; rid me and deliver me out of great waters from the hand of strange children.” And Psalm 69:2. “I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me;” with verse 14. “Deliver me out of the, mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters.” That the king of Israel smote three times upon the ground with his arrows, was ordered in providence to be a type of his beating the Syrians three times. 2 Kings 13:18, 19. The potter’s working a work upon the wheels, and the vessel’s

being marred in the hand of the potter, so that he made it again another vessel, as seemed good to him to make it, at the time when Jeremiah went down to the potter's house, was ordered in providence to be a type of God's dealing with the Jews. Jeremiah 18.

The twelve fountains of water and the threescore and ten palm-trees, that were in Elim, Exodus 15:27. were manifestly types of the twelve patriarchs, the fathers of the tribes, and of the threescore and ten elders of the congregation. The paternity of a family, tribe, or nation, in the language of the Old Testament, is called a fountain. Deuteronomy 33:28. "Israel shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine." Psalm 68:26. "Bless the Lord from the fountain of Israel." Isaiah 48:1. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah." And the church of God is often represented in Scripture by a palm-tree or palmtrees. Psalm 92:12. Song of Solomon 7:7, 8. And therefore fitly were the elders or representatives of the church compared to palm-trees. God's people often are compared to trees. Isaiah 61:3. and 60:21. and elsewhere.

We find that God was often pleased to bring to pass extraordinary and miraculous appearances and events, to typify future things. Thus God's making Eve of Adam's rib, was to typify the near relation and strict union of husband and wife, and the respect that is due, in persons in that relation, from one to the other; as is manifest from the account given of it, Genesis 2:2 1-24. "And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." And when God spake to Moses from the burning bush, concerning the great affliction and oppression of the children of Israel in Egypt, and promised to preserve and deliver them, what appeared in the bush, viz, its burning with fire, and yet not being consumed, was evidently intended as a type of the same thing that God then spake to Moses about, viz. the church of Israel being in the fire of affliction in Egypt, and appearing in the utmost danger of being utterly consumed there, and yet being marvellously preserved and delivered. Such a low and weak state as the people were in in Egypt, and such an inability for self-defence, we find in the Old Testament represented

by a bush or low tree, and a root out of a dry ground, as was that bush in Horeb, which signifies a dry place. Isaiah 53:2. Ezekiel 17:22-24. Affliction and danger in the language of the Old Testament, are called fire. Zechariah 13:9. "I will bring the third part through the fire." Isaiah 48:10. "I have chosen thee in the furnace of affliction." And God's marvelously preserving when in great affliction and danger, is represented as being preserved in the fire from being burnt. Isaiah 43:2. "When thou passest through the waters I will be with thee-when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." And God's delivering the people of Israel from affliction, and from the destruction of which they were in danger, through bondage and oppression under the hand of their enemies, is represented by their being delivered out of the fire. Zechariah 3:2. Is not this a brand plucked out of the fire? Yea, that very thing of the deliverance of Israel out of Egypt, is often represented as their being delivered out of the fire. Psalm 66:12. "We went through fire and through water, but thou broughtest us into a wealthy place." Deuteronomy 4:20. "The Lord hath taken you and brought you out of the iron furnace, even out of Egypt." So I Kings 8:51. and Jeremiah 11:4.

So Moses's rod's swallowing up the magicians' rods, Exodus 7:12. is evidently given of God as a sign and type of the superiority of God's power above the power of their gods, and that his power should prevail and swallow up theirs. For that rod was a token of God's power, as a prince's rod or sceptre was a token of his power. Thus we read of the rod of the Messiah's strength, Psalm cx. So the turning of the water of the river of Egypt into blood, first by Moses's taking and pouring it out on the dry land, and its becoming blood on the dry land, and afterwards by the river itself, and all the other waters of Egypt, being turned to blood, in the first plague on Egypt, was evidently a foreboding sign and type of what God threatened at the same time, viz. that if they would not let the people go, God would slay their first-born, and of his afterward destroying Pharaoh and all the prime of Egypt in the Red sea. (See Exodus 4:9. and chap. 7.) God's making a great destruction of the lives of a people is, in the language of the Old Testament, a giving them blood to drink. Isaiah 49:26. "And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood." Aaron's rod budding, blossoming, and bearing fruit, is given as a type of God's owning and blessing his ministry, and crowning it with success. His rod was the rod of an almond-tree, Numbers 17:8. which God makes use of in Jeremiah 1:11., 12. as a token

and type of his word, that speedily takes effect, as Moses's rod of an almond-tree speedily brought forth fruit.

God caused the corn in the land of Judah to spring again, after it had been cut off with the sickle, and to bring forth another crop from the roots that seemed to be dead, and so, once and again, to be a sign and type that the remnant that was escaped of the house of J type should again take root downward, and bear fruit upward, and that his church should revive again, as it were out of its own ashes, and flourish like a plant, after it has been seemingly destroyed and past recovery: as 2 Kings 19:29, 30. and Isaiah 37:30, 31.

God wrought the miracle of causing the shadow in the dial of Ahaz to go backward, contrary to the course of nature, to be a sign and type of king Hezekiah's being in a miraculous manner, and contrary to the course of nature, healed of his sickness, that was in itself mortal, and brought back from the grave whither he was descending, and the sun of the day of his life being made to return back again, when according to the course of nature it was just a setting. 2 Kings 20.

The miraculous uniting of the two sticks, that had the names of Judah and Joseph written upon them, so that they became one stick in the prophet's hand, was to typify the future entire union of Judah and Israel.

Also God miraculously caused a gourd to come up in a night, over the head of Jonah, and to perish in a night, to typify the life of man. That gourd was a feeble, tender, dependent, frail vine, It came up suddenly, and was very green and flourishing, and was pleasant and refreshing, and it made a fine show for one day, and then withered and dried up. Jonah 4:6, etc.

God reproved Jonah for his so little regarding the lives of the inhabitants of Nineveh, by the type of the gourd, which was manifestly intended as a type of the life of man; or of man with respect to his life, being exactly agreeable to the representations frequently made of man, and his present frail life, in other parts of the Old Testament. This gourd was a vine, a feeble, dependent plant, that could not stand alone. This God therefore makes use of to represent man, in Ezekiel 15: This gourd was a very tender, frail plant. It sprang up suddenly, and was very short-lived. Its life was but one day; as the life of man is often compared to a day. It was green and flourishing, and made a fine show one day, and was withered and dried up the next. It came up in a night and perished in a night; appeared flourishing

in the morning, and the next evening was smitten, exactly agreeable to the representation made of man's life in Psalm 90:6." In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." The worm that smote the gourd, represents the cause of man's death. The gourd was killed by a worm, a little thing; as man is elsewhere said to be crushed before the moth. It was that, the approach of which was not discerned; it came under ground: as elsewhere man is represented as not knowing the time of his death, as the fishes are taken in an evil net, etc. And as being smitten by an arrow that flies unseen. That this gourd was intended by God as an emblem of man's life, is evident from what God himself says of it, and the application he makes of it. God himself compares the lives of the inhabitants of Nineveh with this gourd, verse 10, 11. Jonah had pity on the gourd, *i.e.* on himself for the loss of it; for it was very pleasing and refreshing to him, while it lasted, and defended him from scorching heat. So life is sweet. The Ninevites by its preservation were held back from the wrath of God, that had been threatened for their sins. How much more therefore should Jonah have had pity on the numerous inhabitants of Nineveh, when God had threatened them with the loss of life, which was an enjoyment so much more desirable than the gourd was to him I And if he found fault with God, that he did not spare to him the shadow of the gourd; how unreasonable was he in also finding fault with God that he did spare the Ninevites their precious lives?

God miraculously enabled David to kill the lion and the bear, and to deliver the lamb out of their mouth, plainly and evidently to be a type, sign, and encouragement unto him, that he would enable him to destroy the enemies of his people, that were much stronger than they, and deliver his people from them. David did this as a shepherd over the flock of his father; and his acting the part of a shepherd toward them, is expressly spoken of as a resemblance of his acting the part of a king and shepherd towards God's people from time to time. 1 Chronicles 11:2. Psalm 78:70, 71, 72. Jeremiah 23:4, 5, 6. Ezekiel 34:23, 24. Chap. 37:24. And God's people in places innumerable are called his flock, and his sheep, and their enemies, in David's Psalm and elsewhere, are compared to the lion and other beasts of prey that devour the sheep:

and David himself calls his own deliverance, and the deliverance of God's people, a being saved from the lion's mouth. Psalm 7:1, 2. and 17:12, 13. and 22:20, 21. and 35:17. and 57:3, 4. And David himself thus understood and improved God's thus miraculously enabling him to conquer these wild

beasts, and deliver the lamb, as a representation and sign of what God would enable him to do for his people against their strong enemies; as is evident from what he said to Saul, when he offered to go against Goliath.

The accidental rending of Samuel's mantle, 1 Samuel 15:27, 28. signified the rending of the kingdom from Saul. It was a common thing for God to order and appoint things to be done by men, in order to typify future events; so Samuel poured out water in Mizpeh, 1 Samuel 7:6. to signify their repentance. See Pool's Synopsis. Ahijah's rending Jeroboam's garment in twelve pieces, and giving him ten, was to testify the rending the kingdom of Israel, and giving him ten tribes. 1 Kings 11:30, etc. So see 1 Kings 20:35, etc. and 2 Kings 13:14-20. The prophet's assisting the king of Israel, in shooting an arrow eastward, towards Syria, was appointed of God to signify that he would assist the king of Israel in fighting with the Syrians. 2 Kings 13:15, etc. The prophet Isaiah by God's appointment went naked and barefoot, to typify the Egyptians and Ethiopians going naked and barefoot in their captivity. Isaiah 20 Jeremiah by God's appointment typified the captivity of the Jews into Babylon, with many of its circumstances, by taking a linen girdle and putting it on his loins, and hiding it in a hole in a rock by the river Euphrates, and returning again to take it from thence. Jeremiah 13: He was commanded to typify the destruction of the people by breaking a potter's vessel. Chap. 19: By taking a wine cup and offering it to many nations agreeably to God's appointment and direction, he typified God's causing them as it were to drink the cup of his fury. Chap. 25, And he was commanded to make bonds and yokes, and put them upon his neck and send them to the neighbouring kings, to typify the yoke of bondage under Nebuchadnezzar that God was about to bring upon them. Chap. 27 Nehemiah shook his lap, Nehemiah 5:13. to signify the shaking of every man from his house who should not perform the oath which they had taken. Ezekiel very often typified future events, by things that he did by God's appointment; as by his eating the roll, etc. Ezekiel 3 And by lying on his side, and many other things that he was to do, that we have an account of, Ezekiel 4, And by shaving his head and beard, and burning part of the hair in the fire, etc. chap. 5 and by making a chain, chap. 7:23.; and by his removing, with the many circumstances that God directed him to, chap. 12:1, etc.; and by his eating his bread with trembling, verse 18.; by filling a pot with the choice pieces of flesh on the fire, etc.; and by his not mourning for his wife, chap. 24 The prophet Hosea typified the things he prophesied of, by taking a wife of whoredoms, Hosea 1, and

by marrying an adulteress, with the circumstances of it, chap. 3: The prophet Zechariah was commanded to typify the things he predicted, by making silver and golden crowns on the heads of those that returned from the captivity, Zechariah vi.; and by the two staves called Beauty and Bands; and by his casting money to the potter in the house of the Lord; and his taking the instruments of a foolish shepherd. Chap. 11 It was so common a thing for the prophets to typify things that were the subjects of their prophecies by divine appointment, that the false prophets imitated them in it, and were wont to feign directions from God to typify the subjects of their false prophecies. See 1 Kings 22:11. and Jeremiah 28:10, Things in common use among the Israelites were spoken of by the Spirit of God as types. Thus the vine-tree is spoken of as a type of man, especially of God's visible people. Ezekiel 15.

It being so much God's manner from the beginning of the world, to represent divine things by types, hence it probably came to pass, that typical representations were looked upon by the ancient nations, the Egyptians in particular, as sacred things, and therefore called hieroglyphics, which signifies sacred images or representations. And animals being very much made use of in the ancient types of the church of God, so they were very much used in the Egyptian hieroglyphics, which probably led the way to their worship of all manner of living creatures.

Now since it was, as has been observed, God's manner of old, in the times of the Old Testament, from generation to generation, and even from the beginning of the world to the end of the Old-Testament history, to represent divine things by outward signs, types, and symbolical representations, and especially thus to typify and prefigure future events, that he revealed by his Spirit, and foretold by the prophets; it is very unlikely, that the Messiah, and things appertaining to his kingdom and salvation, should not be thus abundantly prefigured and typified under the Old Testament, if the following things he considered.

It is apparent from the Old Testament that these things are the main subject of the prophecies of the Old Testament, the subject about which the spirit of prophecy was chiefly conversant from the beginning of the world. It was the subject of the first proper prophecy that ever was uttered:

and it is abundantly evident from the Old Testament, that it is every way the chief of all prophetic events. 'Tis spoken of abundantly as the greatest and most glorious event, beyond all that eye had seen, ear heard, or had

entered into the heart of man; at the accomplishment of which not only God's people and all nations should unspeakably rejoice, but the trees of the field, the hills and mountains, the sea and dry land, and all heaven and earth, should rejoice and shout for joy; and in comparison of which the greatest events of the Old Testament, and particularly those two most insisted on, the creation of the world and the redemption out of Egypt, were not worthy to be mentioned or to come into mind, and in comparison of which the greatest and most sacred things of the Mosaic dispensation, even the ark itself, the most sacred of all, was not worthy of notice. And it is also abundantly evident from the Old Testament, that it was the grand event that, above all other future events, was the object of the contemplations, hopes, and raised expectations of God's people, from the beginning of the world.

And furthermore, the introducing of the Messiah and his kingdom and salvation, is plainly spoken of in the Old Testament, as the great event which was the substance, main drift, and end of all the prophecies of the Old Testament, to reveal which chiefly it was, that the spirit of prophecy was given, in that the angel, in Daniel 9:24. speaks of this event, as that in the accomplishment of which prophecies in general are summed up, and have their ultimate confirmation, in which the vision and prophecy, or all prophetic revelation, has its last result and consummation.

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." That what has been expressed is the import of the phrase of sealing up the vision and prophecy, is evident from the drift and manner of expression of the whole verse, and also from Ezekiel 28:12. "Thou sealest up the sum, full of wisdom and perfect in beauty." Mr. Basnage, in his history of the Jews, observes, that the rabbies among the Jews still agree to this day, that all the oracles of the prophets relate to the Messiah. Page 371. Colossians 1.

And besides, it is to be considered, that this event was that in which the people of God, from the beginning of the world, were most nearly and greatly concerned: yea, was of infinitely the greatest concern to them of all prophetic events; for 'tis evident from the Old Testament, that the Messiah was not only to be the Saviour of God's people, that should be after his coming; but that he was the Saviour of the saints in all ages from

the beginning of the world, and that through his coming, and what he should do at his appearing, they all should have the only true atonement for their sins, and restoration from the curse brought upon them by the fall of Adam, the resurrection from the dead, and eternal life.

‘Tis much more reasonable to suppose, that many things pertaining to the state and constitution of the nation of Israel, many things which God ordered and appointed among them, should be typical of things appertaining to the Messiah; because it is evident from the Old Testament, that the very being of that people as God’s people, and their being distinguished and separated from the rest of the world, was to prepare the way for the introduction of that great blessing into the world of mankind, of the Messiah and his kingdom. It seems to be pretty plainly intimated by God, at the first planting of the tree, or founding that ancient church, and separating that people from the rest of the world, in the call of Abraham, in the three first verses of Genesis 12 “Now the Lord had said unto Abraham, Get thee Out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” It here seems to be manifest, that the introducing that great good, which God had in view, to all the families of the earth, was what God had in view, in thus calling and separating Abraham, to make of him a happy nation. It is therefore much the more likely, that many things belonging to them should be typical of the great future things appertaining to this great blessing, which was the great end God designed by them: and especially considering that we find it to be God’s manner under the Old Testament, in both persons and things, to signify and represent beforehand, that which God made or separated them for, or the special use or design God had in view with respect to them. It was God’s manner beforehand to signify and represent these things, in what appertained to them, or happened concerning them. So he often did in the signification of the names that he gave them, as in the names of Eve, Noah, Abraham, Isaac, Israel, Judah, Joshua, David, Solomon, etc and in things which they saw or did, or which came to pass concerning them; as Moses’s being drawn out of the water, and what God showed him in Horeb, before he went into Egypt from Midian, in the burning bush; and in David, in his slaying the lion and bear and delivering the lamb.

Again we find that many lesser redemptions, deliverances, and victories of God's people, which it is plain even from the Old Testament, were as nothing in comparison with the salvation and victory of the Messiah, were by God's ordering represented by types; as the redemption out of Egypt. This was much typified afterwards in institutions that God appointed in commemoration of it. And the reason given by God for his thus typifying of it, was that it was so worthy to have signs and representations to fix it in the mind. Thus concerning the representations of their coming out of Egypt, in the passover, by eating it with unleavened bread, with their staff in their hand, etc. this reason is given why they should have such representations and memorials of it. Exodus 13:42. It is a night much to be remembered. This redemption out of Egypt was also much typified beforehand. It was typified in the smoking furnace and the burning lamp following it which Abraham saw. Genesis 15:17. It was typified in Moses's being drawn out of the water, and in the burning bush that survived the flames, and by Moses's rod's swallowing up the magicians' rods. David's victory over the enemies of God's people, and his saving them out of their hands, was typified by his conquering the lion and the bear, and rescuing the lamb. God's giving victory to Israel over the Syrians, and delivering them from them, was typified by the prophet's helping the king of Israel to shoot an arrow towards them. 2 Kings 13:15, etc. The salvation of Jerusalem from Sennacherib's army was typified by the springing of the corn afresh from the roots of the stubble. Hezekiah's being saved from death was typified by bringing back the sun, when it was going down. Since, therefore, God did so much to typify those lesser victories and salvations, is it not exceedingly likely that great victory and redemption of the Messiah, which appears by the Old Testament to be infinitely greater, and that was all along so much more insisted on, in the word of the Lord to the people, should be much more typified?

It is much more reasonably and credibly supposed, that God should through the ages of the Old Testament be very much in typifying things pertaining to the Messiah and his salvation, not only in prophecies, but also in types because we find in fact, that at the very beginning of God's revealing the Messiah to mankind, prophecies and types went together in the first prophecy of the Messiah, and the first proper prophecy that ever was in the world, God foretold and typified the redemption both together, when God said to the serpent, Genesis 3:15. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy

head, and thou shalt bruise his heel.” This is undoubtedly a prediction of the Messiah’s victory over Satan, and his suffering from Satan, and of the Messiah’s people’s victory and deliverance through him. And none can reasonably question but that here is also some respect had to that enmity there is between mankind and serpents, and the manner of serpents wounding mankind and of men’s killing them; for God is here speaking concerning a beast of the field that was ranked with the cattle, as appears by the foregoing verse, And this state of things with respect to serpents, was plainly ordered and established in these words. But if we suppose that both these things were intended in the same words, then undoubtedly one is spoken of and ordained as a representation of the other. If God orders and speaks of the bruising of a serpent’s head, and thereby signifies the Messiah’s conquering the devil, that is the same thing as God’s ordering and speaking of the bruising of a serpent’s head as a sign, signification, or (which is the same thing) type of his conquering the devil, And in what is said to the serpent, ver. 14. “Thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;” it is evident that God speaks concerning that serpent that was a beast of the field. And yet it is also evident by the Old Testament, that he has respect to something pertaining to the state of the devil, that should be brought to pass by the Messiah; as by Isaiah 65:25. “The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock, and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain;” compared with Isaiah 11:1-9. together with Isaiah 27:1. and Zechariah 3:1, 2, etc. Thus the very first thing that was ordered and established in this world after the fall, was a type of the Messiah, and was ordered as such: which argues that typifying of the Messiah is one principal way of God’s foreshowing him. And as types and prophecies of the Messiah began together, so there is reason to think that they have kept pace one with another ever since.

It is more credible, that not only some particular events that came to pass among the Jews, or things appointed to be done among them, should be typical, but that the state or constitution of the nation, and their way of living in many things, was typical, because we have an instance ‘of an appointment of a way of living in a particular family or race, to continue from generation to generation, in the chief and more important things appertaining to the outward state and way of life, requiring that which was very diverse from the manner of living of all others, and that which was

very self-denying, in order to typify something spiritual. The instance I mean is that of the posterity of Jonadab, the son of Rechab, who was required by the command of Jonadab, commanding them by the spirit of prophecy to drink no wine, nor build any house, nor sow seed, nor plant vineyard.

It is a great argument, that the ancient state of the nation of Israel, and both things that appertained to their religious constitution, and God's providential disposal of them, were typical of the Messiah; that the Jews themselves anciently thus understood the matter. The ancient Jewish rabbies (as Mr. Basnage, in his history of the Jews, observes, p. 368.) judged that all things happened to their fathers as types and figures of the Messiah. See also Bp. Kidder's *Demn. of the Messiah*, part 2. p. 40. and part 1. p. 73, 74. Ibid. p. 111, 112. Ibid. 150. and part 2. p. 67, 71, 77, 78, and 106.

As to the historical events of the Old Testament, it is an argument that many of them were types of things appertaining to the Messiah's kingdom and salvation, that these things are often in the Old Testament expressly spoken of as represented or resembled by those historical events. And those events are sometimes not only mentioned as resemblances, but as signs and pledges, of those great things of the Messiah. In Isaiah 41 Abraham's great victory over the kings and nations of the east, is spoken of as a resemblance of the victory of the Messiah and his people over their enemies. Abraham is here called the righteous man, ver. 2.; as the Messiah in the same discourse: in the beginning of the next chapter, the Messiah is called God's servant, that shall bring forth judgment to the Gentiles, and bring forth judgment unto truth, and set judgment in the earth. God is said, 41:2. to call Abraham to his foot. Chap. 42:6. it is said of the Messiah, "I have called thee to righteousness." Of Abraham it is said, chap. 41:2. "That God gave the nations before him, as the dust to his sword, and as the driven stubble to his bow:" and this is spoken of for the encouragement of God's people, as a resemblance and pledge of what he would do for them in the days of the Messiah, when he would cause their enemies before them to be ashamed and confounded, to be as nothing and to perish; so that they shall seek them, and should not find them, and they that war against them shall be as nothing, and as a thing of nought; and they should thresh the mountains and beat them small, and make the hills as chaff: so that the wind should carry them away, and the whirlwind should scatter them. Verses 11, 12, 15, 16.

The church or spouse of the Messiah is spoken of, in Song of Solomon 6:13. as being represented by the company of Mahanaim, that we have an account of Genesis 32, at the beginning, made up of Jacob's family and the heavenly host that joined them.

The redemption out of Egypt is very often in the Old Testament spoken of as a resemblance of the redemption by the Messiah. Numbers 23:22, 23. "God brought them out of Egypt, he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time shall it be said of Jacob and of Israel, What hath God wrought!" Micah 7:15. "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things." Isaiah 64:1, 3, 4. "Oh that thou wouldest rend the heavens; that thou wouldest come down, that the mountains might flow down at thy presence! When thou didst terrible things that we look not for, the mountains flowed down at thy presence. For since the beginning of the world, men have not heard nor perceived by the ear," etc. Isaiah 11:11. "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt; together with verses 15, 16. This redemption out of Egypt, is evidently spoken of as a resemblance of the redemption of the Messiah. In Psalm 68:6. "God bringeth out those that were bound with chains." Verse 13. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" in which there is an evident reference to the people's hands being delivered from the pots in Egypt. Psalm 81:6. and the context, makes this evident, And the drift and design of the psalm shows this to be a promise of the Messiah's redemption. God's dividing the Red sea and the Jordan, and leading the people through them, are often spoken of as resemblances of what God shall accomplish or his people in the days of the Messiah. Isaiah 11:11. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people that shall be left from Egypt." Ver. 15, 16. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and shake his hand over the river, and shall smite it in the seven streams, and cause men to go over dry shod. And there shall he an high way for the remnant of his people, which shall be left from Assyria, like as it was to Israel, in the day that he came up out of the land of Egypt." Isaiah 43:2, 3. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow,

thee — for I gave Egypt for thy ransom;" ver. 16, 17, 18, 19. "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters, which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember not former things-Behold, I will do a new thing." Chap. 27:12. "And it shall come to pass at that day, that the Lord shall beat off from the channel of the river under the stream of Egypt," (or the Lord shall strike off, or smite away, both the channel of the river and the stream of Egypt,) "and ye shall be gathered one by one, O ye children of Israel." Chap. 51:10, 11. "Art not thou it which hath dried up the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed of the Lord to pass over? Therefore, the redeemed of the Lord shall return and come with singing unto Zion," etc. Ver. 15. "But I am the Lord thy God, that divided the sea," etc. Chap. 63:11, 12, 13. "Then he remembered the days of old, Moses and his people, saving, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep as a horse in the wilderness?" Psalm 68:22. "I will bring my people again from the depths of the sea." Zechariah 10:10, 11. "I will bring them again also out of the land of Egypt- and he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up, and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."

The destruction of Pharaoh and his host in the Red sea, is spoken of as a resemblance of the destruction of the enemies of God's people by the Messiah. Isaiah 43:16, 17. "Thus saith the Lord, which maketh away in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise." And particularly Pharaoh's destruction in the Red sea, is spoken of as a type of the Messiah's bruising the head of the old serpent or dragon. Isaiah 51:9, 10. "Awake, awake, put on thy strength, O arm of the Lord. Art not thou it that hath cut Rahab and wounded the dragon? Art not thou it which hath dried up the sea, the waters of the great deep, that hath made the depths of the sea a way or the ransomed to pass over? Therefore, the redeemed of the Lord shall return, and come with singing unto Zion," etc. Pharaoh is called leviathan and the dragon in Psalm 74:13, 14. as the devil

is in a like destruction in the Messiah's time, Isaiah 27:1. That Pharaoh is intended in those forementioned places by the dragon and leviathan, is very manifest from Ezekiel 29:3 and 32:2.

The joy and songs of the children of Israel at their redemption out of Egypt, and their great deliverance from the Egyptians at the sea are spoken of as a resemblance of the joy God's people shall have in the redemption of the Messiah. Hosea 2:15. "And she shall sing there as in the days of her youth; and as in the day when she came up out of the land of Egypt." The Spirit of God seems to have reference to the manner of his leading and guarding the people when they went up out of Egypt, in going before them to lead them, and behind to keep the Egyptians from hurting them; and to compare what he would do in the Messiah's days thereto. Isaiah 52:12. "For ye shall not go out with haste, nor go by flight: for the Lord will go before you; the God of Israel will be your rereward;" the God of Israel, that God that thus led Israel out of Egypt, when he entered into covenant with them, and became the God of that people. Here see Pool's Synopsis on Exodus 12:14. Gods leading the people through the wilderness, is spoken of as a resemblance of what should be accomplished towards God's people in the Messiah's times. Isaiah 63:13. "That led them through the deep as a horse in the wilderness." Psalm 68:8. "O God, when thou wentest before thy people; when thou didst march through the wilderness;" compared with the rest of the psalm. lvs. 2:14, 15. "I will allure her, and bring her into the wilderness, and speak comfortably to her, and she shall sing as in the days of her youth; as in the day when she came up out of the land of Egypt." Ezekiel 20:34-37. "And I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched-out arm, and with fury poured out" (plainly alluding to God's manner of redeeming the people out of Egypt). "And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant." Where we may also observe that God's speaking with the people face to face, and entering into covenant with them, and making them his covenant people when he brought them out of Egypt, is spoken of as a resemblance of God's revealing himself to his people in the days of the Messiah, and bringing them into a covenant relation to himself by him. God's appearing with the children of Israel in a

pillar of cloud and fire, is spoken of as a resemblance of what God would do for his people in the days of the Messiah. Isaiah 4 “And the Lord will create upon every dwelling-place of mount Sion, and upon her assemblies, a cloud and smoke by day, and the shining of a flame of fire by night. For upon all the glory shall be a defence.” The quaking of the earth and of mount Sinai, at the time of the giving of the law, is spoken of as a resemblance of what should be in the Messiah’s days. Psalm 68:8. “The earth shook-even Sinai itself was moved at the presence of God, the God of Israel.” So the great effect of God’s presence on the mountains, and especially mount Sinai’s being all enkindled by so great and dreadful a fire, is plainly spoken of as a resemblance of what should be in the days of the Messiah. Isaiah 64:1-4. “Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence as when the melting fire burneth When thou didst terrible things which we looked not for, thou earnest down; the mountains flowed down at thy presence. For since the beginning of the world men have not heard,” etc. So the rain that descended on the people, at the time of the thunder and lightning at mount Sinai, or at the time of the great hailstones that God sent on the Amorites, Psalm 68:7,8,9. “O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens dropped at the presence of God. Thou, O Lord, didst send a plentiful rain, whereby thou didst refresh thine inheritance when it was weary.’ These things do abundantly confirm, that the redemption out of Egypt, and the circumstances and events that attended it, were intended by the great disposer of all things to be types of the redemption of God’s people by the Messiah, and of things appertaining to that redemption.

It is an argument that the manna God gave the children of Israel was a type of something spiritual, because it is called the corn of heaven and angels’ food. Psalm 78:24, 25. and Psalm 105:40. It could be angels’ food no otherwise than as representing something spiritual.

Now by the way I would remark, was before made use of as an argument, that the great redemption by the Messiah was very much typified beforehand, us very greatly strengthened by what has been now observed. I mean that argument that lesser redemptions were by God’s ordering represented by types, and particularly that the redemption of the children of Israel out of Egypt was much typified beforehand. Now if this was so, that God was much in typifying this redemption beforehand, which itself was a type of the great redemption by the Messiah; how much more may we

suppose this great redemption itself, that is the antitype of that, should be abundantly typified! Will God do much to typify that, which was itself but a shadow of the Messiah's salvation? And shall he not be much more in prefiguring the very substance-even that great redemption by the Messiah, in comparison of which the former is often in the Old Testament represented as worthy of no remembrance or notice?

God's bringing his people into Canaan, to a state of rest and happiness there, is spoken of as a resemblance of what God would do for his people through the Messiah. Jeremiah 31:2. "Thus saith the Lord, the people that were left of the sword, found grace in the wilderness, even Israel, when I went to cause him to rest:" compared with the rest of the chapter and the foregoing chapter. Isaiah 63:14. "As the beast goeth down into the valley, the Spirit of the Lord caused him to rest. So didst thou lead thy people to make thyself a glorious name:" together with the context. Psalm lxxviii. 10. "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor." Ver. 13. "Though ye have lain among the pots, yet shall ye be as the wings of a dove," etc.- together with the context. The manner of God's giving Israel the possession of Canaan, viz. by a glorious conquest of the kings and nations of the land, is spoken of as a resemblance of the manner in which God would bring his people to rest and glory, by the Messiah, after his exaltation, Psalm 68:11, 12. "The Lord gave the word; great was the company of them that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil." Ver. 14. "When the Almighty scattered kings in it, it was white as snow in Salmon," taken with ver. 21, 22, 23." But God shall wound the head of his enemies-The Lord said, I will bring again from Bashan; I will bring my people again from the depths of the sea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." Ver. 30." Rebuke the company of spearmen, the multitude of bulls," etc.-together with the rest of the psalm.

What the people of God should be brought to, in the days of the Messiah, is spoken of as represented by the children of Israel's slaving Achan in Joshua's time. Hosea 2:15. "And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, as in the day when she came up out of the land of Egypt."

What came to pass in the time of Joshua's battle with the five kings of the Amorites, and particularly God's sending down great hailstones upon them, is spoken of as a resemblance of what should be in the days of the Messiah. Isaiah 28:21. "For the Lord shall rise up in mount Perazim, and his wrath as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act:" together with ver. 2. "Behold, the Lord hath a mighty and strong one, which as a tempest of hail, and a destroying storm, — shall cast down to the earth with the hand." And chap. 30:30. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger-with tempest and hailstones." And 32:19. "When it shall hail, coming down on the forest; and the city shall be low in a low place" (or shall be utterly abased). And Ezekiel 38:29. "I will rain upon him an overflowing, rain, and great hailstones."

What God did for Israel in the victory of Deborah and Barak over the Canaanites, is spoken of as a resemblance of what God would do for his people against their enemies in the days of the Messiah; Psalm 83:9, 10. "Do unto them as unto Sisera, as to Jabin at the brook of Kison, which perished at Endor: they became as dung for the earth." For this psalm is prophetical, and these things have respect to the great things God would do against the future enemies of his church. For it does not appear that there was any such confederacy of the nations mentioned against Israel in David's or Asaph's time; and particularly it does not look probable, that there was any such enmity of the inhabitants of Tyre against Israel, as here spoken of, ver. 7. And it is very probable, that as this psalm is prophetical, so it is prophetical of the Messiah's days; as most of the psalms are. And there is a great agreement between what is here foretold of the destruction of the enemies of the church, and what is foretold of the Messiah's days in many other places. And the last verse, which speaks of God's being made known to all mankind as the only true God, and the God of all the earth, further confirms this.

Gideon's victory over the Midianites, is spoken of as a resemblance of what should be accomplished in the Messiah's days. Isaiah 9:4. "For thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." Psalm 83:9. "Do unto them as unto the Midianites." Ver. 11. "Make their nobles like Oreb and like Zeeb; yea, all their princes as Zeba and Zalmunna." As in the destruction of the Midianites every man's sword was against his brother; so it is foretold, that

it should be with the enemies of God's people .in the Messiah's times. Ezekiel 38:14. "Every man's sword shall he against his brother." Haggai 2:22. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots of them that ride in them, and the horses and their riders shall come down every one by the sword of his brother."

God's wonderful appearance for David at Baal-Perazim, to fight for him, against his enemies, is spoken of as a resemblance of what should be in the Messiah's times. Isaiah 28:21. "For the Lord shall ride up as in mount Perazim."

In Zechariah 9:15. " The Lord of hosts shall defend them, and shall devour and subdue with sling-stones." There seems a reference to David's subduing Goliath with a sling-stone, as though that were a resemblance of the manner in which the enemies of God's people should be subdued in the times of the Messiah; and this is an argument that David's bruising the head of this giant and grand enemy of God's church, is a type of the Messiah, the Son of David, and who is often called by the name of David in Scripture, bruising the head of Satan.

It is an argument that the historical events of the Old Testament in the whole series of them, from the beginning of God's great works for Israel in order to their redemption Out of Egypt, even to their full possession of the promised land in the days of David, and the building of the temple in the days of Solomon, were typical things, and that under the whole history was hid, in a mystery or parable, a glorious system of divine truth concerning greater things than these, that a plain, summary rehearsal or narration of them is called a parable and dark saying or enigma. Psalm 78:2. It is evident that here by a parable is not meant merely a set discourse of things, appertaining to divine wisdom, as the word parable is sometimes used; but properly a mystical, enigmatical speech, signifying spiritual and divine things, and figurative and typical representations; because it is called both a parable and dark sayings.

It is an argument that many of the historical events of the Old Testament are types of the great events appertaining to the Messiah's coining and kingdom, that the Spirit of God took occasion from the former to speak of the latter. He either takes occasion to speak of and foretell the Messiah, and the great events appertaining to his salvation, upon occasion of the coming to pass of these ancient events, or on his speaking of these events,

celebrating or promising them, he takes occasion to speak of these latter and greater events, joining what is declared of the one with what he reveals of the other in the same discourse; which is an argument that one has relation to the other, and is the image of the other. Thus the Spirit of God, when speaking by Balaam, took occasion, when celebrating the wonderful work of God in bringing them Out of Egypt, to foretell that great salvation that God should work for his people by the Messiah. Numbers 23:23. So the Spirit of God in Nathan, when speaking of the glorious reign of Solomon, and his building a house to God's name, and promising these things to David, 2 Samuel 7 takes occasion to foretell and promise the more glorious and everlasting kingdom of the Messiah; as it is evident that David understood the words of Nathan by what he says in chapter 23, and in the book of Psalm; and as it is evident from many things in the prophets, the Spirit of God intended them. From the ark s being carried up into mount Sion, and the great joy and privileges of Israel consequent thereupon, the Spirit took occasion to speak very much of the exaltation of the Messiah, and the glorious privileges of his people consequent thereupon; as in 1 Chronicles 16:7-36. especially from verse 22. So in Psalm 68. which was penned or indited on occasion of the ascension of the ark into mount Sion, as any one may be satisfied by duly considering the matter of the psalm, especially verses 25-29. and by comparing the first and seventh verses of this psalm with Numbers 10:35. and by comparing many passages in this psalm with many parts of that song of David, on occasion of the carrying up the ark, that is recorded in 1 Chronicles 16: Again, on this occasion the Spirit of God speaks of the things of the Messiah in Psalm 132 which was penned on that occasion, as is very plain from the matter of the psalm, and by comparing verses 8, 9, 10, 11. with 2 Chronicles 6:41, 42.

From David's great victories over the Syrians and Edomites, the Spirit of God takes occasion to speak much of the victories of the Messiah in Psalm 60 and 108. Psalm 72. which is evidently a remarkable prophecy of the Messiah, was written on occasion of the introducing of Solomon to the throne of Israel, as is evident from the title, together with the first verse of the psalm.

So the Spirit of God does abundantly take occasion to foretell and promise the redemption of the Messiah, and the overthrow of his people's enemies by him; from these two events, the destruction of Sennacherib's army, and

the deliverance of Jerusalem from him, and likewise the destruction of Babylon, and the redemption of the Jews from their Babylonish captivity.

Not only does God take occasion from these historical events to speak of the great events that appertain to the Messiah's coming and salvation; but with regard to several of them, he manifestly speaks of both under one; the same words have respect to both events. One is spoken of under the other, as though one were contained in the other, or as though one were the other; which can be no other way, than by one being the type or representation of the other, in that sense wherein David said the waters of the well of Bethlehem was the blood of those men that bought it in jeopardy of their lives; as the beasts Daniel saw are said to be kingdoms, and the horns to be kings, and as Ezekiel's hair is said to be Jerusalem. Ezekiel 5:5.

Thus Balaam prophesied of David who smote the four corners of Moab, and of the Messiah, under one. So it is most manifest that the peace and glory of Solomon's reign, and that of the reign of the Messiah, are spoken of under one. Psalm 72, And that the ascending of the ark into mount Sion, and the ascension of the Messiah, are also spoken of under one in Psalm 68.

Some of the historical events of the Old Testament, if they are not typical, must needs be very impertinently taken notice of in the history; as David's sacrificing when they had gone six paces with the ark; 2 Samuel 6:13. it must be both insignificantly done and impertinently related in the history, unless there be some signification of some important thing in it. So the relation of there being twelve fountains of water and threescore and ten palm-trees.

The remarkable similitude there is between many of the events in the Old Testament, both miraculous and others, and the prophetical descriptions of events relating to the Messiah, is an argument that the former were designed resemblances of the latter. God's causing the light to shine out of darkness, as Moses gives us an account of it in the history of the creation, has a great similitude with what is foretold to come to pass in the Messiah's times. Isaiah 42:16. "I will make darkness light before them." Isaiah 9:2. "The people that walk.. ed in darkness have seen a great light, They that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 29:18. "The eyes of the blind shall see out of obscurity and out of darkness." So there is a great resemblance between the account

Moses gives us of a river that ran through the midst of Eden to water the trees of paradise, and the descriptions which the prophets give of what should be in the Messiah's times; as Ezekiel 47:7. "Now when I had returned, behold at the bank of the river were very many trees, on the one side and on the other." Ver. P2. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed." Isaiah 41:18, 19. "I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle and the oil-tree. I will set in the desert the fir-tree and the pine and the box-tree together." Compared with Isaiah 51:3. "The Lord will comfort Sion-and he will make her wilderness like Eden, and her desert like the garden of the Lord." Ezekiel 36:35. "This land that was desolate is become like the garden of Eden;" and Psalm 46:4. "There is a river the streams whereof make glad the city of God;" taken with Numbers 24:5, 6. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth; as the gardens by the river side; as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters;" and Jeremiah 31:12. "And their soul shall be like a watered garden, and they shall not sorrow any more at all." So between what we are told of the tree of life in Eden, (which being in the midst of the garden, we have reason to think was by the river,) and the representations made of what should be in the Messiah's times, Ezekiel 47:9, 12. "Every thing that liveth, which moveth, whithersoever the river shall come, shall live. Every thing shall live whither the river cometh, And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. It shall bring forth new fruit according to his months. The fruit thereof shall be for meat, and the leaf thereof for medicine."

The things that we have an account of in Moses's history of the deluge, have a great resemblance of many of the Old-Testament representations of things that shall be brought to pass in the time of the Messiah's kingdom. That destruction of the wicked world by a flood of waters, is very agreeable to the Old-Testament representation of the future destruction that shall come on all God's enenites, and particularly in the Messiah's days. The wicked of the old world were destroyed by a dreadful tempest. So it is said concerning the ungodly, Job 27:20, 21. "Terrors take hold on

him as waters; a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; a storm hurleth him out of his place." Sorrow and misery is very often represented by overwhelming waters, and God's wrath by waves and billows. Psalm 42:7. and 88:7. The waters of the flood did not only overwhelm the wicked, but came into their bowels. God's wrath on the ungodly is compared to this very thing. Psalm 109:18. "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water." In the time of the flood the waters were poured down out of heaven like spouts or cataracts of water. God's wrath is compared unto this, Psalm 42:7. "Deep calleth unto deep at the noise of thy water-spouts." The waters of the deluge were what the ungodly of the world could not escape, or hide themselves from them by resorting to caves in the ground, or digging deep in the earth, or flying to the tops of mountains; so likewise is the matter represented with respect to God's wrath on the ungodly, in Isaiah 28:17. "The waters shall overflow the hiding-place;" and Amos 9:1, 2. "He that fleeth of them shall not flee away: he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence:" and so in many other places. Particularly is there a great resemblance between the destruction that was brought on the wicked world by the flood, and what is foretold of the wicked in the Messiah's times; as in Isaiah 24:18, 19, 20. "And it shall come to pass, that he who fleeth from the noise of the fear, shall all into a pit; and he that cometh up out of the midst of the pit, shall be taken in the snare." (So that there shall be no escaping, let them flee where they will, as it was in the time of the deluge.) "For the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly-and the transgression thereof shall be heavy upon it.' There is not only a resemblance between this representation of the punishment of the wicked world in the Messiah's days, and the history of the flood, but here seems to be an evident allusion to the flood, and a designed comparison of that destruction of God's enemies, and what was in the time of the flood, when we are told the windows of heaven were opened, and the fountains of the great deep were broken up, etc. So the destruction of God's enemies in the Messiah's times is represented as being by a flood. Daniel 9:26. "And the end thereof shall be with a flood;" and to a flood occasioned by a mighty rain, Ezekiel 38:22. "I will rain upon him and upon his bands, and upon the

many people that are with him, an overflowing rain.” There is also a remarkable agreement between what we are told in Moses’s history of the preservation of those that were in the ark, and what is often declared in Old- Testament prophecies concerning the preservation and salvation of the church by the Messiah. Isaiah 32, at the beginning. “A man shall be a hiding-place from the wind, a covert from the tempest.” Isaiah 4:6. “And there shall be a place of refuge, and for a covert from storm, and from rain.” Isaiah 25:4. “Thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm-when the blast of the terrible ones is as the storm against the wall.” Psalm 46:1, 2, 3. “God is our refuge and strength, we will not fear though the earth be removed, though the mountains be carried into the midst of the sea” (as they in a sense were in the flood. They were in the midst of the sea; the sea surrounded and overwhelmed them). “Though the waters thereof roar and are troubled; though the mountains shake with the swelling thereof.” Isaiah 43:2. “When thou passest through the waters, I will be with thee compare these texts with Psalm 32:6. “Surely in the flood of great waters, they shall not come nigh thee,” and Psalm 91:7. “A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” We may suppose that there was a resorting and flocking of animals from all parts of the world, such as are proper to hot countries, from the south; and such as dwell in colder climates, from the north. And as there are many countries that have their peculiar kinds of animals; so we may suppose there was a resorting from every quarter. A resorting of beasts and a flocking of birds, which is a lively resemblance of what is often foretold of the gathering of God’s people into his church from all quarters in the Messiah’s days, and coming to him for salvation when all the ends of the earth should look to him to be saved. Isaiah 45:22. When God should bring the seed of his church from the east, and gather them from the west, and would say to the north, Give up, and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth. Isaiah 43:6, 7. and many other parallel places. And God would gather his people from all countries, agreeably to many prophecies, and it shall be said, Who are those that fly as a cloud, and as doves to their windows? The gathering of all kinds of creatures to the ark, clean and unclean, tame and wild, gentle and rapacious, innocent and venomous; tygers, wolves, bears, lions, leopards, serpents, vipers, dragons; and the door of the ark standing open to t an their all dwelling there peaceably together under one head, even Noah, who kindly received them and took care of them, fed and saved them, and to

whom they tamely submitted, is a lively representation of what is often foretold concerning the Messiah's days, when it is foretold, that not only the Jews should be saved but unclean Gentile nations, when the gates of God's church should be open to all sorts of people, (Isaiah 60:11. with the context,) when proclamation should be made to every one to come freely. Isaiah 55:1-9. And God would abundantly pardon the wicked and unrighteous, ver. 6, 7, 8, 9. and would bring again even the captivity of Sodom and her daughters. Ezekiel 16:53. And those nations should be gathered to God's church, to be one holy society with Israel, that were wont to be their most cruel and inveterate enemies; such as the Egyptians; Psalm 87:4. and 68:31. Isaiah 19:18, to the end, and 45:14. The Philistines; Psalm 60:8. and 87:4. Zechariah 9:6, 7. The Chaldeans; Psalm 87:4. and Assyrians; Isaiah 19:23, 24, 25.; and the most wild and barbarous nations, Tabor and Hermon, that were noted haunts of wild beasts; Psalm 87:12. Song of Solomon 4:8. Psalm 42:6. Hosea 5:1. and the nations of Arabia and Ethiopia, (in many places see fulfilment of prophecies of Messiah, 160.) countries that abounded with the most rapacious, venomous, and terrible animals. When it is foretold that the beasts of the field should honour God, and the dragons and the owls, Isaiah 43:19, 20. and when it is foretold, "that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, and their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, and they shall not hurt nor destroy in all God's holy mountain," Isaiah 11:6-9. and chap. 65:25. events under the Messiah's kingdom are intended. The ark was a great while tossed to and fro on the face of the flood, ready to be overwhelmed; but at last rested on a high mountain or rock, and the company in it had enlargement and liberty, and were brought into a new world. So the church in the Messiah's days is long in a state of affliction, tossed with tempest and not comforted. Isaiah 54:11, But when she is ready to be overwhelmed, God will lead her to the rock that is] higher than she, Psalm 61:2. and she shall be brought out of her affliction into a new world, Isaiah 65:17, 18, and shall dwell in God's holy mountain, as is often foretold.

Another historical event, between which and the Old Testament representations of spiritual things, and particular things appertaining to the

Messiah's kingdom, there is a great resemblance in the destruction of Sodom and the neighbouring cities. There is a great resemblance between this and the future punishment of the wicked in general, as represented in the Old Testament. Fire and brimstone were poured out from God out of heaven, and rained down on these cities: so the wrath of God is often in the Old Testament compared to fire, and is represented as poured out from heaven on the ungodly, and particularly to be poured out like fire. Nahum 1:6. Isaiah 42:25. Jeremiah 44:6. Lamentations 2:4. and 4:11. Ezekiel 22:21, 22, 31. So it is threatened in allusion to the manner of Sodom's destruction, Psalm 11:6. that upon the wicked God would rain snares, fire, and brimstone, and an horrible or burning tempest, (as it is in the margin,) and it is said this should be the portion of their cup. That destruction came on Sodom suddenly and unexpectedly, while the inhabitants were in the midst of their voluptuousness and wickedness, and wholly at ease and quiet, in the morning, when the sun arose pleasantly on the earth, and when the idle and unclean inhabitants were drowned in sloth, sleep, and pleasures; which is agreeable to what is often represented in the Old Testament of the manner of God's bringing destruction on the wicked. It came on Sodom as a snare. So it is said in that 11th Psalm "Snares, fire, and brimstone, shall God rain," etc. That while the wicked is about to fill his belly, God shall cast the fury of his wrath upon him, and rain it upon him while he is eating, Job 20:23. That God hath set them in slippery places, and that they are cast down to destruction in a moment, and are utterly consumed with terrors. Psalm 73:18, 19. That their destruction falls suddenly upon them, as the fishes are taken in an evil net, (when sporting securely in the water,) and as birds are caught in the snare (when they are feeding and pleasing themselves with the bait). Ecclesiastes 9:12.

Particularly this is represented as the manner of destruction's coming on them that harden their necks when often reprov'd, as the inhabitants of Sodom had been by Lot, as appears by Genesis 19:9. Proverbs 29:1. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." There is a special resemblance between the destruction of Sodom, and the destruction that is foretold to come on the enemies of God and the Messiah under the Messiah's kingdom, which is often represented as being by fire. Malachi 3:1. "Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire." A refiner's fire is a vehement furnace, that burns up the dross. Chap. 4:1. "For behold, the day cometh that shall burn as an oven, and the proud, yea, all that do wickedly, shall be as stubble; and the day

that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch.” Psalm 21:9. “Thou shalt make them as a fiery oven in the day of thine anger. The Lord shall swallow them up in his wrath, and the fire shall devour them.” Daniel 7:11. “ I beheld till the beast was slain, and his body destroyed and given to the burning flame.” Yea, that destruction is represented as effected by raining down fire and brimstone upon them. Ezekiel 38:22. “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone.” Isaiah 30:30. “And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of devouring fire, with scattering, and tempest, and hailstones~” Ver. 33.” For Tophet is ordained of old; for the king it is prepared. He hath made it deep and large. The pile thereof is fire and much wood. The breath of the Lord, like a stream of brimstone, doth kindle it.” Chap. 29:6. “Thou shalt be visited of the Lord of hosts with thunders, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.” The Messiah’s enemies are represented as destroyed with everlasting fire; Isaiah 33:11-14. “The people shall be as the burning of lime; as thorns cut up shall they be burnt in the fire.- Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” Isaiah 66:15, 16. “ For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render vengeance with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many:” with ver. 24. “ And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched.” There was something in the destruction of Sodom and Gomorrah to represent this. The fire that destroyed them was, as it were, everlasting fire, inasmuch as the destruction it brought upon them was everlasting and irreparable desolation, so that they never could be built again, and never any creature, either man or beast, could live there any more; which is often particularly remarked in Scripture. Isaiah 13:19, 20: Jeremiah 49:18. and chap. 1. 39, 40. Isaiah 1:9. The place, land, or lake where Sodom and its neighbour cities once were, is a place that ever since abounds with that sulphurous inflammable matter, that is called bitumen and asphaltum, and in our translation of the Bible, pitch, which is a further representation of eternal burnings, and is a remarkable resemblance of what is foretold concerning

the destruction of God's enemies in the Messiah's times. Isaiah 34:8-10. "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion; and the streams thereof shall be turned into pitch., (or bitumen or asphaltum,) and the dust thereof into 'brimstone; and the land thereof shall become burning pitch. It shall not be quenched night nor day. The smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." This destruction came on Sodom just as the sun was up, and had enlightened the world by its beams. So it is manifest, from many prophecies, that great, destruction of the enemies of the church so often spoken of, is when God comes and appears gloriously for his people, and when the morning of that glorious day of the church's light, peace, and triumph is come on, and the glory of the Lord shall be risen upon the church, and the Sun of righteousness with healing in his wings. Then will the day come that will burn as an oven, and the wicked shall be as stubble. Lot's being so wonderfully delivered and saved from the destruction, well represents that great preservation of God's church and people, so often spoken of by the prophets, in that time of God's indignation and day of his wrath and vengeance on his enemies.

The remarkable similitude there is between very many things in the history of Joseph, and the Old-Testament prophecies of the Messiah, argue the former to be a type of the latter. Joseph is said to be the son of Jacob's old age. Genesis 37:3. So the Messiah is every where represented in the prophecies, as coming and setting up his kingdom in the latter days. He was Jacob's beloved son. Genesis 37:3. So the prophecies do represent the Messiah as the beloved Son of God. They represent him as the Son of God. (See fulfilment of the prophecies of the Messiah, 15.) They also represent him as one that should be in a very peculiar and transcendent manner the beloved of God. (See fulfilment of prophecies, etc. 18.) Joseph was clothed with a beautiful garment. So the prophecies represent the Messiah as clothed with beautiful and glorious garments. Zechariah 3:4, 5. "Take away the filthy garments from him. I will clothe thee with change of raiment-so they set a fair mitre on his head, and clothed him with garments." Isaiah 61:10. "He hath clothed me with the garments of salvation. He hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." The sheaves of Joseph's brethren in his vision all bow down to his sheaf. So it is prophesied of the Messiah, that God would make him his first-born, higher

than the kings of the earth. Psalm 89:27. Kings are said all of them to be the sons of the Most High; but this king is represented as made the highest by God, and all the rest as being made to bow down unto him. Psalm 72:11. "Yea, all things shall fall down before him." Isaiah 49:7. "Kings shall see and arise; princes also shall worship; because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." See also ver. 23. and Psalm 45:"He hath anointed thee with the oil of gladness above thy fellows." And many other places import the same thing. The saints are often in the prophecies called the children of God. And they are represented as the Messiah's brethren. Psalm 22:22. "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." But the Messiah is every where represented as their Lord and King, whom they honour, and submit to, and obey. Yea, it is promised that every knee should bow to him. Isaiah 45:23. The sun, moon, and stars, are represented as making obeisance to JosEphesians So in the prophecies the Messi is re resented as God, whom the Old Testament often speaks of as ruling sun, moon, and stars. And the heavens are represented as declaring the Messiah's righteousness. (Psalm 97:6. and 1:6.) And ,the heavens, and earth, and sea, and the whole universe, is represented as rejoicing and worshipping and praising the Messiah on occasion of his coming and kingdom. Psalm 96:11-13. 69:34. Isaiah 44:23. and 49:13. And the sun is represented as being ashamed, and the moon confounded, and the stars withdrawing their shining, (as it were veiling their faces as the worshipping angels do,) before the Messiah, at his coming to reign in the world. Isaiah 24:23. Joel 3:15. And the stars as falling from heaven; Isaiah 34:4. Joseph's father and mother are represented as bowing down to him to the earth. This was never fulfilled properly with respect to JosEphesians His father, when he met him in Egypt, did not, that we have any account, thus bow down to him; and his mother was dead long before; both Rachel and Leah were dead before Jacob went down into Egypt. But the Messiah's ancestors are represented as worshipping him. The Messiah is represented as the Son of David; but David calls him Lord. Psalm 110:1. Joseph was hated by his brethren, which is agreeable to what the prophecies represent of the Messiah. Psalm 69:8. "I am become a stranger to my brethren, and an alien unto my mother's children." Joseph was hated by the sons of the same father, Jacob. So the prophecies do represent the Messiah as a son of Jacob, one of the seed of israel, but as hated by the generality of his seed, the Jews. Joseph's brethren sold him for a few pieces of silver; so the prophecies do represent the Jews as selling the Messiah for a few pieces of

silver. Zechariah 11:12, 13. Joseph's brethren went about to murder him; so the prophecies represent the Messiah as being murdered by the Jews. Joseph was the saviour of his brethren and the church of God. He saved their lives. So the Messiah is abundantly represented in the prophecies as the saviour of his brethren; the saviour of the saints, the church of God, and of the nation of the Jews; and as one that saves them from death. Joseph was the saviour of the world, not only of the seed of Israel, but the Gentile nations, yea of all nations. For the famine was sore in all lands, even over all the face of the earth, and all countries came into Egypt to Joseph to buy corn. Genesis 41:56, 57. And his name Zaphnath-paaneah, in the Egyptian language, signifies the saviour of the world. This is exactly agreeable to the Old-Testament representation of the Messiah. Joseph was first in a state of great humiliation, and afterwards in a state of exaltation. In his state of humiliation he was a man of sorrows, and acquainted with grief. His disgrace and sufferings were very great. He suffered all unjustly from the hands of men, being innocent, and wrongfully condemned. He suffered as being guilty of horrid crimes. And had his place and lot among great criminals; and suffered all with admirable meekness; which is exactly agreeable to the prophecies of the Messiah. Joseph was a servant to one of the chief rulers of Egypt, Potiphar, the captain of the guard. So the Messiah is called the servant of rulers. Isaiah 49:7. Joseph was one of the king's prisoners, under the hand of the king's chief officer of justice, the captain of the guard, and, as it were, high sheriff of Egypt. So the Messiah is represented as suffering from the hands of God, who bruised him and put him to grief, and as executing justice upon him for man's sins, making his soul an offering for sin. Joseph's being cast into the dungeon is a fit representation of what the prophecies do represent of the Messiah's extreme affliction and grief, and his being brought to the grave, (often called the pit in the Old Testament,) and remaining some time in the state of death. Joseph was a prophet. He had divine visions himself, and had knowledge in the visions of God, and could interpret the visions of others. This is agreeable to Old-Testament representations of the Messiah. he was a revealer of secrets, as his name Zaphnath-paaneah signifies in the Hebrew tongue, and revealed those secrets that none other could reveal, and after the wisdom of all the wise men of Egypt had been tried and proved insufficient. Genesis 41:8, 9, etc. This is agreeable to what is represented of the Messiah in Isaiah 41 two last verses, and 42:1."For I beheld, and there was no man even amongst them, and there was no counsellor, that when I asked of them, could answer a word. Behold, they are all vanity. Behold

my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.” Joseph is spoken of as distinguished from all in that he was one in whom the Spirit of God was. How agreeable is this to the frequent representations in the Old Testament of the Messiah, as one that God puts his Spirit upon! Joseph is spoken of as one to whom none was to be compared for wisdom, and prudence, and counsel through the Spirit of God. Genesis 41:38,39. This is agreeable to what is foretold of the Messiah, Isaiah 9:6. “His name shall be called Wonderful, Counsellor.” Chap. 11:2, 3. “The Spirit of the Lord shall rest upon him; 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 the Lord.” Zechariah 3:9. “Upon one stone shall be seven eyes. Isaiah 52:13. “Behold, my servant shall deal prudently.” See also that forementioned, Isaiah 41:and two last verses, and 42:1. Joseph was exalted for this his great wisdom; which is agreeable to what is said of the Messiah, Isaiah 52:13. “Behold, my servant shall deal prudently; he shall be exalted, and extolled, and be very high.” So agreeably to this, Joseph’s exaltation was very great. he was exalted by the king of the country, who we may well suppose in this case represents God, seeing it is evident by the Old Testament, that kings in their kingly authority are the images of God. (Psalm 82:1, 6.) Pharaoh exalts Joseph over all his house and people. So the prophecies do often represent God as exalting the Messiah over his people and his house, or temple, and over heaven. The king exalted Joseph to be next to himself in his kingdom, to ride in the second chariot which he had. So the prophecies represent the Messiah as the second in God’s kingdom, next to God the Father, and exalted by him to this dignity. Psalm 110:1. “Sit thou on my right hand.” Psalm 89. “I will make him my firstborn, higher than the kings of the earth.” Joseph was exalted over all the nobles and rulers of the land of Egypt, excepting Pharaoh himself. Psalm 105:21, 22. Agreeable to this it is often represented in the prophecies, that all kings shall be made to bow and submit to the Messiah. And it is also implied that the angels of heaven, as well as all nations of the earth, should be subjected to him by God. Daniel 7:9, etc. “I beheld till the thrones were cast down, and the Ancient of days did sit. Thousand thousands ministered unto him-I saw one in the night visions, and beheld one like unto the Son of man come forth in the clouds of heaven, and come to the Ancient of days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom,

that all nations and languages should serve him.” Daniel 12:1. Michael the great prince-together with chap. 10:13.

Michael, the first of the chief princes,” with the context, that speaks of angels as princes. Pharaoh invested Joseph with his own authority and honour as his representative and vicegerent. For he took off his own ring from his hand, and put it on Joseph’s hand. So the prophecies do represent God as investing the Messiah with his authority and honour, seating him on his own throne, and causing him to bear the glory. Zechariah 6:12, 13. And there are many other prophecies that imply the same. Pharaoh arrayed Joseph with change of raiment, pure garments, and ensigns of royalty, agreeably to what is foretold of the Messiah. Zechariah 3 and Isaiah 61:10. Pharaoh arrayed Joseph in fine linen. Genesis 41:42. as the Messiah is represented as clothed in fine linen, Daniel 10:5 for it may, by well considering the chapter, be gathered, that the person there spoken of is the same with Michael mentioned in verses 13 and 21. and chapter 12:1. Pharaoh, when he exalted Joseph, committed all his treasures and stores into Joseph’s hand, to bestow on others and feed mankind. Psalm 105:21. He made him lord of his house and ruler of all his substance. And particularly Joseph received those stores and treasures to bestow on his injurious brethren that had been mortal enemies to him; which is agreeable to what is said of the Messiah’s exaltation. Psalm 68:18. “Thou hast ascended on high- thou hast received gifts for men, yea, for the rebellious also.” When Pharaoh exalted Joseph he gave him his wife. So the Messiah’s marriage with his church is represented as following his humiliation and attending his exaltation, in Isaiah 53 and 54. Joseph marries the daughter of Potipherah, which signifies destroyer of fatness, a word of the same signification with some of the names given in Scripture to the devil. This Potipherah was priest of On, which signifies iniquity, or sorrow. So the prophecies do represent the Messiah as bringing his church into espousals with himself from a state of sin and wickedness. Jeremiah 3:14. “Turn, O backsliding children, unto me, for I am married unto you.” Compare Hosea 2 throughout; Psalm 45:10. with Ezekiel 16:3, etc. “Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. — When I passed thee and saw thee polluted in thy blood-behold, thy time was the time of love-and I entered into covenant with thee, and thou becamest mine.” And the prophecies do every where represent the Messiah as bringing his people into a blessed relation and union with himself from a state of sin. Joseph’s wife’s name was

Asenath, which signifies an unfortunate thing. Agreeably to this the Messiah is represented as espousing, after his exaltation, a poor, unhappy, afflicted, disconsolate creature. Isaiah 54:4, etc. "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame. For thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more, for thy Maker is thy husband; for the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused." Verse 11. "O thou afflicted, tossed with tempest and not comforted: behold, I will lay thy stones with fair colours," etc. Hosea 2:9, etc. "I will return and take away my corn-none shall deliver out of my hand-I will destroy her vines and her fig-trees-I will visit upon her the days of Baalim-I will bring her into the wilderness and speak comfortably unto her-and at that day she shall call me Ishi." Verses 19, 20. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me," etc. Isaiah 62:44. "Thou shalt no more be termed Forsaken, neither shall thy land be any more termed Desolate, but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married-and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Joseph's brethren are in great trouble and perplexity, and are brought to reflect on themselves for their sins, and deeply to humble themselves before him, before Joseph speaks comfortably to them, and makes known his love and favour to them, and receives them to the blessings and glory of his kingdom. This is agreeable to what the prophecies do often represent of the Messiah with respect to sinners. Hosea 2:14, 15. "I will allure her and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence-and she shall sing there." See also Jeremiah 3:12, 13, 21, 22. Chap. 31:18-20. Joseph's brethren, before they were comforted and made happy by him, are brought to cry with the greatest humility, and earnestness, and penitence, for their abuse of Joseph, to him for mercy. Agreeably to the prophecies of the Messiah, Zechariah 12:10, etc. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him," etc. Hosea 5:15. "I will go and return to my place, till they acknowledge their offence and seek my face: in their affliction, they shall seek me early." Ezekiel 36:37. "I will yet for this be inquired of by the house of Israel to do it for them." Jeremiah 29:12-14. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me and find me, when ye

shall search for me with all your heart. And I will be found of you, saith the Lord, and I will turn away your captivity.” When once Joseph’s brethren were thoroughly humbled, then his bowels yearned towards them with exceeding great compassion and tenderness of heart, though before he treated them as if he was very angry with them. See, agreeable to this, Jeremiah 31:18, etc. “I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.” Joseph perfectly forgives all their past ill treatment, or blots it out, as though it had never been, and will have it remembered no more. Genesis 45:5-8. and 50:19-21. This is agreeable to what is often spoken of in the prophecies, as a great benefit God’s people shall have by the Messiah. (See fulfilment of prophecies, 79. and 86.) The manner of Joseph’s comforting his brethren in the manifestations and fruits of his special and peculiar love, his bringing them near him, making known himself to them as theirs in a near relation, his treating them with such great tenderness, his embracing them. his manifesting so great a concern for their welfare, his putting such honour upon them before the Egyptians, his entertaining them with a sumptuous joyful feast in his house and at his own table, his clothing them with change of raiment, his bringing them into his own land and there giving them a goodly inheritance, plentifully providing for them in Goshen, a land of light; all is remarkably agreeable to descriptions given in the prophecies of the manner of God’s comforting, blessing, exalting, and manifesting his great favour to his church, after her long-continued sin and sorrows, in the days of the Messiah’s kingdom, in places too many to be enumerated. Joseph’s brethren at this time are like them that dream, Genesis 45:3, etc. which is agreeable to what is said of the church of God, when delivered and comforted by the Messiah. Psalm 126:1. “When the Lord turned again the captivity of Zion, we were like them that dream.” There is joy in Pharaoh’s court among his servants and nobles on the occasion of Joseph’s receiving his brethren. Genesis 46:16. Answering to this in Isaiah 44:22, 23. “I have redeemed thee. Sing, O ye heavens; for the Lord hath done it.” And chap. 49:13. “Sing, O heaven, and be joyful, O earth-for the Lord hath comforted his people.” And Psalm

148:4. "Praise him, ye heaven of heavens, and ye waters that be above the heavens," with verses 13, 14. "Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people."

The remarkable agreement between many things in the history of Moses, and the prophecies of the Messiah, argue the former to be a type of the latter. Moses was God's elect. Psalm 106:23. "had not Moses his chosen stood before him." In his being so wonderfully preserved and upheld by God when in great danger, preserved in the midst of many waters, when he was cast into the river. Moses was drawn out of the water when a babe. Compare Psalm 69 and Isaiah 53:2. He was preserved in his banishment, preserved and delivered from the wrath of the king of Egypt, when he from time to time went to him with messages that so much provoked him; preserved at the Red sea, in the wilderness, and in the midst of that perverse, invidious congregation, and delivered from the strivings of the people. This is agreeable to many things said in the prophecies of the Messiah. Moses was twice delivered out of great waters, when he was designed by his enemies for death; once in his being drawn out of the river, and another time in rising out of the Red sea. This is agreeable to the prophecies of the Messiah's sufferings and death, and his rising from them. Misery, and wrath, and sore affliction, are often in Scripture compared to great waters, to waves and billows, and great deeps, and the like; and the Messiah's sufferings in particular, as Psalm 69:1-3, 14, 15. and his deliverance out of those sufferings is represented as his being delivered out of great waters. Psalm 69:14, 15. The region of the dominion of death and destruction is represented as being down under the waters. Job 25:5, 6. These deliverances of Moses, therefore, are agreeable to the prophecies of Christ's resurrection. Moses was not only delivered from his troubles and danger, but his deliverances were followed with great exaltation, resembling the exaltation of the Messiah that the prophecies speak of. After he was drawn out of the water, he was exalted in the king's palace, as his son and heir. After his banishment he converses with God in mount Sinai, a resemblance of heaven, and is made king over God's church. In about forty days after his resurrection out of the Red sea, he ascends up to God in mount Sinai.

The things that are said of the burning bush, do wonderfully agree with the Old-Testament representations of the Messiah. It was not a high tree, but a bush; as the Messiah is called the low tree; Ezekiel 17:24. and elsewhere,

the twig and the tender plant. This bush was a root out of a dry ground; for it was a bush that grew in mount Horeb, which was so called for the remarkable dryness of the place. The word signifies dryness; there was no spring about the mountain, till Moses there fetched water out of the dry rock. It was in a thirsty wilderness, where was wont to be no rain. Therefore the children of Israel in that wilderness were supplied with water only miraculously. Hosea 13:5. "I did know thee in the wilderness in the land of great drought." See Deuteronomy 8:15. That bush was the growth of the earth, as the human nature of Christ in the Old Testament is represented to be. Yet it had the divine nature of Christ in it; for this angel of the Lord that is said to appear in the bush, has been proved to be the same with the Messiah from the Old Testament, in my discourse on the prophecies of the Messiah. This angel is said to dwell in this bush, Deuteronomy 33:16. the more to represent the divine nature of the Messiah dwelling in the human nature. This bush burnt with fire, agreeably to what the prophecies speak of the sufferings of Christ; great calamity and affliction in the Old Testament are often called fire. This was especially a resemblance of the wrath of God, that is often called fire in the Old Testament, and which the prophecies represent the Messiah as enduring. (See fulfilment of prophecies, 70.) The bush was preserved from being consumed, though it burnt with fire, agreeably to the prophecies of the preservation and upholding of the Messiah. God's not suffering his Holy One to see corruption, etc. The hush emerged alive and fresh out of the fire, agreeably to the prophecies of the Messiah's resurrection from the dead, and deliverance from all his sufferings. The angel that dwelt out of that bush, who was the Messiah, comes out of the fire, and appears in the bush, and delivered alive from the flames, to work redemption for his people. See Exodus in. 8. So the prophecies represent the Messiah rising from the dead, and exalted out of his state of humiliation, to work salvation for his people.

If we consider the remarkable agreement there is between the account Moses gives of the brazen serpent, Numbers 21 and the representation the prophet makes of the Messiah, we shall see good reason to think that the former was intended to be a type of the latter. Doubtless God's appointing that way for the healing of those that were bitten with fiery serpents, by making an image of those fiery serpents, and putting it on a pole, had some significancy. It was not wholly an insignificant appointment. There was doubtless some important thing that God aimed at in it. It was not an

appointment without any aim or any instruction contained in it. as it seems as though it must be, unless some important spiritual thing was represented and exhibited by it. And whoever considers the remarkable agreement between this appointment and its circumstances, and the things spoken concerning the Messiah, will see reason to conclude, that these are doubtless the things signified and pointed forth by it. That sin, misery, and death that the Messiah is represented as coming to save us from, is represented in the Old Testament as being from a serpent. See Genesis 3:1-6. and 15 and 20 The Messiah is represented as saving from all hurt by the most poisonous serpents: Isaiah 11:8, 9. and 65:25. Sin, our spiritual disease, is in the Old Testament compared to the poison of the serpent. Deuteronomy 32:33. Psalm 58:4. and 140:3. The brazen serpent is called a fiery serpent, Numbers 21:8. because it was in the image of the fiery serpents. So the prophets represent the Messiah as set forth as a sinner, appearing in the form of sinners, and of a great sinner. Isaiah Liii. 6 "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made

the iniquities of us all to meet in him" (for so it is in the Hebrew). Ver. 9. "He made his grave with the wicked." Ver. 12. "He was numbered with the transgressors, and he bare the sin of many." He was treated as the greatest of sinners. The Messiah being set forth in the form of a great sinner, he was, as it were, exhibited in the form of a very venomous serpent, according to the manner of representing things in the Old Testament, for there great sinners are represented as poisonous serpents. Psalm 58:3, 4. "The wicked are estranged from the womb; their poison is like the poison of a serpent; they are like the deaf adder that stoppeth up her ear." Psalm 140:3. "They have sharpened their tongues like a serpent; adders' poison is under their lips." In order to the Israelites being saved from death through the poison of the fiery serpents, the brazen serpent was set u as an ensign to the congregation or army of Israel. For the word translated pole, signifies ensign, which is the much more proper English of the word This is in exact agreeableness to the prophecies of the Messiah. Isaiah 11:10. "And in that day there shall be a root of Jesse, which shall stand for an ensign to the people." Here the word translated ensign, is the very same with the word translated pole in the 21st of Numbers The brazen serpent was set up as an ensign, that it might be exhibited to public view, and the diseased are called upon to look upon it, or behold it. Thus in the prophecies men are from time to time called upon to behold the Messiah; Isaiah 40:9." O Zion,

that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength. Lift it up; be not afraid. Say unto the cities of Judah, Behold your God.” We may well suppose, that when the brazen serpent was lifted up in the wilderness, there was proclamation made by heralds to that vast congregation, calling upon them to look on that. Isaiah 65:1.” I said, Behold me, behold me, to a nation that was not called by name.” Chap. 62:10, 11.” Lift up a standard for the people. Behold, the Lord hath proclaimed to the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.” Zechariah 9:9-12. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. He is just, and having salvation-and he shall speak peace unto the heathen-by the blood of the covenant I will send forth thy prisoners-turn ye to the strong hold, ye prisoners of hope.” Isaiah 52:7, 8. “How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.” The way that the people were saved by the brazen serpent, was by looking to it, beholding it, as seeking and expecting salvation from it: as an ensign saves an army by the soldiers looking on it and keeping it in their view. Agreeably to this, it is said concerning the Messiah, Isaiah 11:10.” There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek.” And Isaiah 45:22.” Look to me, and be ye saved, all the ends of the earth.” And faith and trust in the Messiah for salvation is often spoken of in the prophecies as the great condition of salvation through him. The Chaldee paraphrasts looked on the brazen serpent as a type of the Messiah, and gave it the name of the WORD. (Basnage’s History of the Jews,)

The great agreement there is between the history of Joshua and the things said of him in Scripture, and the things said of the Messiah in the Old Testament, strongly argues Joshua to be a type of the Messiah. There is a great agreement between the names by which he is called in Scripture and the names and things attributed to the Messiah in the Old Testament. His first name was Oshea, Numbers 13:8-16. which signifies Saviour. So the Messiah is called by the same name, a Saviour, Isaiah 19:20. “He shall send them a Saviour and a great one.” The word is of the same root with Oshea.

So again the Messiah is called a Saviour, Isaiah 43:3, 11. Hosea 13:4, 9, 10. Obadiah 21. and other places. So he is called Salvation, Isaiah 62:11. "Behold, thy salvation cometh; behold, his reward is with him, and his work before him." And this name is agreeable to what is abundantly spoken of in the prophets, as the great work and office of the Messiah, which is to be a Saviour and Redeemer, and to work out the greatest and most eminent salvation for God's people that ever was or will be; that which is therefore often called the Salvation. This name Oshea was by Moses changed into Jehoshua. Numbers 13:16. "And Moses called Oshes, the son of Nun, Jehoshua," *i.e.* the Lord the Saviour, or Jehovah our Saviour; which makes his name still more agreeable to the name and nature of the Messiah. And it is difficult to assign any other reason why Moses thus changed his name by the direction of the Spirit of God, but that it might be so. This is agreeable to those names by which the Messiah is called in the prophets, Immanuel, God with us, and Jehovah our Righteousness. So Joshua is called the Shepherd, the stone of Israel; Genesis 49:24.; agreeably to names by which the Messiah is often called in the prophets. Joshua's name being the same with the Messiah's, and agreeable to his office, make it the more probable that it was that he might be a type of the Messiah; because it was frequently God's manner to presignify future things by the signification of names; as is evident in many instances. Joshua was God's elect; he was called to his office and exalted to his high dignity by God's election and special designation, agreeably to what is said of the Messiah in the prophets. He resembled the Messiah in things spoken of him by the prophets in many things wherein Moses did so; particularly in near access to God in mount Sinai and in the tabernacle. Exodus 33:11. and 24:13. and 32:17. Joshua was a man in whom was the Spirit in an eminent manner. Numbers 27:18. "Take thee Joshua, the son of Nun, a man in whom is the Spirit;" agreeably to what is often said of the Messiah in the prophets. It is said of Joshua that he was full of the spirit of wisdom, Deuteronomy 34:9.; agreeably to many prophecies of the Messiah. Joshua was both a king and a prophet. See Numbers 27:18. and Deuteronomy 34:9. and Joshua the two last chapters. Herein he is like the Messiah. Joshua was the captain of the host of Israel, that fought their battles for them, and subdued their enemies, though many and mighty. He was their captain in their war with Amalek, and, as we may suppose, the other enemies of Israel that they encountered in the wilderness; and he conquered the numerous and mighty enemies in Canaan; agreeably to what is represented of the Messiah every where by the prophets. He came up out

of the Jordan when it was swelled with a great flood, into Canaan; as the Messiah is spoken of by the prophets as coming up out of great affliction, terrible sufferings and death, into heaven, a land of rest and great delight. Great sufferings are in the Old Testament represented by the swelling of the Jordan. Jeremiah 12:5. Joshua brought the children of Israel out of the wilderness and out of Bashan, and out of great waters, into Canaan, a land of rest flowing with milk and honey, agreeably to Psalm 68:22. "The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:" and Isaiah 11:10. "There shall be a root of Jesse, which shall stand for an ensign of the people and his rest shall be glorious." Hosea 2:14, 15. "I will allure her, and bring her into the wilderness, and speak comfortably to her: and I will give her her vineyard from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt:" and agreeably to many prophecies that represent the salvation of the Messiah as a bringing of God's people into a state of liberty, rest, and joy, in Canaan, out of a state of bondage and great affliction in foreign lands, comparing it to God's first bringing his people through the wilderness into Canaan, which were observed before; and agreeable to many prophecies which speak of God's people, as delivered from great misery, and brought into happy circumstances, by the Messiah, and as therein partaking with the Messiah in his deliverance from his sufferings and advancement to a state of rest and glory. Joshua, in going before the children of Israel as the captain of the Lord's host, and bringing them into the land of Canaan, did that which is spoken of in the books of Moses and Joshua themselves, as the office of that angel of God's presence, who (as I have shown is evident by the Old Testament) was the same person with the Messiah, Numbers 23:20." Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Verse 23. "For mine angel shall go before thee, and bring thee in unto the Amorites and the Hittites," etc. Chap. 33:14. "My presence shall go with thee, and I will give thee rest." Joshua 5:14. "Nay, but as the captain of the Lord's host am I now come." Joshua was a most glorious conqueror, as the Messiah is every where represented to be in the prophecies. Joshua entered Canaan, conquered his enemies, and brought in his people to their rest and inheritance, by his righteousness or strict obedience to God's commands. Joshua 1:2, etc." Go over this Jordan, thou and all this people, into the land which I do give thee — every place that the sole of your feet shall tread upon, that I have given unto you — from the wilderness, and

this Lebanon, unto the great river, the river Euphrates. — There shall not a man be able to stand before thee. — Unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe and do according to all the law which Moses my servant commanded thee: turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest, This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success.” God promised that he would be with Joshua, and would uphold him, and not fail him, till he had complete victory over all his enemies, agreeably to what is said of the Messiah, Isaiah 42:1-4. “Behold my servant whom I uphold. 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 in the earth, and the isles wait for his law.” Verse 6.”I the Lord have called thee in righteousness: I will hold thine hand: I will keep thee, and give thee for a covenant of the people.” Chap. 49:2. “He hath made my mouth like a sharp sword; in the shadow of his hand hath he held me, and made me as a polished shaft; in his quiver hath he hid me.” Verses 7, 8.” Kings shall see and arise; princes also shall worship, because of the Lord that is faithful.-. In a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people.” Psalm 89:20, etc. “I have found David my servant, with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him, nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him, and in my name shall his horn be exalted:” and many other places; and agreeably to the prophecies of the Messiah, God made his enemies his footstool. Joshua 1:3-5. “Every place that the sole of your feet shall tread upon,” etc. with chap. 10:24.” Put your feet upon the necks of those kings, etc. Joshua, agreeably to the prophecy of the Messiah, was an intercessor for his people. Joshua 10:The high walls of God’s enemies came down before Joshua agreeably to the prophecies of the Messiah. Isaiah 25:12. “And the fortress of the high fort of thy walls shall he bring down, lay low and bring to the ground, even to the dust.” Chap. 26:5. “For he bringeth down them that dwell on high; the lofty city he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust.” Chap. 30:25.

In the day of the great slaughter, when the towers fall.” Joshua destroyed the giants, Joshua 11:21.; agreeably to this see Isaiah 45:14. “The Sabceans, men of stature, shall come over to thee.-In chains shall they come over, and they shall fall down unto thee.” Isaiah 10:33. “And the high ones of stature shall be hewn down, and the haughty shall be humbled.” This seems to be connected with the prophecy in the beginning of the next chapter, in the next verse but one. God assisted Joshua in battle by destroying his enemies by great hails tones out of heaven. See, agreeable to this, Isaiah 30:30. and 32:19. Ezekiel 38:22. Joshua conquered among kings. Joshua made Israel to trample their haughtiest and strongest enemies under their feet. Joshua 10:24. See, agreeable to this, Isaiah 26:7. Chap. 49:23. Zechariah 10:5. Psalm 68:23. Micah 7:10. Psalm 47:3. Isaiah 60:14. Psalm 58:10. Joshua did as it were make the sun stand still over Israel. Agreeably to those prophecies of the times of the Messiah’s kingdom. Isaiah 60:20. Zechariah 14:6, 7. Joshua houghed the horses, and burnt the chariots of the enemies of God’s people in the fire. Joshua 11:6, 9. Haggai 2:22.” And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down.” Psalm 46:9. “He maketh wars to cease to the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire.” Joshua divided unto Israel their inheritance, as one that God had appointed to be judge, what portion belonged to every tribe.

There is also such an agreement between what is said of Israel’s victory over the Canaanites under Deborah, and what is said in the prophecies of the church’s victory over her enemies in the Messiah’s times, as argues the former to be a type of the latter. The Canaanites were exceeding strong, and God’s people very feeble and defenceless, having no weapons of war, and were mightily oppressed by their enemies. So are things represented between God’s people and their enemies, before their glorious victory and deliverance under the Messiah, in places too many to be enumerated. This victory was obtained by a female. So the war under the Messiah against God’s enemies, is spoken of as maintained by the church, and the glorious victory obtained over them by her, who is spoken of almost every where by the prophecies as a woman or female, and is represented sometimes as such in prophecies of her battle and victory over her enemies. Micah 4:13.

“Arise, thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people.” Song of Solomon 6:13. “What will ye see in the Shulamite? As it were the

company of two armies.” Song of Solomon 1:9. “I have compared thee, O my love, to a company of horses in Pharaoh’s chariots.” Chap. 6:4. “Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.” Ver. 10. “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” And Deborah’s being a prophetess, well agrees with the church’s being endowed with such abundant measures of the Spirit of God at the time of the church’s glorious victory over her enemies, and all her members becoming as it were prophets agreeably to the prophecies. The assistance given by Jael, another woman, the wife of Heber the Kenite, a Gentile, who slew Sisera, the captain of the host, and so is said to be blessed among women, well represents the assistance of the Gentile church in the victory over God’s enemies in the Messiah’s days. Deborah tells Barak- “The Lord is gone out before thee;” which is agreeable to Isaiah 42:13. “The Lord shall go forth as a mighty man. He shall stir up jealousy as a man of war. He shall cry, yea, roar. He shall prevail against his enemies;” and many other places in the prophecies. The work of God in that victory of Israel is spoken of as parallel with those things that are represented in expressions very much like those used in the prophecies to represent what shall come to pass in the time of the church’s victory over her enemies under the Messiah; such as going out of Seir, his marching out of the field of Edom, and the earth trembling, and heaven as it were dissolving and dropping, and mountains melting. Judges 5:45. See Isaiah 34:4-6. and 24:18-21. and 63:1-6. and 64:1-4. The work of God in this victory is compared to God’s great work towards Israel, at their coming out of Egypt, and in the wilderness, just as the glorious victory of the Messiah is in the 68th Psalm, almost in the same words, (compare Judges 5:4, 5, with Psalm 68:7, 8.) which is a clear evidence that this victory is a great image of that. For those things that agree in a third thing, agree among themselves. There was a plentiful shower at the time of that victory, that swelled the brook Kishon, as is manifest from Judges 5:4. and ver. 20, 21. So at the time of the great victory of the church over her enemies under the Messiah, there will be an abundant outpouring of the Spirit, which is often represented in the prophets as a plentiful and very great shower of rain. And these spiritual showers are in the 68th Psalm compared to the very same showers on Israel that this is. So the effects produced in the time of the Messiah’s victories are compared to the mountains melting, in Isaiah 64:1-4. as the effect of this victory is, Judges 5:5. and both compared to the same effects at mount Sinai. Barak, on this occasion, is called upon to lead captivity

captive, Judges 5:12. in the very same expressions that are used concerning the Messiah, concerning his triumph over his enemies, Psalm 68:18. It is a remnant of Israel that is spoken of as having the benefit of this salvation, Judges 5:13. as it is a remnant that is often spoken of as having the benefit of the Messiah's salvation. Isaiah 4:3. Chap. 7:3. 10:21, 22. 11:11-16. Jeremiah 23:3. Joel 2:32. Micah 2:12. and 4:7. and 5:3. 7:8. and 7:18. Zephaniah 3:13. Zechariah 8:12. It is said of the remnant of Israel in Deborah's time, Judges 5:13. "Then he made him that remaineth to have dominion over the nobles among the people: the Lord made me have dominion over the mighty," agreeably to the honour of the saints in the Messiah's times, spoken of Psalm 149:6, etc. "Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen-to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written. This honour have all the saints." And what is said, Isaiah 49:23. of kings licking up the dust of the church's feet. The angels of heaven are represented as fighting in this battle, Judges 5:20. as they are in the battle of God's people under the Messiah, Psalm 68. "The chariots of God are twenty thousand, even thousands of angels." Song of Solomon 6:13. "The company of two armies," compared with Genesis 32:1,2. The enemies of Israel in Deborah's battle were swept away with a flood, Judges 5:21. See Daniel 9:26. Ezekiel 38:22. Isaiah 28:17. The church, on occasion of Deborah's victory, triumphs thus: "O my soul, thou hast trodden down strength." This is agreeable to Isaiah 26:7. Chap. 49:23. Zechariah 10:5. Psalm 68:23. Micah 7:10. Psalm 47:3. and 110:1. Isaiah 60:14. Psalm 58:10.

The great agreement there also is between the story of Gideon's victory over the Midianites, and things spoken in the prophecies concerning the Messiah, is an argument that the former is typical of the latter. Gideon brought Israel out of the wilderness, and from the caves, rocks, and mountains, where they had had their abode. Judges 6:2. This agrees with Psalm lxxviii. 22. "The Lord said, I will bring again from Bashan!" And lxxxix. 12. "Tabor and Hermon shall rejoice in thy name." Hosea 2:14. "I will bring her into the wilderness and speak comfortably unto her." Ezekiel 20:35, etc. "I will bring you into the wilderness of the people, and there will I plead with you

-I will bring you into the bond of the covenant." Isaiah 42:11. "Let the wilderness and the cities thereof lift up their voice-let the inhabitants of the

rock sing: let them shout from the tops of the mountains.” Song of Solomon 2:14. “O my dove, that art in the clefts of the rock-let me see thy face.” And Jeremiah 16:16. “I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks:” taken with the two foregoing verses, and ver. 19, 20, and 21, following.

Isaiah 42:7. “To bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house.” Ver. 22, etc. “This is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prisonhouses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. — Who gave Jacob for a spoil and Israel to the robbers? He hath poured upon him the fury of his anger and the strength of battle. — But now thus saith the Lord that created thee, O Jacob, fear not, for I have redeemed thee.” Compare this with Judges 6:2-6. “The children of Israel made them dens which are in the mountains, and caves and strong holds. — And they destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass — and Israel was greatly impoverished.”

God, agreeably to some of these and other prophecies of the times of the Messiah, first pleaded with Israel concerning their sin, and brought them to cry earnestly to him, before he delivered them by Gideon. Judges 6:6-10. God did not send them deliverance till they were brought to extremity. Agreeably to Deuteronomy 32:36, 37. and many other prophecies.

The enemies of Israel, that sought their destruction, that Gideon overcame, were an innumerable multitude, and many nations associated and combined together; agreeably to many prophecies of the victory and salvation of the Messiah. Gideon was appointed to the office of a saviour and deliverer of God's people by the sovereign election and special designation of God; agreeably to many prophecies of the Messiah. He was endued with might, and upheld and strengthened immediately from God, and by the Spirit of God and the spirit of might resting upon him. Judges 6:14-16, 34.

Agreeably to many prophecies of the Messiah.—Gideon was as it were a root Out of a dry ground, of a poor family, and the least in his father's house; a low tree, without form or comeliness. Judges 6:15. Agreeably to the prophecies of the Messiah. Gideon was not only the captain of the host of Israel, but was immediately appointed of God to be a priest to build the altar of God, and to offer sacrifice to God, to make atonement for that

iniquity of Israel that had brought that sore judgment upon them, that he came to deliver them from. Judges 6:20-28. And he offered a sacrifice acceptable unto God, and of which God gave special testimony of his acceptance, by consuming his sacrifice by fire immediately enkindled from heaven. Ver. 21. And his sacrifice procured reconciliation and peace for Israel, ver. 24. These things are exactly agreeable to the prophecies of the Messiah. Gideon destroyed idols, abolished their worship, threw down their altars, and set up the worship of the true God. At this time that Gideon overthrew the idols and their worship, those idols and their worshippers were solemnly challenged to plead and make good their own cause. Judges 6:31-33. Agreeably to Isaiah 41:1-7. and 21-29. Gideon drank of the brook in the way, and was so prepared for the battle, and obtained a glorious conquest over the kings and the heads of many countries, and filled the place with the dead bodies, agreeably to Psalm 110:5-7. "The Lord at thy right hand shall strike through kings in the day of his wrath: he shall judge among the heathen: he shall fill the places with the dead bodies: he shall wound the heads over many countries: he shall drink of the brook in the way, therefore shall he lift up the head." The company with Gideon was a small remnant, that was left after most of the people departed. So is the company represented that shall obtain victory over their enemies in the Messiah's times. Isaiah 10:20, etc. "And it shall come to pass in that day, that the remnant of Israel shall stay upon the Lord, the Holy One of Israel, in truth. For though thy people Israel be as the sand of the sea; yet a remnant shall return. Therefore thus saith the Lord, O my people, be not afraid of the Assyrian — For the Lord shall stir up a scourge for him according to the slaughter of Midian." Micah 5:8, 9. "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forests, as a young lion among the flocks of sheep; who if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Gideon's company, with which he overcame his mighty enemies, were not only small but weak, and without weapons of war. Agreeably to this is Isaiah 41:14, etc. "Fear not, thou worm Jacob, and ye men (or few men, as it is in the margin) of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff," etc. And Micah 4:7. "I will make her that halted a remnant, and her that was cast far off, a strong nation;"

with verse 13. "Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people," etc. Zephaniah 3:12. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Ver. 16, 17. "In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack, or faint" (as it is in the margin). "The Lord thy God in the midst of thee is mighty, he will save." Ver. 19. "Behold, at that time I will undo all that afflict thee, and I will save her that halteth," etc. The representation of a cake of barley bread tumbling into the host of Midian, and coming unto a tent, and smiting it that it fell, and overturned it, that the tent lay along, signifying Gideon's destroying the host of Midian, Judges 5:13. is not unlike that in Daniel 2: of a stone cut out of the mountains without hands smiting the image and breaking it all in pieces, that it all became as the chaff of the summer threshing floor. Gideon and his company overcame and destroyed the mighty host of their enemies, without any other weapons than trumpets and lamps. This is agreeable to the prophecies of the Messiah, which show that the weapons by which he should overcome his enemies. should not be carnal but spiritual, and particularly that it should be by the preaching of the word. Psalm 110:2. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies:" together with Isaiah 11:4. "he shall smite the earth with the rod of his mouth, with the breath of his lips shall he slay the wicked." Isaiah 49:2. "And he hath made my mouth like a sharp sword." The word of God is in the Old Testament compared to a lamp and a light. Proverbs 6:23. "For the commandment is a lamp and the law is a light." Psalm 119:105. "Thy word is a lamp unto my feet and a light unto my path;" and particularly it is so represented in the prophecies of the Messiah's times. Isaiah 41:4. "A law shall proceed from me, and I will make my judgment to rest for a light of the people." So preaching the word in the Old Testament is compared to blowing a trumpet. Isaiah 58:1. "Lift up thy voice like a trumpet: show my people their transgression." Ezekiel 33:2, 3, etc. "If the people take a man . — and set him for their watchman; if he blow the trumpet, and warn the people," etc. Particularly it is so represented in the prophecies of the Messiah's times. Isaiah 27:13. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come that were ready to perish," etc. Psalm 89:15. "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." God destroyed the host of Midian by setting every man's sword against his fellow. Agreeably to this is Haggai 2:22. "And the

horses and their riders shall come down, every one by the sword of his brother.” Ezekiel 38:14. “Every man’s sword shall be against his brother.” Gideon led captivity captive, agreeably to Psalm 68. He led those kings and princes in chains that before had taken them captives; agreeably to Psalm 149:7-9. “To execute vengeance upon the heathen, and punishments upon the people: to bind their kings in chains, and their nobles with fetters of iron: to execute upon them the judgment written. This honour have all the saints”

There is a no less remarkable agreement between the things said of Samson in his history, and the things said of the Messiah in the prophecies of him. His name Samson signifies Little Sun, well agreeing with a type of the Messiah, that Great Sun of righteousness, so often compared in the prophecies to the sun. The antitype is far greater than the type, as being its end. Therefore, when the type is called by the name of the antitype, it is fitly with a diminutive termination. Samson and other saviours under the Old Testament, that were types of the great Saviour, were but little saviours. The prophets, priests, kings, captains, and deliverers of the Old Testament, were indeed images of the great light of the church and the world that was to follow. But they were but images: they were little lights, that shone during the night. But when Christ came, the great light arose and introduced the day. Samson’s birth was miraculous; it was a great wonder in his case, that a woman should “compass a man,” as the prophecies represent it to be in the case of the birth of the Messiah. Samson was raised up to be a saviour to God’s people from their enemies, agreeably to prophetic representations of the Messiah. Samson was appointed to this great work by God’s special election and designation, and that in an eminent and extraordinary way, agreeably to the prophecies of the Messiah. Samson was a Nazarite from the womb. The word Nazarite signifies separated. This denotes holiness and purity. The Nazarite was, with very great and extraordinary care and strictness indeed, to abstain from the least legal defilement; as appears by Numbers 6:6. and the reason is given in the 8th verse. “All the days of his separation he is holy unto the Lord:” and with the utmost strictness he was to abstain from wine and strong drink, and every thing that appertained in any respect to the fruit of the vine; wine being the liquor that was especially the object of the carnal appetites of men. And he was to suffer no razor to come upon his head, any way to alter what he was by nature, because that would defile it, as the lifting up a tool to hew the stones of the altar would defile it. The design of

those institutions concerning the Nazarite, about his hair and about wine, is declared, Numbers 6:5. "He shall be holy, and shall let the locks of the hair grow." This sanctity of the Nazarite representing a perfect holiness both negative and positive, is spoken of in Lamentations 4:7. "Her Nazarites were purer than snow: they were whiter than milk: they were more ruddy in body than rubies: their polishing was of sapphire?" Therefore Samson's being a Nazarite from the womb, remarkably represents that perfect innocence and purity, and transcendent holiness of nature and life in the Messiah, which the prophecies often speak of. The great things that Samson wrought for the deliverance of Israel and the overthrow of their enemies, was not by any natural strength of his, but by the special influence and extraordinary assistance of the Spirit of God, Judges 13:25. and 14:6, 19. and 15:14. 16:20. agreeably to many prophecies I have already observed of the Messiah's being anointed and filled with God's Spirit, and being upheld, and helped, and strengthened, and succeeded by God. Samson married a Philistine, and all the women that he loved were of that people that were his great enemies. Agreeably to those prophecies that represent the Messiah as marrying an alien from the commonwealth of Israel: as Psalm 45: and his marrying one that was the daughter of the accursed people of Canaan, Ezekiel 16:3, 8, etc. together with the latter end of the chapter, and the many prophecies that speak of Christ's calling the Gentiles and his saving sinners. Samson was a person of exceeding great strength; herein he is like the Messiah, as he is represented, Psalm lxxxix. 19. "I have laid help on one that is mighty." Psalm 45:3. "Gird on thy sword on thy thigh, O most mighty, in thy glory and in thy majesty." Isaiah 63:1. "Who is this-travelling in the greatness of his strength?" When Samson was going to take his wife, a young lion roared against him. So the enemies of the Messiah and his people are compared to a lion roaring upon him, gaping with his mouth ready to devour him. Psalm 22:13. "They gaped upon me with their mouths, as a ravening and a roaring lion." Ver. 21. "Save me from the lion's mouth." Samson rent the lion as the lion would have rent the kid; which is agreeable to the prophecies which represent the Messiah destroying his enemies as a strong lion devouring his prey. Genesis 49:9, etc, and the many prophecies that speak of his punishing leviathan with his great, and sore, and strong sword, his mightily and dreadfully destroying his enemies, treading them down as the mire, treading them in his anger and trampling them in his fury, sprinkling his raiment with their blood, etc. Samson is fed with honey out of the carcass of the lion, which is agreeable to what the prophecies represent of the

glorious benefits of the Messiah's conquest over his enemies, to himself and his people, his own ascension, glory, and kingdom, and the glory of his people. Samson made a feast on occasion of his marriage, which is agreeable to Isaiah 25:6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things; a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined." Isaiah 65:13, 14. "My servants shall eat-my servants shall drink-my servants shall rejoice-my servants shall sing for joy of heart;" and innumerable prophecies that speak of the great plenty and joy of God's people in the Messiah's times; and this accompanying the Messiah's marriage with his spiritual spouse. See Isaiah 62:4, 5, 7-9. and Hosea 2:19-22. and Song of Solomon 2:4. and 5:1. When Samson visited his wife with a kid, he was rejected, and her younger sister, that was fairer than she, given to him; Judges 15:2. Which is agreeable to what the prophecies represent of the Messiah's coming to the Jews first, when he was offered up as a lamb or kid, and making the first offer of the glorious benefits of his sacrifice to them, and their rejecting him, and the calling of the Gentiles, and the more glorious and beautiful state of the Gentile church than of the ancient Jewish church. In Judges 16:1, 2. we have an account how Samson loved a harlot, and from his love to her exposed himself to be compassed round by his enemies. So the prophecies represent the Messiah as loving a sinful people, and from love seeking such a people to be his spouse, as that which occasions his suffering from his enemies. Isaiah 53: taken with the following chapter. Samson, while his enemies are compassing him round, to destroy him, rises from sleep, and from midnight darkness, and takes away the strength and fortification of the city of his enemies, the gate of the city, which his enemies shut and barred fast upon him to confine him, and the two posts, bar and all, and put them on his shoulders, and carried them up to the top of a hill. Judges 16:3. So the prophecies represent the Messiah, when compassed round by his enemies, rising from the sleep of death, and emerging out of the thick darkness of his sorrows and sufferings, spoiling his enemies, and ascending into heaven, and leading captivity captive. Samson was betrayed and sold by Delilah, his false spouse or companion. So the prophecies do represent the Messiah as sold by his false and treacherous people. Samson was delivered up into the hands of his enemies, and was mocked and derided, and very cruelly treated by them; agreeably to what is foretold of the Messiah. Samson died partly through the cruelty and murderous malice of his enemies, and partly from his own act: agreeably to what is foretold of the Messiah. Ibid. 51, 58, 59, 72. Samson at his death destroyed his

enemies, and the destruction he made of his enemies was chiefly at his death; which is agreeable to Isaiah 53:10-12. and Psalm 68:18. Samson overthrew the temple of Dagon, which is agreeable to what the prophecies say of the Messiah's overthrowing idols and idol worship in the world. Samson destroyed his enemies suddenly in the midst of their triumph over him, so that their insulting him in the prospect of his destruction, instantly issues in their own destruction; agreeably to Isaiah 29:5-8.

There is a yet more remarkable, manifest, and manifold agreement between the things said of David in his history, and the things said of the Messiah in the prophecies. His name David signifies beloved, as the prophecies do represent the Messiah as in a peculiar and transcendent manner the beloved of God. David was God's elect in an eminent manner. Saul was the king whom the people chose. 1 Samuel 8:18. and 12:13. But David was the king whom God chose, one whom he found and pitched upon according to his own mind, without any concern of man in the affair, and contrary to what men would have chosen. When Jesse caused all his elder sons to pass before Samuel, God said concerning one and another of them, "The Lord hath not chosen this; neither hath the Lord chosen this," etc. See 1 Chronicles 28:4. There David says, "The Lord God of Israel chose me before all the house of my father, to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah the house of my father; and among the sons of my father he liked me to make me king over all Israel." See Psalm 78:67-70. and 89:3. "I have made a covenant with my chosen; I have sworn unto David my servant;" agreeably to Isaiah 42:1. "Mine elect," etc. 49. "And he shall choose thee." He was a king of God's finding and providing, and he speaks of him as his king. 1 Samuel 16:1. "I will send thee to Jesse- for I have provided me a king among his sons." 2 Samuel 22:51. "He is the tower of salvation for his king." Agreeably to Psalm 2:"I have set my king upon my holy hill of Zion." He is spoken of as a man after God's own heart, and one in whom God delighted. 2 Samuel 22:20. "He delivered me because he delighted in me;" agreeably to Isaiah 42:1. "Behold my servant whom I uphold; mine elect in whom my soul delighteth." David was in a very eminent manner God's anointed, or Messiah, (as the word is,) and is so spoken of, Psalm 22:51. "He sheweth mercy to his anointed, unto David;" and 23:1." David, the son of Jesse;-the man who was raised up on high, the anointed of the God of Jacob." Psalm 89:19, 20. "I have exalted one chosen out of the people; I have found David my servant; with my holy oil have I anointed him."

Samuel anointed him with peculiar solemnity. 1 Samuel 16:13. See how this agrees with the prophecies of the Messiah. David's anointing remarkably agrees with what the prophecies say of the anointing of the Messiah, which speak of him as a being anointed with the Spirit of God. So David was anointed with the Spirit of God, at the same time that he was anointed with oil. 1 Samuel 16:13. "And Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. David is spoken of as being a poor man, of a low family, and in mean circumstances. 1 Samuel 18:23. "I am a poor man, and lightly esteemed." 2 Samuel 7:18. "Who am I? and what is my house, that thou hast brought me hitherto?" Agreeably to this, it is said of the Messiah in the prophecies, that he was a root out of a dry ground, that he was a low tree. David is spoken of as an eminently holy person, a man after God's own heart. He is spoken of in the history of the kings of Judah, as one whose heart was perfect with the Lord his God; 1 Kings 11:4.; one that went fully after the Lord; 1 Kings 11:6.; one that did that that was right in the eyes of the Lord. 1 Kings 15:11. 2 Kings 18:3. 2 Chronicles 28:1. and 29:2. He is spoken of as pure, upright, and righteous; one that had clean hands; that kept the ways of the Lord, and did not wickedly depart from God; 2 Samuel 22:2 1-27. This agrees with what is said in the prophecies of the Messiah. David was the youngest son of Jesse; as the Messiah in the prophecies is spoken of as coming in the latter days. he has frequently the appellation of God's servant, It would be endless to mention all the places; see them in the Concordance under the word servant David. So has the Messiah often this appellation in the prophecies. Isaiah 42:1-19. 49:3-6. 52:13. 53:11. Zechariah 3:8. David's outward appearance was not such as would have recommended him to the esteem and choice of men, as a person fit for rule and victory, but, on the contrary, such as tended to cause men to despise him as a candidate for such things; 1 Samuel 16:7. "Look not on his countenance, or on the height of his stature — for man looketh on the outward appearance; but the Lord looketh on the heart." 1 Samuel 22:42." And when the Philistine looked about and saw David, he disdained him; for he was but a youth." Ver. 56. "Inquire whose son the stripling is." Eliab, his elder brother, thought him fitter to be with the sheep, than to come to the army. 1 Samuel 17:28. Agreeably to Isaiah 53:2. "He shall grow up before him as a tender plant, 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." David appeared unexpectedly. Samuel expected a man of great stature, and

appearing outwardly like a man of valour; and therefore when he saw Eliab, David's elder brother, that had such an appearance, he said, sorely the Lord's anointed is before him. His appearance was astonishing to Goliath and to Saul. So the prophecies represent the Messiah's appearance as unexpected and astonishing, being so mean. Isaiah 42:14." Many were astonished at thee. His visage was so marred more than any man." But yet David was ruddy and of a fair countenance, and goodly to look to. 1 Samuel 16:12. 17:42. agreeable to Psalm 45:2. "Thou art fairer than the children of men." Song of Solomon 5:10." My beloved is white and ruddy, the chiefest among ten thousands." he was anointed king after offering sacrifice. 1 Samuel 16 So the prophecies represent the Messiah's exaltation to his kingdom, after he had by his sufferings offered up a sacrifice to atone for the sins of men. David says of himself, 1 Chronicles 28:14. "The Lord God of Israel chose me to be king over Israel for ever." And God says to him, 2 Samuel 7:16. "And thine house and thy kingdom shall be established for ever before thee. Thy throne shall be established for ever." This is agreeable to the prophecies of the Messiah. David, by occupation, was a shepherd. and afterwards was made a shepherd to God's Israel. Psalm 78:70-72. "He chose David his servant, and took him from the sheepfolds, from following the ewes great with young. He brought him to feed Jacob his people, and Israel his inheritance." This is agreeable to many prophecies of the Messiah, who is often spoken of in them as the shepherd of God's people, and therein is expressly compared to David. Isaiah 40:11. "he shall feed his flock like a shepherd." Isaiah 49:9, 10. "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them. For he that hath mercy on them shall lead them; by the springs of water shall he guide them." Jeremiah 23:4, 5. "And I will set up shepherds over them, which shall feed them — I will raise up unto David a righteous branch," etc. Ezekiel 34:23. "And I will set up one shepherd over them, and he shall feed them; even my servant David: he shall feed them, and shall be their shepherd." Ezekiel 37:24. "And David my servant shall be king over them, and they shall have one shepherd." Song of Solomon 1:7. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." David was of an humble, meek, and merciful spirit. 1 Samuel 18:23. 2 Samuel 6:21, 22, 7:18. 1 Samuel 24 throughout, and 26 throughout; 2 Samuel 2:5, 21. and 4:9, etc. 7:18. 2 Samuel 22:26. and many places in the Psalm show the same spirit, too many to be mentioned, This is agreeable to what is said of the Messiah, Zechariah 9:9." He is just and having salvation,

lowly and riding on an ass, and a colt the fool of an ass.” Isaiah 42:3. “A bruised reed shall he not break,” etc. Isaiah 40:11. “He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” Isaiah 53:7. “He is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he openeth not his mouth.” David was a person that was eminent for wisdom and prudence. 1 Samuel 16:18.” Behold, I have seen a son of Jesse-prudent in matters.” And 18:5. “And David behaved himself wisely.” Ver. 14.” And David behaved himself wisely in all his ways.” Ver. 30. “David behaved himself more wisely than all the servants of Saul.” Psalm 78:72. “he guided them by the skilfulness of his hands.” This is agreeable to what is said of the Messiah, Isaiah 9:6. Chap. 11:2, 3. 41 two last verses, with 42:1. 52:13. Zechariah 3:9. David is said to be “a mighty valiant man.” 1 Samuel 16:18. “Behold, I have seen a son of Jesse, a mighty valiant man.” This is agreeable to Psalm 45:3. “Gird thy sword upon thy thigh, O most mighty, with thy glory, and thy majesty.” Isaiah 63:1. “Who is this travelling in the greatness of his strength? I that speak in righteousness, mighty to save.” And in this very thing the Messiah is compared to David. Psalm 89:19, 20. “I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have found David my servant.” David was a sweet musician; was preferred as such to all that were to be found in Israel, to relieve Saul in his melancholy. He is called “the sweet Psalmist of Israel.” 2 Samuel 23:1. He led the whole church of Israel in their praises. He instituted the order of singers and musicians in the house of God. He delivered to the church the book of songs they were to use in their ordinary public worship. This is most -agreeable to the prophecies of the Messiah, which do every where represent, that he should introduce the most pleasant, joyful, glorious state of the church, wherein they should abound in the praises of God, and the world be filled with sweet and joyful songs after sorrow and weeping; wherein songs should be heard from the uttermost ends of the earth, and all nations should sing, and the mountains and trees of the field, and all creatures, sun, moon, and stars, heaven and earth, should break forth into singing, and even the dead should awake and sing, and the lower parts of the earth should shout, and the tongue of the dumb should sing, and the dragons and all deeps; the barren, the prisoners, the desolate, and mourners should sing; and all nations should come and sing in the height of Zion; they should sing aloud, and sing a new song, or in a new manner, with music and praises exalting all that had been before. The particular texts are too many to enumerate. The patriarch from whom Christ descended, for

this reason is called Judah, *i.e.* Praise: and the Messiah is represented as leading the church of God in their sweet and joyful songs. Psalm 22:22." I will declare thy name unto my brethren. In the midst of the congregation will I praise thee." Ver. 25. " My praise shall be of thee in the great congregation." Psalm 69:30-32. "I will praise the name of God with a song, and will magnify him with thanksgiving. The humble shall see this and be glad." Ver. 34. "Let the heaven and the earth praise him, the seas and every thing that moveth therein." See also Psalm 138:1-5. We read in Psalm 139:15. of the joyful sound that shall be at that time; and the day of the Messiah's kingdom is compared to the spring, the time of the singing of birds. Song of Solomon 2. David slew a lion and a bear, and delivered a lamb out of their mouths. So the enemies of the Messiah and of his people are in the prophecies compared to a lion, as was observed before. So representations made of God's people that the prophetically the Messiah, well agree with a symbol of a lamb. The prophecies represent them as feeble, poor, and defenceless in themselves, and as meek and harmless. Psalm 45:4. and 22:26. 69:32. 147:6. and 149:4. Isaiah 11:4. 29:19. and 61:1. David comes to the camp of Israel, to save them from Goliath and the Philistines, just at a time when they were in special and immediate danger; when the host were going forth to the fight, and shouted for the battle. So the Messiah in the prophecies is represented as appearing to save his people at the time of their extremity. So God appeared for the redemption of his people out of Egypt. But Balsam prophesying of the redemption of the Messiah, Numbers 23:23. says, according to this time shall it be said of Jacob and of Israel, What hath God wrought? This is also agreeable to that prophecy of the deliverance of God's people in the Messiah's times; Deuteronomy 32:36." The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left." So Psalm 14:and 53:and 21:11, 12. and 46:and 58:7, to the end; and 60 and 118:10, to the end; and 28:21,22.; and 29:5-8.; and 30:27-30.; 31:4-5. 40:the latter end, and 41 throughout, 42, at the beginning, 51:7, to the end, and many other places. David was hated and envied by his brethren, and misused by them, when he came to them on a kind errand from his father, to bring them provision. Herein he resembled the 'Messiah as Joseph did. David kills Goliath, who, in his huge stature, great strength, mighty army, and exceeding pride, much resembled the devil, according to the representations of the devil in the prophecies of the Messiah's conquest and destruction of 'him; who is called Leviathan, (Isaiah 27:1.) which in the Old Testament is represented as a huge and

terrible creature of vast strength and impenetrable armour, disdainful of the weapons and strength of his enemies, and the king over all the children of pride; Job 41:David went against Goliath without carnal weapons. David prevailed against Goliath with a sling and a stone, which is agreeable to Zechariah 9:15. "The Lord of hosts shall defend them, and they shall devour and subdue with sling-stones." David, when going against Goliath, took strength out of the brook in the way, agreeable to that concerning the Messiah, Psalm 110:6, 7. "He shall fill the places with the dead bodies: he shall wound the heads over many countries: he shall drink of the brook in the way; therefore shall he lift up the head." David cut off the head of the Philistine with his own sword. So it may be clearly gathered from what the prophecies say of the Messiah's sufferings, and that from the cruelty of his enemies, and the consequences of them with respect to his exaltation and victory over his enemies, that the Messiah shall destroy Satan with his own weapons. David carried the head of Goliath to Jerusalem: which is agreeable to what is foretold of the Messiah, Psalm 68:18. "Thou hast ascended on high; thou hast led captivity captive;" together with the context. David put Goliath's armour in his tent: which is agreeable to Psalm 76:2, 3. "In Salem is his tabernacle, (or tent,) and his dwellingplace in Zion. There brake he the arrows of the bow, the shield, the sword, and the battle." When Saul saw David returning from his victory, he says repeatedly with great admiration concerning him, "Whose son- is this youth?" 1 Samuel 17:55. "Inquire whose son this stripling is;" ver. 56. "Whose son art thou?" ver. 58. agreeably to Psalm 28:8. "Who is this king of glory?" Again, ver. 10. and Isaiah 63:1. "Who is this that cometh from Edom, with dyed garments from Bosrah? This that is glorious in his apparel," etc. The daughters of Israel went forth to meet king David, and sang praises to him when he returned from the slaughter of the Philistine; agreeably to Psalm 24:and 68. and many other places. David obtained his wife by exposing his life in battle with the Philistines, and in destroying them: agreeably to what is prophesied of the Messiah's sufferings and death, his conflict with and victory over his enemies, and his redemption of his church by this means, and the consequent joy of his espousals with the church. -

David was a great saviour. He saved Israel from Goliath, and the Philistines, and from all their enemies round about. 2 Samuel 3:18. "The Lord hath spoken of David, saying, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand

-of all their enemies; agreeably to the prophecies of the Messiah. David was greatly persecuted, and his life sought unjustly' agree ably to prophecies of the Messiah. David s marriage with Abigail, the wife of a son of Belial, a virtuous woman, .and of a beautiful countenance, is agreeable to the innumerable prophecies that represent the church of the Messiah, that the prophecies speak of as his spouse, as brought into -that happy state from a state of guilt and bondage to sin. David was resorted to by every one that was in distress, and every one that was in debt, and every one that was bitter of sou, and he became their captain; which is agreeable to innumerable prophecies that represent the Messiah as the Captain and Saviour of the poor, afflicted, distressed sinners and prisoners, etc. David's host is compared to the host of God, 1 Chronicles 12:22. which is agreeable to what the prophecies represent of the divinity of the Messiah, and God's people in his times, and under him becoming as an host of mighty valiant men, that shall thresh the mountains, and tread down their enemies, etc. David, as it were raised from the dead, was wonderfully delivered from death, when from great danger he was brought back from the wilderness, and from banishment, and from caves of the earth that resembled the grave; (Psalm 30:3. "O Lord, thou hast brought up my soul from the grave;") which is agreeable to the prophecies of the Messiah's restoration from his low and suffering state and resurrection from death. David was made king over the strong city Hebron, that had been taken from the Anakims, the gigantic enemies of God's people: which is agreeable to the prophecies of the Messiah's conquering the strong city, bringing low the lofty city, conquering the devil, and taking possession of the mightiest and strongest kingdoms of the world. David's followers that came to him to make him king, were men of understanding, mighty men of valour, and men of a perfect heart: 1 Chronicles 12: which is agreeable to what the prophecies represent of the followers of the Messiah. David was made king by the act and choice both of God and his people. 1 Chronicles 11:1-3. and 12:2 Samuel 2:4. 5:1, etc, This is agreeable to the prophecies of the Messiah. Hosea 1:11. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head." David was made king with great feasting and rejoicing, 1 Chronicles 12:39, 40. which is agreeable to what the prophecies do abundantly represent of the joy of the introduction of the Messiah's kingdom. David was the first king of Jerusalem, that cit y so often spoken of in the prophecies as a type of the church of the Messiah. David insulted the idols as lame and blind, and destroyed them. 2 Samuel 5:21. Agreeable to 132-135, 153. David

conquered the strongest hold of the Jebusites and reigned there. See what was said before concerning his reigning in Hebron. He rescued Zion from the strong possession of idols, and the enemies of God's people, and reigned in mount Zion: agreeable to innumerable prophecies of the Messiah. David's kingdom gradually increased from small beginnings till he had subdued all his enemies. It was first in David's time, that God chose him a place to put his name there. Through him God made Jerusalem his holy city, and the place of his special gracious residence: agreeable to the prophecies of the Messiah. Psalm 132:13, etc. Zechariah 1:17. and 2:12. and Isaiah 14:1. David provided a settled habitation for God, and God is represented as through his favour to David taking up a settled abode with them, no more walking in a movable tent and tabernacle that might be taken down, and giving Israel a constant abode, that they might no more be afflicted, and carried into captivity; 2 Samuel 7:6, 10, 24; according to many prophecies of the Messiah. David provided a place for God's habitation in Zion and in mount Moriah; agreeably to Zechariah 6:12. "He shall build the temple of the Lord." David brought up the ark to abide in the midst of God's people; after it had departed into the land of the Philistines, and had long remained in the utmost confines of the land, in Kirjath-jearim: which is agreeable to what the prophecies represent of the benefit which the people of God in the Messiah's days shall receive, in the return of the tokens of God's presence to them, after long absence, and his placing his tabernacle in the midst of them, and his soul's no more abhorring them. David ascended into the hill of the Lord with the ark, at the head of all Israel, rejoicing, and gave gifts to men. 2 Samuel 6, But this is agreeable to what is said of the ascension of the Messiah. Psalm 68. David ascended with the ark wherein was the law of God; as the Messiah ascended with that human nature that was the cabinet of the law. David after he had ascended returned to bless his household, as the Messiah especially blessed his church after his ascension. But Michal his first wife despised his abasement, and received no part in this blessing, but was as it were repudiated; as the prophecies do represent the Jews, as despising the Messiah for his humiliation, and so, as not receiving the benefits and blessing that he should bestow after his ascension, but as being repudiated. When David came to the crown, God broke forth on his enemies, as the breach of water, and in a dreadful storm of thunder, fire, and hail. 2 Samuel 5:20. 1 Chronicles 14:9. and Psalm 18: which is agreeable to Isaiah 24:18-20. Daniel 9:26. Ezekiel 38:22. Isaiah 30:30. 32:19. Yea, the destruction of the enemies of God's people, in the days of the Messiah, is expressly

compared to that very breaking forth of God on the enemies of David; Isaiah 28:21. "For the Lord shall rise up as in mount Perazim." The king of Tyre (that was, above all others in the world, a city noted for merchandise and seafaring) built David a house. 2 Samuel 5:11. 1 Chronicles 14:1. David was not only a king, but a great prophet, 2 Samuel 23:2. and also was a priest. He officiated as such on occasion of the bringing in of the ark. 2 Samuel 6:13-18. 1 Chronicles 15:27. Again he officiated as such, 2 Samuel 27:17, to the end, and 1 Chronicles 16:21, etc. And in some respects he officiated as chief in all sacerdotal matters, ordering all things in the house of God, directing and ordering the priests in things relating to their function, disposing them into courses, etc. So the prophecies do abundantly represent the Messiah as prophet, priest, and king. David is spoken of as the man that was raised up on high; which is agreeable to what is said of the Messiah in Psalm 89:19. "I have exalted one chosen out of the people;" and ver. 27. "I will make him my first-born, higher than the kings of the earth." Psalm 45: "Thy throne, O God, is for ever;" and Psalm 110. "Sit thou on my right hand;" and innumerable other places. He is spoken of as eminently a just ruler, one that fed God's people in the integrity of his heart and executed judgment and justice; 2 Samuel 8:15. 1 Chronicles 18:14. which is agreeable to that which is abundantly spoken of the Messiah, as the just Ruler over men; the King that shall reign in righteousness; he shall sit on the throne of his father David, to order and establish it with judgment and justice; the righteous branch that shall grow up to David, etc. God made David a name like the name of the great men that are in the earth. See also 2 Samuel 7:9. 8:13. agreeable to Isaiah 53:12. "Therefore will I divide him a portion with the great." The fame of David went out into all lands; the Lord brought the fear of him upon all nations. 1 Chronicles 14:17. Agreeable to Psalm 45:17. "I will make my name to be remembered." Psalm 72:11. "All nations shall serve him." Ver. 17. "His name shall endure for ever;" and innumerable other places. David carried up the ark, clothed with a robe of fine linen; 1 Chronicles 15:27. agreeable to Isaiah 61:10. "He hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness." Zechariah 3:4. "Take away the filthy garments from him; and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." See also Daniel 10:5. compared with 13, and 21. and 12:1. God was with David whithersoever he went and cut off all his enemies. 2 Samuel 7:9. and 8:6, 14. 1 Chronicles 17:8, 10. 18:6, 13. 2 Samuel 22:1, etc. agreeable to Psalm 2: and 45:110. 89. and innumerable

other places. David subdued all the remainder of the Cansanites, and the ancient inhabitants of the land, and so perfected what Joshua had begun in giving the people the land. See what is said of Joshua as a type of the Messiah in this respect. David brought it to pass that the Canaanites and enemies of Israel should no longer dwell with them, as mixed among them in the same land. Joel 3:17. "No stranger shall pass through thee any more." Zechariah 14:21. "In that day there shall be no more the Canaanite in the house of the Lord." Psalm 69:35, 36. "For God will save Zion and will build the cities of Judah, that they may dwell there, and have it in possession. The seed also of his servants shall inherit it, and they that love thy name shall dwell therein." Isaiah 65:9-11. "And I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." Isaiah 35:8. "An highway shall be there, and a way, and it shall be called the 'way of holiness: the unclean shall not pass over it.'" Ezekiel 20:38. "And I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel. David subdued the Philistines, and the Moabites and Ammonites, and the Edomites, agreeably to Isaiah 11:14. Numbers 22:17. Psalm 60:8. and 118:9. Isaiah 25:10. chap. 34: and 63: Ezekiel 35:36, 5. David's kingdom reached from the river to the ends of the earth. 2 Samuel 8:3. 2 Chronicles 18:3. agreeable to Psalm 72:8. Zechariah 9:10. David's reign was a time of the destruction of giants; he slew all the remnant of the race of giants. 1 Samuel 17:2 Samuel 21:18, to the end, and 23:20, 21. 1 Chronicles 20:4, to the end, and 11:22, 23. agreeable to Isaiah 10:33. "And the high ones of stature shall be hewn down, and the haughty shall be humbled." This seems (as I observed before) to be connected with the prophecy in the beginning of the next chapter, next verse but one. Isaiah 45:14. "The Sabeans, men of stature, shall come over to thee: in chains shall they come over." Psalm 76:5. "The stout-hearted are spoiled; they have slept their sleep." David destroyed the chariots and houghed the horses of the enemies of God's people. 2 Samuel 8:4. 10:18. 1 Chronicles 18:4. and 19:7. agreeably to Psalm 46:9. "He breaketh the how and cutteth the spear in sunder. He burneth the chariot in the fire." Psalm 76:3. "There brake he the arrows of the bow, the shield, and the sword, and the battle. Ver. 6. "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." See also Ezekiel 39:9, 10, 20. and Zechariah 12:3, 4. What David says, Psalm 18: and 2 Samuel xxii, of the manner in which God appeared for him against his enemies, to

destroy them in a terrible tempest with thunder, lightning, earthquake, devouring fire, etc. is agreeable to many things in the prophecies of the Messiah. See what has before been observed, when speaking of the deluge and destruction of Sodom, and the destruction of the Amorites in Joshua's time. Other kings brought presents unto David and bowed down unto him. 2 Samuel 5:11. 1 Chronicles 14:1. 2 Samuel 8:2, 10. 1 Chronicles 18:10. 2 Samuel 10:19. 1 Chronicles 22:4. agreeable to Psalm 72:10, 11. 45:12. 68:29. Isaiah 49:7. and 60:9.

The honour, dominion, and crown of David's enemies was given unto him. 2 Samuel 12:30. and 1 Chronicles 20:2. Ezekiel 21:26, 27. "Thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same. Exalt him that is low, and abase him that is high: perverted, perverted, perverted will I make it, until he come whose right it is, and I will give it him." David's sons were princes. David's sons were chief rulers or princes, as it is in the margin; agreeably to Psalm 45:16. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." David brought the wealth of the heathen into Jerusalem and dedicated it to God, and as it were built the temple with it. 2 Samuel 8:11, 12. 1 Chronicles 18:11. and 26:26, 27. and chap. 22 throughout, and 29; agreeably to Micah 4:13. "Arise, thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Isaiah 23:17, 18. "The Lord will visit Tyre-and her merchandise and hire shall be holiness unto the Lord. It shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." See also Isaiah 60:5, 6, 9, 11, 13. 61:6. and Zechariah 14:14. David was a mediator; he stood between God and the people, both to keep off judgments and the punishment of sin, and also to procure God's favour towards them. For his sake God granted his gracious presence and favour with Israel. 2 Samuel 7:10. Thus we read of favour which God showed to Israel, and withholding judgments from time to time for his servant David's sake. 1 Kings 11:12, 13, 32, 34. 15:4. 2 Kings 8:19. 19:34. and 20:6. And he stood between God and the people of Jerusalem, when he saw the sword of justice drawn against it to destroy it. 2 Samuel xxiv.17, to the end. So the Messiah is spoken of as in like manner the Mediator; being himself peculiarly God's elect and beloved, is given for a covenant of the people, Isaiah 42:6. 49:8. and the messenger of the covenant, and a

prophet like unto Moses, who was a mediator. And the prophecies speak of the forgiveness of sin, and the greatest mercy towards God's people, and an everlasting covenant, and the pure mercies of David, as being through the Messiah.

David as mediator saved the people of Jerusalem from destruction, by offering himself to suffer and die by the sword of the destroying angel, and by building an altar and offering sacrifice; 2 Samuel 24:17, to the end, agreeably to the prophecies of the Messiah.

David not only made a tabernacle for God in mount Zion, and so provided a habitation for the Lord, but he in effect built the temple. He bought the ground on which it was built, built an altar upon it, and made provision for the building of the temple. It was in his heart to build a house to God's name, and he directed and ordered precisely how it should be built, and ordered all its services, 1 Chronicles 22:and 23:24. 25:26: agreeably to Zechariah 6:12, 13. Herein David was as the Messiah, a prophet like unto Moses, who built the tabernacle and the altar according to the pattern God gave him, (as he gave David the pattern of the tabernacle,) and gave the ordinances of the house, and ordered all things appertaining to the worship of the tabernacle. God by David gave to Israel new ordinances, a new law of worship, appointed in-any things that were not in the law of Moses, and some things that superseded the ordinances of Moses. This is agreeable to the things said of the Messiah. David made all manner of preparation for the building of the temple, and that in vast abundance; he laid up an immense treasure; 1 Chronicles 22:14. 28:14, etc. 29:2, etc. agreeably to Isaiah 25:6. "And in this mountain shall the Lord make unto all people a feast of fat things," etc. Isaiah 55:1-9. "Ho, every one that thirsteth," etc. Haggai 2:7. "I will fill this house with glory." Jeremiah 33:6. "I will reveal unto them the abundance of truth and peace." Isaiah 64:" Eye hath not seen, nor ear heard," etc. Isaiah 66:12." I will extend peace to her as a river." Psalm 72:3. "The mountains shall bring peace." Ver. 7. "There shall be abundance of peace.' Amos 9:13. "The mountains shall drop sweet wine." Joel 3:18. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Jsidah shall flow with waters, and a fountain shall come forth out of the house of the Lord, and shall water the valley of Chittim." And Isaiah 60:throughout; besides the things which the prophecies say of the perfect satisfaction of God's justice, by the sacrifice of the Messiah, and the abundance of his righteousness and excellency. David made such great

provision for the building of the temple, in his trouble by war, and by exposing his own life, which is agreeable to what the prophecies represent of Christ's procuring the immense blessings of his church, by his extreme sufferings and precious blood. David was the head of God's people, the prince of the congregation of Israel, not only in their civil affairs, but in ecclesiastical affairs also, and their leader in all things appertaining to religion and the worship of God. Herein he was as the Messiah is represented in the prophecies, which speak of him as a prophet like unto Moses, and as the head of God's people, as their great king, prophet, and priest; and indeed almost all that the prophecies say of the Messiah, implies that he shall be the great head of God's people in their religious concerns. David regulated the whole body of the people, and brought them into the most exact and beautiful order; 1 Chronicles 27 which is agreeable to what is represented of the church in the Messiah's days, as "beautiful for situation." Isaiah 48:2. "The perfection of beauty." Psalm 1:2. "An eternal excellency, the joy of many generations." And what is represented in Ezekiel of the exact measures and order of all parts of the temple, the city, and the whole land. David built the altar in the threshing floor of Aratimah the Jebusite, on Gentile ground; which is agreeable to what the prophecies represent of the church of the Messiah being erected in Gentile lands, and being made up of those that had been sinners.

The things that are said of Solomon fall little, if any thing, short of those that are said of David, in their remarkable agreement with things said of the Messiah in the prophecies. His name Solomon, signifies peace or peaceable, and was given him by God himself, from respect to the signification, because he should enjoy peace, and he a means of peace to God's people. 1 Chronicles 22:9. "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about. For his name shall be Solomon; and I will give peace and quietness unto israel in his days." This is agreeable to Isaiah 9:6, 7. "For 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 — The Prince of. Peace: of the increase of his — peace there shall be no end." Psalm 110. "Thou art a priest for ever after the order of Melchizedek," who as the apostle observes, was king of Salem, that is, king of peace. Psalm 72:3. "The mountains shall bring peace unto the people." Ver. 7. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Psalm 35:10. "Righteousness and peace have kissed each other." Isaiah

52:7. “how beautiful are the feet of him-that publisheth peace.” Jeremiah 33:6. “I will reveal unto them the abundance of truth and peace:” and many other places. When Solomon was born it is said the Lord loved him. 1 Samuel 12:24. And the prophet Nathan for this reason called him by the name Jedidiak; *i.e.* the beloved of the Lord. He is also spoken of as the beloved son of his father. Proverbs 4:3. “For I was my father’s son, tender and only beloved in the sight of my mother.” Solomon was the son of a woman that had been the wife of a Hittite, a Gentile by nation; fitly denoting the honour that the prophecies represent, that the Gentiles should have by their relation to the Messiah. God made mention of Solomon’s name as one that was to be the great prince of Israel and means of their happiness from his mother’s womb; agreeably to Isaiah 49:1. “The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.” God promised to establish the throne of Solomon for ever, in terms considerably like those used by the prophets concerning the kingdom of the Messiah. 2 Samuel 7:12. “I will set up thy seed after thee which shall proceed out of thine own bowels: and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.” Also 1 Chronicles 22:10. Isaiah 9:6, 7.” Of the increase of his government there shall be no end — upon the throne of David and his kingdom-to establish it — from henceforth even for ever.” Psalm 110. “Thou art a priest for ever after the order of Melchizedec.” Daniel 7:14. “His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.” Solomon is spoken of as God’s son. 1 Chronicles 7:14. “I will be his father, and he shall be my son.” 1 Chronicles 22:9, 10. “His name shall be Solomon — he shall be my son, and I will be his father.” Chap. 28:6. “And he said unto me, Solomon thy son, he shall build my house and my courts. For I have chosen him to be my son, and I will be his father.” Solomon was in an eminent manner God’s elect. 1 Chronicles 28:5, 6. “And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel. And he said, Solomon thy son — have I chosen to be my son.” Chap. 39:1. “David the king said unto all the congregation, Solomon my son, whom alone God hath chosen.” Though David had many sons, and many born before Solomon, yet Solomon was made his first-born, higher than all the rest, and his father’s heir and his brethren’s prince; agreeably to Psalm 87:27. “I will make him my first-born, higher than the kings of the earth.” Psalm 45:7. “Thy God hath anointed thee with the oil of gladness

above thy fellows.” The word which Nathan, the minister of the Lord, spake to Bathsheba, David’s wife, and Solomon’s mother, and the counsel he gave her, was the occasion of the introduction of the blissful and glorious reign of Solomon, 1 Kings 1:11-13. So the prophecies represent the preaching of God’s ministers as the means of introducing the glorious kingdom of the Messiah. Isaiah 62:6, 7. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night — till he make Jerusalem a praise in the earth.” Chap. 52:7, 8. “How beautiful upon the mountains are the feet of him that bringeth good tidings! Thy watchmen shall lift the voice; with the voice together shall they sing. For they shall see eye to eye, when the Lord shall bring again Zion.” This earnest incessant preaching of ministers shall be in the first place to the visible church of God, that is represented in the Old Testament both as the wife and mother of Christ. She is represented as his mother, Micah 4:10. “Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail;” with the next chapter, ver. 2, 3. “Thou, Bethlehem Ephrathah, out of thee shall he come forth unto me, that is to he ruler in Israel — Therefore will he give them up, until the time that she which travaileth hath brought forth.” Isaiah 9:6. “Unto us a child is born, unto us a son is given.” Song of Solomon 3:11. “Behold king Solomon with the crown wherewith his mother crowned him.” Solomon’s father had solemnly promised, and covenanted, and sworn to Bathsheba long beforehand, that Solomon should reign and sit on his throne. So the sending of the Messiah and introducing the blessings of his reign, was the grand promise, covenant, and oath of God to his church of old, to Abraham, Isaac, and Jacob, and in David’s and the prophets’ times. Psalm 89:3, 4. 35, 36. 2 Samuel 22:3-5. Jeremiah 33:17, to the end, and many other places. The glorious reign of Solomon is introduced on the earnest petitions and pleadings of Bathsheba with his father. 1 Kings 1:15-21. So the prophecies often represent that the glorious peace and prosperity of the Messiah’s reign shall be given in answer to the earnest and importunate prayers of the church. Ezekiel 36:37. “I will yet for thus be inquired of by the house of Israel to do it for them.” Jeremiah 29:11-14. Song of Solomon 2:14. Zechariah 12:10. Bathsheba pleads the king’s promise and covenant. So the church is often represented as waiting for the fulfilment of God’s promises with respect to the benefits of the Messiah’s kingdom. Genesis 49:18. Isaiah 8:17. and 30:18. 40:31. and 49:23. Zephaniah 3:8. Isaiah 25:9. 26:8. and 64:4. Solomon came to the crown after the people had set up a false heir, one that pretended to be the heir of David’s crown, and for a while seemed as

though he would carry all before him. This is agreeable to the prophecies of the Messiah, which represent that his kingdom shall be set up on the ruins of that of others who should exalt themselves and assume the dominion. Ezekiel 17:24. "I the Lord have brought down the high tree and exalted the low tree," etc. Ch. 21:26. "Thus saith the Lord God, Remove the diadem, take off the crown; this shall not be the same. Exalt him that is low; abase him that is high." Psalm 2:"The kings of the earth set themselves; the rulers take counsel together, saying, Let us break their bands, etc.-Yet have I set my king on my holy hill of Zion." Psalm cxviii. 22. "The stone which the builders refused, the same is become the head of the corner." And particularly this is agreeable to what the prophet Daniel says of the reign of antichrist, that shall precede the glorious day of the Messiah's reign, who shall set up himself in the room of the Most High, as law-giver in his room, shall think to change times and laws, whose reign shall continue till the Messiah comes to overthrow it, by setting up his glorious kingdom. When David understands the opposition that was made to Solomon's reign by him that had usurped the kingdom, and by the rulers and great men that were with him, he solemnly declares his firm and immutable purpose and decree of exalting Solomon that day to his throne which was in mount Zion. 1 Kings 1:29, 30. agreeable to Psalm 2:"The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed; saying, Let us break their bands. — Yet have I set my king on my holy hill of Zion. I will declare the decree. The Lord hath said unto me, Thou art my Son, this day have I begotten thee." Solomon was made king by a most solemn oath of his father, that he declares he will not repent of, but fulfil. I Kings 29:30. "And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day." Agreeable to Psalm 110:4. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Mechizedec." When the time came for Solomon to be proclaimed king, all the opposition and interest of his competitors, though very great, and of great men, (and though they seemed to have made their part strong, and to have got the day,) all vanished away as it were of itself, and came to nothing at once, like a dream when one awakes; agreeably to Psalm lii."The Lord shall laugh at them. — Yet have I set my king on my holy hill of Zion." Isaiah 29:7, 8. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her

munition, shall be as a dream of a night vision, It shall be even as when a hungry man dreameth, and behold, he eateth; and he awaketh, and his soul is empty," etc. Psalm 58:1, 2. "Let God arise; let his enemies be scattered; let them also that hate him flee before him, as smoke is driven away, as wax melteth before the fire." Isaiah 64:1. "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." Daniel 2:34, 35. "Thou sawest till that a stone was cut without hands, which smote the image-then was iron, the clay, the brass, the silver, and the gold broken to pieces, and became like the chaff of the summer threshing floors, and the wind carried them away." The followers of Adonijah were dispersed without any battle, only by what they heard and saw what David had in exalting Solomon, and the manner in which he was introduced and instated in the kingdom; which is agreeable to Psalm 48:4-6. "For ho, the kings were assembled; they passed by together; they saw it, and so they marvelled. They were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail." After David had declared the decree, that Solomon should be king in Zion, it was dangerous for the princes and rulers not to submit themselves to Solomon, and behave with suitable respect to him, lest he should be angry, and they should perish. Psalm 2 Solomon, in his way to the throne, is made as it were to drink of the brook. He first descended from the height of mount Zion down into a low valley without the city, to the water-course of Gihon, There he had a baptism to be baptized with. And then he ascended into the state and majesty of a king. Agreeable to Psalm 110. "He shall drink of the brook in the way, therefore shall he lift up the head:" and the many prophecies that speak of his humiliation, and sufferings, and glorious exaltation consequent thereon. Solomon, after he had descended into the valley to the waters of

Gihon, ascended up into the height of Zion in a manner resembling the ascension of the Messiah, very much after the same manner that the ascension of the ark resembled it. For he went up with the sound of the trumpet, all the people following him with songs, and instruments of music, and hosannas, rejoicing with great joy, so that the earth rent again. 1 Kings 1:39,40. Agreeable to Psalm lxxviii. and 47:5. and 24: That the peaceful, happy, and glorious reign of Solomon should be introduced with such extraordinary joy, shouting, songs, and instruments of music in Zion, is agreeable to what is often foretold concerning the introduction of the glorious day of the Messiah's reign. Zechariah 9:9. "Rejoice greatly, O

daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.” To the like purpose, chap. 2:10. Isaiah 40:9. and 52:7-9. Psalm 96:10, etc. “Say among the heathen, the Lord reigneth; the world also shall be established, that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad. Let the sea roar and the fulness thereof. Let the field be joyful and all that is therein. Then shall all the trees of the wood rejoice before the Lord:” and Psalm 97:1, 8, 12. 98: 4. to the end, and c. 1, 2. Isaiah 45:23. 49:13. Isaiah 55:12. and many other places. The great prosperity of Israel through the reign of Solomon was introduced with the sound of the trumpet. 1 Kings 1:34, 39. 1 Chronicles 29:21, 22. Agreeable to Isaiah 27:13. “The great trumpet shall be blown,” etc. Solomon was the Messiah or anointed in an eminent manner. he was anointed by the special direction both of David and of Nathan the prophet. 1 Kings 1:11, 34, 39. He was anointed with God’s holy anointing oil out of the tabernacle, verse 39. not only was Solomon anointed of God, but he was anointed also by the people. They made him king over them by their own act, 1 Chronicles 29:22. agreeable to Hosea 1:11. “Then shall the children of Judah, and the children of Israel, be gathered together, and appoint over them one head; and they shall come up out of the land. For great shall be the day of Jezreel.” David made Solomon to ride on his own mule, and he sat on his father’s throne, while David was yet living, and was king. His father solemnly invested him with his kingly authority; and himself gives him his charge. 1 Kings 1:30, 33, 35, 47, 48. 2:12. 1 Chronicles 28:29. This is agreeable to the account that is given of God the Father’s investing the Messiah with his dominion in Daniel 7: See also Zechariah 6:12, 13. and Ezekiel 46:1, 2. with 44.

2. Solomon is spoken of as not only sitting on the throne of his father David; but also as sitting on God’s throne, and reigning in some respect in God’s stead, as his vicegerent. 1 Chronicles 28:5. The Lord hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord-over Israel.” Chap. 39:23. “Then Solomon sat upon the throne of the Lord as king in stead of David his father.” 2 Chronicles 9:8.” Blessed be the Lord thy God, which delighted in thee, to seat thee on his throne, to be king for the Lord thy God.” So the prophecies do represent the Messiah, as sitting on the throne of David his father. Isaiah 9:7. “On the throne of David, and upon his kingdom to order it,” etc. Jeremiah 33:17, 21. And also as sitting on the throne of God. Zechariah 6:13. “He shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne.”

Also Daniel 7:13, 14. and Psalm 2:"I have set my king upon my holy hill of Zion." Psalm 110. "Sit thou on my right hand, till I make thine enemies thy footstool." Psalm 45:6. "Thy throne, O God, is for ever." The beginning of Solomon's reign was a remarkable time of vengeance on the wicked, and such as had been opposers or false friends of David and Solomon. Many such were then cut off. 1 Kings 2:So that it was as it were the righteous only that delighted themselves in that abundance of peace, and partook of the glory, prosperity, and triumph of God's people, that was enjoyed in this reign, which is agreeable to Isaiah 61:2. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God:" 65:12, etc. "Therefore will I number you to the sword, and ye shall all bow down to the slaughter-my servants shall eat; but ye shall be hungry," etc. Chap. 66:14 16. "And the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold, the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury-and the slain of the Lord shall be many." Isaiah 33:14, etc. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrite, He that walketh righteously-shall dwell on high-thine eye shall see the king in his beauty." Malachi 4:1-3. "All the proud, yea, all that do wickedly, shall be as stubble. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings. And ye shall tread down the wicked." Ezekiel 20:38. "And I will purge out from among you the rebels, and them that transgress against me." Psalm 37:9-11. "For evil-doers shall be cut off: but those that wait upon the Lord, shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace." And many other places. Solomon did not immediately cut off these rebels and transgressors; but gave them opportunity to enjoy the blessings of his reign with others, if they would turn from their evil way, and submit to him, and approve themselves worthy men and faithful subjects. But when they went on still in their transgressions 'he cut them off. Agreeable to what is foretold should be at the introduction of the reign, in Psalm 68:18, etc. "Thou hast ascended on high-thou hast received gifts for men yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loaded us with his benefits. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." Solomon was a man of great and unparalleled wisdom. This is agreeable to Isaiah 9:6. "His name shall be called Wonderful, Counsellor." 11:2, 3. "The Spirit of

the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.” Zechariah 3:9. “Upon one stone shall be seven eyes.” See also Isaiah 41:two last verses, with 42:1. God was with Solomon and greatly established his throne. 1 Kings 2:12. 2 Chronicles 1:1. agreeable to Isaiah 9:7, 9. “Upon the throne of David and upon his kingdom, to order it and to establish it-from henceforth even for ever. The zeal of the Lord of hosts shall do this.” Psalm 89:2, 3. “Mercy shall he build up for ever: th faithfulnes wilt thou establish in the very heavens. I have made a covenant with my chosen.” 20, 21. “With my holy oil have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him.” 36,37. “His throne shall endure as the sun before me: it shall be established for ever as the moon, and as a faithful witness in heaven.” Psalm 2:throughout. Psalm 45:”Thy throne, O God, is for ever and ever.” Psalm 110. “Sit thou at my right hand,-the Lord hath sworn,” etc. Isaiah 42:1, 4. “Behold my servant whom I uphold — he shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.” And 49:8. “I have helped thee, and I will preserve thee, to establish the earth.” The Lord magnified Solomon exceedingly, and bestowed upon him such royal majesty as had not been on any before him in Israel. 1 Chronicles 29:25. 2 Chronicles 1:1.; agreeable to Psalm 45:2, etc. “Thou art fairer than the children of men-gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty.” Ver. 6. “Thy throne, O God, is for ever and ever.” Isaiah 9:6. “For 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.” Solomon married Pharaoh’s daughter, a stranger; agreeably to Psalm 45:10. “Hearken, O daughter, consider, and incline thine ear; forget also thine own people,” etc. “She was the daughter of a king;” agreeably to Psalm 45:13. “The King’s daughter,” etc. a Gentile, agreeably to Hosea 2:16. “Thou shalt call me Ishi,” (*i.e.* my husband. Ver. 19, 20. “And I will betroth thee unto me.” Ver. 23. “And I will have mercy upon her that hath not obtained mercy; and i will say unto them which were not my people, Thou art my people; and they shall say, Thou art my God;” with innumerable other prophecies of the calling of the Gentiles. She was an Egyptian, and Solomon made affinity with Pharaoh, king of Egypt. Agreeably to Psalm 87:4. “I will make mention of Rahab and Babylon to them that know me.” Psalm 68:31. “Princes shall come out of Egypt.”

Isaiah 19:18, to the end. "In that day shall five cities in the land of Egypt speak the language of Canaan — and there shall be an altar unto the Lord in the midst of the land of Egypt — and the Lord shall be known unto Egypt: and the Egyptians shall know the Lord — and the Egyptians shall serve the Assyrians-the Lord of hosts shall bless, saying, Blessed shall be Egypt my people." Pharaoh's daughter being an Egyptian, was of a swarthy complexion; agreeably to Song of Solomon 1:5. "I am black, but comely, O ye daughters of Jerusalem." We read of no person that ever offered stick great sacrifices as Solomon did. I Kings 3:4, and 8:5. 63, 64. I Kings 9:25. This is agreeable to what the prophecies represent of the Messiah, as the great priest of God, who by the sacrifices he should offer, should perfectly satisfy divine justice, and truly procure the favour of God for his people; his sacrifices being herein of greater value than thousands of rams and ten thousands of rivers of oil, and all the beasts of the field. Solomon built the temple; agreeably to Zechariah 6:12, 13. He made the dwelling of God, that before was only a movable tent, to become a stable building, built on a rock or everlasting mountain; agreeably to Isaiah 33:20. "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken." Chap. 28:16, 17. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation — judgment also will I lay to the line, and righteousness to the plummet." Ezekiel 37:26. "Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore," taken together with the prophetical description of that sanctuary in the fortieth and following chapters. Solomon's temple and his other buildings in Jerusalem were exceeding stately and magnificent, so that he vastly increased the beauty and glory of the city. Isaiah 50:13. "The glory of Lebanon shall come unto thee. The fir-tree, the pine-tree, and the box-tree together, to beautify the place of my sanctuary: and I will make the place of my feet glorious." Ver. 15. "I will make thee an eternal excellency." Chap. 54:11, 12. "Behold, I will lay thy stones with fair colours, and lay Thy foundations with sapphires; and I will make thy windows of agates and the gates of carbuncles, and all thy borders of pleasant stones." The temple that Solomon built was exceeding magnifical of fame and of glory throughout all lands. 1 Chronicles 22:5.; agreeably to Isaiah 2:2. "And it shall come to pass in the last days, that the mountain of

the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." See also Micah 4:1, 2. Isaiah 60:at the beginning. "Arise, shine; for thy light is come-the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Solomon enlarged the place of sacrificing, so that sacrifices were not only offered on the altar, but all the middle part of the court was made use of for that end, by reason of the multitude of worshippers and the abundance of sacrifices. 1 Kings 8:64. 2 Chronicles 7:7. which is agreeable to Jeremiah 3:16, 17. "And it shall come to pass, when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord," etc.-at that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto the name of the Lord unto Jerusalem." Malachi 1:10, 11. "From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering:"-and many other places. Solomon was a great intercessor for Israel, and by his intercession he obtained that God should forgive their sins, and hear their prayers, and pity them under their calamities, and deliver them from their enemies, and fulfil his promises, and supply all their necessities, that they might find mercy and ad grace to help in a time of need, and that God might dwell with Israel, and take up his abode among them, as their king, saviour, and father. (2 Kings 8:2 Chronicles vi.) By his intercession and prayer he brought fire down from heaven, to consume their sacrifices; and obtained that God should come down in a cloud of glory to fill his temple. 2 Chronicles 7:1-3. I Kings 8:54. His intercession was as it were continual, as though he ever lived to make intercession for his people, that they might obtain mercy and find grace to help in time of need. See those remarkable words, I Kings 8:59. Solomon was not only an intercessor for Israel, but for the stranger that was not of Israel, but came out of a far country for God's name sake, when he should hear of his great name and great salvation. I Kings 8:41-43. 2 Chronicles 6:32, 33. which is agreeable to what the prophecies do abundantly represent of the joint interest of the Gentiles in the utmost ends of the earth, with Israel in the Messiah, through hearing his great name, and the report of his salvation. Solomon prayed for all the people of the earth that they might know the true God. 1 Kings 8:60. So the prophecies do abundantly show, that the Messiah should actually obtain this benefit for all nations of the world. Solomon did the part of a priest in blessing the

congregation. I Kings 8:14. 2 Chronicles 6:3. with Numbers 6:23. which is agreeable to the prophecies which do represent the Messiah as a priest, and also to Genesis 22:18. "In thy seed shall all the families of the earth be blessed." To the like purpose, chap. 12:3. 18:18. and 26:4. and Psalm 72:17. "And men shall be blessed in him." Solomon made a covenant with the king of Tyre, and the servants of the king of Tyre were associated with the servants of Solomon in the building of the temple: which is agreeable to the prophecies of the Messiah's being a light to the Gentiles and covenant of the people; and the Gentiles being associated with the Jews and becoming one people with them; and their coming and building in the temple of the Lord. Zechariah 6:15. Isaiah 60:10. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." And particularly the prophecies that represent that the nation in the islands and ends of the earth and maritime places, the chief nations for arts, wealth, merchandise, and seafaring, should be brought into the kingdom of the Messiah, bringing their silver and gold to the name of the Lord, etc. And that the Tyrians in particular should be the people of the Messiah. Solomon brought the glory of Lebanon, or the best and fairest- of its growth, to build the temple of God; agreeably to Isaiah 60:13. Solomon in an eminent manner executed judgment and justice. 1 Kings 3:11, 28. and 10:9, 18. His throne of judgment was of ivory, a white, pure, and precious substance, used in the Old Testament as a symbol of purity and righteousness, This is agreeable to innumerable prophecies of the Messiah. it was in Solomon's time that God first gave his people Israel fully to enjoy that rest in Canaan, that he had promised them in the time of Moses; and Solomon's rest was glorious. 1 Kings 5:4." But now the Lord my God hath given me rest on every side." And chap. 8:56. "Blessed be the Lord God, that hath given rest unto his people Israel; according to all that he promised, there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." This is agreeable to Isaiah 11:10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious." Jeremiah 30:10. "So I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and be in rest and quiet, and none shall make him afraid." Isaiah 32:20. "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." And 32:17, 18. "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation,

and in sure dwellings, and in quiet resting-places.” Judah and Israel dwelt safely, every man under his own vine, and under his own fig-tree, from Dan even to Beersheba, all the days of Solomon. 1 Kings 4:25.; agreeable to Micah 4:4. “But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid.” Zechariah 3:10, “In that day, saith the Lord of hosts, ye shall call every man his neighbour under his vine, and under his fig-tree.” In Solomon’s reign there were neither adversary nor evil occurrent. So according to the prophecies in the Messiah’s times there shall be no adversary. Isaiah 25:5. “Thou shalt bring down the noise of strangers as the heat in a dry place, even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low.” Isaiah 54:14. “In righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.” And 49:19. “They that swallowed thee up shall be far away.” Isaiah 60:13. “Violence shall no more be heard in thy land, wasting nor destruction within thy borders.” And 11:13. “The adversaries of Judah shall be cut off.” So Ezekiel 36:12, 13. and many other places. Soby the prophecies of the Messiah’s times, there should not be evil occurrent. Isaiah 25:8. “He will wipe away tears from off all faces.” And 35:10. “Sorrow and sighing shall flee away.” Isaiah 35:24. “And the inhabitant shall not say, I am sick.” Isaiah 65:19. “And the voice of weeping shall no more be heard in her, nor the voice of crying.” Ver. 21. “And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them.” Zechariah 8:12. “The seed shall be prosperous; the vine shall give her fruit; and the ground shall give her increase; and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things;” and many other places. in Solomon’s time Israel were possessed of great riches, silver, and gold, and other precious things in vast abundance. I Kings 10:21- 23, 27. agreeable to Isaiah 60:5. “The abundance of the sea shall be converted unto thee. The forces (or wealth) of the Gentiles shall come unto thee.” Ver. 6. “The multitude of camels shall cover thee. The dromedaries of Midian and Ephah they shall bring gold.” Ver. 9. “The ships of Tarshish shall bring their silver and their gold.” Ver. 11. “Thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces (or wealth) of the Gentiles.” Ver. 17. “For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.” 61:6. “Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” 66:11, 12. “That ye may milk out and be delighted with the abundance of her

glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck,' etc. and many other places. Solomon's reign was a time of great feasting and rejoicing in Israel. 1 Kings 4:20-22, 23. 8:65. and 10:5. agreeable to Isaiah 25:6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isaiah 65:13, 14. "Behold, my servants shall eat-my servants shall drink-my servants shall rejoice-my servants shall sing for joy of heart." Ver. 18. "Behold, I create Jerusalem a rejoicing and her people a joy." Jeremiah 31:12." Therefore shall ye come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all." Zechariah 8:19. "Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah joy, and gladness, and cheerful feasts." Chap. 9:15. "They shall drink and make a noise as through wine, and they shall be filled like bowls and as the corners of the altar." Also Isaiah 35:1, 2, 10. 44:23. 49:13. and 61:3. and. 51:11. and very many other places.

There was a vast increase of God's people Israel in Solomon's days, so that they were as the sand of the sea, and were so many that they could not be numbered or counted for multitude. 1 Kings 3:8. 4:20. The servants of Solomon and those that stood continually before him, were pronounced happy, eminently and remarkably so. 1 Kings 10:8. "Happy are these thy men; happy are these thy servants, which stand continually before thee, and that hear thy wisdom." Agreeable to Psalm 72:17. "And man shall be blessed in him." Isaiah 33:17. "Thine eyes shall see the king in his beauty." Isaiah 2:5. "O house of Jacob, come ye, let us walk in the light of the Lord." in Solomon's reign the remnant of the heathen were made bondmen, but the Israelites were for noble employments. 1 Kings 9:21, 22. Agreeable to Isaiah 61:5, 6. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Solomon made cedars to be as the sycamore-trees that are in the vale for abundance." Agreeable to Isaiah 55:13. "Instead of the thorn shall come up the fir-tree, and instead of the

brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” Chap. 41:19. “I will plant in the wilderness the cedar, the shittah-tree, and the myrtle and the oil-tree. I will set up in the desert the fir-tree, and the pine, and the box-tree together.” Isaiah 35:1, 2. “The desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.” In Solomon’s days, the house of the Lord was in a remarkable manner filled with glory. 1 Kings 8:10, 11. 2 Chronicles 5:13, 14. and 7:1, 2.; agreeable to Haggai 2:7. In Solomon’s days, a great and extraordinary feast of tabernacles was kept. 1 Kings 8:65. 2 Chronicles 5:3. and 7:8-10. It was by far the greatest feast of tabernacles that ever was kept in Israel. This is agreeable to Zechariah 14:16-19. the blessings of Solomon’s reign were the fruit of God’s everlasting love to Israel. 1 Kings 10:9. “Because the Lord loved Israel for ever, therefore made he the king to do judgment and justice.” Jeremiah 31:3. “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Solomon reigned from the river Euphrates to the ends of the earth, even the uttermost part of the land next to the great sea, as it was called. 1 Kings 4:21. agreeable to Psalm 72:8. and Zechariah 9:10. Solomon had many chariots. 1 Kings 4:26. and 10:26. - This is agreeable to Psalm 68:18. and Daniel 7:10. The exceeding greatness of Solomon’s court, the vast number of his servants, ministers, and attendants, which may be learned from 1 Kings 4:1-19, 22, 23. Chap. 9:22. 2 Chronicles 8:9, 10. is agreeable to Psalm 68:18. and Daniel 10:13, 21. and 12:1. compared with Daniel 7:10. Other kings and nations brought presents unto Solomon. 1 Kings 4:21. 9:14. and 10:25. Psalm 68:29. “Because of thy temple at Jerusalem, kings shall bring presents unto thee.” Psalm 72:10. and 45:12. The queen of Sheba came to hear the wisdom of Solomon, and to he instructed by him, and brought great presents, and particularly gold and spices. 1 Kings 10:2, 10. This is agreeable to Isaiah 60:6. “All they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the Lord.” Psalm 72:9, 10. “The kings of Sheba and Seba shall offer gifts.” Ver. 15. “To him shall be given of the gold of Sheba.”

The queen of Sheba came bringing her presents on a multitude of camels. 1 Kings 10:2. “And she came to Jerusalem with a very great train, with camels that bare spices and very much gold;” agreeable to Isaiah 60:6. “The multitude of camels shall cover thee: the diomedaries of Midian and

Ephah, all they from Sheba shall come: they shall bring gold and incense.” Solomon extended his royal bounty to the queen of Sheba, and gave her all her desire. Agreeable to what the prophecies represent of the blessings and favour of the Messiah to be extended to the Gentiles, and his granting the requests of those that look to him from the ends of the earth. Israel, in Solomon’s time, was enriched and adorned with the gold of Ophir, especially they of Solomon’s courts, and of his own family: agreeably to Vsal. 45:9. “On thy right hand did stand the queen in gold of Ophir.” - All the kings and merchants of Arabia brought presents of gold and spices unto Solomon. 1 Kings 10:14, 15. This is agreeable to Isaiah 45:14. “The merchandise of Ethiopia shall come over to thee.” Zephaniah 3:10.” From beyond the rivers of Ethiopia my suppliants.” Psalm 68:31. “Ethiopia shall soon stretch out her hands to God.” Psalm 72:9, 10. “They that dwell in the wilderness shall bow before him the kings of Sheba and Seba shall offer -gifts.” Isaiah 60:6. “The multitude of camels shall cover thee. The dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and incense.” Isaiah 42:11. “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit. Let the inhabitants of the rock sing.” Chap. 60:7. “All the flocks of Kedar shall be gathered together unto thee: the rams of Nebaioth shall minister unto thee.” The ships of Tarshish came bringing gold and silver, and precious stones, and other precious things to Solomon; 1 Kings 8:26, to the end, 9:10, 11.; and Solomon improved what they brought to adorn the temple, ver. 12. agreeable to Psalm lxxii. 10.” The kings of Tarshish and of the isles shall bring presents.” Isaiah 60:5.” The abundance of the sea shall be converted unto thee.” Isaiah 60:9. “Surely the isles shall wait for me, and the ships of Tarshish first. Their silver and their gold with them to the name of the Lord thy God, and to the Holy One of Israel; because he hath glorified thee.” There came of all people from all kings of the earth to hear the wisdom of Solomon, and brought presents of gold, silver, spices, etc. I Kings 4:34. “And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom.” 2 Chronicles 9:23, 24. “And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart; and they brought every man- his present, vessels of silver and vessels of gold, and raiment, harness and spices, horses and mules, a rate year by year.” Thus all kings did as it were bow down unto Solomon. Solomon was a king of kings. 2 Chronicles 9:26. “And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.”

The labour of Egypt was brought over to Israel in Solomon's days. 1 Kings 10:28. "And Solomon had horses brought out of Egypt and linen vain. The king's merchants received the linen yarn at a p rice;" which is agreeable to Isaiah 45:14. "The labour of Egypt and the merchandise of Ethiopia-shall come over unto thee." From that, 1 Kings 10:28. it is manifest that fine linen was very much used for clothing in Solomon's days, at least by Solomon's court, which is a fit emblem of spiritual purity and righteousness, and was manifestly used as such by priests and princes, and was abundantly used as such in the service of the sanctuary. This is agreeable to what is often spoken in the prophets of the extraordinary holiness and put ity of the church in the Messiah's days, and to Isaiah 52:1. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean." Solomon spake many proverbs, or parables, or dark sayings, 1 Kings 4:32. "And he spake three thousand proverbs." This is agreeable to what the prophets represent concerning the Messiah, as an eminent teacher; and what may he learned from them of the wonderful and mysterious things he should teach in his doctrine. Solomon was, as Joseph, a revealer of secrets. 1 Kings 10:" The queen of Sheba came to prove Solomon with hard questions: and Solomon told her all her questions; there was not any thing hid from the king which he told her not." This is agreeable to what the prophecies say of the Messiah's being a great teacher, and of the vast increase of light and knowledge that shall be by him. Solomon made a great number of songs. 1 Kings 4:32. "His songs were a thousand and five." This is agreeable to innumerable prophecies which represent the Messiah's times as times of extraordinary singing and melody, wherein God's people and all the world should employ themselves in joyful songs of praise; yea, wherein all creatures, the mountains, rocks, trees, the sea, the heavens and the earth, should break forth into singing. Solomon had a vast multitude of wives and concubines, fitly representing the vast number of saints in the Messiah's times, who are members of the church that is so often spoken of as the Messiah's wife.

I shall mention but one thing more under this head of things that we have an account of in the history of the Old Testament, remarkably agreeing with things said in prophecies relating to the Messiah's kingdom and redemption; and that is, the return of the Jews from the Babylonish captivity, It is manifest that the great redemption of Messiah is abundantly

represented by a redemption of Israel from captivity and bondage under the hand of their enemies in strange and far distant lands, from the north Country, and their return to their own land, and rebuilding Jerusalem and the cities of Israel, and repairing the old wastes; in places too many to be enumerated. This redemption of the Jews was accompanied with a great destruction of those mighty and proud enemies, that had carried them captive, that were stronger than they, God pleading their cause and revenging their quarrel on the greatest empire in the world, as it were causing them to tread down the loftiest city, the highest walls and towers in the world, destroying their enemies with a great slaughter, and dreadful havock of their enemies; agreeable to Haggai 2:22.” And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen.” Isaiah 26:5, 6. “For he bringeth down them that dwell on high, the lofty city he layeth it low; he layeth it low even to the ground: he bringeth it even to the dust: the foot treadeth it down, even the feet of the poor and the steps of the needy.” Chap. 25:12. “And the fortress of the high fort of thy walls shall he bring down, lay low and bring to the ground, even to the dust.” Chap. 32:19. “When it shall hail, coming down on the forest, and the city shall be low in a low place,” or shall be utterly abased. Chap. 30:25. “And there shall be upon every high mountain and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the towers fall.” See also ma.. 34:1-8. and Joel 3:9-17. Isaiah 2:10, to the end, and many other places. This redemption of the Jews was attended with the final and everlasting destruction of Babylon, that great enemy of the Jewish church, that had oppressed her and carried her captive, This is agreeable to prophecies of the Messiah’s redemption. Isaiah 39:10, to the end, and 41:11, 12. and 43:17. Daniel 2:35. Obadiah 10, 17, 18, and many other places. The temple of Jerusalem was rebuilt by the countenance and authority of Gentile kings. Ezra 1:2, etc. Chap. 6:6-15. and 7:11, etc. Nehemiah 2:7-9.; agreeable to Isaiah 49:23. “And kings shall be thy nursing fathers, and their queens thy nursing mothers.” It seems to be intimated that the queen of Persia, as well as the king, favoured the Jews, and promoted the restoring of their state, in Nehemiah 2:6. The temple and city were rebuilt very much at the charge of Gentile kings and people, who offered silver and gold. Ezra 1:4-8. and 6:8. and 7:15-23. Nehemiah 2:7-9. This is agreeable to many places mentioned in the preceding section concerning Solomon’s reign. At the time of this restoration of the Jews, strangers or Gentiles, and their princes, assisted with sacrifices for the house of God. Ezra 1:4, 6. 6:9. and 7:17. This is

agreeable to Psalm 22:29. "All they that be fat upon the earth shall eat and worship." Isaiah 49:7. "Kings shall see and arise; princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." Isaiah 60:6, 7. "The multitude of camels shall cover thee; the dromedaries of Midian, etc, They shall bring gold, incense. All the flocks of Kedar shall be gathered unto thee. The rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar, and I will glorify the house of my glory." Gold, and silver, and sacrifices, and incense were brought to the new temple at Jerusalem, especially from the nations on this side the river Euphrates. Ezra. 1:4, 6. Chap. 6:6-10. Chap. 7:16- 18, 21-23. Nehemiah 2:7-9. Which include Tyre and Ethiopia, Midian and Ephab, Kedar, Nebaioth, and the countries of Arabia, which are spoken of in prophecies that have been already mentioned in this and the foregoing section, as bringing presents, offering gifts, gold, incense, and sacrifices. The Jews at their return out of Babylon, were redeemed without money. Isaiah 45:1 3. "He shall build my city and he shall let go my captives, not for price nor reward." Agreeable to Isaiah 52:3. "Ye have sold yourselves for nought, and ye shall be redeemed without money." The temple was built by Joshua, that signifies Jehovah the Saviour; agreeable to what is often represented of the Messiah in the prophecies. See what has been said above, concerning Joshua the son of Nut,.

We often read of praying, fasting, confessing of sin, their own sins, and the sins of their fathers, and weeping and mourning for sin, that attended this restoration of the Jews. Daniel 9:1-19. Ezra 8:21-23. Chap. 9:throughout, 10:1-17. Nehemiah 1:4, etc. 4:4, 5. 9:throughout. God gave the Jews remarkable and wonderful protection in their journey as they were returning from Babylon towards Jerusalem, and also in the midst of the great dangers and manifold oppositions they passed through, in rebuilding the temple and city. Ezra 8:21-23,31. 5:6, 7:Nehemiah 4:6. This is agreeable to Jeremiah 31:8, 9."Behold, I will bring from the north country, and gather them from the coasts of the earth. — They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. For I am a father to Israel, and Ephraim is my first-born." Isaiah 43:2. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." There was kept an extraordinary feast of tabernacles on occasion, of this

restoration of the Jews, the only one that had been kept according to the law of Moses since the time of Joshua, the son of Nun. Nehemiah 8:14. This is agreeable to Zechariah 14:16-19. After this return from the captivity, the Jews had extraordinary means of instruction in the law of God, much greater than they had before. Ezra 7:25. Nehemiah 8: After this, synagogues were set up all over the land, in each of which was kept a copy of the law of the prophets, which were read and explained every sabbath day. And there seems to be a great alteration as to the frequency of the solemn public worship of God. Idolatry was utterly abolished among the Jews after their return from the Babylonish captivity, This is agreeable to Isaiah 2:18." The idols shall he utterly abolish." Zechariah 13:2. "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land; and they shall no more be remembered." Hosea 2:17. "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Ezekiel 36:25." Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." Chap. 35:23. "Neither shall they defile themselves any more with their idols, nor with their detestable things." See further, fulfilment of prophecies, 153.

The agreement between what we are told of Daniel, and Shadrach, Meshach, and Abednego, and what is said in the prophecy of the Messiah and his people, is such as naturally leads us to suppose the former a designed type of the latter. Compare Daniel 3: and 6: with Isaiah 48:10. and 43:2. Psalm 22:20, 21. 35:17. Song of Solomon 4:8.

It is remarkable that it should be so ordered, that so many of the chief women that we read of in the history of the Old Testament, and mothers of so many of the most eminent persons, should for so long a time be barren, and that their conception afterwards of those eminent persons they were the mothers of, should be through God's special mercy and extraordinary providence; as in Sarah, Rebekah, Rachel, Manoah's wife, and Hannah. It is reasonable to suppose, that God had something special in view in thus remarkably ordering it in so many instances. Considering this, and also considering the agreement of such an event with several prophetic representations made of the church of God in the Messiah's times, there appears a great deal of reason to suppose the one of these to be designed as a type of the other. Psalm 68:6. "God setteth the solitary in families." Psalm 113:9. "he maketh the barren woman to keep house and to be a joyful mother of children." Isaiah 54:1. "Sing, O barren, and thou that didst

not bear; break forth into singing and cry aloud; thou that didst not travail with child. For more are the children of the desolate, than the children of the married wife, saith the Lord.”

With respect to some of the principal persons spoken of in the Old Testament, there is this evidence, that they were types of the Messiah, viz, that the Messiah in the prophecies is called by their names. Thus the Messiah is called by the name of Israel. Isaiah 49:3. “And he said unto me, Thou art my servant, O Israel, in whom I will be glorified.” And he is often called in the prophecies by the name of David. Hosea 3:5. “Afterward shall the children of Israel return and seek the Lord and David their king.” Jeremiah 30:9. “But they shall serve the Lord their God, and David their king, whom I will raise up unto them.” Ezekiel 36:24. “And I the Lord will be their God, and my servant David a prince among them.” Chap. 37:24, 25. “And David my servant shall be king over them, and they all shall have one shepherd. They shall also walk in my judgments and observe my statutes and do them; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children for ever, and my servant David shall be their prince for ever.” Psalm 89:20. “I have found David my servant; with my holy oil have I anointed him.” Ver. 27. “I will make him my first-born,” etc. The Messiah is called by the name of Solomon. Song of Solomon 3:7, 11. 8:11, 12. So the Messiah’s great forerunner is called by the name of Elijah, Malachi iv.; which argues that Elijah was a type of him. The Messiah is called by the name of Zerubbabel. Haggai 2:23. “In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee a signet: for I have chosen thee, saith the Lord of hosts.”

And as the Messiah is called by the proper names of some of the more eminent persons of the Old Testament, so some of them are called by names that it is evident by the prophecies do much more eminently and properly belong to the Messiah. So Joshua is called the shepherd, the stone of Israel; Genesis 29:44. which according to the prophecies, are appellations most properly belonging to the Messiah. So the name Israel, though it was the proper name of Jacob rather than of the Messiah, yet its signification, the prince of God, most properly and eminently belongs to the Messiah, according to the prophecies. So it is with the name of Abram, high father; and Abraham, the father of a multitude. David, beloved, and

Solomon, peace or peaceable. God also calls Solomon his son, an appellation which most properly belongs to the Messiah.

There is such a commutation of names between not only persons, but also things, that we have an account of in the histories and prophecies of the Old Testament. Thus the people of the Messiah, though it is plain by the prophecies that they should chiefly be of the Gentiles, yet are very generally called by the name of Jacob and Israel. So the church of the Messiah, though it is plain by the prophecies that they shall dwell all over the world, yet are often called by the name of Jerusalem and Zion. So we read in the prophecies of the Messiah's times of all nations going up from year to year to Jerusalem, to keep the feast of tabernacles, and of their being gathered together to the mountain of the house of the Lord, which is utterly impossible. Therefore, we must understand only things that were typified by Jerusalem and the mountain of the house of the Lord, God's holy mountain, holy hill, mountain of the height of Israel, etc, and by the feast of tabernacles, and Israel's going up from year to year to keep that feast. So something appertaining to the Messiah's kingdom is called by the name of the altar of the Lord at Jerusalem, and it is represented as though all nations should bring sacrifices and offer them there on that altar. Yet this is utterly inconsistent with what the prophecies themselves do plainly teach of the state and worship of the church of God at that time. So something appertaining to the Messiah's kingdom is called by the names of the temple, and the tabernacle, and of God's throne in the temple, Zechariah 6:13, But it is plain by the prophecies that there should indeed be no material temple or tabernacle in the kingdom of the Messiah. So we read also, Ezekiel 45, 46, of the passover, that grand memorial of the bringing the children of Israel up out of Egypt, But it is evident that there will be no such memorial of that event upheld in the church in the Messiah's times, by Jeremiah 16:14, 15. and chap. 23:7, 8. Certain officers in the church of the Messiah are called priests and Levites, Isaiah 61:6. and Jeremiah 23:18. and yet it is plain by the prophecies that the ceremonial law should be abolished in the Messiah's times. A work of grace that is wrought on the hearts of men, is often in the Old Testament called by the name of circumcision; and it is evident by the prophecies that this should in a very eminent and distinguishing manner be wrought in the Messiah's times. Something that the Messiah was to be the subject of, is called in the 40th Psalm by the name of boring the ear; as was appointed in the law concerning the servant that chose his master's service. Something in the

prophecies of the Messiah is called by the name of oil and anointing, that, it is evident, is not any such outward oil or anointing as was appointed in the ceremonial law. Psalm 45:7. Zechariah 4:12-14. Isaiah 61:1. Psalm 2:2, 6, and 20:6. 89:20. with 133. So we find something of a spiritual nature called in the prophecies by the name of the golden candlestick that was in the tabernacle and temple, Zechariah 4: Something is called by the name of that cloud of glory that was above the mercy-seat, Zechariah 6:13. Something is called by the name of God's dwelling between the cherubims, Psalm 99:1.; and something in the Messiah's kingdom is called by the name of the precious stones that adorn the temple. Compare Isaiah 54:11, 12. with 1 Chronicles 29:2. and 2 Chronicles 3:8. The name of the incense and the names of the sweet spices that were used in the incense and anointing oil in the sanctuary, are made use of to signify spiritual things appertaining to the Messiah and his kingdom, in the book-of the Canticles and Psalm 45:8.; and something spiritual in that prophecy, Psalm 45 is called needle-work, the name of the work of the hangings and garments of the sanctuary. Exodus 26:36, 27:16, 36:37, 38:18, 28:39, and 39:29. The garments of the church of the Messiah are spoken of under the same representation as the curtains of the tabernacle and beautiful garments of the high priest. See also Song of Solomon 1:5. Something in the Messiah's kingdom is called by the names of the outward ornaments of the temple, Isaiah 60:13.

As the people of the Messiah are in the prophecies called by the name of God's people Israel, though they should be chiefly of the Gentiles, so likewise we find the enemies of the Messiah's people called by the names of the enemies of Israel; such as Edom, Moab, the children of Ammon, the Philistines, etc. And the places of the abode of those enemies of the Messiah's people are called by the names of the countries and cities of God's enemies; as Egypt, Babylon, Bozrak, etc. And yet it is evident that those have respect to these nations literally, as hereafter to be such grievous and troublesome neighbours to the Messiah's people, as those nations were to Israel. For the Messiah's people are to be dispersed all over the world, and not to dwell in the neighbourhood of those countries only.

Here it may be observed that the manna is called by the name of something spiritual. Psalm 78:25. He had given them the corn of heaven; man did eat angels' food, which is an argument that it was a type of something spiritual.

It was before observed, that the things of the Messiah are in the prophecies expressly compared to many of the things of the Old Testament: and I would now observe, that many of them, where they are thus compared, are compared in such a manner as to be at the same time called by the same names. Thus the bondage that the Messiah should redeem his people from is called a lying among the pots; Psalm 68:13. And this redemption of the Messiah is expressly called a redeeming them from Egypt. Isaiah 11:11. Zechariah. 10:10. And something that God would do for them, is called his destroying the tongue of the Egyptian sea, and making men go over dry shod; ver. 15. and dividing the sea and the river. Zechariah 10:10, 11. "I will bring them again also out of the land of Egypt, and he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the river shall dry up." In Psalm lxxviii. 22. the redemption of the Messiah is called a bringing God's people again from the depths of the sea. So something that should be in the days of the Messiah, is called by the name of a cloud by day and pillar of fire by night, Isaiah 4: Something appertaining to the kingdom of the Messiah is called by the name of the valley of Achor, the place where Achan was slain. Hosea 2:15. So things appertaining to the destruction of the Messiah's enemies are often called by the names of things made use of in the destruction of the old world, of Sodom and Gomorrah, of the Egyptians, Canaanites, etc. as a flood of waters, rain, hail, stones, fire and brimstone, a burning tempest, etc. as has been observed before. The redemption of the Messiah is called by the names by which the redemption out of Babylon was called. Jeremiah 16:15. "But the Lord liveth which brought up the children of Israel out of the land of the north." So again 23:8. That by the north country, or land of the north, was an appellative name by which Chaldea was called, is very manifest. See Jeremiah 4:6. 6:22. and 1:14. and very many other places. (See the Concordance.) Things that shall be brought to pass in the Messiah's days, are called by the name of what literally came to pass in the wilderness after the redemption of Egypt; in that in the prophecies, we often read of waters in the wilderness, and streams in the desert and in dry places, and the Messiah's drinking of the brook in the way; and living waters running through the desert in the east country, which is the desert of Arabia; Ezekiel 47:8. waters in dry places, to give drink to God's people, when ready to fail with thirst. Isaiah 35:7. 41:17, 18. 32:2. 43:19, 20. and 55:1.

Sin or corruption, which it is evident by the prophecies the Messiah comes to heal, is called by the same general names that belonged to the leprosy, as wounds, and bruises, and putrifying sores, from the crown of the head to the soles of the feet. Something that should be in the Messiah's times is spoken of under the name of a trumpet, an instrument much in use by God's appointment, in the observances of the ceremonial law; Isaiah 27:13. and something seems to be spoken of under the name of that sound that was made with the trumpets on their joyful festivals, especially on the year of jubilee; Psalm 89:15. Something that should be fulfilled in the Messiah's times, is called by the name of that which the serpent is doomed to, Genesis 3:14. "Dust shalt thou eat." Isaiah 65:25. "Dust shall be the serpent's meat." Something that should be done by the Messiah is spoken of under the name of the application that was made of water in the legal purifications. Isaiah 52:15. "So shall he sprinkle many nations." Ezekiel 36:25, 26. "Then will I sprinkle clean water upon you." Zechariah 13:1. "In that day there shall be a fountain opened — for sin and for uncleanness." Compare these with Numbers 8:7 and 19:13, 18-21.

The congregation in the wilderness were in the form of an army, and an army with banners. So the church of the Messiah is often represented as an army. They are represented as being called forth to war, and engaged in battle, gloriously conquering and triumphing, in places innumerable, and are spoken of as being God's goodly horse in the battle, and as a company of horses in Pharaoh's chariots, and being made as the sword of a mighty man, and being gathered to an ensign, (Isaiah 11:10, 12.) and standard; Isaiah 49:22. 59:19. and 62:10. And having a banner given them, Psalm 60:4. And setting up their banners in God's name, Psalm 20:5. And being terrible as an army with banners, Song of Solomon 6:4, 10.

Something in the kingdom of the Messiah is spoken of in the prophecies under the name of pomegranates, which were represented in the work of the tabernacle and temple. Song of Solomon 4:3, 13. 6:7, 11. 7:12. 8:2. Figures that were made in the tabernacle and temple were called cherubim, the same name by which angels are called in the Old Testament: which is an evidence that they were made as types or representations of angels. The church and people of the Messiah are in the prophecies of the Messiah compared to and called a palm-tree, or palmtrees; Song of Solomon 7:7, 8. Psalm 92:12. which is an argument that they were typified by the figures of palm-trees in the tabernacle and temple. Something that should be in the Messiah's time is represented by what appertained to the manner of God's

appearance in the holy of holies. Psalm 92. "Clouds and darkness are round about him." Compare 2 Samuel 22:12.

Some of the persons that we have an account of in the history of the Old Testament, are expressly spoken of as resembling the Messiah. So Moses, "A prophet will the Lord thy God raise up unto thee, like unto me."

Deuteronomy 18:15, 18. So Melchizedek, Psalm 110. "Thou art a priest for ever after the order of Melchizedek." And the account we have, Isaiah 7 concerning Shear-ja-shub, the son of Isaiah the prophet, is equivalent to expressly declaring him to be a type of the Messiah. And Zerubbabel and Joshua are evidently spoken of as types of the Messiah. Haggai 2:23, "In that day, saith the Lord of hosts, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, and make thee as a signet." Zechariah 4:7.

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings; crying, Grace, grace unto it." Ver. 10. "For who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven. They are the eyes of the Lord," etc.

Zechariah 3:"And he showed me Joshua the high priest-and unto him he said-I will clothe thee with a change of raiment, And I said, Let them set a fair mitre upon his head. Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee, (for they are men wondered at,) for behold, I will bring forth my servant the Branch." Zechariah 6:11, 12. "Then take silver and gold, and make crowns, and set them on the head of Joshua, the son of Josedech the high priest, and unto him, Behold, the man whose name is the

It is an evidence, that some of the more eminent persons that we have an account of in the history of the Old Testament, are types of the Messiah, that some of them and the Messiah are plainly spoken of under one. It is plain concerning David in the 89th Psalm, where the name of David is mentioned once and again, and yet the psalm evidently looks beyond David to the Messiah. It is also plain concerning Solomon in the 72d Psalm, which the title declares to have respect to Solomon, and yet the matter of the psalm most evidently shows that it has respect to the Messiah; many things in it being true of the Messiah, and peculiar to him, and not true of Solomon.

And here, by the way, I would observe, that to the many evidences that have already been taken notice of, that David and Solomon are types of the

Messiah, this may be added, that the Jews themselves looked on them as types of the Messiah. (See Basnago's History of the Jews, page 367.)

Many things occasionally appointed of God, if they signify nothing spiritual, must be wholly insignificant actions, and so wholly impertinent. Such as the setting up a brazen serpent or man to look upon, in order to a being healed. God's appointing the princes of the congregation to dig a well with their staves, to supply the congregations with water, and a public record being made of it by divine inspiration, and its being celebrated in a song of the people that is also recorded by divine inspiration. Numbers 21:17, 18. Moses's holding up his hand by divine direction, that Joshua and Israel might prevail over Amalek: Elijah's stretching himself three times upon the widow of Zarephath's son, in order to raise him to life. 1 Kings 17:21. Elisha's ordering his staff to be laid on the face of the Shunamite's dead child, and afterwards his lying upon the child, and putting his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretching himself on the child, in order to raise it to life. And so many other like actions that God appointed, might be mentioned.

But to say something more particularly concerning the ceremonial law. There is abundant evidence even in the Old Testament, that the things that belong to that law are typical of the things of the Messiah.

If the things of the ceremonial law are not typical of moral and spiritual things, they are wholly insignificant, and so wholly impertinent and vain. For God does abundantly declare, even in the Old Testament, that he has no delight in them on their own account, and that they are in his esteem worthless and vain in themselves, and therefore it will follow that they must be worthless and vain to all intents and purposes, unless they are otherwise by the relation they bear to something that God delights in on its own account, *i.e.* unless they are some way significant of things moral and spiritual. If the things of the ceremonial law were pleasing to God, and were not pleasing on their own account, or by reason of any thing that God saw in them; then it must be on account of something else that they represent, and because they some way stand in stead of them. For instance, when God went out through the land of Egypt to smite the first-born, and saw the blood of the paschal lamb on the door-posts of a house, it is represented as being something pleasing to God, for the sake of which he would spare the inhabitants of that house. But the Old Testament reveals, that blood was not at all pleasing on its own account. For that declares that

God hath no delight in the blood of beasts; and therefore the way in which it was something pleasing to God, must be its being something which represented or stood in stead of something that was truly in itself pleasing. So the sweet savour that was made in offering incense is spoken of as something sweeter and pleasant to God; and a white clean garment as something pure, and so pleasing to God. But we know that these things were not pleasant or acceptable on their own account, and therefore it must be only as related to something else that was so. But in what way is a sweet smell related to any thing really sweet to God, except as it is a type, or has some signification of it? And which way has the purity of a garment any relation to spiritual purity, but as it has a representation of it?

This leads me to observe, that there is an apparent and designed resemblance between those things that were instituted, that were in themselves worthless, and those moral and spiritual things that in themselves were valuable in the sight of God. Thus it is apparent, that outward cleanliness and purity resemble and shadow forth that which is in the sight of God real purity; and outward sweetness resembles real sweetness to God. So the light of the lamps in the sanctuary had a resemblance of spiritual light; and the preciousness of gold and pearls, that were used in the sanctuary and priests' garments, had a resemblance of some real preciousness in the sight of God; and the beauty and ornaments of the sanctuary and its vessels and holy garments, etc. had a resemblance of real beauty, and of those things that were ornaments in the sight of God. So that seeming atonement for sin, that was in the legal sacrifices, had a resemblance of that only true atonement the prophecies speak of. The seeming vicariousness there was in the sufferings of beasts for sinners, had a resemblance of a true vicariousness and substitution, And it is also manifest, that God chose those things, or had respect to them in his choice and appointment of them, because they did resemble or shadow forth those correspondent spiritual things, that have a real value and excellency in themselves in his sight. The very nature of the thing makes it manifest. Thus it is manifest that God chose pure garments rather than filthy ones, because outward purity did more resemble real purity, he chose a sweet smell to be offered as a pleasant savour unto him, because sweet smell has more resemblance of what is really sweet to him. It is manifest that he chose the suffering of beasts as an atonement for sin, rather than the feeding and pampering of them, because this has more of a resemblance of a true atonement, which the prophecies speak of as being by the sufferings

of a surety. It is evident that God chose the blood or life of the creature to be offered, to make atonement for the soul, rather than the hair, because it has a greater resemblance of the life of a surety, which is a true atonement for the soul, as the prophecies of the Old Testament do represent. But if it be evident, that God in the institution of the things of the ceremonial law, had respect to the resemblance that was in them of spiritual things and things of the Messiah, and appointed those rather than things of a diverse nature, for the sake of that resemblance, this is the same thing as to say, that the former are appointed as types of the latter.

All the people of Israel, if they exercised consideration, must suppose and understand that these things pertaining to the ceremonial law were appointed and used as representations and symbols of something spiritual, and not for the sake of any innate goodness in them, or any value God had for them. As for instance, that God appointed white garments rather than yellow, green, or black, not for any excellency of the colour, but as a more proper representation of righteousness and spiritual purity; and the making a sweet odour with spices, not that God smelt that odour and so was pacified towards men as though he were recompensed by the great pleasure they thereby gave him; but to represent something spiritual that was highly acceptable to him: and so that God appointed them to offer the flesh of beasts and bread, as the food or bread of God as these things are called, and the drink-offering of wine, not that God eat and drank those things, and was pleased with the taste of them, and received refreshment and benefit, as a hungry and thirsty man does by meat and drink; but that these things were mystical and symbolical representations of things of a higher and more divine nature. They must know, that laying hands on the head of the sacrifice, and what was called laying sins on the scape-goat, was no real laying sins on those beasts. And besides, God did expressly and abundantly teach his people under the Old Testament the contrary of these things. They must naturally therefore suppose, that they were used as things significant of something of a nature higher than themselves. They must naturally suppose, that the eating the passover with the staff in the hand, and with bitter herbs, and putting the blood of the sacrifices upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, were mystical, and symbolical, and significant of something in itself of value and importance.

With respect to the legal sacrifices, the evidence that they were types of the Messiah is very strong; which will appear if we consider the following things.

It is evident there is some real and proper atonement for sin, which is in God's account requisite, and which he insists upon in order to the pardon of sin, and which he accepts as a true atonement, and is willing to forgive sin on account of it. Otherwise, God never would designedly have taken a course by such an abundance of institutions, to bring up his people of the nation of Israel in the notion of the need of some atonement for sin, and some vicariousness and substitution of suffering for the sinner, in order to satisfy divine justice, and not only to bring up the Jews in this nation, but his church and people from the beginning of the world, insomuch that all nations received this notion from the first progenitors and founders of the nations and families of the earth.

It is also very manifest that the legal sacrifices of beasts and birds were no real atonement. This appears not only from the nature of the thing, but it is what God abundantly taught his people under the Old Testament, of whom he required these sacrifices. Psalm 40:6. 1. 5, to the end, li. 16. Isaiah 1:11, etc. 66:2, 3. Hosea 6:6. Jeremiah 7:21-23, and especially Micah 6:6-8.

It is apparent by the prophecies of the Old Testament, that the Messiah was to offer a true and real atonement for the sins of men. That the Messiah should offer up himself a sacrifice for sin, is very clearly implied in many places there mentioned. But this doctrine is not only implied, but it is declared, that the Messiah should atone for sin, or expiate it by sacrifice. Isaiah 53:10. "When thou shalt make his soul an offering for sin." Daniel 9:24." Seventy weeks are determined upon thy people and upon thy holy city"-to make reconciliation for iniquity, or to expiate iniquity by sacrifice, or to make atonement for iniquity; for the word in the original is the very same that is used from time to time in the law about sacrifices for making atonement. In what follows, it is declared how this atonement was to be made, viz. by anointing the most holy and the coming of the Messiah, and by his being cut off, but not for himself, and making the sacrifice and oblation to cease in the last half of the seventieth week. And it is evident that the atonement for sin here spoken of is a proper atonement, that makes real satisfaction for sin, and truly pays and finishes the debt, by the other expressions that are added, "To finish the transgression, and make an end of sin, and bring in everlasting righteousness;" and making the sacrifice

and oblation to cease, i e. by making sin to cease, making an end of sin and finishing the transgression, that there shall be no further occasion for sacrifice and oblation. And making atonement for sin is here prophesied of as that which was to be, but never yet was: it was a new thing, as the prophecy must be understood. But it could be a new thing in no other sense but that, viz. that a true and proper atonement for sin should be offered. For atonement in other senses beside this had been abundantly offered from the beginning of the world. What is translated, to finish the transgression, might have been rendered, to consume transgression. But that expiation for sin that consumes transgression and makes an end of sins, and brings into a state of perpetual righteousness, so as to make all further sacrifices, or attempts, and means, and representations of atonement to cease, and should abolish them as now needless, that is undoubtedly a proper atonement for sin.

Again, it is not only manifest by the Old Testament that the sacrifice of the Messiah is a true real atonement, but that it is the only true and real atonement for sin. For the Old Testament speaks of no other sorts of sacrifices of expiation for sin but those two, viz. the ancient legal sacrifices of beasts, and the sacrifice of the Messiah. What the prophecies sometimes say of sacrifices that should be offered by God's people, after the Messiah's ascension, must be understood figuratively; because it is expressly foretold, that the Messiah by his sacrifice should cause the sacrifice and oblation to cease. And besides, as I observed before, the Messiah's making expiation for sin, is prophesied of as a new thing; and as it is foretold as a new thing, or the first thing of that nature, so it is also prophesied of as the last thing of that nature, as is implied in those expressions of his making an end of sin, finishing the transgression, and making the sacrifice and oblation to cease. And these two things put together, imply that this is the only truly expiatory sacrifice. See also Zechariah 3:8, 9. And then, that this is the only sacrifice by which the sins of God's people are atoned, and that never any one is forgiven and accepted on account of any other atonement, is implied in Isaiah 53:6. "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."

Another thing that is very manifest, is, that the legal sacrifices had a manifold resemblance and representation of that great, true, and proper sacrifice that the prophecies foretold that the Messiah should offer. Thus those beasts that were offered were without blemish, as the prophecies

represent the Messiah to be, Isaiah 53 and other places. These sacrifices were not of unclean but clean easts, therein representing that spiritual purity that the prophecies speak of in the Messiah. A very great part of those sacrifices were of lambs, as the paschal lamb, Exodus 29:39. and very many other of their sacrifices, which had a resemblance of what the prophecies represent of the feebleness, innocence, meekness, and gentleness of the Messiah. Most of the sacrifices were males, as the Messiah is represented as of the male sex. They were offered by a priest in white robes, representing the purity and holiness of the Messiah; who, when spoken of, Daniel 9 as the great priest that should offer that atonement that should make an end of sin, is called the "Most Holy." "Seventy weeks are determined to make reconciliation for iniquity and to anoint the Most Holy." The priests were anointed: herein there was a resemblance between them and the great Messiah, or anointed. The sacrifices suffered as the Messiah, the great sacrifice, is represented to suffer. The sacrifices suffered death, and a violent death, as the Messiah suffered death-the sacrifices were burnt by fire from heaven; as the prophecies represent the Messiah as suffering from the immediate hand of God. In most of the sacrifices, their inward parts were to be burnt on the altar, that are abundantly made use of in the Old Testament to represent the soul; which is agreeable to what the prophecies represent of the Messiah's making his soul an offering for sin. The fat of the inwards of the sacrifices was melted, and consumed, and burnt up in the fire; which is agreeable to Psalm 22:14, 15. "I am poured out like water-my heart is like wax; it is melted in the midst of my bowels; my strength is dried up like a potsherd;" and Psalm 102:4. "My heart is smitten and withered like grass;" and Isaiah 53:12. "He hath poured out my soul unto death." There was the resemblance of the substitution of the sacrificed beast in suffering for the sinner, as the prophecies represent concerning the Messiah. There was an appearance of laying the iniquities of those for whom the sacrifices were offered, on the animal sacrificed, especially on some of the sacrifices on the head of which the hands of those for whom they were offered were laid, that they might lay their sins upon them. This is agreeable to Isaiah 53:6. "The Lord hath laid on him the iniquity of tins all." The scape-goat is represented as bearing the sins of those for whom he was offered into the wilderness; which is agreeable to Isaiah 53:4. "Surely he hath borne our griefs, he hath carried our sorrows." The Messiah is expressly spoken of as being like a lamb, in his being slain, and offered as a sacrifice for sin, Isaiah

53. The high priest made intercession for the people with the blood of the sacrifices, agreeably to Isaiah 52:12.

Beside all that has been already observed, this further is manifest, viz, that they are by God called an atonement, and are said to be an atonement, times without number. (See the Concordance under the word Atonement.) Seeing therefore, that the legal sacrifices are declared expressly and abundantly to be no real atonement, but have evidently a great resemblance of the true atonement, and are plainly representations of it, and are abundantly spoken of by him that instituted them, as being an atonement, and as instituted by him that they might be an atonement; it is very apparent, that they were appointed figures and representations of the true atonement. For there are but these two ways of any thing's being consistently with truth said to be such a thing, by the name of which it is called, viz, either its being that thing truly and properly, or figuratively and by representation. Either it must be that thing that it is said to be in reality, or by representation of the reality, or not at all. We have often in the law of Moses this expression used with regard to the sacrifices, The priest shall make an atonement for him. Now one of these two meanings must be put upon the words, either that he shall make a real proper atonement, or that he shall make an atonement figuratively or significantly. It is either a true atonement or a seeming atonement: otherwise it could not be an atonement in any sense, nor would it be so called by God. If there be such a thing as a real atonement for sin, and the legal sacrifices be not a real atonement for sin, yet are appointed and accepted as an atonement, then they are appointed and accepted instead of an atonement, for that is the same thing. So that it is evident, that God appointed the legal sacrifices to stand in stead of, or to represent, the real atonement. If a man be appointed to stand for another that is absent, and be accepted for an absent friend, then he is his representative. When the prophet called the arrow that the king of Israel shot out of his window, the arrow of the Lord's deliverance, nothing else could be meant, but that it was a sign of the arrow of the Lord's deliverance. So when the man that interpreted his fellow's dream, said of the barley cake, "this is the sword of Gideon, the son of Joash;" he could mean nothing else, but that this signified the sword of Gideon. So when Joseph said, "The seven lean kine are seven years of famine." And so in innumerable other instances that might be mentioned. It is evident from what has been already observed, that here are certain resemblances and shadows of sacrifices, and substitutions in suffering for sinners, and

atonements for sin: and it is manifest that it was out of regard to this resemblance there was in the shadow of the atonement, that the shadow was appointed. God himself has decided it by calling the shadow by the name of the substance, and by declaring that he appointed the shadow, that it might be for the substance, which he has done in declaring that he appointed it, that it might be for an atonement, *i.e.* instead of the real atonement, which is the substance.

These shadows of atonement are not merely called by the name of an atonement, but they are spoken of from time to time as being an atonement, and are said to be appointed, that they might be an atonement. Now what other way there is of being an atonement, but either being so really, or being so in figure, and significance, I know not.

The incense appointed in the law had a sweet smell, and was acceptable to the senses, and so had a shadow of that which was acceptable to God and a sweet savour to him. And seeing that it is expressly declared by God in the law, that he appoints this incense for a sweet savour to him, this demonstrates that God in the appointment has respect to that resemblance, that it is appointed to be a standing representation of a true sweet savour to him. Sweet smell is appointed, because it resembles what is truly acceptable to God. When external whiteness and purity, that is a shadow of true purity in the sight of God, is called by the name of true purity; and is declared to be appointed that it might be for purity in the sight of God; this demonstrates that it is appointed to be a standing representation of true purity. So, likewise, when the shadows of sufferings for sinners, and atonements for sin, are called by the name of real sufferings for sinners, and atonements for sin, and are said from time to time to be atonements for sin, and to be appointed that they might be for atonements for sin; it demonstrates clearly, that these shadows of atonement are appointed out of respect to the resemblance they have to the real atonement, and that they might be instead of it, and standing representations of it; or, which is the same thing, that they might be types of it. God appointed the suffering of the creature, rather than the feeding or fattening of it, for the making atonement, because the suffering of the creature has a greater resemblance of that suffering that makes a real atonement for sin. God in thus calling these shadows from time to time by the name of the things resembled, and speaking of them from time to time as being the things resemble does therein plainly put them in their stead, and does make use of them as representations of them: as if any should on design call one by another's

name, that was not his own name, and ordinarily speak of him and treat him as being that other, this would be the same thing as to substitute him for the other, and to make use of him as the other's representative.

It is an argument that the sacrifices were types of the Messiah, that when Manoah offered sacrifice by God's appointment, he that is called the "angel of the Lord," and who was the Lord, ascended in the flame of the sacrifice, Judges 13:20. And so did, as it were, offer up himself in the flame of the sacrifice, intimating that he was the great sacrifice, that was the antitype of those sacrifices of beasts. The beasts that were sacrificed to God, ascended up in the flame before God for a sweet savour. So the matter is represented in the Old Testament. But here we see, that when the sacrifice was ascending in the flame, the angel of the Lord ascends in the same, to show that that was the end of the sacrificing fire, viz. to cause him to ascend as a sweet savour unto God.

Again there is clear proof, that the legal sacrifices were types of the great sacrifice of the Messiah in Daniel 9:24. "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;" taken together with ver. 27. "And he shall confirm the covenant with many for one week, and in the midst of the week shall he cause the sacrifice and oblation to cease." What is translated in ver. 24. "And to make an end of sins," might have been translated, "He shall seal rip the sin-off rings." The word translated sins in the original is *Chattaath*, the very same word that is made use of in the law of Moses, to signify sin-offerings. So that the word might as well be translated sin-offerings here as there. And it is the more likely, that sin-offerings should be meant here, because the word is in the plural number; whereas if what was intended was the same with iniquity in the clause preceding, and transgression in the clause following, thus varying the expression for eloquence sake, it would be more likely this word would have been in the singular number as those are. And besides, it is the more likely that the word signifies sin-offerings, because it is evident that this text is a prophecy of the sacrifice that the Messiah should offer for sin, In the next words it is said, "He shall make reconciliation for iniquity." The word rendered reconciliation (as has been already observed) signifies expiation by sacrifice; it being the same that is so often rendered atonement in the law of Moses, when speaking of sacrifices for sin. But what argues yet more strongly that this should have

been translated, he shall make an end, or seal up, sin-offerings, is, that in the 24th verse there seems to be a reference to what had been said before in this verse, when it is said, In the midst of the week, or in the half of the week, he shall cause the sacrifice and oblation to cease. In the 24th verse it had been said, that the sacrifices or sin-offerings should be made an end of or sealed up in seventy weeks; and the 25th, 26th. and 27th verses are evidently exegetical of that 24th, to explain how the anointed Holy One or Messiah should make atonement for iniquity, and seal up the sin-offering and sacrifices in seventy weeks, viz, from the commandment to build Jerusalem there should be seven weeks and threescore and two weeks, that is, 69 weeks, and then in the remaining week he should establish the covenant with many, and in the half of the week he should make the sacrifice and oblation to cease, or make an end of the sin-offerings, as was said before. Now let us mind the expression; the word translated make an end, in the original is he shall seal up. "He shall seal up the sin-offerings." It is the very same word that is used in the following clause concerning vision and prophecy. "He shall seal up the vision and prophecy." The same word being thus used twice in like manner, in different clauses of the same sentence, once concerning the vision and prophecy, and the other time concerning the sin-offering, there is all reason to understand it in both places in the same sense. But the plain meaning of that clause, to seal up the vision and prophecy, is this; then shall be accomplished the grand event so often exhibited by the prophecies of the prophets, and so often represented and signified by the visions which they saw, and so the vision and prophecy shall be finished and brought to their grand accomplishment; that which they ultimately aimed at. Then shall be fulfilled the sum of what was signified in the vision and prophecy. (Ezekiel 28:12. "Thou sealest up the sum full of wisdom and perfect in beauty.") So when in the same sentence it is said, to seal up the sin-offerings, and make atonement for iniquity, we must in a like sense understand it thus, to offer that grand sacrifice or atonement for iniquity, that is so much exhibited and represented by the sin-offerings. So that the sin-offerings shall be made to cease, their design being obtained and finished, that grand event, that great and true atonement for sin, which was aimed at in them, and which they all signified and represented, being now accomplished.

Again it is evident, that the priests of old, in their office of offering sacrifices, were types of the Messiah in offering his sacrifice: otherwise there is no truth in that prophecy that God declares in so solemn a manner,

and confirms with an oath, in Jeremiah 33:18. "Neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually." See how solemnly this is confirmed and sworn to, in the following words. Unless this be fulfilled in the true sacrifice or atonement, which the Messiah offers, and in the accomplishment of that prophecy of the Messiah, Psalm cx. "The Lord hath sworn and will not repent, Thou art a priest for ever, after the order of Melchizedek;" it is not fulfilled at all; and is neither agreeable to fact nor to other prophecies. Unless this prophecy be fulfilled thus, it is not agreeable to fact. For the priests and levites have had no man literally to offer sacrifices literally, for a much longer time than ever they had a man to offer sacrifices, And it is not agreeable to other prophecies, particularly that fore-mentioned, Daniel 9:24, 27. That speaks of the Messiah's causing the sacrifice and oblation to cease; and sealing them up, which is directly contrary to this prophecy of Jeremiah 33:if this latter be understood literally. For this very prophecy of Jeremiah is evidently a prophecy of the Messiah. See ver. 15. "I will cause the branch of righteousness to grow up to David." So that upon this supposition Jeremiah foretells the Messiah's abundantly confirming the priests and Levites in their business of offering sacrifice and oblation, so as to perpetuate it for ever; and Daniel foretells his finishing the business wholly, sealing it up and making it to cease. And it is elsewhere foretold that there should be no temple made with hands, no ark, no sacrifices of beasts, in the Messiah's times.

From what has been now observed of the prophecies foretelling that the Messiah should abolish the legal sacrifices, it is manifest that whenever the prophecies of the Messiah's times do speak of sacrifices then to be offered, they are to be understood mystically, *i.e.* of spiritual things typified by the sacrifices, as Isaiah 19:21. 60:7. Ezekiel 20:40, 41. Malachi 1:11.

The blood of the legal sacrifices is called the blood of the covenant by Moses, Exodus 24:8. "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." But God calls the blood of the Messiah the blood of the covenant that he had made with this people, or the blood of their covenant. Zechariah 9:11. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." It is evident that the blood of the Messiah is that blood by which the church will be redeemed, when the Messiah comes, which is the time here spoken of. See ver. 9. foregoing, "Rejoice greatly, O daughter of

Zion; shout, O daughter of Jerusalem: behold, thy King cometh," etc. Therefore, as both these, viz. the blood of the legal sacrifices, and the blood of the Messiah, are called the blood of the church's covenant, it is manifest that one is represented by the other. The same sacrifices must be intended in that prophecy of the Messiah's times, Psalm 1. 5. "Gather my saints together, those that have made a covenant with me by sacrifice." Thus plain it is that the legal sacrifices were types of the Messiah, the great sacrifice and true atonement for sin, and were appointed as such. And by some things that have been already observed, it is also manifest that their legal purifications were types of that spiritual purity that should be by the Messiah, and the sweet incense a type of that which is spiritual and truly sweet to God. And concerning the incense, I further observe, that spiritual things are expressly compared to it in the Old Testament, Psalm cxli. 2. "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." And the Messiah is expressly compared to a cloud of incense; Song of Solomon 3:6. White and beautiful garments were appointed the priests by the law of Moses. These garments on the priests are expressly spoken of as representing something in the Messiah, and particularly are there spoken of as representing righteousness. Again, the righteousness of the Messiah is compared to beautiful garments, Isaiah 61:10.

He hath covered me with the robe of righteousness, as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels." Job 29:14. "I put on righteousness, and it clothed me." God is represented as clothed with a garment white as snow. Daniel 7:7, And the Messiah appears to Daniel clothed in linen. Daniel 10:5, 6. and 12:7. Spiritual purity is represented by the colour white. Isaiah i 18. "Though thy sins be as scarlet, they shall be white as snow." Daniel 12:10. "Many shall be purified and made white." The high priest had brodered garments: such are spoken of as representing righteousness. Ezekiel 16:9, 10. "Then I washed thee with water; I thoroughly washed away thy blood from thee; and I anointed thee with oil. I clothed thee also with brodered work — and I girded thee about with fine linen."

It is manifest that the legal uncleannesses were types of sin, they are said to be an abomination to the lord. Yea, they are called sin in the law of the sin-offering. Leviticus 6:6-8. and 14:13, 14, 19, 22, 24, 25, 53. 15:30. Moral impurities seem to be represented by legal impurities, Haggai 2:11-14. One thing that was a legal pollution, was blood, This is made use of by the

prophets to represent sin. Ezekiel 16:6. "When I saw thee polluted in thy blood." So 9, 22. Isaiah 1:18. "Though your sins be as scarlet — and red like crimson." Chap. 4:4." When the Lord shall have washed away the filth of the daughters of

Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning."

One kind of legal uncleanness was through menstuous blood. Moral or spiritual pollution is compared to this. Isaiah 64:6. "All our righteousnesses are as filthy rags," or menstuous clothes, as it might have been rendered. The leprosy was one kind of legal uncleanness. Sin seems to be compared to this, in Isaiah 1:6. "From the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores."

The legal purifications by washing the hands in the laver, and other parts of the body in water, is what a spiritual cleansing from sin is compared to. Psalm 26:6. "I will wash my hands in innocency, and so will I compass thine altar;" alluding to the priests washing their hands at the laver before they compassed God's altar. Zechariah 13:1. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Psalm 119:2. "Wash me from my iniquity; cleanse me from my sin." Isaiah 1:16. "Wash ye, make you clean; put away the evil of your doings." Jeremiah 4:14. "Wash thy heart from wickedness." Proverbs 30:12. "There is a generation that are pure in their own eyes, and yet is not cleansed from their filthiness." Isaiah 4:4. "When the Lord shall have washed away the filth of the daughters of Zion." Ezekiel 16:4. "Neither wast thou washed in water." Ver. 9. "Then washed I thee in water." Ezekiel 36:25. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness."

That the anointing under the law typified something spiritual, is confirmed by this, that what is spiritual is called anointing. Ezekiel 16:9. "I anointed thee with oil." It is an argument that those officers that were anointed, were types of the Messiah, that his name is Messiah, or the anointed, The holy anointing oil represented the Spirit of God, because the Holy Spirit is represented by holy anointing oil. Zechariah 4:2-6, 12. and Isaiah 61:1. "The Spirit of the Lord God is upon me, because the Lord hath anointed me." By which last words it may also be confirmed, that the anointing of the officers of the Jewish church represented the spiritual anointing of the Messiah.

Something spiritual that shall be in the Messiah's times is compared to the wine of the drink-offering. Zechariah 9:9. "They shall drink and make a noise as through wine. They shall be filled like bowls and as the corners of the altar."

We have the testimony of the Holy Spirit in the Old Testament, that the golden candlestick with its bowl on the top and its seven lamps, and oil for the lamps, is a representation of the church of the Messiah. Zechariah 4: taken with the preceding chapter.

The sanctuary or temple was a type of heaven, as may be argued from this, that heaven is called in the Old Testament his dwelling-place, his holy habitation, his sanctuary, and his temple. 1 Kings 8:30. "Hear thou in heaven thy dwelling-place." So 39, 43, 49. 2 Chronicles 6:21, 30, 39.; and 2 Chronicles 30:27.; and Psalm 33:13, 14. "The Lord looketh from heaven, he beholdeth all the sons of men; from the place of his habitation he looketh on all the inhabitants of the earth." Isaiah 63:15. "Look down from heaven, and behold from the habitation of thy holiness and thy glory." Jeremiah 25:30. "The Lord shall roar from on high, and utter his voice from his holy habitation." Deuteronomy 26:15. "Look down from thy holy habitation." Psalm 68:4, 5. "Sing unto the Lord; sing praises unto his name; extol him that rideth on the heavens by his name Jah. — A judge of the widows is God in his holy habitation." Psalm 102:19. "For he hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth." Psalm 11:4. "The Lord is in his holy temple; the Lord's throne is in heaven."

That the great, costly, or precious stones that were the foundation of the temple, spoken of 1 Kings 5:19.; and of Solomon's house, chap. 7:10. represented the Messiah, is confirmed by Isaiah 28:16. Psalm 118:22. Zechariah 3:9. and 4:7.

It is a confirmation that the frame of the tabernacle and temple were typical, from the agreement there is between it, and the visions under which God sometimes manifested himself. The mercy-seat with the cherubims is called the chariot of the cherubims. 1 Chronicles 28:18.; agreeable to the vision that Ezekiel had of God riding in a chariot drawn by cherubims. Ezekiel's vision of the chariot of the cherubims was also agreeable with the frame of the chariot, in which the layers were set, and represented as drawn by lions, oxen, and cherubim; agreeable to the shapes of Ezekiel's living creatures. See 1 Kings 7.

But a very great and clear evidence, that the city of Jerusalem, the holy city and the temple in all its parts and measures, and its various appendages and utensils, with all its officers, services, sacrifices, and ceremonies, and so all things appertaining to the ceremonial law, and indeed many things appertaining to the civil state of the people as divided into twelve tribes, were typical of things appertaining to the Messiah and his church and kingdom, is that these things are evidently made use of as such, in a very particular manner in the vision of the prophet Ezekiel that we have an account of the nine last chapters of his prophecy. These there mentioned, which are the same which were in Israel under the law of Moses, are mentioned as resemblances, figures, or symbolical representations of spiritual things. So that God has in these chapters determined, that these things are figures, symbols, or types representing the things of the Messiah's kingdom, because here he plainly makes use of them as such.

It is no argument, that the things that have been treated of were not designed as types of the Messiah, and things pertaining to his kingdom, that God, when he instituted them, did not expressly declare them to be so. For there is no more necessity of supposing that all types signifying future events, when given should be explained, than that all visions and prophecies signifying future events should be explained. The things that were exhibited in visions, were truly a sort of types of future events; as Abraham's smoking furnace and burning lamp, which was not explained nor expressly declared to represent any thing future. The twelve fountains and three score and ten palm-trees at Elim, were evidently types of the twelve tribes, and threescore and ten elders; but yet it is not expressly said so. The like might be observed of Jacob's taking Esau by the heel at his birth, and God's making Eve of Adam's rib, and Moses's rod's swallowing up the magicians' rods, and many other things.

Corollary. Seeing it is thus abundantly evident by the Old Testament itself, that the things of the Old Testament were typical of the Messiah, and things appertaining to him, hence a great and most convincing argument may be drawn that Jesus is the Messiah; seeing there is so wonderful a correspondence, and evident, manifold, and great agreement between him and his gospel, and those types of the Old Testament. And as it is so plain by the Old Testament, that the ancient state of things amongst the Jews was all typical of the Messiah, and the Jews themselves acknowledge it: So it is a great argument, that Jesus and his kingdom were the end and antitype of these things, because presently after he comes and sets up his

kingdom, God puts a total and final end to that typical state of the Jews, and all things appertaining to it, blots out all those types at once, and wipes them clean away, and poured the utmost contempt upon them, and covered them with the most dreadful darkness, and utterly destroyed, as by one great fatal and final blow, that whole typical world, and has now continued their abolition for so many ages, much longer than he did their existence, and has followed all that reject the antitype, and will cleave to the types, with so awful and continual a curse, and all this agreeably to the prophecies of what God would do, when the Messiah, this great antitype, was come.

That typical representations were looked upon by God as no trifling matters, but things of great IMPORTANCE, as is manifest in that it is spoken of in Scripture as a matter of such importance, that Christ's body should not see corruption before it was raised.

It was common for NAMES to be given by a Spirit of prophecy. (See Owen on Hebrews 7:2. p. 112.)

We have reason to suppose, that very many things in the Old Testament are intended as types, seeing it is manifest in some instances, that so very minute circumstances were so ordered, such as the negative circumstances of the story of Melchizedek, there being no mention made of his father or mother, of his birth or death.

That all things, even to the least circumstance, prescribed by God about the tabernacle, and its services, were types of heavenly things, appears by the apostle's manner of arguing, (Hebrews 8:5.) from those words of God to Moses, "See that thou make all things according to the pattern showed to thee in the mount." And if they were all types, they were all for our instruction; and if they were for our instruction, then we must endeavour to understand them, even those of them that are no where explained in Scripture.

Hebrews 9:3-5. The apostle there mentioning the ark, mercy-seat, tables of the covenant, the golden censer, pot of manna, Aaron's rod that budded, concludes thus, "Of which I cannot now speak particularly," *i.e.* I cannot now explain particularly the design of those things, and tell you particularly what evangelical and heavenly things were represented thereby; which proves evidently, that many things in the tabernacle were typical, and intended to represent to God's people evangelical things, which signification is not explained to us in Scripture.

The Jews of old seemed to look on the redemption from Egypt as a type of the redemption which should be accomplished by the Messiah. (See Pool's Synopsis on Exodus 12:14.)

It is an evidence that legal uncleanness was a type of sin, that it is in effect called sin. (See Pool's Synopsis on Leviticus 12:8.)

That the temporal things of the Old Testament were types of the spiritual things of the New. (See Pool's Synopsis on 2 Samuel 2:10.)

An **OBJECTION** is raised from the abuse that will be made of this doctrine of types. **Answer.** I do not know that the types of Scripture are more abused by people that are enthusiastic and of teeming imagination, than the visionary representations of the book of Revelation; and yet none make that an objection against all attempts to understand and interpret that book. We have as good warrant from the word of God to suppose the whole ceremonial law to be given in order to a figurative representing and signifying spiritual and evangelical things to mankind, as we have to suppose that prophetic representations are to represent and signify the events designed by them, and therefore have as good reason to endeavour to interpret them.

The principles of human nature render TYPES a fit method of instruction. It tends to enlighten and illustrate, and to convey instruction with impression, conviction, and pleasure, and to help the memory. These things are confirmed by man's natural delight in the imitative arts, in painting, poetry, fables, metaphorical language and dramatic performances. This disposition appears early in children.

This may be observed concerning types in general, that not only the things of the Old Testament are typical; for this is but one part of the typical world. The system of created beings may be divided into two parts, the typical world, and the antitypical world. The inferior and carnal, *i.e.* the more external and transitory part of the universe, that part of it which is inchoative, imperfect, and subservient, is typical of the superior, more spiritual, perfect, and durable part of it, which is the end, and as it were the substance and consummation, of the other. Thus the material and natural world is typical of the moral, spiritual, and intelligent world, or the city of God. And many things in the world of mankind, as to their external and worldly state, are typical of things pertaining to the city and kingdom of God: as many things in the state of the ancient Greeks, and Romans, etc.

And those things belonging to the city of God, which belong to its more imperfect, carnal, inchoative, transient, and preparatory state, are typical of those things which belong to its more spiritual, perfect, and durable state; as things belonging to the state of the church under the Old Testament were typical of things belonging to the church and kingdom of God under the New Testament. The external works of Christ were typical of his spiritual a great confirmation that the history of the Old Testament works. The ordinances of the external worship of the christian church in general are typical of things belonging to its heavenly state.

The manner of the apostle's expressing himself in Galatians 4:21, 22. will clearly prove that Abraham's two sons, and their mothers, and mount Sinai, and mount Sion, were intended to be types of those things he mentions; which is a great confirmation of the history of the old testament in general is intended to be typical of spiritual things. The apostle's manner of speaking seems to imply, that it might well be expected of God, that his people should understand such like things as representations of divine things, and receive particular instruction exhibited in them, even before they are particularly explained to them by God by a new revelation.

NOTES ON THE BIBLE.

THE PENTATEUCH WRITTEN BY MOSES.

That the Pentateuch was written by Moses, is the voice of all antiquity. It has been all along, even to this day, the received opinion of both Jews• and Christians, that Moses, being commanded and inspired by God, wrote those books, which are called the Pentateuch, except only some particular passages, which were inserted afterwards by a divine direction, for the better understanding of the history.

We read, Exodus 24:4, 7, 8. that Moses wrote all the words of the Lord, which before that time had been delivered from mount Sinai, in a book, which is there called The Book of the Covenant. Afterwards, when God had added more precepts, he again commands Moses to write them, Exodus 34:27. “And the Lord said unto Moses, Write thou these words; for after the tenor of these words have I made a covenant with thee and with Israel.” Near 40 years afterwards, Moses was commanded to write all the commands which God had given the people, and the revelations which he had made of himself to them, in a book, to be laid up by the side of the ark of the covenant, to be kept for a testimony against Israel. Deuteronomy 31:24-26. “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” And the original of this book of the law was in being, as we read expressly, till the times of Josiah; 2 Kings 22:and 2 Chronicles 34:and so, doubtless, till the captivity into Babylon, This book of the law, which Moses was thus commanded to lay up beside the ark, did not only comprehend those things, which were contained in some of those preceding chapters of Deuteronomy, wherein some things of the law were repealed; but the whole system of divine law, which God gave to the children of Israel, expressing the whole of the duty which God expected of them. This appears from Joshua 1:7, 8.” Only be thou strong and very courageous, that thou mayest observe and do according to all the law

which Moses, my servant, commanded them; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate on them day and night, that thou mayest observe to do according to all that is written therein," etc. And therefore the Levites, whom Jehoshaphat sent to teach the people le their duty, did not do it in any other way than out of tie book of the law.

“And they taught in Judah, and had the book of the law of the Lord with them, and went about, throughout all the cities of Judah, and taught the people.” (2 Chronicles 17:9.)

And then it is further evident, that the book of the law which we have an account of Moses’s committing to the Levites, to be laid up in the side of the ark, Deuteronomy 31 did not contain merely what had then lately been delivered in some preceding chapters of Deuteronomy; because in this book of the law were contained the precepts concerning burnt-offerings and sacrifices, and the office and business of the priesthood; which are not contained so much in Deuteronomy as in Leviticus and Numbers, as appears from 2 Chronicles 23:18. “Also Jehoiada appointed the officers of the house of the Lord, by the hands of the nests, the Levites, whom David had distributed in the ouse of the Lord to offer the burnt-offering of the Lord, as it is written in the law of Moses.” 2 Chronicles 35:12. Nehemiah 10:34, 35, 36. Haggai 2:11, etc. Joshua 8:31. Ezra 6:18. Nehemiah 8:14,15.2 Chronicles 30:5. and 31:3. And in the book of the law were contained not merely the precepts which God delivered to Moses, but the sanctions and enforcements of those laws, the promises and threatenings; as appears from Deuteronomy 29:20, 21. “The Lord will not spare him, but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him; and the Lord shall blot out his name from under heaven; and the Lord shall separate him unto evil, out of all the tribes of israel, according to all the curses of the covenant, that are written in this book of the law. See also ver. 27. and Deuteronomy 28:61. “Also every plague, and every sickness, which is not written in the book of this law, will the Lord bring upon thee, until thou be destroyed.” See also 2 Kings 22:13, 16, 19. and parallel places in 2 Chronicles 34:Daniel 9:and Joshua 8:34, 35. “And afterwards he read all the words of the law, the blessings and the cursings according to all that is written in the book of the law. There was not a word, of all that Moses commanded, that Joshua read not.” See Psalm 105:8, 9, 10, And

not only the promises and threatenings were contained in the book of the law, but all the revelations which God gave, which tended to enforce it, or which in any way related to it, and even the prophecies that were there contained of what should afterwards happen to the people on their sin or on their repentance. This appears from Nehemiah 1:8, 9. “Remember, I beseech thee the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations. But if ye turn unto me, and keep my commandments, and do them, though there were of You cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.”

And besides, we read of Moses being expressly commanded to write histories of the acts of the Lord towards his people, as well as of the revelations which he made to them. So he was commanded to write an account of the people’s war with Amalek, with its attendant circumstances, that posterity might see the reason of this perpetual war which God had declared against Amalek.

“And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.” (Exodus 17:14.)

Now a full account could not be given of this affair without relating much of the preceding history of Israel; for an account must be given in the writing of the reason and occasion of the children of Israel’s coming to the border of the Amalekites, and what was the cause of the discord and war which subsisted between them and Israel, which would take up no small part of the history of the book of Exodus.

Besides, we are expressly told that Moses wrote the journeys of the children of Israel by God’s command. Numbers 33:2. “And Moses wrote their goings-out according to their journeys, by the commandment of the Lord;” and is it reasonably to be supposed that he would write those for the use of the children of Israel in after-generations, and not write the great and mighty acts of the Lord towards that people in Egypt and at the Red sea, at mount Sinai, and in the wilderness, which were a thousand times more worthy of a record, and of being delivered down to posterity, than a mere journal of the people’s progress in the wilderness, without those mighty acts? It is every way incredible that Moses, of whom we so often read expressly that he wrote God’s commands, threatenings, promises, and

revelations, and the early histories of mankind, that he should not write those great acts of the Lord, and leave a record of them with the congregation of Israel; especially when it is evident in fact that Moses was exceeding careful that they might not forget those great acts of the Lord in future generations. Deuteronomy 4:9, 10, 11. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life, but teach them thy sons, and thy sons, sons specially, the day when thou stoodest before the Lord thy God in Horeb," etc, Here the very same orders are given for the keeping the acts of the Lord in the memory of posterity, as are given for the keeping up the memory of the precepts, chap. 6:7. and 11:18, 19. Job speaks of writing words in a book, as a proper mean to keep up the memory of them, and so does God to Isaiah. Isaiah 30:8." Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." Moses did not trust the precepts of God merely to oral tradition, he was sensible that that way only was not sufficient, though he gave such a charge to the people to teach their children; and the memory of the war with Amalek, when God saw it needful that it should be transmitted to posterity, was not trusted to oral tradition, but Moses was commanded to write it, that other generations might know it; and so the travels of the children of Israel, when they were thought of importance to be remembered, were not trusted to tradition, but a record was written to be transmitted. Very great care was taken that these acts should be remembered, in appointing monuments of them. Thus the passover was instituted as a perpetual monument or memorial of the redemption of the children of Israel out of Egypt, and the beginning of the year was appointed as a memorial of it, and the first-born sons were consecrated to God in memory of God's slaying the first-born of Egypt. Certain laws were appointed about strangers and the poor. Deuteronomy 24:17, 18, 22. and 16:11, 12. and 15:15. 16:12. Leviticus 25:42, 55. and about bondmen in remembrance of their peregrination and bondage in Egypt. To suppose that such care should be taken lest the laws themselves should be forgotten, which were appointed for the very end of keeping up the memory of the fact, and that those laws should be written down; and yet that no care should be taken that the facts themselves should be so far remembered as to write them down, when the memory of the fact is supposed to be of so great importance, that the very being and remembrance of those laws is by the supposition subordinate thereto, the memory of the fact being the end both of the existence and of the memory

of the laws, is absurd. In Nehemiah 13:1, 2, 3. a precept is cited, with a part of the history annexed as the reason of the law, and altogether is said to be read in the book of Moses. The manna was laid up as a monument of their manner of living in the wilderness, and God's miraculous sustaining of the people there. The feast of tabernacles was to keep in remembrance the manner of their sojourning in the wilderness; as in Leviticus 23:43. Aaron's rod that budded, was laid up as a memorial of the great things done by that rod in Egypt, at the Red sea, and in the wilderness, and particularly of the contest with Korah and his company, and the censers of the rebels kept and turned into broad plates for the covering of the altar, as a memorial of what happened in the matter of Korah, and the fire from heaven, was kept without ever going out, as a perpetual monument of its miraculous descent from heaven, and the occasion of it; and the brazen serpent was kept as a memorial of the plague of fiery serpents, and the miraculous healing of those that were bitten. The tabernacle that was built in the wilderness, was a monument of the great manifestations which God made of himself there, and the many things that came to pass relating to the building of the tabernacle. The two tables of stone kept in the ark were a monument of those great things which happened when they were given. The rest of the Jewish sabbath was appointed as a memorial of the deliverance of the children of Israel out of bondage. The laws concerning the Moabites and Ammonites were appointed as monuments; and the gold taken in the war with the Midianites was laid up for a monument of that war. Numbers 31:54. A great many places were named to keep in remembrance memorable facts in the wilderness; and who can think that all this care was taken to keep those things in memory, and yet no history be written to be annexed to these many monuments to explain them, by him by whose hand these monuments were appointed; and he, at the same time, so great a writer, and so careful to keep up the memory of events by writing, in those instances of the writing of which we have express mention?

Another instance of Moses's great care that these great acts might not be forgotten, is his calling together the congregation to rehearse them over to them a little before his death, as we have an account in Deuteronomy. He also left some precepts wherein the children of Israel were required themselves from time to time to rehearse over something of the general history of their ancestors the patriarchs, of whom we have an account in Genesis; and so the history of the people from that time, as in the law of him that offered the first-fruits, Deuteronomy 26.

And we find that great care was taken to erect monuments of the great acts of God towards the people after Moses's death, as of their passing through Jordan, though less memorable than some of those. And the fact that there were monuments expressly appointed to keep in memory so many of God's acts in Moses's time, and not of some others more memorable, is an argument that they had a history of them instead of monuments, as particularly of the children of Israel passing through the Red sea, and the destruction of Pharaoh and his hosts there. No act of God towards that people is more celebrated through the Scriptures than this; and yet we have no account of any monuments of it, or any ordinance expressly said to be appointed in memory of it, though there was a monument of their passing through Jordan, an event much like it, but less remarkable, and far less celebrated in Scripture. No account can be given of this, but that the history and song that Moses wrote and left in the book of the law, were monuments of it. Such was the care that was taken, that some of the acts of God towards the people might be remembered, that in appointing the monuments for their remembrance, it is expressed that it was for that end, that they might have it perpetually in mind as a token on their hand, and as frontlets between their eyes, as particularly in appointing the law of consecrating the first-born, to keep up the remembrance of God's slaying the first-born of Egypt, Exodus 13:15, 16. One of the laws or precepts themselves of the book of the law was, that the people should take heed never by any means to forget the great acts of God, which they had seen, and that they should not be forgotten by future generations, Deuteronomy 4:how unreasonable, then, is it to suppose that no history was annexed to those laws, and that at the same time that such a strict injunction of great care to keep up the memory of those things in future generations was given, they should yet be left without the necessary means of it! Again, another precept is, that they should not forget their own acts and behaviour from time to time, Deuteronomy 9:7, etc. See also chap. 8:14, 15, 16, etc. and chap. 5:15. So they are strictly required to remember their bondage in the land of Egypt, Deuteronomy 16:12. and chap. 24:18, 22. And also, to remember what God did to Pharaoh and all Egypt, all those great signs and wonders, and the manner of their deliverance out of Egypt, Deuteronomy 7:18, 19. So they are strictly enjoined to remember all their travel, the way that they went, and the circumstances and events of their journey, Deuteronomy 8:2-5. and 14, to the end. And they are charged to know God's great acts in Egypt, and from time to time, in Deuteronomy 11:at the beginning. They are commanded to remember what God did to Miriam,

Deuteronomy 24:9. Writing of those works of God that are worthy to be remembered and celebrated by praises to God, is spoken of as a proper way of conveying the memory of them to posterity for that end, in Psalm 102:18. "This shall be written for the generation to come, and the people which shall be created shall praise the Lord." The importance of remembering these works of God related in the Pentateuch, is mentioned not only in the Pentateuch itself, but also in other parts of Scripture, as in

"Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth." (Psalm 105:5.)

By the marvellous works which God has done, and his wonders, is meant those marvellous works that he did to Abraham and his seed, from the calling of Abraham to the bringing in of the people into Canaan, as appears from the following part of the psalm; and it is observable here that the psalmist connects the wonderful works and the laws or judgments of God's month together as in like manner worthy to be remembered. See also 1 Chronicles 16:12. with the subsequent part of that song. The law, and covenant, and wonderful works, are in like manner connected as not to be forgotten, in Psalm 68:10, 11, and in the 111th Psalm, the psalmist intimates that God has taken some special care to keep up the memory of those works ver. 4. "He hath caused his wonderful works to be remembered," speaking of these works, as appears from what follows in the psalm. And what other way can we suppose it to be that God hath done this, than the same with that whereby he caused his covenant and commandments spoken of in the following verses, to be remembered, viz. by causing them to be recorded? The works and commandments are joined together. Ver. 7. "The works of his hands are verity and judgment, all his commandments are sure; and again in the 9th verse, "He hath sent redemption to his people, he hath commanded his covenant for ever;" as they are doubtless connected in the record. Compare Psalm 147:19. and 103:7, In the 78th Psalm, the psalmist, after speaking of the great care that Moses took that the history of the great works of God towards Israel in Egypt and the wilderness should be remembered and delivered to future generations, (in ver. 4, 5, 6, 7.) then proceeds to rehearse the principal things in that history in a great many particulars, so as to give us, in short, the scheme of the whole history, with many minute circumstances, in such a manner as to show plainly that what is there rehearsed is copied out of the history of the Pentateuch.

It is the more likely that the history of the Pentateuch should be. a part of that which was called the law of Moses, because it is observable that the words law, doctrine, statute, ordinances, etc. as they were used of old, did not only intend precepts, but also promises, and threatenings, and prophecies, and monuments, and histories, and whatever was revealed, promulgated, and established, to direct men in their duty to God, or to enforce that duty upon them. So the blessings and the curses that were written by Moses are included in that phrase, and the words that Moses commanded. Joshua 8:34, 35. So promises are called law, and the word which God commanded in Psalm 105:9. and 1 Chronicles 16:15. So promises and threatenings are called the word which God commanded his servant Moses. Nehemiah 1:8, 9. Threatenings and promises are called statutes and judgments in Leviticus 26:46. Thus we read, Exodus 15:25, 26. that at Marah God made for the people a statute and an ordinance, but that which is so called is only a promise. So we read in Joshua 24:25. that Joshua made a covenant with the people, and set them a statute and an ordinance in Shechem, which was nothing else than only his establishing what had been there said by a record and a monument, as appears from the context. So when God, in the song of Moses, Deuteronomy 32 calls upon heaven and earth to give ear to his doctrine, which he says shall distil as the rain, etc. therein is included both history and prophecy, as appears by what follows, and what, in Psalm 78:1. is called a law, is only a history, and the very same with the history in the Pentateuch in epitome, those dark savings of old, which the psalmist there rehearses, as appears from what follows in the psalm; which makes it the more easily supposable that the original and more full history, of which this is an epitome, was also amongst them called a law. And it is probable, that when we read of the great things of God's law, Hosea 8:12. and the wondrous things of God's law, that thereby is not only intended precepts and sanctions, but the great and wondrous works of God recorded in the law. It is evident that the history is as much of an enforcement of the precepts, (and is so made use of,) as the threatenings, promises, and prophecies; and why then should it not be included in the name of the law as well as they? There is something of history, or a declaration of the great acts or works of God in that, which is by way of eminency called the Law, viz. the Decalogue; in that there is a declaration of the two greatest works of which the history of the Pentateuch gives an account, viz. the creation of the world, and the redemption out of Egypt, out of the house of bondage: the latter is mentioned in the preface of the Decalogue, and both in the 4th

commandment in Deuteronomy. But the fact that history was included in what was called the law, is so plain from nothing as from Moses's own records. Deuteronomy 1:5. "On this side Jordan in the land of Moab, began Moses to declare that law, saying-" and then follows in this and the ensuing chapters, that which is called this law, which consists in great part of history, being a rehearsal and recapitulation of the history in the preceding books of the Pentateuch. What follows next in this and the two next chapters is almost wholly history, which undoubtedly there is special reason to understand as intended by those words, "Moses began to declare the law, saving." See also Deuteronomy 4:44, 45. and 31:9, 24, 25, 26. and 5:1.

Again, the book of the law, and the book of the covenant, were synonymous expressions; (see among other places, Psalm 105:8, 9, 10.) but the word covenant, as it was then used, included history, as Deuteronomy 29:"These are the words of the covenant which the Lord commanded Moses;"-and what next follows is history, such history as was introductory, or concomitant, or confirmatory to the precepts, and threatenings, and promises that follow, and of this nature is all the history of the Pentateuch, It is abundantly manifest that the manner of inditing and writing laws in the wilderness delivered by Moses, was to intermix history with precepts, counsels, warnings, threatenings, promises, and prophecies.

It may be noted, that it was very early the custom in Israel to keep records of the public transactions of the nation, and they regarded this as a matter of so great importance, as to have men appointed, whose business and office it was to keep these records. So we find it was in the days of Solomon and David, and in the days of the Judges, as early as the days of Deborah. Judges 5:14. "Out of Zebulun, they that handle the pen of the writer." It is probable from the context, that these were their rulers, or some of the chief officers in the land that kept records of public affairs. Before this, also, we have express account of Joshua and Moses making records of public transactions. (See Joshua 24:26. and the forementioned place concerning Moses's writing records.) And it is evident that these transactions which related to the bringing of that nation into a covenant relation with God, and redeeming them out of Egypt, etc. were always by that nation chiefly celebrated, and looked upon as the greatest and most memorable events of their history. Now, therefore, is it credible, that in a nation, whose custom it was all along, even from the very times of those

great transactions, to keep records of all public affairs, that they should be without any written record of these transactions?

There is no other way that would be natural of writing a divine law, or a law given by God in an extraordinary manner, with wonderful and astonishing circumstances, and great manifestations of his presence and power, except that of writing it in this manner, and recording those extraordinary circumstances under which it was given: first introducing it by giving an account that it was given by God, and then declaring when, how, and on what occasion, and in what manner it was given. And this will bring in all the history, from the beginning of Exodus to the end of Deuteronomy. Who can believe that Moses wrote the law which God gave at mount Sinai, without giving an account how it was given there; when the manner of giving was so exceedingly remarkable, and so affected Moses's mind, as appears from many things which Moses wrote in Deuteronomy, which are there expressly called by the name of a law, and which we are also expressly told that Moses wrote in the book of the law, and delivered to the priests to be laid up in the sanctuary.

There is such a dependence between many of the precepts and sanctions of the law, and other parts of the Pentateuch, that are expressly called the law, and that we are expressly told were written in the book of the law, and laid up in the sanctuary; I say, there is such a dependence between these and the history, that they cannot be understood without the history. Many of the precepts, as was observed before, were appointed to that end to keep up the remembrance of historical facts and that is expressly mentioned in the words of these laws themselves. But such laws obviously cannot be understood without the history. Thus this is mentioned as the reason of the appointment of the feasts of tabernacles, viz. that the children of Israel might remember how they dwelt in tabernacles in the wilderness; 23:43. Now this required the history of their travels and sojourning there. So the law concerning the Amalekites, Moabites, and Amorites, appointed in commemoration of what passed between the congregation of Israel in the wilderness in their travels there, and those nations, cannot be understood without the history of those facts; and these require the history of the travels of the children of Israel, and of the things that led to those incidents, and that occasioned them. So that great law of the passover that is said in the law to be in remembrance of their redemption out of Egypt, and the many particular rites and ceremonies of that feast, are said expressly in the law to be in remembrance of these, and those

circumstances of that redemption. Now it is impossible to understand all these particular precepts about the passover without a history of that affair: and this requires the history of their bondage in Egypt, and the manner how they came into that bondage and this draws in the history of the patriarchs. The preface of the ten commandments cannot be understood without the history of the redemption of Israel out of Egypt, and of their circumstances there, in the house of bondage; nor can what is given as one reason of the 4th commandment in Deuteronomy be understood without an account how they were servants in the land of Egypt, and how they were delivered from their servitude. We very often find this mentioned as an enforcement of one precept and another, viz. God's deliverance of the people out of the land of Egypt, out of the house of bondage and out of the iron furnace. See Leviticus 18:3. 19:34. 22:3:3. 25:42, 55. 23:43. and 26:13, 45. Numbers 15:41. Deuteronomy 4:20. 6:12. 7:8. 8:14. 13:10. and 20:1. Which shows how necessary the history is to understand the law. The many precepts about the 'bondman and stranger' that are expressly enforced, from the circumstances of the Israelites in Egypt, absolutely require a history of their circumstances there. And there are in the enforcement of the laws, frequent references to the plagues and diseases of Egypt, threatenings of inflicting those plagues, or promises of freedom from them, which cannot be understood without the history of those plagues. The law of no more returning again into Egypt, Deuteronomy 17:16. requires the history of their coming out from thence. The law concerning not admitting the Moabites and Ammonites into the congregation of the Lord, because they so treated them in their journey, could not be understood without the story of their treatment, and that required an account of their journey. The law concerning sins of ignorance, Numbers 15:22, 23, 24. depends on the history for its being intelligible: "and if ye have erred, and not observed all these commandments 'which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations, then it shall be, if ought be committed by ignorance,'" etc. Here is a reference to God's revealing himself from time to time, in a long series of revelations to Moses, which cannot be understood without the history. The law was written as a covenant, or as a record of a covenant, between God and the people; and therefore the tables of the law and the tables of the covenant, the book of the law and the book of the covenant, are synonymous phrases in Scripture. And the psalmist, Psalm 105:1, 10. speaking of the covenant that God made with the patriarchs, says, that God

confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant, It is to be noted that the promise to Abraham is what is there especially called the law, and the word which God commanded. The threatenings of the law are called the words of the covenant which God made by Moses in .Jeremiah 11:8. But if Moses wrote the book of the law as a record of the covenant that was made between God and the congregation of Israel, it was necessary to write the people's consent, or what was done on both sides, for there was a mutual transacting in this covenant. See Deuteronomy 26:17,18. "Thou hast avouched the Lord this day to be thy God, and to walk in his ways," etc .-"And the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldest keep all his commandments." Agreeable hereto is the account we have, Exodus 19:8. and 24:3, 4, 5, 6, 7, 8. and Deuteronomy 5:27. and 26:17.

The discourse that we have in Deuteronomy 29:and 30:is introduced thus, "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." But the following discourse, called the words of the covenant, is made up of the following things, viz. a history of the transaction, Moses's rehearsal of past transactions and wonderful dealings of God with them, with reproofs for their insensibility and unaffectedness as introducing what he had further to say. He then proceeds to charge them to serve the true God, and to avoid idolatry, and then to enforce this charge with awful threatenings and predictions of judgments that shall come upon them if they transgress, with the circumstances of these judgments, and promises of forgiveness on repentance and the whole concluded with various arguments, pressing instances, solemn appeals, obtestations, exhortations, etc. to enforce their duty. If such a miscellany is called the words of the covenant, we need not wonder if the whole book, that 'is called the book of the law, should be a similar miscellany.

It was necessary that a record of a covenant between God and the nation of Israel, should contain the story of the transaction. But this, if fully related, would bring in very much of the history of the Pentateuch, which is extensively made up of an account of those things that were done by God, to bring the people into a covenant relation to him, and the way in which they became his covenant people. Hence the psalmist, in Psalm cv. having mentioned this covenant and law which God established with the people,

proceeds in the ensuing part of the Psalm, to rehearse the series of events relating this covenant transaction, from God's entering into covenant with the patriarchs to the children of Israel's being brought into Canaan.

It was exceedingly necessary, in particular, when Moses was about to write a record of the covenant which God established with the people, and to give an account of the manner in which he entered into covenant with them, and brought them unto a covenant relation to him, to show the beginning of it with the patriarchs, with whom that covenant was first established, and with whom was laid the foundation of all that transaction, and that great dispensation of the Lord of heaven and earth with that people, in separating them from all the rest of the world, to be his peculiar covenant people. The beginning and groundwork of the whole affair was mainly with them, and what was done afterwards by the hand of Moses, was only in pursuance of what had been promised to them, and often established within them, and for which God made way by his acts and revelations towards them. What God said and did towards those patriarchs, is often spoken of in the words of the law (those that are expressly called the law) as the foundation of the whole, and also in other parts of the Old Testament; as most expressly in Psalm 105:8, 9, 10.; see also .Joshua 24:3, etc.; and many other' parallel places.

And there is very often in the law, strictly so called, an express reference to the covenant that God had made with Abraham, Isaac, and Jacob, as in Leviticus 26:42. Deuteronomy 4:31, 37. Deuteronomy 6:10, 18. and 7:8, 12. and 9:5, 27. and 10:11, 15. and 19:8. 26:3, 15. and 30:20. which passages are unintelligible without the history of the patriarchs, And there are many other passages in the law, wherein there is an implicit reference to the same thing; as in those in which God speaks of the land, which the Lord their God had given them, or had promised them, the land of the Amorites, the Hittites, the Canaanites, etc. referring to the promise made to Abraham, Genesis 15:18, to the end; where God promises to Abraham the land of those nations by name.

Again, the forementioned considerations, many of them must, at least, induce us to believe that Moses wrote the history of the redemption of the children of Israel out of Egypt, so far at least as he himself was concerned in that affair, and was made the chief instrument of it, from his being first called and sent of God on that errand. But this as naturally leads us back further still, even to what God said and did to the patriarchs; for the

beginning of this history directly points and leads us to those things as the foundation of this great affair, of which God now called Moses to be the great instrument. Thus when God first appeared to Moses, and spake to him in mount Sinai out of the bush, and gave his commission, it was with these words, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Exodus 3:6. So again, ver. 13, 14, 15, 16. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, for' that which is done to you in Egypt." So again, chap. 4:5. "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." And chap. 6:2, 3, 4." And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them. And I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." It is unreasonable on many forementioned accounts, to believe any other than that Moses should write the history, and it is most credible that he did it on this account, that those first extraordinary appearances of God to him, as is natural to suppose, made most strong impressions on his mind, and if he wrote any history it is likely he wrote this. But from these things it appears that the history of the patriarchs lays the whole foundation of the history of the redemption of the children of Israel out of Egypt, and of God's separating them and bringing them into a covenant relation with himself. So that it cannot be understood without the history of the patriarchs. Would it not therefore have been an essential defect in Moses, in writing that history, to leave the children of Israel without any record of that great foundation?

There is frequent mention in that part of the Pentateuch, (which is expressly styled the law,) of several tribes of Israel and their names, and of the patriarchs who were the heads of the tribes. Deuteronomy 3:12, 13, 15, 16. and 27:11, 13. and elsewhere. And Moses was commanded to engrave the names of the twelve patriarchs on the stones of the breast plate of the high-priest. But these things are not intelligible without the history of Jacob's family. In Deuteronomy 10:22. there is a reference to Jacob's going down into Egypt with threescore and ten persons, which is not intelligible without the history.

The law for him that brings the offering of the firstfruits cannot be understood without the history of Jacob's difficulties and sufferings in Padan-Aram, and the history of his going down into Egypt with its circumstances, and the history of the great increase of his posterity there, and the history of their oppression and hard bondage there, and the history and circumstances of their deliverance from it, and the history of the great and wondrous works of God in Egypt, and the Red sea, and the wilderness, until the people came to Canaan. And if Moses left no record of these things; then, in the law, he enjoined him who offered the firstfruits, (*i.e.* of all the people, every individual householder, from generation to generation,) to make an explicit confession and declaration of those things that he did not understand.

What is said in the law, of the Edomites, as the children of Esau, and what God had given to him for His possession, and the favour God showed Esau, in Deuteronomy 2:4, 5, 6, 7, 8, and 22. and the law concerning the Edomites, Deuteronomy 23:7, 8. how they should be treated, because Esau was their brother, cannot be understood without the history of the family of Isaac. And the kind of mention made of Moab and Ammon, as the founders of the nations of the Moabites and Ammonites, and the favour showed them on their father Lot's account, in Deuteronomy 2: seems to suppose the history of Lot and his family, and cannot be understood without it. And the reference there is in the law to the overthrow of Sodom and Gomorrah, Deuteronomy 29:23. cannot be understood without the history of the affair.

These things that have been mentioned, lead us up in the history of the Pentateuch, within less than eleven chapters of its beginning; so that according to what has been said, all except this very small part of the Pentateuch must have been delivered by Moses to the children of Israel;

and it is unreasonable to suppose that this small part was not delivered by the same hand as part of the same record. The history of Abraham begins with the 26th verse of the 11th chapter of Genesis; and the beginning of that history is there so connected with, and as it were grows upon, the preceding history of Noah and his posterity, that to suppose any other than that they were originally the same record, having the same author, is most unreasonable. That Moses's history began any where between that and the beginning of Genesis, or that that part of Genesis from the beginning to the 26th verse of the 11th chapter, is to be divided, as having several writers, are suppositions which, from a hare view of the history itself, any one will be convinced are erroneous. But it will appear still more unreasonable not to ascribe it to Moses, if we consider not only the connexion of the beginning of the history of Abraham with it, but the dependence of many things in the following history upon it; and also in that part of the Pentateuch that is more plainly called the Law. There is frequent mention made both in the law and history of the posterity of the sons of Ham, Mizraim and Canaan, called by the names of these their ancestors, mentioned chap. 10:6. and of those of the posterity of Mizraim, called Caphterim, mentioned ver. 14. and in Deuteronomy 2:23. and of the posterity of the sons of Canaan, mentioned ver. 15, etc. called by their names. And in the following history there is mention made of Ham, the son of Noah, Genesis 14:5. Mention is made of Elam and Shinar, Genesis 14:1, etc. of whom we have an account, chap. 10. Frequent mention is made of the land of Cush, (in our translation, Ethiopia,) so named from Cush, the son of Ham, of whom we have an account, Genesis 10:6-8. So there is in the following history frequent mention of the land of Aram, the son of Shem. In Balaam's prophecy, referred to in the law in Deuteronomy, mention is made of Ashur, Chittim, and Eber, Numbers 24:22, 24. The great event of which Moses most evidently wrote the history, and which takes up all the historical part of the Pentateuch, from Genesis 10:26. to the end of Deuteronomy, is God's separating the seed of Abraham and Israel from all nations, and bringing them near to himself to be his peculiar people. But to the well understanding of this, it was requisite to be informed of the origin of nations, the peopling of the world, and the Most High dividing to the nations their inheritance: and therefore the 9th, 10th and 11th chapters of Genesis are but a proper introduction to the history of this great event, In the song of Moses, of which mention is made in the law, and which Moses in the law was required to write, and the people in the law were required to keep, and learn, and often rehearse, there is an

express reference to the separating the sons of Adam, and God's dividing the earth among its inhabitants; which is unintelligible without the 10th and 11th chapters of Genesis. In that song, also, is plainly supposed a connexion between this affair, and that great affair of separating the children of Israel from all nations to be his peculiar people, about which most of the history of the Pentateuch is taken up. The words are as follows, and in them the people are expressly called upon to keep in remembrance both these events that are so connected, which obviously supposes a history of both, Deuteronomy 32:7-9. "Remember the days of old, consider the years of many generations. Ask thy father, and he will show thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance; when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance." And by the way I would observe, that in the following words are also references to other historical facts of the Pentateuch that cannot be understood without the history.

In the fourth commandment, there is such a mention made of the creation of the heavens and the earth, and the sea, and all that in them is, and of God's resting the seventh day, as is a kind of epitome of the first chapter of Genesis, and the beginning of the second, and is unintelligible without that history; and there is a reference, in Deuteronomy 4:32. to God's creation of man, and there is mention in the prophetic song of Moses of the name of Adam, as the grand progenitor of mankind, Deuteronomy 32:8. And there is mention made of the garden of God, or Paradise, Genesis 13:10, And before I leave this argument from references to historical facts, I would observe, that a very great part of the thirty-one first chapters of Deuteronomy, (which are most evidently, as I observed before, a part of the law of Moses, laid up in the holy of holies,) are made up of nothing but recapitulations, brief rehearsals, references, and hints of preceding historical facts, and counsels, and enforcements from history, which cannot be understood without the knowledge of that history.

And not only does the law of Moses depend upon the history, and bear such a relation to it, and contain such references to it that it cannot be understood without it, but the manner of writing the law shows plainly that the law and history were written together, they are so connected, interwoven, blended, in wrought, and incorporated in the writing. The history is a part of the law, its preamble from time to time being often

made an introduction to laws; and there are continually such transitions from history to law, and from law to history, and such a connexion, and reference, and dependence, that all appears as it were to grow together as the several parts of a tree. These, as they stand, are parts of the continued history, and the history of the facts is only as an introduction and preamble, or reason and enforcement, of the laws, all flowing in a continued series, as the several parts of one uninterrupted stream, all as one body. So that the bare inspection of the writing, as it stands, may be enough to convince any one that all has the same author, and that both were written together. Such is the manner of writing the laws concerning the passover, the chief of all the ceremonial observances, in the 12th chapter of Exodus, and the law concerning the first-born, in the 13th chapter, and the statute and ordinance mentioned in the 15th chapter of Exodus 25, 26 verses. Such also is the manner of writing that law by which is made known to the children of Israel, which particular day is the sabbath, Exodus 16:23. Such is the manner of writing the Decalogue itself, which in the highest sense is called the law of Moses, in Exodus 20: that it is unreasonable to think that it was recorded by Moses without any of the concomitant history, and those words in the law, Exodus 20:22, 23. Such are the laws ordering the particular frame of the tabernacle, ark, anointing oil, incense, priest's garments, with the history of the consequent building, etc. The revelation made to Moses when God proclaimed his name, Exodus 34:6, 7. which is an important part of the law, together with ver. 10, 11, etc. and ver. 30, 31. The several laws given on occasion of Nadab and Abihu's being burnt, Leviticus 10: and chap. 16: particularly ver. 1, 2. taken with what follows, together with the last words in the chapter. See also Leviticus 21:1 and ver. 24. and chap. 22:1-3, 17, 18. The law concerning blasphemy, with the story of the blasphemy of Shelomith's son, Leviticus 24: The law of the Levites' service, with the history of their being numbered and accepted instead of the first-born and consecrated, Numbers 3: and 4: and 8: The law of putting the leper out of the camp, Numbers 19, at the beginning. The law of polluted persons keeping the passover, with the history that gave occasion for it, Numbers 9:6. The history of making the trumpets, with the law concerning their use, Numbers 10 The law constituting the seventy elders, which is only giving a history of their first appointment, Numbers 11: The law of the presumptuous sinner, with the history of the sabbath-breaker, Numbers 15:30, etc. The law for the priests, Numbers 18: which supposes a foregoing history of the rebellion of Korah, see ver. 5. and ver. 27. compared with the 13th verse of the preceding chapter. The law of the

inheritance of daughters, with the history of Zelophehad's daughters. The law of the cities of refuge on the east side of Jordan, with the history of the taking of the country.

History and law are every where so grafted one into another, so mutually inwrought, and do, as it were, so grow one out of and into another, and flow one from another in a continued current, that there is all appearance of their originally growing together, and not in the least of their being artificially patched and compacted together afterwards. It seems impossible impartially and carefully to view the manner of their connexion, and to judge otherwise.

Another argument that the same care was taken to preserve the memory of the facts, as to preserve the precepts of the law, viz. by making a public record of them, to be preserved with the same care, and so in like manner laid up in the sanctuary, is, that it is declared in the law, that the whole law was written, and the record of all the precepts of it transmitted to posterity as a monument of the historical facts, or to that end that the memory of those facts might be kept up in future generations. Deuteronomy 6:20, to the end. "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand, and the Lord showed signs and wonders great and sore upon Pharaoh and upon all his household before our eyes, and he brought us out from thence, that he might bring us in to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day: and it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us."

It is a plain and demonstrative evidence, that the Jews had all along some standing public records of the facts that we have an account of in the history of the Pentateuch, that these facts are so abundantly, and in such a manner, mentioned or referred to all along in other books of the Old Testament. There is scarcely any part of the history from the beginning of Genesis to the end of Deuteronomy, but what is mentioned or referred to in other books of the Old Testament, that were the writings of after-ages, and some of them are mentioned very often, and commonly with the names

of persons and places, and many particular and minute circumstances, not only that part of the history which belongs more immediately to the redemption of Israel out of Egypt, and their journey through the wilderness, but the preceding introductory history, and not only that which concerns the Jewish patriarchs, but the first part of the history of Genesis, even from the very beginning. In these writings we have very often mention of God's creating the heavens and the earth; Isaiah 65:17. and 66:22. and 40:21, 22, 28. and 51:13. and 42:5. and 44:24. and 45:12. and 37:16. And 66:1, 2. Jeremiah 10:11, 12. and 32:17. and 51:15. and 14:22. 2 Kings 19:15. Psalm 89:40, 12. and 102:25. Zechariah 12:1. Psalm 115:15. and 121:2. and 124:8. and 134:3. The manner of God's creating by speaking the word, Psalm 33:6, 9. and 148:5.

The world being at first without form and void, and covered with darkness, agreeably to Genesis 1:2. is referred to Jeremiah 4:23.

God's creating the light is referred to Psalm 124:16.

God's creating the light and darkness, Isaiah 44:7. agreeable to Genesis 1:3, 4.

God's creating the firmament, Psalm 19:1.

God's creating the waters that are above the heavens, Psalm 148:4, 6. agreeable to Genesis 1:7.

God's gathering together the waters, Psalm 33:7. His making the sea and the dry land, Psalm 95:5. stretching out the earth above the waters, Psalm 136:6. appointing the sea its decreed place, Jeremiah 5:22. Proverbs 8:29. Psalm 104:9.

God's creating the sun, Psalm 19:1, 4. and 74:16.

God's creating the sun for a light by day, and the moon and the stars for a light by night, Jeremiah 31:35. Psalm 148:3, 6.

God's creating great lights. The sun to rule by day, and the moon and stars to rule by night, Psalm 136:7, 8, 9. See also Psalm 104:19. with ver. 24.

God's creating the sea, and the many creatures that move therein, and the whale in particular, Psalm 104:25, 26.

God's creating the heavens, the earth, and the sea, and all that is therein, Psalm 146:6; many parts of the creation is mentioned, Proverbs 8:22-29.

God's creating man and beast, Jeremiah 27:5.

God's creating man, Psalm 8:5.

Man being made of the dust of the earth, Ecclesiastes 12:7.

Man's having dominion given him in His creation over the fish of the sea, and the fowls of the air, and beasts of the earth, Psalm 8:6, 7, 8.

Man's having the herbs and plants of the earth given him for meat, Psalm civ. 14, 15. agreeable to Genesis 1:29. and 3:18.

The first marriage, or God's making Adam and Eve one, is referred to, Malachi 2:15.

Adam's name is mentioned, Hosea 6:7.

The garden of Eden is often mentioned by name, with its pleasures and delights, Isaiah 51:3. Ezekiel 28:13. and 31:8, 9, 16, 18. and 36:35. and Joel 2:3

Adam's violating the covenant is referred to, Hosea 6:7. The curse denounced against Adam. that as he was dust, so unto dust he should return, is referred to, Ecclesiastes 12:7.

The curse denounced on the serpent, that He should eat dust all the days of his life, is referred to, Isaiah 65:25. Micah 7:17.

Mention is made of the flood of waters that stood above the mountains, and God's rebuking and removing the flood, Psalm 104:6, 7.

Noah's name is mentioned, and His righteousness before God, and great acceptance with him, referred to, Isaiah 54:9. and Ezekiel 14:14, 20.

The waters of Noah's flood, and their going over the earth, and God's covenant with Noah, that he could no more destroy the earth with a flood, are mentioned, Isaiah 54:9.

Many of the names of the descendants of Noah that we have an account of in Genesis 10 are mentioned in other parts of the Old Testament, and some of them very often, and every where in an agreeableness with the account we have of them there; Psalm 78:51. and 105:23, 27. and 106:22. and 83:8. Isaiah 11:11. and 23:1, 2, 12, 13. Jeremiah 2:10. and 25:20-25. and 49:34-39. Ezekiel 27:5-15. and ver. 20-25. chap. 30:45. and 32:24, 26. and 38:2-5, 6, 13. Micah 5:6. and in many other places.

The names of others also that we have an account of as heads of nations in the history of the Pentateuch before Moses's birth, beside the patriarchs of the Jewish nation, are frequently mentioned, Psalm 83:6, 7. Isaiah 11:14, 15. Isaiah 60:6, 7. Jeremiah 2:10. Jeremiah 25:20, 25. Jeremiah 49 throughout, and in many other places, all is in agreeableness to the history of the Pentateuch. The Philistines coming forth out of Caphtor, Amos 9:7. Jeremiah 47:4. compared with Genesis 10:14. and Deuteronomy 2:23.

The name Babel is often mentioned. There is particular mention of the ancestors of the Jews dwelling on the other side of the river Euphrates, and particularly Terah the father of Abraham, and the father of Nahor, Joshua 24.

Abraham being brought from thence of God, from the East, from the other side of the river, his coming at the call of God, and being led by him into the land of Canaan, Joshua 24:3. Isaiah 41:2.

His being called with Sarah his wife, Isaiah 41:1, 2.

God's leading Abraham throughout the land of Canaan, Joshua 24:3. agreeable to Genesis 12:6. and 13:17.

God's blessing Abraham is mentioned, Isaiah 41:1, 2.

Abraham is spoken of as a righteous man, and God's servant and friend, Isaiah 41:2. and verse 8, Psalm 105:42.

God's entering into covenant with Abraham, Isaac, and Jacob, promising them the land of Canaan, Psalm 105:8, 9, 10, 11, 42.

The church of God in the families of those patriarchs, being very small, and their being strangers and sojourners in the land of Canaan, and their going from one nation to another, and from one kingdom to another people, and God's wonderfully restraining men from hurting them, and his reproofing kings for their sakes, and God's calling them prophets, Psalm 105:12-15.

God's giving Abraham an easy conquest over great kings and rulers of the principal nations of the world, as in Genesis 14:14, etc. is mentioned in Isaiah 41:2, 3.

Melchizedek is mentioned by name as being a great priest of the true God, and both a king and a priest, Psalm 110:4.

God's fixing the border of the seed of Abraham at the river Euphrates, as the history of the Pentateuch informs us that God did in His promise to Abraham, Genesis 15:18. and afterwards from time to time to the Israelites, is referred to 2 Samuel 8:3.

The great plentifulness of the land of Sodom is spoken of, Ezekiel 16:49.

The great wickedness of the people of Sodom and Gomorrah, Ezekiel 16:46-56. Isaiah 1:10.

Their being guilty of notorious uncleanness, Ezekiel 16:50. 1 Kings 14:24 and 15:12. and 22:46. 2 Kings 23:7.

Their being of a very proud and haughty spirit, Ezekiel 16:49, 50. agreeable to Genesis 15:9.

Their being very open, and barefaced, and shameless in their wickedness, Isaiah 3:9.

Their being overthrown with a very great, and terrible, and utter destruction, Isaiah 1:9. and 13:19. Jeremiah 49:18.

Their being the subjects of sudden destruction, Lamentations 4:6.

God's overthrowing them with fire, Amos 4:11.

Their being overthrown with perpetual and everlasting desolation, without ever being rebuilt, or inhabited anymore, Isaiah 49:18. and 1. 40. Ezekiel 16:53, 55. Zephaniah 2:9.

Their being overthrown together with neighboring cities, Jeremiah 49:18. and 1.40.

The birth of Isaac, as a special gift of God to Abraham, Joshua 24:3.

The birth of Jacob and Esau the sons of Isaac, by a special gift of God, Joshua 24:4.

Esau is mentioned under the names of both Esau and Edom, as Jacob's brother, in the book of Obadiah, and often elsewhere.

Jacob's taking hold of Esau's heel when they were born, is mentioned, Hosea 12:3.

Jacob's being preferred before his brother by God's election, Psalm cv. 6. Isaiah 41:8. Malachi 1:2, 3.

God's appearing to Jacob at Bethel, Hosea 12:4

Jacob's fleeing into the country of Syria, serving for a wife, and particularly his serving there and doing the business of a shepherd or keeping sheep Hosea. 12:12.

The two wives of Jacob, Rachel and Leah, are mentioned as those that did build the house of Israel, Ruth 4:11.

Jacob by his strength having power with God, and having power over the angel, Hosea 12:3, 4.

The names of the twelve sons of Jacob are mentioned in Ezekiel 48, and very often elsewhere.

Esau's having mount Seir given to him, Joshua 24:4. agreeably to Genesis 26:8.

And the name of Ishmael, and his posterity, and of the sons of Abraham by Keturah, and the sons of Lot, and the sons of Esau, are often mentioned, agreeably to the account we have of them in Genesis.

Joseph's being sold into Egypt, and being a servant there, Psalm 105:17.

Joseph's being by Providence sold into Egypt before the house of Israel, to preserve life, Psalm cv. 16, 17. agreeable to Genesis 45:5. and 50:20.

Tamar's bearing Pharez to Judah, Ruth 4:12.

Joseph's being bound in prison in Egypt, Psalm 105:18. as Genesis 39:2.

Joseph's having divine revelations in prison, and his thereby foretelling future events, and those predictions coming to pass, and that being the occasion of Pharaoh's taking him out of prison and setting him at liberty, Psalm 105:19, 20.

And Joseph being upon this exalted over all the land of Egypt, and being made lord of Pharaoh's house, and ruler of his substance, and being next to the king himself in power and dignity, and being Pharaoh's vicegerent, and so having power and authority over all the princes and nobles of Egypt, Psalm 105:21, 22.

The famine that was at that time in the land of Canaan, that obliged Israel and his family to seek elsewhere for bread, is mentioned, Psalm 105:16.

Jacob's going down into Egypt with his family, Joshua 24:7. 1 Samuel 12:8. and Psalm 105:24.

Their multiplying exceedingly in Egypt, till they were become more and mightier than the Egyptians, and the Egyptians dealing subtlety with them to diminish them. Psalm 105:24, 35 agreeable to Exodus 1:9, 10.

The Egyptians first loving the Israelites, and then afterwards being turned to hate them, Psalm 105:25.

Their being slaves in Egypt, Micah 6:4. Jeremiah 2:20. Judges 6:8.

The cruelty of their bondage, its being as it were an iron furnace, (as it is called Deuteronomy 4:20.) is mentioned 1 Kings 8:51. Jeremiah 11:4. and Judges 6:9

The particular kind of their service in handling pots, wherein they carried their mortar, and working in furnaces, in which they burnt their brick, is referred to 1 Kings 8:51. and Jeremiah 11:4. and Psalm 68:13. and 81:6.

God's taking notice of their cruel bondage and great affliction with compassion, and a fellow-feeling of their calamity, Isaiah 63:9. agreeably to Exodus 2:23-25. and chap. 3:7, 9, 16.

God's making known himself to them in Egypt, Ezekiel 20:5. agreeable to Exodus 3:1-6. and yen. 13-16, 29-31. and chap. 6:2-6.

God's making himself known to them by the name of the Jehovah your God. Ezekiel 20:5. agreeable to Exodus 6:2, 3, 6. especially verse 7.

God's promising and securing to them in Egypt to bring them forth out of the land of Egypt into a land flowing with milk and honey. Ezekiel 20:6. agreeable to Exodus 3:8, 10, 12, 14, 17. and chap. 6:2-8. where we have an account of his swearing by his great name JEHOVAH, and I AM THAT I AM.

God's making use of Moses, a great prophet, as the main instrument of bringing the people out of Egypt, etc. Isaiah 63:11, 12. Hosea 12:13.

Aaron's being joined with Moses in this affair. Joshua 24:5. 1 Samuel 12:6-8. Psalm 77:20. and 105:26. Miriam's also being joined, Micah 6:4.

God's-working very great wonders for his people in the time of Moses and Aaron, Psalm 77:11-14.

His working great wonders in Egypt, Psalm 78:12, 43. and 81:5. and 105:27. and 125:9. and 106:9. Joshua 24:5. Great tokens and wonders upon Pharaoh and all his servants, Psalm 135:9.

God's redeeming the people out of Egypt, Judges 6:8, 9. and 11:16. 1 Samuel 12:6-8. Psalm 81:10. and 74:2. and 77:15. and 78:42. and 114:1. And 111:9. Jeremiah 2:6, 20. and 11:4. 1 Kings 8:51. Jeremiah 16:4. Ezekiel 20:10. Hosea 12:13. Amos 9:7. Micah 6:4. and many other places.

God's turning the rivers and pools of Egypt into blood, so that the Egyptians could not drink the waters, and also thereby killing their fish, Psalm 78:44. and 105:29.

The land's bringing forth frogs in abundance, to fill even the chambers of Pharaoh, Psalm 78:45. and 105:31.

The plague of lice is mentioned Psalm 105:31.

The plague of the divers sorts of flies, Psalm 105:31. and 88:45.

God's sending hail, and thunder, and lightning, and flaming fire with hail, to the breaking of the trees of the field and destroying their cattle, Psalm 88:47, 48. and 105:32. agreeably to Exodus 9:22, etc.

God's sending locusts to eat up all the growth of the field, Psalm 78:46. and 105:34, 35.

The plague of darkness, Psalm 105:28.

God's smiting and destroying all the first-born of Egypt with the pestilence, the first-born, both of men and beasts, Psalm 78:50, 51. and 105:36. and 135:8. and 136:10.

The children of Israel's going out of Egypt upon this last plague, Psalm 78:52. and 136:11. Joshua 24:5.

Their going out with silver and with gold, Psalm 105:37.

The Egyptians' being glad to be rid of them, Psalm 105:38 agreeably to Exodus 12:33-

Their being brought out with a strong hand, and an outstretched arm, Psalm 136:12.

Their being led by a pillar of cloud by day, and a pillar of fire to give them light by night, Psalm 78:14. and 105:39. Isaiah 4:5.

Their being led into the wilderness, Psalm 68:7. and 78:40, 52. and 95:8. and 106:9, 14. and 136:16. Jeremiah 2:2, 6. Ezekiel 20:10. Judges 9:16.

The people going to the Red sea, Judges 9:6.

The Egyptians pursuing after the people with chariots and horsemen unto the Red sea, Joshua 24:6.

The people crying unto the Lord at the Red sea, Joshua 24:7.

The perverseness of that generation, Psalm 106:6, 7. 95:8. and 78:8, etc. Isaiah 63:10. Psalm 81:11.

Their provoking God at the Red sea, Psalm 106:7. agreeable to Exodus 14:11, 12.

God's putting darkness between Israel and the Egyptians, Joshua 24:7.

God's dividing the Red sea, and causing the people to pass through, and causing the waters to stand as an heap; his turning the sea into dry land, so that the people went through on foot dry shod, Psalm 78:13. 66:6. And 24:13. 77:16, 19, 20. 114:3, 4. 136:13, 14. 106:8, 9. Isaiah 10:26. 52:10. 63:11, 12, 13. Habakkuk 3:8-10, 15. Psalm 77:10-20.

God's destroying Pharaoh and his hosts, his chariots and his horses by the Red sea, by bringing the waters upon them to cover them, so that there was not one of them left, Psalm 74:13, 14. 76:5, 6. 78:53. 136:15. 106:10, 11. Isaiah 10:26. 51:9, 10. and Joshua 24:7.

God's doing these things at the Red sea by the lifting up of Moses's rod, Isaiah 10:26.

God's conquering and crushing Egypt in a forcible manner, and with mighty power, Psalm 89:10. Isaiah 51:9.

God's doing such great things for to preserve a people for the glory of his own name, and to show his mighty power, Psat. 106:8. agreeable to Exodus 8:16.

The people's singing praises at the Red sea, Psalm 106:12. Hosea 2:15. Psalm 66:6. 105:43. agreeable to Exodus 9:16.

This destruction of the Egyptians being reported and famed through the earth, Isaiah 23:5.

The people's murmuring in the wilderness for want of bread, Psalm 78:17, etc. and 106:14.

Their soon transgressing, and provoking, after singing praises at the Red sea, by lusting and tempting God, Psalm 106:13, 14, 15.

The people's dwelling in tents in the wilderness, Psalm 106:25.

The people's being encamped in the wilderness, like an army, Psalm 78:28. and 106:16.

God's sending the people manna, and feeding them with bread from heaven that was rained down upon them, Psalm 78:23, 24, 25. and 105:10.

God's revealing his holy sabbath to the people as we have an account in the 16th. of Exodus Ezekiel 20:12. Nehemiah 9:14.

God's giving the people waters plentifully to supply the whole congregation out of the rock of Meribah, by striking the rock and causing the waters to gush out, Psalm 78:15, 16, 20. 81:7. and 105:4. and 114:8.

Amalek's coming forth in a hostile manner against Israel in the way when he came up from Egypt, 1 Samuel 15:2.

What Jethro the priest of Midian said and did, that we have an account of Exodus 18 is referred to 1 Samuel 15:6.

God's entering into covenant with the people at mount Sinai, or Horeb, after they came out of Egypt, and giving. the law and statutes, and judgments there, 1 Kings 8:9. Psalm 76:8. Ezekiel 20:10, 11. Malachi 4:4.

God's giving the law by a very terrible and awful voice from heaven, Psalm 76:8.

God's appearing there with extraordinary manifestations of his majesty and glory in the heavens and in the earth, with an exceeding-shining brightness and beams of glory, attended with the utmost danger of being struck dead in a moment, as by a pestilence, to those that transgressed, Habakkuk 3:3, 4, 5.

The earth trembling, and the mountains quaking exceedingly at that time, Judges 5:4, 5. Habakkuk 3:6, 7, 10. Psalm 114:4. and 58:8.

And particularly mount Sinai shaking, Judges 5:5. Psalm 48:8.

The people's making a molten calf at mount Sinai, and worshipping that as the representation of the God of Israel, Psalm 106:19, 20. Ezekiel 20:8.

God's saying on that occasion that he would destroy the people, but Moses standing before him as an intercessor for them, to turn away God's anger, on which God spared them, Psalm 106:23.

Moses's putting the two tables of stone into the ark at mount Sinai, when he made a covenant with the children of Israel, when they came out of the land of Egypt, 1 Kings 8:9.

The people lusting for flesh, and tempting God by asking meat for their lust, Psalm 78:17, 18, 19.

God's wrath on that occasion, Psalm 28:21, etc.

God's giving the people quails in answer to their desire, in vast abundance, which were brought by a wind which God caused to blow, and let fall in the midst of their camp, round about their habitations, Psalm 78:26, etc. and 105:4. 106:15.

The wrath of God's coming upon them while the meat was yet in their mouths, and suddenly slaying them with a great plague, Psalm 78:30, 31, and 106:15.

The people not believing, for all God's wondrous works that they had seen, despising the pleasant land, and not believing his promise, that he would bring them into it, and murmuring at the report of the spies, and being for turning back again into Egypt, Psalm 78:32, etc. ver. 41. and 106:24, 25.

God appearing on that occasion as though he would pour out his fury and consume the whole congregation, but yet spared them for his mercies' sake, lest the Egyptians and other heathen nations should hear of it, and should take occasion from thence to reproach the name of God, Ezekiel 20:13, 14, 17.

God's swearing in wrath on that occasion concerning that froward and perverse generation, that they should not enter into his rest, but that he would destroy them in the wilderness, because they had seen God's

miracles, but yet exceedingly provoked him, and often tempted him, Psalm 95:8-11. and 106:26. Ezekiel 20:15, 16.

God's promising Caleb the land whereunto he went, Judges 1:20.

Korah and his company envying Moses and Aaron in the camp and the earth's opening her mouth and swallowing up Dathan and Abiram, and their company, and a fire from the Lord consuming others of them, Psalm 106:16, etc.

What Moses said to the Levites about their inheritance, Numbers 18:20, etc. referred to Joshua 13:33. "But unto the tribe of Levi Moses gave not any inheritance; the Lord God of Israel was their inheritance, as he said unto them."

The people's angering Moses at the water of strife, provoking His spirit, so that he spake unadvisedly with his lips, so that it went ill with Moses for their sakes, Psalm 106:32, 33.

Israel's sending messengers to the king of Edom, saying, "Let me, I pray thee, pass through thy land," and the king of Edom's refusing to hearken thereto, Judges 11:17.

The people's compassing or going round the land of Edom, going along through the wilderness, Judges 11:18. agreeable to Numbers 21:4. and Deuteronomy 2:1-8.

The people's passing through a great and terrible wilderness, a land of pits, and of great draught, a waste and desolate country, Jeremiah 2:2, 6. Hosea 13:5.

The people compassing the land of Moab, and coming by the east side of the land of Moab, and pitching on the other side of Arnon, because Arnon was the border of Moab, Judges 11:18. exactly agreeable to the history of the Pentateuch, Numbers 21:11, 13. and 22:36.

The people not being suffered to pass through the land of Moab, Judges 11:17, 18.

Israel's sending messengers from their camp in the borders of Moab to Sihon, king of the Amorites, saying, "Let us pass, we pray thee, through thy land," and Sihon refusing, but upon this, gathering all his people together, and coming to Jahaz to fight against Israel, Judges 11:18, 19, 20.

God's delivering Sihon and all his people into the hand of Israel, and Israel's possessing their land from Arnon, even unto Jabbok, and from the wilderness even unto Jordan, dwelling in Heshbon and her towns, and in Aroer and her towns, and in all the cities that belonged to Sihon, exactly agreeable to the history, Judges 11:21-26. Joshua 24:8. Psalm 125:10, 11. 136:17-22.

And afterwards smiting Og, the king of Bashan, and possessing his land', Joshua 24:8. Psalm 135:10, 11. and 136:17-22.

But that Balak, the king of Moab, durst not venture, after he had seen this, to go out against Israel, and never engaged them in battle, until Israel went against them, Judges 11:25, 26. agreeable to Numbers 22:2. and the consequent history.

Balak's stirring Balaam, the son of Bear, to curse the turning the curse into a blessing, while people, and God's in Shittim, Joshua 24:9, 10. Micah 6:5.

Israel's sinning by joining themselves to Baal Pear, and eating the sacrifices of their gods, and God's being provoked, and executing wrath on the congregation for this sin, and Phineas's executing judgment on this occasion, that was counted to him for righteousness unto all generations for evermore, Psalm cvi. 28-31.

The war of Israel with Balak, and their victory, Joshua 24:9, 10.

The people's long sojourning in the wilderness, Joshua 24:7. and Isaiah 63:9.

God's speaking from time to time to Moses and Aaron from a pillar of cloud, Psalm 99:6, 7.

Moses's faithfulness in his office, Psalm 99:7. agreeable to Numbers 12:7. Their great perverseness, hardness of heart of that generation, and their frequent rebellions, and provoking, and vexing God's Spirit, and tempting of him in the wilderness, even for forty years, Psalm 78 throughout, especially ver. 40, 41. and 81:11, 12. and 95:8-11. Isaiah 63:10. Ezekiel 20:13.

God's repeated and continual judgments against them, wasting them by a great mortality that pursued and destroyed with great manifestations of divine wrath. Psalm 90 Isaiah 63:10.

God's often pardoning and sparing the people, so as to forbear to destroy the whole congregation at Moses's intercession, but yet not without giving great manifestations of his wrath towards their sins, taking vengeance of their inventions, as Moses ground their calf to powder, Psalm 78:38, etc. and 99.

The people's promising time after time to repent when smitten with terrible judgments, but yet turning again quickly to sin, not being stedfast in God's covenant, Psalm 78:31-37.

God's showing great favour to the young generation, Jeremiah 31:2.

God's entering into covenant a second time with that young generation, Jeremiah 2:2, 3. Ezekiel 20:18, 19, 20.

He that can observe the facts of the history of the Pentateuch after this manner mentioned and referred to in the writings of the several ages of the Israelitish nation, and not believe that they had all along a great and standing record of these things, and this very history, can swallow the greatest absurdity. If they had not had this history among them, or one that exactly agrees with it, it would have been morally impossible, but that amongst this vast number of citations and references, with so great a multitude of particularities and circumstances mentioned by so many different writers in different ages, there must have been a great many inconsistencies with the history, and a great many inconsistencies one with another; and it would have puzzled and confounded the skill of any writer who should have attempted to form a history afterwards that should every where without jarring so harmonize with such various manifold citations, and rehearsals, and references so interspersed in, and dispersed through, all those writings of several ages; and unless these writers had such a record to be their common guide, it could not have been otherwise than utterly impossible.

It was impossible that this vast number of events, with so many circumstances, with names of persons and places, and minute incidents, should be so particularly and exactly known, and the knowledge of them so fully, and distinctly and without confusion or loss, kept up for so many ages, and be so often mentioned in so particular a manner, without error or inconsistency through so many ages, without a written record. How soon does an oral tradition committed to a multitude vary, and put on a thousand shapes, and mix, and jumble, and grow into confusion! Here

appears in fact to have been an exact consistent knowledge and memory of things kept up, and that shows that there was in fact a standing record; and the comparing of the records of the Pentateuch with these innumerable citations and references, shows that this was in fact that identical record.

The facts of this history are very often rehearsed just in the same order and manner as they are in the history of the Pentateuch; and in many places there is a rehearsal of the facts of very great parts, and sometimes a kind of abridgment of the bigger part of the history, as Joshua 24: Psalm 78 and 105 and cvi. and 136. Ezekiel 20:5-23. And we sometimes find the facts of former parts of the history of Genesis joined with the story of the children of Israel's redemption out of Egypt, and travels in the wilderness, as introductory to it, and sometimes even beginning with the story of the creation, in like manner as it is in the Pentateuch, and after the captivity, in Nehemiah 9.

These events are commonly mentioned after such a manner as plainly supposes that a full account of them was already in being, and well known and established, as in those words, Though Noah, Daniel, and Job stood before me. It supposes the history of those men extant and well known among the people, and so in these words, We should have been like Sodom and like unto Gomorrah. It is supposed that the history of the destruction of those cities was what the people were well acquainted with. So those words, Psalm 78:40. "How oft did they provoke him in the wilderness, and grieve him in the desert," plainly supposes a history extant, that gives a particular account of those things. It is after the manner of a reference to a history. So it is very often elsewhere, as Ruth 4:11. "The Lord make this woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel." So Joshua 13:33. "But unto the tribe of Levi Moses gave not any inheritance, the Lord God of Israel was their inheritance, as he said unto them;" the words are mentioned plainly after the manner of a citation. So Judges 1:20. "And they gave Hebron unto Caleb, as Moses said." Psalm 90. "Thou art a priest for ever after the order of Melchizedek:" it supposes an extant account of Melchizedek. See also 2 Samuel 8:3. Isaiah 13:19. Jeremiah 49:18. and h. 40. Ezekiel 16:46-56. Amos 4:11. Zechariah 2:9-Isaiah 41:1-8. and hi. 1, 2, 9, 10. Micah 6:5. and very many other places there are that show the same thing, which it would be tedious to mention.

And sometimes these historical events are mentioned so much in the words of the history of the Pentateuch, as could not be without a written history to be a guide; as particularly Jephthah's rehearsal, Judges 11:15-28.

That the children of Israel had a great standing record among them of those facts that they looked upon sacred and holy, is evident from Psalm cxi. 4. The psalmist, speaking of these works, says that God had made his wonderful works to be remembered. They are those works of which we have an account in the Pentateuch, as is manifest from ver. 7, 9. The words in the original that are translated, he hath made to be remembered, are [...] he hath made a record. The word signifies memorial or record. The word recorder, 2 Samuel 8:16. 1 Kings 4:3. 2 Kings 18:18. Isaiah 36:3, 22. and other places, is which is a word of the same root; the words Zeker and Markir are just in the same manner akin to one another, as the English words recorder and record.

So the history of these facts is called God's report, (as it is in the original,) Habakkuk 3:2. "I have heard thy report, and was afraid. What that report was, appears from what follows: it was the report of those works there mentioned: which works he, in this verse, prays God to revive, But in the 15th and 16th verses the prophet more plainly tells us what that report was that made him afraid, viz. the account of God's marching through the Red sea, with the other great works of God, mentioned in the foregoing part of the chapter. And a his great record that the writers of the Old Testament cited so often, was contained in the book of the law, may be argued from the manner in which these facts are sometimes mentioned. The psalmist, in the introduction which he makes to his rehearsal of the story of the Pentateuch in the 78th Psalm, calls that story by the name of law, ver. 1. and the precepts and history are united in the notice he here takes of them, and mentions the history as what God had commanded the memory of to be carefully kept up as the proper enforcement of the precepts, ver. 7. with the foregoing verse. And being given of God as an enforcement of the precepts of the law, is as properly looked upon as a part of the law, as the prophecies and other arguments made use of in Deuteronomy, and other parts of the law. So the history is introduced in such a manner in the 105th Psalm, speaking in the introduction of the covenant and law which God established with the people, ver. 5, 8, 9, 10. that makes it naturally to be supposed that the history he rehearses is taken out of the book of the law. The wonderful works and precepts of the law are spoken of together, as in like manner to be remembered; ver. 5. "Remember his marvellous works

that he hath done, his wonders, and the judgments of his mouth.” So these wonderful works are repeatedly mentioned or referred to together, Psalm cxi. And so again they are in the introduction to the rehearsal we have of this history in the 106th Psalm, as in ver. 2, 3. So the law and the historical facts are mentioned together, Psalm 103:7. as being both alike of divine revelation. “He made known his ways unto Moses, his acts unto the children of Israel.” We find the precepts and history cited together, mixed, and blended in the 81st Psalm, as they are in the Pentateuch.

It appears from profane history to have been the manner of the nations of old to keep the ancient histories of their nation, and their genealogies, and the genealogies and acts of their gods, in their temples, where they were committed to the care of their priests as sacred things. This, in all probability, was in imitation of the example of the Israelites in keeping the Mosaic history which Moses committed to the care of the priests, to be laid up in the sanctuary as a sacred thing; and the ancient records of the neighbouring heathens, particularly of the Phoenicians, show the priests of the Jews had such a history in keeping giving an account of the creation of the world, etc. even so long ago as the days of the Judges. This appears from Sanchoniathon’s history, wherein he mentions many of the same facts, and confesses that he had them from a certain priest of the god Iao. The ancient heathen writers do make mention of Moses as the writer of the things contained in the former part of the book of Genesis. [See instances, Miscoll. No.1012 and 1014, at the place marked thus (||) in the margin. See also ff. No. 429, at the same mark, and 432.]

Again: Another argument that will invincibly prove that the history of the Pentateuch, as well as the precepts, was of old, from the beginning, contained in the book of the law, that sacred book which the children of Israel had among them laid up in the sanctuary from the days of Moses, is this, viz, that it is certain that the book which the Jews had among them, when they first returned from the Babylonish captivity, which they called the book of the law, and the law of Moses, and made use of as their law, as the same book of the law that their nation had all along as their great and standing record and rule, and as such had kept in the sanctuary of old, was that very Pentateuch which we now have, containing both the history and the precepts. This was the book of the law that Ezra made use of, and that Ezra and the Levites that were with him did so publicly and solemnly read and explain to the people, as we have account, Nehemiah 8:and which was laid up in the second temple in the same manner as the book of the law of

Moses had been in the first. That this book was the same with the Pentateuch that we now have, is exceeding manifest from the genealogies and historical references in the first book of Chronicles, that was written on occasion of all Israel being reckoned by genealogies after they came out of the captivity. See 1 Chronicles 9:1. None that read those genealogies and historical references will make himself so ridiculous as to question whether these were not taken from the very history that we have in the Pentateuch, and an history that the Jews had among them as the ancient, great, and established records of their nation.

And again: If they had any other book of the law when they first came out of the captivity, it is impossible but that it must be preserved, for they must have a high regard to it as being the same with that sacred book that had been regarded in all former ages as the great and holy rule of their nation, and accordingly kept as most sacred by the priests in the sanctuary of God, in the holy of holies, beside the ark of God. We find the writings of the prophet Jeremiah were preserved, Daniel 9:2. how much more would they preserve the law of Moses! But the Jews had no books of the law preserved, they have none other now, and have had no other in all ages since; they had no other in Christ's time, and we have no account of any other in all the accounts we have of the nation, from Christ's time to the captivity; though in these accounts there be very much said about the book of the law, and though there were many controversies about it from time to time, and innumerable copies of it, and many that made it their business to study, to write, and to teach it, though there were synagogues established through Palestine, and through the world wherever the Jews were dispersed. The custom of synagogues in every city began near the first return from the captivity. See Prideaux, part I. p. 534, etc. Yet there is no mention made in any accounts we have of the Jews of any other book of the law that was among them in any of those times, nor of any knowledge or thought that any of them had that there had ever been any other book of the law in any former times. It is evident that the book of the law that the Jews had in Ezra's time, was very publicly known among the people, by the great pains that Ezra and others took thoroughly to acquaint them with it, and therefore it would have been impossible to make so great an alteration in that sacred book to which they were taught to pay such a regard, and which was laid up in the holy of holies in the temple, and in their regard to which the people soon after the captivity became, in some respects, even superstitious. I say it would have been impossible to have

made so great an alteration in it, that whereas formerly it had only a body of precepts, now it was turned into a large history, with precepts here and there mixed and blended, without some notice being taken of it, and some notable disputes, and controversies, and some remaining traces at least of the alteration, and some remaining knowledge of the former purer volume, It would be endless to reckon up the absurdities of such a supposition.

There were many sects among the Jews in Palestine, having many disputes and differences of opinion about the law of Moses; but there was no such dispute or difference as this, whether this was the genuine book of the law. And not only the Jews in Palestine, but all the Jews through the world, which were so vastly dispersed even in Esther's time, yet without controversy or any difference of opinion, all acknowledged this same book as the only book of the law, and this was the book of the law that was read in all the synagogues through the world, and was owned by the Samaritans also; (of which more afterwards;) which would have been impossible, if this was so different from that book of the law that the Jews had, and was so publicly known in Ezra's time. The Sadducees, many of whom were learned men, and boasted of their freedom of thought, and taking liberty to differ from the Jews, and were a kind of infidels, and rejected most other writings that the Jews accounted sacred, yet acknowledged without dispute the book of the Pentateuch, as we now have it, as the genuine book of the law of Moses, and as the record of God. So did the Samaritans, though they hated the Jews, and exceedingly differed from them in other things, and were such enemies to them after the captivity, that they would rather reject a thing for being one of their customs or principles; yet they owned this Pentateuch as the genuine law of Moses, which it is exceeding absurd to suppose they would have done if the book had been new made with all the history foisted in sometime after Ezra; so that undoubtedly this was the book of the law that the Jews owned and made use of, and regarded as the true law of Moses in Ezra's time.

Now, as to the consequence, if the Pentateuch, as we now have it with its history, was the book that the Jews had and used as the book of the law soon after the captivity, then it will follow that it was also the same book that was their book of the law before the captivity; for if such a great alteration was made in the book of the law, it was either done by Ezra, or by some of the Jews, before he came up to Jerusalem. It was not done by Ezra, for the priests in Jerusalem had the book of the law among them before Ezra came, even when they first came out of the captivity, as

appears from Hag. 2:11, 12, 13. Thus saith the Lord of' hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." See also Ezra 2:62, 63. 3:2-8. 6:18. Hence, if Ezra had made such an alteration, the Jews would all have known it, and could not have been imposed upon, and made to believe that this book was the same with the book of the law. Neither the priests, nor the Levites, nor any of the people, make the least opposition to Ezra's copy of the law, but all allow it, receiving it as an undoubted copy of the law of Moses. See Nehemiah 8: And then it is most apparent that the style of the history of the Pentateuch is very different from Ezra's style-in the two books of Chronicles and the book of Ezra, whose style in history is very distinguishable from all the preceding histories of the Old Testament. Besides, it is manifest, that at the time that Ezra went up from Babylon to teach the Jews the law, the book of the law of Moses was not a thing of which the Jews, who were then abroad in the world, were destitute, as of a book which was lost or secreted, of which they were in quest, but of which they had not the possession, but it was a book well known by multitudes, and this fact was a thing at that time notorious and known to the heathen. It is manifest from the copy of Artaxerxes's letter, Ezra 7:25. "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." This made it impossible for Ezra to palm upon the people a book of his own contriving and writing, instead of the book of the law of Moses, the grand and ancient law of their God, which was the grand rule of their nation, and the foundation both of their civil and sacred constitution, and of all their privileges, and of their very being as a nation, separated from other nations.

It is very manifest, that soon after Ezra's coming first to Jerusalem, as it is thought about ten or a dozen years after that event, Nehemiah, the king's cup-bearer in Shushan, in Persia, was well acquainted with the book of the law of Moses, Neb. 1:7, 8, 9.; which clearly proves the falsity of the supposition that the nation of the Jews had at that time no other book of the law of Moses but that which was of Ezra's forging and publishing, as nothing would be more absurd than to suppose his new forged book would

in so short a time be published, and well known, and received, and establish, not only at Jerusalem and Judea, but among the Jews dispersed over the world as far as Shushan, in so short a time.

And it could not be that any of the Jews in Judea should forge this book after the captivity, and impose it on the priests and the people before Ezra came, for this would have made no less jar between Ezra and the rest of the people than the other; for then Ezra would have known that this was not the true book of the law, for he was well acquainted with the law before he came out of the land of the captivity to Jerusalem. He was a noted scribe in the law of Moses in Babylon., Ezra 7:6. insomuch that he was famed for it among the heathen, and was noted for it by the king of Persia, who over and over gives him that as a name that he was known by, “Ezra the scribe of the law of the God of heaven.” Ezra 7:11, 12, 13. And Ezra went up with a design to teach the people in Jerusalem this law of Moses; this was his main errand, as appears from Ezra 7:6, 10, 14, 21, 23, 25, 26. and the book of the law that he taught the people he did not receive at Jerusalem of any of the priests, or others there, but carried it up with him in his hand, as appears from Ezra 7:14, 25. And Nehemiah 1, 2.

This great forgery, or fraudulent substitution of such a book as the Pentateuch for the book of the law of Moses, could not be done and imposed on the Jews at any time soon after the return from the captivity, for from what has been said already, it appears that there was the same book of the law well known by many, and received by all at that time, both by the Jews in Judea, and also by those who still remained in the land of their captivity; which could not possibly arise from any other cause than the tradition of this book from their forefathers who lived before the captivity. It is impossible that such a forgery should so quickly, so easily, and universally, without dispute or difference of parties, obtain through so great a nation, so disunited in the places of their abode. it could not have been so difficult to introduce and give currency to a forgery in any thing, as in the book of the law of Moses, their grand and sacred rule, and constitution and foundation so much so that never did any people so much, and in so many respects, depend on any body of laws, as the Jewish nation depended on this book. It was for the sake of the laws commanded them and the privileges given them in this book, that they forsook their habitations and all their possessions in the land of their captivity, and bore the loss and trouble of their journey to Palestine, and the great difficulties of rebuilding their city and temple, and resettling again in the land, and re-

establishing their state there. And therefore we may be sure they would be, above all things, careful with regard to that book. In Haggai's and Zechariah's time, before the temple was finished, they had this book among them, as I observed before; but then many were living that had seen the former temple, and must know what kind of book that was that was called the law of Moses, that was amongst the people before the captivity, and was kept in their first temple. The highest ambition of the Jews that returned from the captivity, was to be like their forefathers in their religious privileges; and therefore they were for building a temple as near as they could like the former, and those that had seen the former temple wept bitterly that this new temple was no more like it; and doubtless they would be for having the same book of the law. The people that remembered the former temple must needs know what book that was, that was then called the book of the law, being so much and so severely reprov'd and threatened from time to time, by the prophet Jeremiah, for not conforming themselves to it, Jeremiah 2:8." The priests said not, Where is the Lord? And they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Jeremiah 18:18. "Come and let us devise devices against Jeremiah, for the law shall not perish from the priests." Jeremiah 42:23. and 8:8. "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it, the pen of the scribes is in vain." Chap. 6:19. and 16:11. 44:10. and 26:4. and 32:23. See also Lamentations 2:9. Ezekiel 7:26. and 22:26.; and indeed the whole book of Jeremiah seems to suppose the book of the law extant, and visible among the people; the people therefore, that returned from the captivity, would not easily have received any other book, as the book of the law, to be their sacred rule, and to be laid up in the sanctuary, different from that which their forefathers had, and which had been laid up in the holy of holies in the former temple.

The book of the law of Moses was not lost in the time of the captivity, but was well known among the Jews in Babylon, Daniel 9:10, 11, 12, 13.; and that this was a fact very publicly and openly known among the heathen, that they had the law of their God among them in the time of the captivity, is a thing manifest from Daniel 6:5. and Ezra 7:12, 21, 25.; yea it was extant among them just before their return, as appears from Daniel 9:10, 11, 12, 13. "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured out upon

us, and the oath that is written in the law of Moses, the servant of God.” And several of the prophecies of Daniel suppose the book of the covenant to be extant, Daniel 11:22, 28, 30, 32. which shows more plainly how impossible it was for another book so different to be universally imposed on the nation in Babylon and Judea instead of this book, so soon after the captivity. it appears that the Jews in the captivity kept the writings of the prophet Jeremiah among them, from Daniel 9:2. How much more would they keep copies of the law of Moses, which they esteemed as the foundation of all!

Again: It is most manifest that the Jews in their first re-settlement in Palestine, had those very records that we now have in the Pentateuch, as the records that had been constantly upheld in their nation, as the ancient, established, and undoubted sacred records of their nation, insomuch that when they on that occasion reckoned the people by their genealogies, they founded their reckoning on these records, and ran up their genealogies to the accounts given of their forefathers, and the first original of their families in them, making this record their standard, and grand rule, by which to judge who were true Israelites and who were not, and who were true priests and who not. So that they refused so much as to admit those that could not prove themselves to be of the seed of the priests, or of the seed of Israel according to the rule of this record, as appears by the genealogies in the first book of Chronicles, and particularly chap. 9:1. and Ezra 2:59, 62, 63. It was necessary for any one in order to prove himself to be of the genuine seed of the priests, that he should be able to run up his genealogy to Aaron; for his proving that he was of the seed of some other person that lived since did not prove it, unless he also proved that that person was a descendant of Aaron. And so for any one to prove that he was of the seed of Israel, he must be able to run up his genealogy to Israel himself.

So that this very record at that time was of such established reputation among them, that they all with one consent made it the very foundation of their re-establishment; they founded their nation and church in this its restoration wholly on this foundation, and by this rule, which shows that this record was no new thing among them, just then devised, with which before they had never been acquainted. It was a notorious fact, that in Esther’s time, known to the heathen, that the Jews who remained dispersed all over the Persian empire, from Judea to Ethiopia, agreed in one

established law, which was very diverse from those of all other nations; Esther 3:8.

Again: The ZENDAVESTA, or book that Zoroastes wrote, shows that the history of the Pentateuch was extant either in or before the time of the captivity of the Jews into Babylon, and was of great reputation then, because many things in that book of his are taken out of the history of the Pentateuch. He speaks of Adam and Eve as the first parents of mankind, and gives in a manner the same history of the creation and deluge that Moses doth, and speaks therein of Abraham, Joseph, and Moses, in the same manner as the Scriptures do, and out of a particular veneration for Abraham, he called his book the book of Abraham. (See Prid. part I. p. 318.) These things must have been taken from the Jews either at or before the time of the captivity. (See the preceding pages in Prideaux.)

Again: Another argument, that the Pentateuch with its history was the book that the Israelites anciently had among them as the book of the law of Moses even before the captivity, is, that the Samaritans had this Pentateuch as it is with its history, under this name of the book of the law of Moses. One argument that the Samaritan Pentateuch was written before the captivity, is, that it is written in the ancient Phœnician or Hebrew character; whereas, the Jewish copy is written in Chaldaean letters; those letters becoming natural to them in their captivity; and therefore if they had taken their Pentateuch from the Jews after the captivity, they would have doubtless taken it in the same characters in which they had it; but in that it is found among them not in their characters, but in the characters that the Jews used before the captivity, it is a strong argument that they took it from the Jews before the captivity, and not afterwards. Whence should the Samaritans take those old Hebrew characters, if not from the Jews before the captivity? They were characters to which they were not used in their own country, but were much more likely to be used to the Chaldaean characters then, from their living in the neighbourhood of Chaldea. And if they took the Pentateuch from the Jews after the captivity, whence should they take those characters, which were neither natural to themselves, nor in use among the Jews at that time?

Again: It is not at all likely that the Samaritans would be so fond of a conformity to the Jews after the captivity, as to adopt their laws and make the Jewish constitution their own, seeing there was always, even from the

first return from the captivity, such a peculiar and inveterate enmity between them and the Jews.

And as such an alteration of the book of the law could not be made after the captivity without notice being taken of it, so-neither could it at any time before, even in the most degenerate and ignorant times in Israel. Yet there must be so much knowledge of this book, as must render such a cheat impracticable; for the whole nation, in all its constitution, both civil and sacred, and in the title they had to their inheritance, and in all their usages, and innumerable peculiar customs, was so founded on this law, that it must unavoidably lead at least many in the nation to such a degree of knowledge of it, as to enable them to distinguish between that which is supposed to be so different from it as such a book as the Pentateuch, and only the body of the Mosaic precepts. Though the law was commanded to be laid up in the sanctuary, and kept there, yet it was not kept from the common use of the priests. The priests are called those that handle the law, Jeremiah 2:8. See also Jeremiah 18:18. Ezekiel 7:26. Haggai 2:11. Malachi 2:7. it was required of the priests that they should be thoroughly acquainted with the law, for they in the law of Moses are appointed to teach it to the people. The great number of ceremonies and minute circumstances with which their business was attended, and also the multitude of observances which they were to teach the people out of the law, made it necessary in the nature of things that they should be thoroughly acquainted with the law, even to the having it as it were by heart. Hence the priests and Levites in all their cities and dwellings through the land, must be supposed to have copies of the law in their hands. This being also the judicial or political law of their nation, the rule of the civil magistrates and judges in all civil and criminal matters, and the rule by which every man held his possessions, and was defended in his civil and common rights; this made it necessary that civil magistrates, and those who sat to judge in their gates, should have copies of the law in their hands. The king was, by an express statute of the law, required to write him out a copy of the law with his own hand, and the law was commanded to be read to the whole congregation of Israel once in seven years. And particularly pious and devout persons were wont to have by them copies of the law, for it is mentioned as the character of the godly man, Psalm 1 and 37:31. "That he meditate on God's law day and night." And all were commanded in the law to be continually meditating on the law, and make it as it were their constant companion day and night, that it might be for a sign on their hand,

and as frontlets between their eyes, and that they should make it the continual subject of their conversation one with another, as they sat in the house, and as they walked by the way, etc. It was not to be shut up only in the holy of holies, and in airy respect so disposed of as to be out of the reach of any, but to be nigh to every one, in every one's heart and mouth, as appears from Deuteronomy 30:11-14. See also Deuteronomy 6:6, 7, 8, 9. and chap. 11:18, 19, 20. and chap. 4:9. It is true the law, in times of great degeneracy, was much more neglected, and less known; and copies of it were more rare than at other times, as in the reign of Manasseh. The original that Moses laid up in the sanctuary had been neglected and lost, being buried up in rubbish, as the temple of God itself was neglected, and the finding of it by the priest was a thing greatly taken notice of and excited the observation and inquiry of the king and people into the nature of things contained in this book, and the Spirit of God set in on that occasion greatly to impress the king's mind with the things contained in that book, and the finding and reading that very book, as written by Moses's own hand, had a natural tendency greatly to engage the attention of the king, and to affect him in the reading of it. But we are not to suppose, that during that degenerate time, there was no copy of the law extant and in use among any of the people. If in the most degenerate times in Israel, there were seven thousand devout worshippers of the true God left, though but little known, so undoubtedly in Manasseh's reign there were many of the priests and Levites, and others that were devout worshippers of the true God, enough to keep many copies of the law for their use to direct them in God's service.

As to the passages in the Pentateuch, wherein a later hand than that of Moses is evident, they are very few: as Witsius, in his *Miscel. Sac.* observes. Two of them are only a kind of translation of the names of places, as of the city of Hebron, and the place to which Abraham pursued the kings, where it is said he pursued them unto Daniel. The history is exactly the same that Moses must be supposed to write, and the place mentioned the same that Moses mentioned; but the alteration that is made by some later hand is rendering the name of the place by a word whose signification was known to the people; and those two are the only instances that appear manifest to me of all that Le Clerc mentions, excepting only the account of Moses's death and burial. As to the name Hebron, so often used in the Pentateuch, it is very probable that there is in it no later hand than that of Moses; for, though it was called Arbak at first, yet it seems to have

been named Hebron, which signifies fellowship, from his there entering into an association or covenant-fellowship with Mamre, Eshrcol, and Aner. Compare Genesis 13:18. with chap. 14:13. It is likely that Abraham might give a name to this place from his entering into this fellowship with those men here, that he should name the place where he entered into covenant with Abimelech, Beer-sheba, from that covenant, as Genesis 21:31, 32.; or possibly this name Hebron, or fellowship, might be given to the place from that wonderful communion and fellowship which Abraham there had with angels, with whom he ate, and drank, and conversed most familiarly under an oak, and where at the same time he familiarly conversed with God about the destruction of Sodom, which is much remarked by Abraham and God himself, Genesis 18:ver. 17, 27, 37. Or it might have been named so first from Abraham's fellowship with Mamre, Aner, and Esheol, and afterwards confirmed from this his communion with God and the angels, as Beer-sheba was first so named from Abraham's covenant with Abimelech, and afterwards confirmed from Isaac's covenant in the same place, Genesis 26:30-33. It seems that after this, when the posterity of Abraham left the land and sojourned in Egypt, this place went no more by that name Hebron in the hand of Canaan, but when the children of Israel returned, and Caleb took possession of the place, he restored the name which Abraham gave it.

See Dupin, at the beginning of the first volume of his Ecclesiastical History. See concerning places inserted after Moses's death, Numbers 21:14.

As to the account of Moses's death and burial, it was not Ezra that made this addition; for the Samaritan Pentateuch, which was taken from the Jews before Ezra, has this addition, and all other passages that have been supposed to be additions. This addition of Moses's death in all probability was made by Joshua, who, it is evident, was a divine writer, and a writer of divine records, and was Moses's successor, who alone was in the mount with him forty days and forty nights, and who succeeded to Moses's authority, and to most of his divine privileges and intercourse with heaven, on whom Moses laid his hand, and committed the care of the whole congregation, and of the law and tabernacle, into his hands. He succeeded Moses as the head of the congregation, and as their judge, and as the person by whom they were to transact-with God, as it was with Moses. He had the care of setting up the tabernacle, and therefore he took care to set it up in Shiloh, and he took the care of the settlement of the church of Israel, and the establishment of the worship of God in Canaan, and he was

looked upon as having the care of the book of the law of Moses, even so as to have power to add words to it, as appears from Joshua 24:26.

Places in the New Testament, which suppose Moses to be the penman of the Pentateuch, John 5:46, 47. Mark 12:26. compared with Exodus 3:6. Acts 15:21. 2 Corinthians 3:14, 15. Hebrews 12:21.

[342] Genesis 1:2. "The earth was without form and void." The first state of the earth, or this lower world, shows what it was to be afterwards, viz, a world of confusion and emptiness, full of evil, vanity of vanities. So in the first state of man in his infancy, is an image of what man always is in himself, a poor, polluted, helpless worm.

[427]" And the Spirit of God moved upon the face of the waters." The word translated moved, in the original is [...] which, as Buxtorf says, the Hebrew note properly signifies to hover as a bird, or to brood as a bird over her young or her eggs when sitting on them; and both Grotius and Buxtorf observe from the writers of the Talmud, properly signifies the brooding of a dove upon her eggs. See Buxtorf on the Radix [...] and Grotius de Veritate, B. 1. Sec. 16. Notes; where Grotius also asserts more than once, that the word merachepheth signifies love. Hence the many fables among the heathen about the world's being formed by love, and by the breeding of a dove, etc. Macrobius resembles the world to an egg, in the 7th book and 16th chap. of his Saturnalia. And hence the Syrian gods are called by Arnobius the offspring of eggs, by which gods he means the stars. Orpheus had his opinion from the Phoenicians, one of which was this in Athenagoras, that mud proceeded from water, after which he mentions a great egg split into two parts, heaven and earth.

In the Argonauticks, ascribed to Orpheus, we have these lines,

*"In verse he sung the origin of things-
How Love, the cause of all things by His power
Creating every thing, gave each his place."*

And Aristophanes, in his play called the Birds, in a passage preserved by Lucien, in his Philopatris and Suidas,

"First of all was Chaos and Night, dark Erebus and gloomy Tartarus. There was neither earth, nor air, nor heaven, till dusky night, by the wind's power on the wide bosom of Erebus, brought forth an egg, of which was hatched the god of love; (when time began:) who with his golden wings fixed to his

shoulders flew like a mighty whirlwind, and mixing with black Chaos in Tartarus' dark shades, produced mankind, and brought them into light. For before love joined all things, the very gods themselves had no existence, But upon this conjunction all things being mixed and blended, aether arose, and sea, and earth, and the blessed abodes of the immortal gods." Grotius. Ibid.

[448] Genesis 1:2. "And the earth was without form and void." Tohu, Bohu, which last are words signifying vanity and emptiness. Thus God was pleased in the first state of the creation to show what the creature is in itself; that in itself it is wholly empty and vain, that its fulness or goodness is not in itself, but in him, and in the communications of his Spirit, animating, quickening, adorning, replenishing, and blessing all things. The emptiness and vanity here spoken of, is set in opposition to that goodness spoken of afterwards. Through the incubation of the Spirit of God, (as the word translated moved, signifies,) the Spirit of God is here represented as giving form, and life, and perfection to this empty, void, and unformed mass, as a dove that sits infuses life, and brings to form and perfection the unformed mass of the egg. Thus the fulness of the creature is from God's Spirit. If God withdraws from the creature, it immediately becomes empty and void of all good. The creature as it is in itself is a vessel, and has a capacity, but is empty; but that which fills that emptiness is the Spirit of God.

As the Spirit of God here is represented as hovering or brooding as a dove, so it is probable, when the Spirit of God appeared in a bodily shape, descending on Christ like a dove, it was with a hovering motion on his head, signifying the manner in which not only He personally was filled with the fulness of God, but also every individual member of his mystical body. So that this that we have an account of is one instance wherein the old creation was typical of the new. (See note on Ephesians 3:19.)

[398] Genesis 1:27, 28, 29, 30. Covenant with Adam. "So God created man in his own image, in the image of God created he him, male and female created he them; and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you

it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.”

Here is described the sum of the blessedness that man had in his first estate. Here is first his inherent spiritual good, which lay in his being created in God’s image. Here is the happiness that he had in the favour of God; his blessing of him is a testimony of it; Here is the happiness he had in his intercourse with God; for his thus talking with him in this friendly manner is an instance of it. Here is all his external good, which consisted in two things: first, in having society, implied in that expression, Male and female created he them, and in those words, Be fruitful and multiply. Here is the sum of their outward good in the enjoyment of earthly good. Here is the possession of the earth, and the enjoyment of the produce of it, and dominion over the inferior creatures in it. These things were evidently given to Adam as the public head of mankind. God in blessing them, evidently speaks to them as the head of mankind. The blessings he pronounces are given him in the name of the whole race, and therefore the favour manifested in blessing them is implicitly given to him as the head of the race. God’s making them in his own image and then blessing them, implies his bestowing those blessings pronounced on the subject blessed, on the condition of its continuing such an excellent subject as he had made it, and as it now stood forth to receive his blessing, or continued in such a happy capacity to enjoy the blessings as it now was. Otherwise the blessing would be in a great measure made void; for in order to men’s being happy in the blessing, two things were needful: first, that the enjoyments granted should be good; and secondly, that the subject should be good, or in a good capacity to receive and enjoy them; therefore both these are doubtless implied in the blessing here pronounced on Adam, which is plainly pronounced on him in the name of the whole race. And therefore, in like manner when Adam is threatened with being deprived of all these in case of his disobedience, Adam must understand it in like manner as a calamity to come on the whole race, and consequently the implicit promise of life, as the confirmation and increase of the blessing, respects also the whole race. Hence the covenant must be made with Adam, not only for himself, but all his posterity.

[450] Genesis 2:2. “And on the seventh day God ended all his works.” The word translated work, is **rtkal m** which comes from **dal m**, angel or messenger, and therefore most properly signifies a work done in the

execution of some function to which the workman is appointed, as the angel, messenger, officer, or workman of another; and so is fitly used concerning the work of creation; which was performed by the Son of God, who is often called the angel of the Lord: he being the Father's great officer, and artificer, through whom he performs all his work, and executes his eternal counsels and purposes.

[451] Genesis 2:5. "And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." This seems to be observed to teach that all the life that is in the creation is immediately from God, and not from the creature itself: that in itself is wholly lifeless and void, and empty of all perfection. The vegetable life that is in the lower world was immediately from God. Of all the innumerable kinds of principles of life that now are manifest, every one was immediately from God. Though the earth, and the rain, and the cultivation and husbandry of men be now made use of, yet these living principles were not first owing to them, for they were before them. So it is as to all principles of spiritual life in the spiritual creation.

[397] Genesis 2:9. and 3:22, 23, 24. Concerning the Tree of Life. This tree seems manifestly to have been designed for a seal of Adam's confirmation in life, in case he had stood, for two reasons: 1st, because its distinguishing name is the tree of life; and 2d, because by what is said in the latter end of the 3d chapter, there appears to have been a connexion by divine appointment, between eating of that tree and living for ever, or enjoying a continued, certain, and everlasting life. But yet here are these difficulties attending such a supposition. If it was so that this fruit was intended as a seal of Adam's confirmation in life, and was by divine constitution connected with confirmed life, then it should seem that it was something kept in store, reserved by God to be bestowed as a reward of his obedience and his overcoming all temptations, when his time of probation was ended. There seems to be an allusion to this in Revelation 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life." And chap. 2:7. "To him that overcometh will I give to eat of the tree of life." So that it was not to be come at until the time of his trial was ended, for if he had eat of the tree before His probation was ended, confirmed life would doubtless have been as much connected with it as after he fell, and that would have defeated God's design, which was that he should not have confirmed life till his obedience was tried; and if so, why was there not

need of cherubim and a flaming sword before, to keep Adam from the tree, before he fell, as well as afterwards? Whereas there seems to have been nothing to keep him from this tree. The tree was not forbidden him; for he had leave to eat of every tree, but only the tree of knowledge of good and evil. And as there was no moral hinderance, so there seems to have been no natural force to keep him off: it does not seem to have been out of his reach; for, if so, what occasion was there for placing cherubim and a flaming sword after he fell. The tree does not seem to be hidden from Adam, for, if it was sufficiently secured from him by this means, before he fell, so it was afterwards, and so what need of the cherubim and flaming sword? From the account which Moses gives of the place of this tree, that it was in the midst of the garden, it appears probable that it was in the most conspicuous place in the whole garden; as the tree of life is said to grow in the midst of the street of the heavenly paradise. Revelation 22:2. The street of a city is the most public place in it; and that Adam might have it in view to put him in mind of the glorious reward promised to his obedience, to engage him to the greater care and watchfulness, that he might not fail.

The most probable account that is to be given of this matter is this: that the fruit of the tree of life was not yet produced; but that it was revealed to Adam, that after a while the tree should produce fruit, of which whosoever eat should live for ever; that he might eat of it if he persisted in his obedience; and that if he did not persevere in obedience he would expose himself to death before that time, and so cut himself off from ever tasting of it. The tree probably made a most lovely and excellent appearance, and sent forth a sweet fragrance, and perhaps was gay in the blossom, promising most excellent fruit.

This tree, as it grew in the midst of the garden, so probably it grew by the river, that ran through the midst of this Paradise. See Revelation 20:2. Ezek.47:12.

[469] Genesis 2:9. and 3:22-24. On the Tree of Life. There is not the least probability that every fruit-tree in the garden of Eden was then loaded with ripe fruit all at one time. If so, there would have been no provision made for Adam's subsistence through the year, according to those laws which God had established concerning the trees when he created them; for, according to those laws, the same fruit was not to be perpetually hanging; but when the fruit was ripe, the fruit was to be shed, otherwise the seed would not be shed upon the earth in order to a new production, according

to Genesis 1:11, 12. "God said, Let the earth bring forth grass; the herb yielding seed after his kind, and the tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so." It is much more probable that it was with the trees of paradise as is represented of the trees that grew on the banks of Ezekiel's river of living waters. It is represented as though there were all sorts of fruit-trees, and some yielding their fruit one month, and others another; so that there were ripe fruits newly produced every month of the year, and so a perpetual summer, and also a perpetual spring: some trees were hung with ripe fruit, and others in the blossom, in each month in the year. St. John's vision, Revelation 20:2 may be so understood that each single tree bore twelve manner of fruits on different branches; and yet perhaps there is no necessity of so understanding it; and so one sort bore ripe fruit in one month, and another in another; so that the same tree was always in blossom in some part, while some other part was loaded with ripe fruit. But in Ezekiel's vision the variety of fruits seems to be on different trees, because it is said there shall grow all trees for meat.

Corol, This is a confirmation of the supposition, that the angels were not confirmed till Christ had ended his humiliation, and until he ascended into glory. For Christ is the tree of life in the heavenly paradise, in the native country of the angels; just as the tree of which we have been speaking was the tree of life on earth, the native country of men; and the Scriptures give us to understand that this person, who is the tree of life in this heavenly paradise, is "angels' food." Hence we may infer, that the fruit of this tree was the food by which the angels have their eternal life, or their confirmed life. But as man, who was made under a like covenant of works with the angels, would not have been confirmed, if he had persevered in his obedience, till the tree had brought forth its fruit, and till the fruit of the tree was ripe; so it is not probable that the angels were confirmed, until Christ, the Tree of life in the heavenly paradise, had brought forth his fruit. But what is the fruit that grows on this heavenly tree, the second Person of the Trinity, but the fruit of the Virgin. Mary's womb, and that fruit of the earth spoken of Isaiah 4:2. and 9:6. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel."-" For unto us a son is born, and unto us a child is given," etc. (how often are the children that are born in a family compared in Scripture to the fruit that grows on a tree!) when this holy child had gone through all his labours and sufferings, and had fulfilled all righteousness, and was perfected, as this expressed in Luke

13:32. Hebrews 2:10. and 5:9: then he was seen of angels, and received up into glory, then the fruit was gathered: Christ, as full ripe fruit, was gathered into the garner of God, into heaven, the country of angels, and so became angels' food: then the angels fed upon the full ripe fruit of the tree of life, and received of the Father the reward of everlasting life. Christ did not become the author of eternal salvation to man, till he was thus made perfect, neither did he become the author of confirmed eternal life to the angels till he was made perfect. Thus the fruit of the tree of life did not become the food of life to either men or angels till it was ripe.

This tree of life did as it were blossom in the sight of the angels, when man was first created in an innocent, holy, pleasant, and happy state, and was that creature from whence the future fruit of the tree of life was to spring, the blossom out of which the fruit was to come. It was a fair and pleasant blossom, though weak and feeble, and proved a fading thing like a flower, When man fell, then the blossom faded and fell off; man came forth like a flower, and was cut down, but the blossom fell in order to the succeeding fruit. The fall of man made way for the incarnation of Christ, it gave occasion to the production and ripening of that fruit, and to its blessed consequences.

Thus, though Christ God man be not the Saviour of the angels, as he is of men, yet he is the tree of life to the angels, and the bread of life as truly as to men.

[77] Genesis 2:17. "In the day that thou eatest thereof, dying thou shalt die." This expression denotes not only the certainty of death, but the extremity of it. Thou shalt die, in the superlative and to the utmost degree; and so it properly extends to the second death, the death of the soul; for damnation is nothing but extreme death, and I am ready to think that God, by mentioning dying twice over, had respect to two deaths, the first and the second, and that it is to those words the apostle John refers in Revelation 20:14. when he says, "This is the second death." It is much such a reference as he made in the 2nd verse of that chapter. There he explains to us who the serpent was that beguiled Eve, viz. the dragon, that old serpent, who is the devil and Satan: so here he explains what the second of those deaths, that was threatened to Adam, was. See notes on Revelation 20:14.

[325] Genesis 2:17. "Dying thou shalt die." If we sometimes find such kind of doubled expressions, and also this very expression, dying thou shalt die, as in Solomon's threatening to Shimei, when no more is intended than only

the certainty of the event, yet this is no argument that this does not signify more than the certainty, even the extremity as well as certainty of it. Because such a repetition or doubling of a word, according to the idiom of the Hebrew tongue, is as much as our speaking a word once with a very extraordinary emphasis. But such a great emphasis, as we often use, signifies variously; it sometimes signifies certainty, at other times extremity, and sometimes both.

[320] Genesis 2:17. "In the day that thou eatest thereof, thou shalt surely die." This, in addition to notes in blank Bible,-And besides Adam died that day, for he was ruined and undone that day, his nature was ruined-the nature of his soul-which ruin is called death in Scripture, Ephesians 2:1, 5. Colos. 2:13. Matthew 8:22. John 5:25. The nature of his body was ruined that day, and became mortal, began to die, his whole man became subject to condemnation, to death; he was guilty of death, and yet that all was not executed; that day was a token of his deliverance; and his not dying that day a natural death, is no more difficult to reconcile with truth, than his never suffering at all that death that was principally intended, viz. eternal damnation; and probably there were beasts slain the same day by God's appointment in their stead, of which God made them coats of skins, for it is probable God's thus clothing them was not long delayed after that they saw that they were naked.

[110] Genesis 2:21. "Adam received Eve as he awaked out of a deep sleep;" so Christ receives his church as he rises from the dead. Dr. Goodwin speaks of this deep sleep of Adam as a type of Christ's death, 1st vol, of his Works, part 3:p. 58.

[251] Genesis 3, at the beginning. "Now the serpent was more subtle," etc. 'What is an argument *ex posteriori* of the devil's having assumed the form of a serpent in his temptation of our first parents, is the pride he has ever since taken of being worshipped under that form, to insult, as it were, and trample upon fallen man. To this purpose we may observe that the serpent has all along been the common symbol and representation of the heathen deities, Jul. Firmic. *de errore Proflihn. Relig.* p. 15. That the Babylonians worshipped a dragon, we may learn from the Apocrypha, and that they had images of serpents in the temple of Belus, Diodorus Siculus, lib. 2:cap. 4. informs us. Grotius out of several ancient authors, has made it appear that in the old Greek mysteries they used to carry about a serpent, and cry, Era, the devil, thereby expressing his triumph in the unhappy deception of our

first mother. The story of Ophis among the heathen was taken from the devil's assuming the body of a serpent in his tempting of Eve. Orig. contra Celsus, lib vi, And to name no more what Philip Melancthon tells us of some priests in Asia, is very wonderful, viz. that they carry about a serpent in a brazen vessel, which they attend with a great deal of music, and many choruses in verse, while the serpent every now and then lifts up himself, opens his mouth, and thrusts out the head of a beautiful virgin,' (as having swallowed her,) 'to show the devil's triumph in this miscarriage among those poor deluded idolaters.' Nicol's Conference with a Theist, vol. i.

[452] Genesis 3:14. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This doubtless has respect not only to the beast that the devil made use of as his instrument, but to the devil, that old serpent, to whom God is speaking, chiefly as is evident by the words immediately following. The words, On thy belly shalt thou go, as they respect the devil, refer to the low and mean exercises and employments that the devil shall pursue; and signify that he should be debased to the lowest and most sordid measures to compass his ends, so that nothing should be too mean and vile for him to do to reach his aims. The words, Dust shalt thou eat all the days of thy lift, have respect to the mean gratifications that Satan should henceforth have for his greatest good, instead of the high and glorious enjoyments of which heretofore he was the subject in heaven; and that even in those gratifications he should find himself sorely disappointed, and so his gratifications should from time to time in all that he obtained as long as he lived, turn to his grief and vexation, agreeably to the use of a parallel phrase, Proverbs 20:17." Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel." When a man has eagerly taken into his mouth that which he accounted a sweet morsel, but finds it full of dirt, it moves him immediately to spit it out, and so to endeavour to clear his mouth of what he had taken as eagerly as he took it in. So Satan is from time to time made sick of his own morsels, and to spit them out again, and vomit up what he had swallowed down, as the whale vomited up Jonah, and as the devil vomited up Christ, when he saw that he had swallowed down that which, when within him, gave him a mortal wound at his vitals.

[456] Genesis 3:14, 15. "And the Lord said unto the serpent," etc, In this first prophecy ever uttered on earth, we have a very plain instance of what is common in divine prophecies through the Scripture, viz. that one thing is more immediately respected inn the words, and another that is the antitype

principally intended, and so of some of the words being applicable only to the former, and others only to the latter, and of God's beginning to speak in language accommodated to the former, but then as it were presently forgetting the type, and being taken up wholly about the antitype. Here in the 14th verse, the words that are used are properly applicable only to that serpent that was one of the beasts of the field; so here it is said, Thou art cursed above all cattle; which shows that this prophecy has some respect to that beast that is a type of Satan. But, in the things spoken in the next verse, the beast called a serpent seems to be almost wholly forgotten, and the speech to be only about the devil; for the enmity that is there spoken of, is between the Seed of the man, and that Seed a particular person; for the words in the original are, "He shall bruise thy head, and thou shalt bruise his heel;" it is (He) in the Hebrew, and avl'o~ in the Septuagint; as is observed in Shuckford, vol. 1:p. 286.

[322] Genesis 3:20. "And Adam called his wife's name Eve, because she was the mother of all living." What Adam in this has respect to, doubtless is that which God had signified in the 15th verse, viz. that Eve was to be the mother of that Seed that was to bruise the head of the serpent, the grand enemy of mankind that had brought death on them, and had the power of death, and so was to be the author of life to all that should live, *i.e.* all that should escape that death. So Eve was the mother of all living, as all that have spiritual and eternal life are Christ's, and so the woman's seed, because Christ was of the woman. Adam, when he had eaten the forbidden fruit, and his conscience smote him, had a terrible remembrance of the awful threatening, "Dying, thou shalt die;" and therefore took great notice of those words which God spake concerning the seed of Eve bruising the serpent's head; which seem to afford some relief from his terror, and therefore he thought it worthy to give Eve her name from in, as the most remarkable thing that he had observed concerning Eve, and the thing that he thought more worthy to be remembered, and could think of with greater delight and pleasure, than any thing else concerning her, and therefore he thought it above all things worthy that her name should be a continual memorial of it.

That the thing of which Adam took special notice in giving his wife this name, was not her being the universal mother of mankind, or the universality of her' maternity, but the quality of those that she was to be the mother of, viz. living ones, is evident from the name itself, which expresses the latter, and not the former; the word 'Chavah', which we

render Eve, expresses Life, the quality of those that she was to be the mother of, and not the universality of her maternity, And it is not likely this would have been if there was nothing in this quality of her posterity that did at all distinguish her from any other mother; which would have been if all that was intended by her being the mother of those that were living, was that she was to be the mother of such as were to live in the world; for so all other mothers might be called Chavah as well as she, or by some name that expressed that quality of life. A name is given for' distinction; and therefore doubtless Adam gave her a name that expressed something that was distinguishing; but if what was meant was only that she was the mother of all mankind, then the thing that was distinguishing of her, was merely the universality of her maternity, and not at all the quality of her posterity. Why, then, was not the universality, the distinguishing thing, expressed in the name, rather than the quality, which was not at all distinguishing?

Again: It is not likely that Adam would give her a name from that which did not at all distinguish her from him. If persons have not names that shall distinguish them from all others, yet doubtless they ought to have names to distinguish them from those with whom they always live, and from whom there is most occasion to distinguish them. But if it was not the quality of her posterity, but only the universality of her progeniture of mankind, to which he had respect, that was what was common to her with himself.

If it had been only her being the mother of all mankind to which Adam had respect, it would have been inure likely that he would have given her this name on her first creation, and on her being brought to him; which was after that benediction, "Be fruitful and multiply;" but we find that this name was not given on that occasion, hint then Adam gave her another name, Genesis 2:23. he called her Ishah, from her being taken out of man; but the name of Chavah, as the mother of all living, is given on another occasion, viz, just after God had promised that the Seed of the woman should bruise the serpent's head, and immediately after God had pronounced the threatening of death on Adam, as in the verse immediately foregoing, "till thou return to the ground, for dust thou art, and unto dust thou shalt return:" while Adam is tinder the terror of this sentence of death, he comforts himself with the promise of life couched in what God had said to the serpent. Adam gave Eve a new name on the occasion, from that new thing that appeared concerning her after the fall as sine had her first name from the manner of her creation, so she had her new name given her from

Christ's redemption, and Adam gave her her name from that which comforted him, with respect to the curse that God had pronounced on him and the earth; as Lamech named Noah, Genesis 5:29. "And he called his name Noah, saying, This same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed."

It was a common thing for the progenitors of Christ to have names given them from something that had respect to him or his redemption, or some of his benefits: so were Seth, and Noah, and Abraham, and Sarah, and Israel, and Judah, and others named.

And besides, we have no parallel place in the Bible to justify our understanding this expression, all living, of all mankind that shall hereafter live upon the earth, or including them with those that are now living.

[399] Genesis 3:20. There are also these further arguments to confirm that Adam does not give his wife the name of Eve, which signifies Lift, because she was the mother of all mankind, but because she was the mother of Christ, and of his living seed, who are the seed of the woman of whom God had just spoken. 1st. This name is exceedingly proper and suitable to signify the latter, because, "in Adam all die, but in Christ shall all be made alive; by man came death, so by man also came the resurrection of the dead;" "the second Adam is made a quickening Spirit;" "in him was life and he is the lift." All mankind by the first Adam are in a state of death, dead in trespasses and sins, but Christ is the bread of life, of which he that eats should live for ever; and he is thus the fountain of life to the children of men, by bruising the head of the serpent, or destroying him that has the power of death, even the devil; which God had just before promised should be by the Seed of Isha, the name that Adam gave his wife at first.

2. It is not likely that Adam would give this name, viz. Living One, as a distinguishing name for mankind, to distinguish them from other creatures; for the same name is, from time to time in the preceding chapters, given to other creatures, as chap. 1:21, 24, 28. and chap. 2:19. where the word is radically the same; and so afterwards the name is often given to other animals, chap. 6:19. 7:4, 23. 8:1. and in many other passages of Scripture. And especially it is unlikely that he would give this as a distinguishing name to mankind immediately upon man's fall, whereby he was ruined, and had brought that threatening on himself, "In the day that thou eatest thereof, thou shalt surely die;" and immediately after he had been told by God that he was dead, (*i.e.* in effect so,) "dust thou art, and unto dust thou shalt

return.” Adam could not mean by the phrase all living, what indeed we sometimes use that expression to signify, viz, mankind; but yet we do not intend by it, all that have had, and now have, the human nature, as though life was a distinguishing property of that nature, but we merely mean by it those that are now alive, to distinguish them from those that are dead, or are not yet born, And it is exceeding unlikely that Adam would now first find out this name to distinguish mankind, even those that yet had no life or being, as though life was a distinguishing property and dignity of human nature, on the occasion of so great, awful, and affecting an event, as the first entrance of any such thing as death into the world, to waste, and destroy, and make fearful havock of all mankind, all Eve’s posterity, and that originally by her means. If Adam had meant by all living, all mankind that then had a being in this world, the name was very improper for her; for he that was living of mankind was the only person of all mankind that she was not the mother of: he was rather the father of her. But in the other sense it is true, Eve was the mother of all living universally, of every living one, as it is in the original, There is not one that has spiritual and eternal life of all mankind, who in this sense is excepted, not Adam, nor Christ, no, nor herself, for in this sense, as she was the mother of Christ, she was her’ own mother.

3. It is remarkable that Adam had before given his wife another name, viz. Isha, when she was first created and brought to him; but now, that on the occasion of the fall, and what God had said upon it, he changes her name, and gives her a new name, viz. Life, because she was to be the mother of every one that has life; which would be exceeding strange and unaccountable if all that he meant was, that she was to be the mother of mankind. If that was all that he intended, it would have been much more likely to be given to her at first, when God gave them that blessing, viz.” Be fruitful and multiply,” by virtue of which she became the mother of mankind; and when mankind was hitherto in a state of life, and death had not yet entered into the world, But that Adam should not give her this name then, but call her Isha, and then, after that, change her name, and call her name Life, immediately upon their losing their life and glory, and coming under a sentence of death, with all their posterity, and the awful, melancholy shadow and darkness which death has brought on the whole world, occasioned by Eve’s folly, is altogether unaccountable, if he had only meant, that she was the mother of mankind.

4. That Adam should change her name, and call her name Lift, after he had given her another name, doubtless was from something new that appeared, that was very remarkable, concerning Eve; and doubtless we have an account of what that remarkable thing was. The scriptural history is not so imperfect as to give us an account of such an event as a person's name being changed, without mentioning the occasion of that change. We have several times elsewhere an account of the change of persons names in Scripture, but always have an account of the reason why; but we have no account of any thing new concerning Eve, that could give Adam occasion thus to change her name, and call her Lift, but only what God said concerning her and her seed after her fall. We have an account of this change of her name immediately upon it, and therefore must understand that as the occasion of it. This was an exceeding proper occasion for such a name, and it is natural to suppose that Adam's mind might now be so affected by the curse of death just pronounced by God, and the promise of life by Eve, as to induce him to change her name from Isha to Lift.

It is most probable, that Adam would give Eve her name from that which was her greatest honour, since it is evident that he had respect to her honour in giving her this name. The name itself, Lift, is honourable; and that which he mentions concerning her being the mother of every living one, is doubtless something he had respect to as honourable to her. Since he changed her name from regard to her honour, it is most likely he would signify in it that which was her peculiar honour; but that was the most honourable of any thing, that had ever happened, or that ever would happen concerning her-that God said that she should be the mother of that SEED, that should bruise the serpent's head. This was the greatest honour that God had conferred on her; and we find persons' names changed elsewhere to signify something that is their peculiar honour, as the new names of Abraham, Sarah, and Israel.

6. All new names, of which we have an account in Scripture as given prophetically, are given with respect to some great privilege persons have by some special relation to Christ, or interest in him, and his redemption. So Abraham's and Sarah's new names were given them of God, on occasion of the promise made to them, that in their seed all the families of the earth should be blessed; and Jacob's new name of Israel is given because as a prince he had prevailed with Christ in wrestling with him, and had obtained the confirmation of Abraham and Isaac's blessing to him and his seed, when he and his posterity were in danger of being cut off by Esau.

[466] Genesis 3:20. "And Adam called his wife's name Eve, because she is the mother of all living." To suppose the living here to mean those that are restored to spiritual life, and shall be saved from death, and have everlasting life, is agreeable to the denomination the apostle gives true Christians, 2 Corinthians 4:11. **Οἱ ζῶντες** the living, or the livers; and again chap. 5:15.

[82] Genesis 4:1. "And Adam knew his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord." In Eve's expressing herself thus, it is probable she had an eye to what God said, that her seed should bruise the serpent's head: and now seeing she had a son, her faith and hope was strengthened that the promise should be fulfilled.

[453] Genesis 4:3, 4. Cain's and Abel's sacrifice. Abel when he comes before God is sensible of his own unworthiness and sinfulness, like the publican, and so is sensible of his need of an atonement, and therefore comes with bloody sacrifices, hereby testifying his faith in the promised great sacrifice. Cain comes with his own righteousness, like the Pharisee, who put God in mind that he paid tithes of all that he possessed. He comes without any propitiation, with the fruit of his ground, and produce of his own labours, as though he could add something to the Most High, by gifts of his own substance; and therefore he was interested in no atonement, for he was not sensible of his need of any, nor did he trust in any; and so being a sinner, and not having perfectly kept God's commandments, sin lay at his door unremoved, and so his offering could not be accepted, for guilt remained to hinder. This reason God intimates, why his offering was not accepted, in what way he says to him, verse 7th, "If thou doest well-if thou keepest my commandments, thou and thine offerings shall be accepted; but seeing thou doest not well, as thine own conscience witnesses that in many things thou hast offended, the guilt of sin remains to binder thy being accepted without an atonement, thy righteousness cannot be accepted, whatever offering thou mayest bring to me." See Bp. Sherlock's Use and Intent of Prophecy, p. 74, 75. and Owen on Hebrews 11:4. p. 18.

[344] Genesis 4:7. "If thou doest well, shalt not thou be accepted and if thou doest not well, sin lieth at the door." Cain was not accepted in his offering, because he did not well-because, 1. He was a wicked man, led an ill life under the reigning power of the world and the flesh, and therefore his sacrifice was an abomination to the Lord, Pray. 15:8. a vain oblation, Isaiah 1:13. God had no respect to Cain himself, and therefore no respect

to his offering, as the manner of the expression (ver. 5.) intimates. But Abel was a righteous man: he is called righteous Abel, Matthew 23:35. His heart was upright, and his life was pious; he was one of those whom God's countenance beholds, Psalm 11:7. and whose prayer is therefore his delight, Proverbs 15:8. God had respect to him as a holy man, and therefore to his offering as a holy offering. The tree must be good, else the fruit cannot be pleasing to the heart-searching God.

2. There was a difference in the offerings they brought. It is expressly said, Hebrews 11:4. Abel's was a more excellent sacrifice than Cain's: either,

1. In the nature of it. Cain's was only a sacrifice of acknowledgment offered to the Creator; the meat-offerings of the first of the ground were no more, and for ought I know might have been offered in innocency. But Abel brought a sacrifice of atonement, the blood whereof was shed in order to remission, thereby owning himself a sinner, deprecating God's wrath, and imploring his favour in a Mediator: or,

2. In the qualities of the offering. Cain brought of the fruit of the ground, any thing that came next to hand, what he had not occasion for himself, or was not more charitable. But Abel was curious in the choice of his offering, not the lame, or the lean, or the refuse, but the firstling of the flock, the best he had, and the fat thereof, the best of those best.

3. The great difference was this, that Abel offered in faith, and Cain did not." Abel was a penitent, like the publican that went away justified; Cain was unhumbled, and his confidence was in himself, like the Pharisee who glorified himself, but he was not so much justified before God." Henry on verses 3, 4, 5.

["If thou doest not well, sin lieth at the door."] Not at Cain's door, but at God's door. His wicked doings lay, as it were, at the door of God's temple, to prevent his admittance and acceptance with God: they stood as a partition-wall between God and him. Wicked men's sins are a cloud which their prayers cannot pass through, and which hinders their offerings from being brought into the holy place: they are a thick veil before the door of the holiest of all, to hinder their access to God. 1 John 3:2 1 22.

"Beloved, if our heart condemn us not, then have we confidence towards God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

[51] Genesis 4:14. It seems to me no way improbable that Cain's house was intended, and by him understood, not only of him personally, but of his posterity. Such he might (earn from his father Adam, seeing the covenant that was made with him was made not only for himself, but for his posterity. If Cain understood it only of himself personally, it seems somewhat strange that he should express himself after such a manner. The inhabited earth was not broad enough for such expressions. The expression, from thy face, may be in the same sense as David was shut out from the face of God when he dwelt in Ziklag, from his altar where his people sacrificed and worshipped him, and where he especially manifested himself. Doubtless there were then such things as well as afterwards.

[323] Genesis 5:29. "And he called his name Noah, saying, This same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed—" Noah comforted God's people concerning their labour and fatigue, that was the fruit of God's curse on the ground.

1. And chiefly as the Redeemer was to be of him, who should deliver his people from all their labours and sorrows, and should procure them everlasting life in the heavenly Canaan, a better paradise than that which was lust, where the ground is not cursed, and shall spontaneously yield her rich fruit ever month, where there remains a rest to the people of God, who shall rest from their labours, and their works shall follow them.

2. He first invented wine, which is to comfort him that is faint and weary with fatigue, and the toil of his hands, and which makes glad man's heart, remarkable type of the blood of Christ, and his spiritual benefits.

3. To him was given leave to eat flesh, as a relief from the fruit of the curse on the ground, which rendered the fruits of it less pleasant and wholesome. God gave Noah leave to feed on the flesh of other animals, to comfort him under his toil of his hands in tilling the ground. And this is another type of our feeding on Christ, and having spiritual life and refreshment in him: for, in feeding on the flesh of animals, our food and the nourishment of our lives is obtained at the expense of their lives and shedding their blood, as we come to feed on Christ by his laying down his life. And these things in Noah that should he matter of comfort under God's curse, are the rather taken notice of in him, because in his time the curse on the ground was to be more fully executed than ever it had been before-the good constitution of the earth was to be overthrown by a flood, and its wholesomeness and

fertility greatly diminished, and so the toil of his hands would be greatly increased, were it not for this relief given that has been mentioned.

4. Before Noah, God's people did not know how far this curse would proceed; they probably foresaw that God intended to execute the curse on the ground in a much further degree than ever yet he had done. God had not comforted his people by any limits set in any promise made to them, but to Noah God made a gracious promise, setting limits to the curse, promising in some respects a certain measure of success to the labour of their hands, promising that seed-time, and harvest, etc. should not cease.

[5] Genesis 6:4. The monstrous births that arose from the conjunction of the sons of God with the daughters of men, typify unto us what an odious monster results from the conjoining of holy things with wicked, as of a holy profession with a wicked life in hypocrites, and what powerful enemies against religion such are, whether they are particular persons or churches, as the church of Rome, that monstrous beast, in whom are joined the profession of the name of Christ and many of his doctrines with the most odious devilism, who has horns as a lamb, but speaks as a dragon: and their bulk and huge stature denotes their pride, as none are so proud as hypocrites. Vid. 257.

[257] Genesis 6:4. And their great bulk, and strength, and renown, besides the pride of such persons and churches as join the religion, doctrines, and worship, and profession of his church, with the deluding glories and bewitching pleasures of this world, and of the heathenish and other human and carnal churches and societies of it, here typified by the beauty of the daughters of men. I say, besides the pride of such churches, these things seem to denote the earthly pomp and splendour, and worldly renown and glory, and great temporal power, that such churches affect, and are commonly in providence suffered to arrive to, as the church of Rome and others.

[428] Genesis 6:4. "And there were giants in the earth in those days," etc. Pausanias, in his *Laconics*, mentions the bones of men of a more than ordinary bigness, which were shown in the temple of Esculapius, at the city of Asepus: and in the first of his *Eliacks*, he speaks of a bone taken out of the sea, which aforetime was kept at Piso, and thought to have been one of Pelops. Philostratus, in the beginning of his *Heroicks*, informs us that many bodies of giants were discovered in Pallene, by showers of rain and earthquakes. Pliny, b. 7:ch. 16. says, "That upon the bursting of a mountain

in Crete, there was found a body standing upright, which was reported by some to have been the body of Orion, by others, the body of Aetion. Orestes's body, when it was commanded by the oracle to be dug up, is reported to have been seven cubits long. And almost a thousand years ago, the poet Homer continually complained, "that men's bodies were less than of old." And Solinus, chap. 1: inquires, "Were not all that were born in that age less than their parents?" And the story of Orestes's funeral testifies the bigness of the ancients; whose bones when they were dug up in the 58th Olympiad at Yegea, by the advice of the oracle, are related to have been seven cubits in length. Other writings, which give a credible relation of ancient matters, affirm this, that in the war of Crete, when the rivers had been so high as to overflow and break down their banks, after the flood was abated, upon the clearing of the earth, there was found a human body of three and thirty feet long: which L. Flaccus, the legate, and Metellus himself, being very desirous of seeing, were much surprised to have the satisfaction of seeing what they did not believe when they heard." Grotius de Verit. b.i. sect. 16. Notes.

Josephus, h. 5: chap. 2. of his ancient history: "There remains to this day some of the race of the giants, who by reason of the bulk and figure of their bodies, so different from other men, are wonderful to see or hear of. Their bones are now shown far exceeding the belief of the vulgar." Gabinius, in his history of Mauritania, said that Antaeus's bones were found by Sertorius, which, joined together, were sixty cubits long. Phlegon Trallianus, in his 9th chap. of Wonder's, mentions the digging up the head of Ida, which was three times as big as that of an ordinary woman. And he adds also that there were many bodies found in Dalmatia, whose arms exceeded sixteen cubits. And the same man relates out of Theopompus, that there were found in the Cimmerian Bosphorus a company of human bones twenty-four cubits in length. Le Clerc's Notes on Grotius de Veritat. b. 1: sect. 16.

We almost every where in the Greek and Latin historians meet with the savage life of the giants mentioned by Moses. In the Greek, as Homer, Iliad 9th, and Hesiod, in his Works and Days. To this may be referred the Wars of the Gods mentioned by Plato in his Second Republic, and those distinct and separate governments taken notice of by the same Plato, in his third book of Laws. And as to the Latin historians, see the first book of Ovid's Metamorphoses, and the fourth book of Lucan, and Seneca's third book of Natural Questions, Quest. 30. where he says concerning the Deluge, "that

the beasts also perished, into whose nature men were degenerated.”
 Grotius de Vent. h. 1:sect. 16.

[199] Genesis 6:14. “Make thee an ark of gopher wood.” The word in the Hebrew language seems to imply that the wood was of a bituminous or pitchy nature, and consequently more capable of resisting wet or moisture, and St. Chrysostom particularly calls it [...] ‘square wood not liable to rot’. The learned Fuller rightly concludes it to be the cypress, from the affinity of the word for cypress in Greek, which is [...]; from whence, if the termination is taken away, Cuphar, or Gopher, consists of such letters as are often changed into each other; neither is there any wood less subject to rottenness and worms than this is, as all writers do allow. Pliny saith that the cypress-wood is not sensible of rottenness or age, that it will never split nor cleave asunder except by force, and that no worm will touch it, because it hath a peculiar bitter taste; and therefore Plato advised that all records that are to be preserved for the benefit of future generations, should be written upon tables of cypress. Martial says that it will last for a hundred ages and never decay. Thucydides saith that the chests were made of cypress in which the Athenians carried away the bones of those who died in war for their country, and the Scholiast gives this reason for it, because it would never decay; and the Pythagoreans abstained from making coffins of cypress, because they certainly concluded that the sceptre of Jupiter was made of this tree, and no reason can be assigned for such a fiction among the poets, but because it was the fittest resemblance of that eternal power and authority which they attribute to him. Theophrastus, speaking of those trees winch are least subject to decay, adds this as a conclusion, that the cypress-tree seems to be the most durable of all, and that the folding-doors of the temple of Ephesus being made thereof, had lasted without damage for four generations. In this Pliny is more particular, and saith that those doors were made of cypress, and they had lasted till his time, which he saith was near four hundred years, and still looked as if they were new. And Vitruvius. speaks both of the cypress and of the pine-tree, that they kept for a long time without the least defect, because the sap, which is in every part of the wood, hath a peculiar bitter taste, as is so very offensive that no worm or other consuming animal will touch it. He also tells us that such works as are made of such wood will last for ever. And therefore he advises that the beams of all churches should especially be made of cypress-wood, because such as were made of fir were soon consumed by the worm and rottenness; and as it was such a lasting wood,

so it was also very fit for the building of ships. Peter Martyr, as cited by the learned Fuller, saith that the inhabitants of Crete had their cypress-trees so common, that they made the beams of their houses, their rafters, their rooms, and floors, and also their ships, of this wood. Plutarch saith that the ship carpenter in the first place useth the pine from Isthinos, and the cypress from Crete; and Vegetius adds, that the galleys are built chiefly of the cypress, and of the pine-trees, or of the larch and fir; and in the epistle of Theodoricus to Abundantius, the prefect, in which he gives him a commission to build a thousand barks for fetching provisions, or bread-corn; he commands him to inquire throughout all Italy, for proper artists, for wood for such work; and wherever he should find the cypress or pine-trees near the shore, that he should bury them at a reasonable price.

Neither was it thus only in Crete and Italy, but Diodirus proves that in Phoenicia there was timber sufficient to build ships, because Libanus, near Tripoli, and Biblus, and Sidon were full of cedar-trees, and larch-trees, and cypress-trees, which were very admirable for show and greatness; and Plato, among the trees that were fit for ship-carpenters to use, places the cypress next to the pine and the larch-trees. And even in latter years, we are told that the Saracens did hasten from Alexandria to Phoenicia to cut down the cypress-wood, and fit it for the use of the ships. And as the cypress-tree was very fit for this use, so it grew in great plenty in Assyria and Babylonia, and therefore Arrian and Strabo speak particularly of it, and that the numerous fleet which Alexander the Great built in those parts, was made of the cypress which he cut down, and which grew in Babylonia. For there was, as they say, a great plenty of these trees in Assyria, and that they had no other wood in the country which was fit for such a purpose.

Bedford's Scripture Chronology, p. 111, 112. notes that the reason why they needed a sort of wood not subject to decay or rottenness, was chiefly because the ark was so long in building. Had it not been a kind of wood of extraordinary durableness, it would have decayed and spoiled in much less than 120 years, being exposed to the weather.

[259] The country where Noah built the ark, was probably in Babylonia, or the region there about, which abounds with cypress or gopher-trees. The Gordyeen mountains in Armenia seem to be at a proportional distance, and since they are allowed to be the highest in the world, there is no reason for receding from the commonly received opinion, viz. that those were the hills whereon the ark stopped. Here it is that the generality of geographers place the ark. Here it is that almost all travellers have found the report of it.

And lastly, here it is that the inhabitants of the country show some relics of it, and call places after its name to this very day. Complete Body of Divin. p. 324.

“In Armenia est altior mons quam sit in toto orbe terrarum, qui Arath vulgariter nuncupatur; et in cacumine montis illius arca. Noe post diluvium primo sedit; et licet propter abundantiam nivium, quae semper in illo monte reperiuntur, nemo valet illum ascendere; semper tamen apparet in ejus cacumine quoddam nigrum, quod ab hominibus dicitur esse Arca.” Hist. Orient. c. 9.

The mount Gordion, called by the Turks Ardogh, is the highest in the world; the Jews, the Armenians, and the Mussulmans, affirm that the ark of Noah stopped at this mountain after the deluge. La Boulaye’s Voyages. They tell us likewise that the city Nahsivan, which is about three leagues from the mountain Ararat, is the oldest in the world; that Noah dwelt therein when he came out of the ark; that the word Nahsivan is derived from Nah, which signifies a ship, and sivan, which signifies to stop or Stay; and that this name was given to it because the ark stopped at this same mountain. Tavernier’s Travels, tom. 4.

[297] Genesis 7:1-7. The company in Noah’s Ark was upon many accounts a type of the church of Christ. The ark did literally contain in it the church of God, for all flesh had corrupted their way before God, and true religion and piety seemed to be confined to Noah and his family. The ark was made for the salvation of the church, and for the saving the church from the destruction which the world was to undergo, and to which it was doomed, and of which all the rest of mankind were to be the subjects in an overflowing deluge of God’s wrath. So Christ, God-man, mediator, was made for the salvation of His church, to save it from that destruction and woe that is denounced against this wicked world, and that deluge of wrath that will overwhelm all others. The way in which persons were saved by the ark, was by taking warning from Noah the preacher of righteousness to fly from the wrath to come, and hearkening to the call, and flying for refuge to the ark, and getting into n-he ark. So the way by which we are saved by Christ, is by flying from the deluge of God’s wrath, and taking refuge in Christ, and being in him.

The ark was a refuge from storm, and from wind, the rain that poured down out of heaven in a very dreadful manner, it did not hurt those that were in the ark; so Christ is a hiding-place from the wind, a covert from the

tempest. Isaiah 32:1. He is a place of refuge, and a covert from storm and from wind. Isaiah 4:6. “He is to his church a refuge from the storm, when the blast of the terrible ones is as a storm against the wall.” Isaiah 25:4. “He that is built in Christ, when the wind blows, the rain descends, and the floods conic and beat upon His house, it will not fall.”

The company in the ark was safe in the greatest catastrophe, when n-he world was as it were dissolved. So they than-have Christ for their refuge and strength, need not fear, though the earth be removed, and though the mountains be carried into the midst of n-he sea, (as they in fact were in the flood, they were in the midst of the sea, the sea surrounded them and overwhelmed them,) though n-he waters there of roar and are troubled, though n-he mountains shake win-h n-he swelling thereof, Psalm 46:1, 2, 3. Though the waters were so exceeding great and over-whelming, yet those that were in the ark did not sink in them. Though the waters overtopped the highest mountains, vet they could not overwhelm them; though the ark when it stood on the ground was a low thing, in comparison of other things that the waters overwhelmed, yet the waters could not get above them, but let the waters rise never so high, yet the ark kept above them, which evidently represents the safety of the church in Christ in the greatest danger, so that “when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.” Isaiah 43:2. Concerning those that belong to the church of Christ, it is promised in Psalm 32:6. “For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.” And though the church often appears as a low thing, as though the mighty waters that come against it could immediately overflow it, yet the church is kept above water, let them come in ever so fiercely, and rise never so high. If it was not the Lord that is on their side, oftentimes her enemies would swallow her up quick. This also represents to the how Christ was kept from sinking under his sufferings. It was impossible that Christ should fail in the great work that he undertook; and though his sufferings were so great, though the deluge that came upon him was so very great, the billows of wrath so mighty, enough to overwhelm a whole world, and to overwhelm the highest mountains, to overtop the stoutest and mightiest, yet Christ did not sink and fail, but was kept above water; he kept above all, and in the issue triumphed overall; as his church also in him shall obtain the victory over all her enemies, and shall appear finally above them, let them rise never so high, and deal never so proudly,

as the ark kept still above the water, when the waters were mounted up even to heaven. The ship wherein Christ was could not sink. Matthew 8:24, 25, 26. "And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep, and his disciples came to him, and awoke him, saying, Lord, save us; we perish, And he said unto them, Why are ye fearful? O ye of little faith! Then he arose and rebuked the winds and the sea, and there was a great calm."

They that went into the ark were saved, when thousands and millions of others were destroyed; so they that dwell in the secret place of the Most high, that make Christ their refuge, and the Most High their habitation, thousands shall fall at their side, and ten thousands at their right hand; only with their eyes shall they behold and see the reward of the wicked, but no evil shall befall them, nor any plague come nigh their dwelling, Psalm 91.

There was then one ark that any could resort to for refuge in the whole world. So there is no other name, than the name of Christ, given under heaven among men whereby we must be saved. There was no other refuge but the ark. If they went up to the tops of their houses, or to the tops of the highest mountains, it was in vain, the waters overtopped them; so if men trust in their carnal confidences, in their own strength, their own works, and mount high in a towering conceit of their own righteousness, it is in vain. In vain is salvation looked for from the hills, and the multitude of the mountains, for there is no safety but in the Lord. Other refuges did they then probably look for, more likely to save them than the ark, for they could scarce conceive of such a way of safety by the floating of such a building on the waters, the art of making ships having not been discovered before that time. So men's own righteousness looks more likely to men to save them, than Christ. They are ready to say of the Lord's anointed, How shall this man save us?

There were but a few saved, when all the rest of the world was destroyed; so the church of Christ is but a little flock.

The door of the ark was open to receive all sorts of creatures, tigers, wolves, bears, lions, leopards, serpents, vipers, dragons, such as men would not by any means admit into the doors of their houses, but if they came they would soon have beat them out again. So Christ stands ready to receive all, even the vilest and worst: he came to save the chief of sinners. There were all kinds of creatures in the ark; so in the christian church are gathered together persons of all nations, kindreds, tongues, and people,

persons of all degrees, all kinds of tempers and manners. In the ark the wolf dwelt with the lamb, the leopard lay down with the kid, all were peaceable together in the ark, even those that were the greatest enemies, and were wont to devour one another before, as it is prophesied that it should be in the christian church, Isaiah 11:6, etc. 65:25.

All in the ark was subject to Noah, as the church is subject to Christ; all was saved by his righteousness, Genesis 7:1. "And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation." As the church is saved by Christ's righteousness, there is no rest any where for God's people but and in Christ, as the dove that Noah sent forth found no rest for the sole of her foot but in the ark; when she wandered from the ark, she found no rest till she returned again. The dove therein was a type of a true saint, as the raven was a type of a false professor, who separates from Christ, and returns to him no more.

The ark was taken up from the earth, and after being long tossed to and fro in the waters, when it was not steered by the wisdom of Noah, but was only under the care of Providence, is rested on the top of an exceeding high mountain, as it were in heaven, and was brought into a new world; so the church of Christ in this world is tossed to and fro like a bark on the water, passes through great tribulation, and appears to be overwhelmed. Isaiah 54:11. "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and will lay thy foundations with sapphires." At last, through God's care of it and mercy to it, it rests in heaven. The ark, in the midst of the flood, rested on a mountain strong and high; so the church, when ready to be overwhelmed, rests on a rock higher than she.

[354] Genesis 7:8, 9, and 14, 15, 16. Concerning the resorting of all kinds of birds, and beasts, and creeping things to the ark before the flood. The particular animals that were gathered together to the ark and saved there, when all the rest of their kind were destroyed, were those that God had pitched on, and in his sovereign pleasure chosen, out of the many thousands and millions that were of their kind, and yet they were of every kind, as it were of every nation of birds and beasts. So that here was a lively image of that gathering together of the elect from the four winds, from one end of heaven to the other, that there was before the destruction of Jerusalem, and before the terrible judgments of God that came on the

earth at and before Constantine's time, and that will be before the great destruction of God's enemies that will be about the time of the destruction of antichrist, when the harvest of the earth shall be gathered in before the vintage, and the gathering together there will be to Christ before the great, and general, and last destruction of the wicked by the general conflagration, when the world shall be destroyed by a deluge of fire. There are elect of every nation that shall be gathered in before the final destruction of the wicked world, as is often said in Scripture, especially in the book of Revelation. The doves and other birds then flocked to the windows of the ark, representing that flocking of souls to Christ which shall be as doves to their windows. They flocked together, the eagle, the vulture, and other rapacious birds, together with doves and other such birds, without preying upon them; representing times of great ingathering of souls to Christ, wherein the wolf dwells with the lamb, and the leopard lies down with the kid, etc.

[346] Genesis 8:7, 8, etc. Concerning the raven and the dove, that Nook sent forth. The dove is an emblem of a gracious soul, which; finding no rest for its foot, no solid peace or satisfaction in this world, this deluged, defiling world, returns to Christ as to its ark, as to its Noah. The carnal heart, like the raven, takes up with the world, and feeds on the carrion it finds there. But return thou to tiny rest, O my soul, to thy Noah, so the word is, Psalm cxvi. 7. "O that I had wings like a dove to flee to him," Psalm 55:6. The olive-branch, which was an emblem of peace, was brought, not by a raven, a bird of prey, nor by a gay and proud peacock, but by a mild, patient, humble dove, It is a dove-like disposition that brings ins to the soul earnest of rest and joy.

[166] Genesis 8:21. "And the Lord smelt a sweet savour, and the Lord said in his heart, I will not," etc. It. was not for the acceptableness of that sacrifice that made God promise that he would no more curse the ground, but the acceptableness of the sacrifice of Christ represented by it.

[347] Genesis 9:5, etc. "And surely your blood of your lives will I require it whoso sheddeth man's blood, by man shall his blood be shed." We have an account of murders before the flood, but nothing that looks as though murder was wont then to be revenged with death by men, in an established course of public justice. Lamech, when he had been guilty of murder, seems not to have been executed for it by men. And by the story of Cain, it should seem that God took the punishment of murder then into his own

hands. In all probability, a little before the flood, when we read that the earth was filled with violence, the earth was filled with murders, and that those giants who then became such mighty men, and men of renown, were guilty of many murders, and that it was in the earth as it was in corrupt times in Israel, and the land was filled with oppression and violence, in other respects their hands were full of blood, Isaiah 1:15. Jeremiah 2:34. “And the land was full of blood,” Ezekiel 9:9. By swearing, and lying, and killing, and stealing, and committing adultery, they broke out, and blood toucheth blood: the like in many other places. And there being no human laws for putting murderers to death, therefore God did in a remarkable manner take that work into his own hands in the destruction of those murderers by the waters of the deluge; but now establishes it as a rule henceforward to be observed that murder shall be revenged in a course of public justice.

Another reason why God now does expressly establish and particularly insist on this rule is, that God had now first given them leave to shed the blood of beasts for food, which had not been granted till now, which liberty they would have been in danger of abusing, to make shedding of blood appear a less terrible thing to them, and so taking encouragement the more lightly to shed men’s blood, had not God set up this fence.

[238] Genesis 9:12, 13, 14, 15. Concerning the rainbow that God gave for a token of the covenant to Noah. The author of Revelation examined with candour, supposes that the rainbow was never seen before Noah saw it, on occasion of his revealing his covenant to him, and says, “The tradition of antiquity concerning the rainbow, seems strongly to confirm this opinion; for Iris, which is the name of the rainbow with the Greeks, is said to be the daughter of Thaumas, *i.e.* Wonder, and the messenger of Jupiter, to carry his great oath to the other gods when they had offended. Now this seems to be a fable plainly founded upon the solemn covenant now mentioned, which God made with men after the deluge: the covenant of God on this occasion plainly implies the oath of God, as you may learn from Isaiah 54:9. where God declaring his resolution of mercy to the Gentiles, useth these words, ‘For this is as the waters of Noah unto me ,for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.’“

[348] Genesis 9:12, etc. Concerning the rainbow, the taken of the covenant, This is on many accounts a token of God’s covenant of grace,

and his special promise of no more overthrowing the earth with a flood in particular.

It was a most fit token of the covenant of grace of which this particular covenant was a part, and also an image, as appears by Isaiah 54:8, 9, 10. Tokens of things that appertain to the covenant of God do as fitly confirm this promise, as they did the promise mentioned in the 7th chap. of Isaiah, ver. 14. It is light which is the symbol of God's favour and blessed communications to those that are the objects of his favour, and a symbol of hope, comfort and joy, excellency and glory, It is a very pleasant light, excellently representing that grace and love that is manifested in the covenant of grace, and that sweet comfort and peace, and that excellent grace and glory, that is the fruit of that love.

It is light manifested in all the variety of its beautiful colours, which represent, as has been elsewhere shown, the beauty and sweetness of the divine Spirit of love, and those amiable sweet graces and happy influences that are from that Spirit.

It is a pleasant sweet light in a cloud, which is the symbol of the divine presence, and especially of God manifest in the flesh, or in the human nature of Christ, and therefore fitly represents the pleasant grace and sweet love of God as appearing in Christ God man. The light of the sun is more beautiful and pleasant to our weak eyes appearing thus in a cloud where the dazzling brightness of it is removed, and its pleasantness retained and illustrated,

than when we behold it in the sun directly. So the divine perfections, as appearing in Christ God man, are brought down to our manner of conception, and are represented to the greatest advantage to such weak creatures as we are, and appear not glaring and terrifying, but easy, sweet, and inviting. The light of the rainbow in a cloud, teaches the like mystery with the light of fire in a pillar of cloud in the wilderness, even the union of the divine nature, or God dwelling in flesh.

It is a pleasant light in the bosom of a dissolving cloud, that is wearied with watering, and is spending itself for the sake of men, and in order to shed down its fatness, its nourishing, benign, refreshing influences on the earth, and so fitly represents the beauty, and love, and excellent fulness of Christ, as it is manifested in his dying for men. The drops of rain fitly represent Christ's blood and also his word, and the blessed communications of his

Spirit, which come by his death, and are compared to the rain in the Scripture.’

As the cloud fitly represents the human nature of Christ’s person, so also it doth Christ mystical, or the human nature of the church. In the rainbow the light of the sun is imparted to, and sweetly reflected from, a cloud, that is but a vapour that continues for a little while, and then vanishes away in an empty, unsubstantial, vanishing thing, driven to and fro with the wind, that is far from having any light or beauty of its own, being in its own nature dark.

The multitude of drops from which the light of the sun is so beautifully reflected, signify the same with the multitude of the drops of dew that reflect the light of the sun in the morning, spoken of, Psalm cx. 3. (See notes in the place.) They are all God’s jewels, and, as they are all in heaven, each one, by its reflection, is a little star, and so do more fitly represent the saints than the drops of dew. These drops are all from heaven, as the saints are born from above; they are all from the dissolving cloud: so the saints are the children of Christ, they receive their new nature from him, and by his death they are from the womb of the cloud, the church: Jerusalem which is above, is the mother of us all: the saints are born of the church that is in travail with them, enduring great labours, and suffering, and carnal persecutions; so those jewels of God are out of the dissolving cloud. These drops receive and reflect the light of the sun just breaking forth, and shining out of the cloud that had been till now darkened and hid, and covered with thick clouds; so the saints receive grace and comfort from Christ’s rising from his state of humiliation, suffering, and death, wherein his glory was veiled, and he that is the brightness of God’s glory was as it were extinguished, as was signified in the time of it, by that eclipse of the sun. The light which in the sun, its fountain, is one and unvaried, as it is reflected from the cloud appears with great variety; so the glory of God, that is simple, is reflected from the saints in various graces. The whole rainbow, composed of innumerable shining beautiful drops, all united in one, ranged in such excellent order, some parts higher and others lower, the different colours one above another in such exact order, beautifully represents the church of saints of different degrees, gifts, and offices, each with its proper place, and each with its peculiar beauty each drop may be beautiful in itself; but the whole, as united together, much more beautiful. Numbers 24:5, 6. “How goodly are thy tents, O Jacob! and thy tabernacles, O Israel”! as the valleys are they spread forth, as the

gardens by the river's side; as the trees of lign-aloes which the Lord hath planted, and as the cedar-trees beside the waters." Psalm 48:2. "Beautiful for situation, the joy of the whole earth, is mount Zion." PS. I. 2. "Out of Zion, the perfection of beauty, God hath shined." Psalm cxxii. 3.

Jerusalem is builded as a city compact together." Part of this bow is on earth, and part in heaven, so it is with the church. The bow gradually rises higher and higher from the earth towards heaven, so the saints from their first conversion are travelling in the way towards heaven, and gradually climb the hill, till they arrive at the top. So this bow in this respect is a like token of the covenant with Jacob's ladder, which represented the way to heaven by the covenant of grace, in which the saints go from step to step, and from strength to strength, till they arrive at the heavenly Zion; so in this bow the ascent is gradual towards the top in the way to heaven; the beginning of the ascent is sharpest and most difficult; the higher you ascend the easier the ascent becomes. On earth this bow is divided, the parts of it that are here below are at a distance from one another, but in heaven it is united, and perfectly joined together. So different parts of the church on earth may be divided, separated as to distance of place, have no acquaintance one part with another, and separated in manner of worship and many opinions, and separated in affection, but will be perfectly united in heaven. The parts of the rainbow, the higher you ascend, the nearer and nearer do they come together; so the more eminent saints are in knowledge and holiness, the nearer they are to a union in opinion and affection; but perfect union is not to be expected but in heaven.

This beautiful, pleasant light, appears after the heavens have been covered with blackness, and have poured out rain on the earth, seeming to threaten its destruction by a deluge; so it is a fit symbol of his mercy after his anger, the turning away of his anger, his mercy appearing in the forgiveness of sins. So the glorious gospel follows the law, and Christ's glory follows his sufferings, and comfort in the hearts of the saints follows sorrows of conscience; yea, this light is light in darkness, it is a beautiful light reflected from the dark cloud, showing God's love in his anger, his love appearing in his frowns. God's love never so greatly appeared as in the sufferings of Christ, the greatest manifestation of his anger against sinners, and his love when the shower is over in past threatenings, and convictions, and terrors of conscience, which the saints have been the subjects of.

The rainbow, if completed, would be a perfect circle, the most perfect figure in every part united, fitly representing the most excellent order and perfect union that there shall be in the church of Christ. The rainbow is sometimes in Scripture represented as a circle, Revelation 10:1. "And a rainbow was upon his head." The reason why the circle is not now complete, is because a part of it is as it were under the earth; but if we by standing on a high mountain, or otherwise see it all raised above the earth, we should see it a complete circle. So the church of Christ is now incomplete, while a part of the elect church is buried under the earth, and a part has never yet received being, but after the general resurrection, when that part of the church that is now under the earth shall be raised above it, then the church of Christ would be in its complete state. If we could view the resurrection church from a high mountain, as the apostle John viewed it, and saw it in the colours of the rainbow, reflected from these precious stones, we should see the circle completed without any part wanting, all disposed in the most perfect union and beautiful order. The order of the drops of the rainbow, supposing them to represent saints, and the sun to represent Christ, is the most apt, commodious, and beautiful, both with respect to the sun and each other. They are in the most apt order with respect to the sun, all opposite to him, and so placed in a fit posture to view the sun, and to receive and reflect his rays, all at an equal distance from the sun, and all in a sense round about him to testify their respect to him, and yet none behind him, but all before his face, and all in the most apt order to behold and reflect light on, and converse together, and assist and rejoice one another. On the whole, here is an image of the most pleasant and perfect harmony, of a great and blessed society, dependent on, blessed in, and showing respect to, the fountain of all light and love.

The sun is as it were in the centre of this beautiful circle of little jewels or stars, as the sun is in the centre of the orbits of the planets, and as the ark, and the mercy-seat, and the seven lamps, were in the midst of the tabernacle of blue, and purple, and scarlet, those colours of the rainbow, and as Christ is in the midst of the seven golden candlesticks, and as the throne of the Lamb is in the midst of the saints of heaven, who are round about that throne, and also a rainbow round about the throne, Revelation 4:3, 4. and as the Lamb, who is the light of the new Jerusalem, has that city adorned with the colours of the rainbow round about him.

Each drop contains in itself a beautiful image of the sun reflected after its manner according to that part of the sun's glory which is most conspicuous

in it: one contains a red image of the sun, another a yellow one, another a green one, and another a blue one, etc.: so each saint reflects the image of Christ, though each one has his particular gift, and there be some particular grace or spiritual beauty that is most conspicuous in him. The whole bow, when completed into the form of a circle, or all that multitude of shining jewels or stars together united into that excellent form and order, do together constitute one complete image of the sun. Though the image differs from the sun itself in the following things:

- 1.** That whereas the disk of the sun is full within its own circumference, the image is empty, it is a circle not filled, but left empty to be filled with the sun; so Christ has all fulness in himself; but the church is in itself an empty vessel, and Christ is her fulness.
- 2.** Whereas the light is single in the sun, in the bow it is diversified, reflected in a great variety, the distinct glories of the sun as it were divided, and separately reflected, each beauty by itself, as it is in Christ and his church.
- 3.** Though there be so many that each one reflects a little image of the sun, and the whole bow or circle be of so great extent, and be so beautiful, yet the sun infinitely exceeds the whole in light, the whole reflects but a little of the brightness of the fountain.

A drop of rain fitly represents man. It is a very small thing, of little value and significance; a drop of the bucket, and light dust of the balance, are mentioned together as small and worthy of no consideration. It is very weak, very mutable, and unstable, exceeding liable to perish, soon falls and is dissipated, and cannot be made up again. The continuance of a drop of rain is but short, it is a thing of a very posting nature, its course is swift, and in a moment it sinks into the earth, and is no more, which fitly represents the frailty and mortality of man, whose days are swifter than a weaver's shuttle, who is but a momentary thing, and hastens with a swift course to the grave. Man's dying and sinking into the grave is compared to this very thing, of water's being spilt on the ground, sinking into the earth, and so being irrecoverably gone, 2 Samuel 14:14.

The drops of rain reflecting the light of the sun in the rainbow fitly represent the saints, for in them fire and water are mixed together, which fitly represents the contrary principles that are in the saints' flesh and spirit. In those drops are a brighter spark of heavenly fire in the midst of water,

and yet it is not quenched, it is kept alive by the influence of the sun, as the heavenly seed and divine spark is kept alive in the saints in the midst of corruption and temptation, that seem often as if they would overwhelm and extinguish it. So God suffers not the smoking flax to be quenched. The drop in itself is wholly water, as the nature of man in itself is wholly corrupt; in the saints, that is, in their flesh, dwells no good thing; they have no light or brightness in them, but only what is immediately from heaven, from the Sun of righteousness. In the drops of the rainbow is represented both the saints descending to the grave by the flesh, and also their ascending to heaven by the spirit of holiness, for the water descends swiftly to be buried in the earth, but by the fire, a beautiful light, in them is represented an ascent as it were up a hill from the earth to heaven.

These drops fitly represent the saints on another account, as Mary's alabaster box of precious ointment represented the heart of a saint; this drop, though itself is weak and frail, yet is clear and pure as alabaster, and contains as it were a spark or show of beautiful heavenly light in it, which represents the same divine grace that Mary's precious ointment did.

[419] Genesis 10:and 11:The dispersion and first settlement of the nations. By the descendants of Jophat were the isles of the Gentiles divided, Genesis 10:5. By the Isles, the Hebrews denoted not only such countries as were on all sides encompassed by sea, but also such countries as were so divided by the sea from them as that they could not be well come unto or at least used not to be gone unto, but by sea; in brief, they called islands all beyond sea-countries, and all people islanders, which were wont to come by the sea to them and to the Egyptians, among whom the Jews lived a long time, and so called things by the same names, at least in Moses's time, when the people were lately come out of Egypt. Now such are not only the island of Cyprus, Crete, and other islands of the Mediterranean, but also the country of the Lesser Asia, and the countries of Europe; and indeed those countries, so many of them as were then inhabited and known to the Jews, were not only beyond the sea, but peninsulas mostly encompassed by the sea, as the Lesser Asia, Greece, Italy, and Spain, And that not only Europe, but the countries of the Lesser Asia were called isles, seems manifest by lea. 10:10, 11. "The Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Ilamath, and from the islands of the sea." Lesser Asia is either here included under the term, islands of the sea, or wholly left out; but it is not likely the countries of Asia would be mentioned, so many of them to the south-east and north

of Judea, far and near, and the countries of Europe beyond the Lesser Asia, and all countries of the Lesser Asia wholly passed over.

The sons of Japhet were seven, Gomer, Magotr, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were Ashkenaz, Riphath, and Togarmah. The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim, Genesis 10:2, 4.

To begin with Gomer and his sons, to whom we may assign the greatest part of the northern tract of the Lesser Asia for their first plantations. Josephus tells us expressly that the Galatians who lived in this tract were called Gomerites, and Herodotus tells us that a people called Cimrnerii dwelt in those parts; and Pliny speaks of a town in Troas, a part of Phrygia, called Cimmeris. All the northern part of Lesser Asia was anciently called Phrygia by the Greeks, which is a word that in the Greek language signifies torrid or burnt country, as Gomer in Hebrew is from the Radix Gamar, which signifies to consume; and its derivation Gumra, or Gumro, signifies a coal, and it is certain there was a part of this country which was specially called by the Greeks [...], Burnt Phrygia.

Ashkenaz, who of the three sons of Gomer is first named by Moses, was seated in the western part of the nation of Gomer, i. e, in the north-west part of the Lesser Asia; as it is hardly to be questioned, there being so plain footsteps of his name to be found in those parts; for in Bythinia there is a bay formerly called the Ascanian bay, together with a river and lake of the same name, and in the lesser Phrygia, or Troas, there was both a city and province anciently known by the name of Ascania, and there was isles lying on the coast called the Ascanian isles; nor is it any way unlikely but that in honour of this Ashkenaz, the king and great men of those parts took the name of Ascanias, of which name, besides Ascanius, the son of Eneas, we find a king mentioned in the second book of Homer's Iliads, which came to the aid of Priamus at the siege of Troy, and from hence probably came that name the Greeks gave to the sea, the Euxine sea. From the family of Ashkenaz, upon the coasts along which lies the entrance into this sea, with some variation of the sound, which length of time might naturally introduce. And the prophet Jeremiah foretelling the taking of Babylon by Cyrus, has this expression, chap. 51:ver. 27. "Call together against her the kingdom of Ararat, and Miseni, and Ashkenaz;" where, by the kingdom of Ashkenaz, may very well be understood the inhabitants of those parts we are speaking of, for Xenophon, as Bochart has well observed, tells us that

Cyrus having taken Sardes, sent Hystaspes with an army into Phrygia, that lies on the Hellespont, and that Hystaspes having made himself master of the country, brought along with him from thence a great many of the horse and other soldiers of the Phrygians, whom Cyrus took along with the rest of his army to Babylon.

Riphath, the second son of Gomer, is probably supposed to have seated his family in the parts adjoining eastward to the plantation of his brother Ashkenaz. This opinion is confirmed by the testimony of Josephus, who expressly says that the Paphlagonians, a people inhabiting some portion of this tract, were originally called Rip/iateana, from Riohat, There are also some remainders of his name to be found here among the writings of the ancient Greeks and Latins. For in Apollonius's Argonauticks, there is mention made of the river called Rhebaeus, which rising in this tract, empties itself into the Euxine sea. The same is called by Dionysius Periegetes and others, Rhebas. Stephanus does not only acquaint us with the river, but tells us also of a region of the same name, and whose inhabitants were called Rhekai; and Pliny places here a people called Riphoei, and another called Arimphoei.

The third and last son of Gomer named by Moses, is Togarmah, whose family was seated in the remaining, and consequently in the most easterly, part of the nation of Gomer, and this situation of the family of Togarmah is agreeable both to sacred and common writers; for as to sacred Scripture, Ezekiel thus speaks, chap. 38:ver. 6. "Gomer, and all his bands, the house of Togarmah, of the north quarters, and all his bands;" and again chap. 27:ver. 14. "They of the house of Togarmah traded in thy fairs, (*i.e.* the fairs of Tyre,) with horses, and horsemen, and mules." Now the situation that we assign to Togarmah makes it in a manner lie true north from Judea and Cappadocia, by which name a considerable part of the lot of Togarmah was in process of time known to the Greeks, was very well stocked with an excellent breed of horses and mules, and that the inhabitants were esteemed good horsemen, as is well attested by several ancient heathen writers, as Solinus, of Cappadocia, Dionysius Periegetes, Claudian, and Strabo; and there are to be found footsteps of the very name of Togomah in some of those names, whereby some of the inhabitants of this tract were known to old writers. Thus Strabo tells us that the Trochmi dwelt in the confines of Pontus and Cappadocia. And several towns lying on the east of the river Halys, and so in Cappadocia, are assigned to them by Ptolemy. They are by Cicero called Trogmi, and Trachmeni by Stephanus; and in the council of

Chalcedon they are called Trocmades or Trogmades; there being frequent mention made in that council of Cyrimus, bishop of the Trogmades.

We next proceed to say something of the colonies which, coming from the nation of Gomer, in process of time spread themselves in several parts of Europe. Herodotus tells us that a people called Cimmerii formerly dwelt in that tract of Lesser Asia, which we assign to Gomer. So he tells us withal that these people put out a colony to Palus Maeotis, on the north of the Euxine sea, and so gave the name of Bosphorus Cimmerius to the strait betwixt the Euxine sea and the Maeotick lake, now commonly called the strait of Caffa.

This colony of the Cimmerii increasing in process of time, and so spreading themselves still by new colonies further westward, came along the Danube, and settled themselves in the country which from them has been called Germany. For as to the testimony of the ancients, Diodorus Siculus (as Mr. Mede observes) affirms that the Germans had their original from the Cimmerians, and the Jews to this day (as the same learned person remarks) call them Ashkenazim or Ashkenaz. Indeed they themselves, retain plain marks enough of their descent both in the name Cimbri and also in their common name Germans, or as they call themselves, Germen, which is but a small variation from Gemren, or Gomren, and this last is easily contracted from Gomerin, that is, Gomereans; for the termination en is a plural termination of the German language, and from the singular number, Gomer, is formed Gemren by the same analogy that from brother is formed brethren. The other name Cimbri, is easily framed from Cimmerii, and by that name the inhabitants of the northwest peninsula of old Germany, now called Jutland, were known not only to the ancient, but latter writers, and from this name of the inhabitant's, the said peninsula is called Cimbrica Chersonesus, and that frequently by modern authors.

Out of Germany, the descendants of Gomer spread themselves into Gaul, or France. To prove this, Mr. Camden quotes the testimony of Josephus, when he says that those called by the Greeks Golatae were originally called Gomerites, which words may be understood either of the Asiatic Golatte, commonly called by us Galatians, or the European Galatte, commonly called by us Gauls. If it be taken in the former sense, then it is a testimony for the first seating of Gomer in the tract of the Lesser Asia we have assigned him, and on this account it is before taken notice by us. Mr. Camden also produces the testimony of other writers to prove the Gauls to

be from Gomer, as of Appian, who, in his *Illyricks*, says expressly that the Celts, or Gauls, were otherwise called Cimbri. Those barbarians whom Mantis defeated, Cicero plainly terms Gauls, and all historians agree that these were the Cimbri. And the coat-armour of Beleus, their king, digged up at Aix, in Provence, where Marius routed them, does evince the same, for the words Beleus Cimbros were engraven upon it in a strange character. Again: Lucan calls that ruffian that was hired to kill Marius, a Cimbrian, whereas Livy and others affirm him to have been a Gaul; and by Plutarch the Cimbri are called Gallo-Scythians.

Hence we conclude that the ancient inhabitants of Britain were descended from Gomer, for it is not to be questioned but that the isle was first peopled from those countries of the European continent which lie next to it, and consequently from Germany or Gaul. The name by which the offspring of those ancient Britons, the Welch, call themselves to this very day, is Kumro, or Cimro, and Kumri, and in like manner they call a Welch woman Kumraes, and their language, Humeraeg; and since the Saxon-s and Angles were Germans, who, as was before observed, were descendants of Gomer, and were near neighbours to the people that were more especially called Cimbri, hence it follows that our ancestors, who succeeded the old Britons, were also descended from Gomer.

But now to proceed to the other sons of Japhet, as the nation of Gomer first seated itself in the northern tract of the Lesser Asia, so the nation of Javan seated itself in the southern tract of the same. And this appears not only from the name of a country in this tract called Ionia, but also from the situation of the four families of Javan's sons within this tract, which are mentioned in this order by Moses, Elishah, Tarshish, Kittim, and Dodanim, Genesis 10:4.

Tarshish seated himself on the eastern part of this tract, as is probable, on several considerations. For Tarsus is a chief town of Cilicia, and Josephus expressly affirms that Cilicia, and the country round it, was originally known by the name of Tarshish. It is scarcely to be doubted, but this was the Tarshish to which the prophet Jonas thought to flee from the presence of the Lord, as also that this principally was the Tarshish mentioned so often by the prophets, on account of its trading with Tyre.

To the west of Tarshish, adjoining the portion pertaining to Kittim, or Cettim, which word having a plural termination, does, in all probability, imply the descendants of Keth, or the Ketians. Ptolemy tells us of a country

here called Cetis, and Homer in *Odys.* 4. mentions a people called Cetii, who were thought to take their name from a river, Cetius, in the same quarter. But it is remarkable that this is agreeable to the name mentioned by Homer. Josephus will have the isle of Cyprus to have been the seat of the Cittim, because therein was a town called Citium, of good note, but it is not to be questioned, but the continent was peopled before the island, and consequently that the Cittim first seated themselves on the continent, from which they might, probably enough, send in process of time some colony over into the neighbouring island of Cyprus.

The two remaining families of Javan, viz. Elishah and Dodanium, seated themselves on the western coast of the southern tract of the Lesser Asia. Here upwards, or northwards, were anciently situated the AEoles, who as they carry some marks of their pedigree in their name, so are expressly affirmed by Josephus to have been descended from Elishah, and from him to have taken their name. And since the country, peculiarly called in after-ages, Ionia, joined to the south, of what was in said ages peculiarly called AEolia, it is probable that the said Iowa, (so peculiarly called perhaps, from Javan's living there with his son Elishah,) was possessed originally by the sons of Elishah, or else partly by them and partly by the Dodanim--of whom next.

On the same western coast, south of the family of Elishah, may the family of Dodanim be supposed to have first planted itself, for there we find in ancient writers a country called Doris, which may not improbably be derived from Dodanim, especially if this be plural, as the termination seems to import, and so the singular was Dodaus; which being softened into Doran, the Greeks might easily frame from thence Dormss, whom they assert to be the father of the Dorians. Certain it is from the Greek writers themselves, that the Doris or Dorians were a considerable body of the Greeks, insomuch that Dorico Castra is taken by Virgil to denote the whole Grecian camp, wherefore it is very probable that they had their extraction from one of the sons of Javan, the father of the Greek nation, and distinguished themselves from the other families of Javan, by assuming to themselves the name of the father of their family, as the others did, and consequently called themselves Dodanim, which the Greeks in time moulded into Doris. The Greeks say of Dorus, the father of the Dorians, that he was the son of Neptune, who evidently was the same with Japhet; (see No. 405.) and though Dodanim was the grandson of Japhet, yet according to the usual way of speaking among the Hebrews, he was called

the son of Japhet. The change of Dodan into Dorus is the more likely, by reason of the great likeness there is between the Hebrew D and R. Hence, (viz. from Doris,) some might pass over to the isle of Rhodes, which might take its name from those Dodanim, which by reason of the likeness of letters is sometimes writ Rodanim, which seems to have been the opinion of the Seventy Interpreters, by their rendering the Hebrew word Dodanim by [...], Rhodii.

I proceed now to speak of the colonies of the posterity of Javan, that in process of time were made from their first settlements, and I shall begin with the two last mentioned, Elisha/i and Dodanim; for those lying on the western coast of the Lesser Asia, as they increased, peopled by degrees the many isles that lie on the adjoining sea, and so at length spread themselves into the European continent. The family of Elishah seems to have possessed themselves of most, or at least the most considerable isles lying in the sea between Europe and Asia, forasmuch as they are called by the prophet Ezekiel, 27:7. the isles of Elishah. What the prophet there says of the blue and the purple from the isles of Elishah, is very applicable to the isles of this sea, forasmuch as they did abound in this commodity, and are on that account celebrated by common authors, and some of them took their names from it. And the sea itself on which these isles were, seems originally to have been called the Sea of Elishah; which name, though it wore away in process of time in other parts, yet seems to have been all along preserved in that part, which to this day is frequently called the Hellespont, as if one should say Elisae Pontos, the Sea of Elishah, And this derivation of the word Hellespont will appear yet more likely, when we consider that the descendants of Elishah, passing over into Europe, came afterwards to be termed Hellenes, and their country Hellas, a name which in process of time became common to all Greece; in which there were other footsteps of Elishah's name to be found formerly, as in the city and province of Elis, in the Peloponnesus, in the city of Eleusis, in Attica; and in the river Elisius, and Ilissus, in the same province. Some think the Campi Elisii, so much celebrated among the Greeks, to have been so called from Elishah.

As to Dodenim, or the Dorians, the Spartans, or the Lacedemonians, looked on themselves to be of Dorick extraction, and there were formerly remainders of the name to be found in those parts of Greece. In the province of Messena, in the Peloponnesus, there was a town called Dorion, and of the other tract of Greece, lying above the isthmus of the

Peloponnesus, there was a considerable part called Doria, Dorica, or Doris; to say nothing of Dodona: and all the Greek nation is sometimes called Dores, as was before observed, out of Virgil.

As to Kittim, or the Cittim, they probably sent their first colony to the neighbouring isle of Cyprus, which seems to be called the land of Chittim, Isaiah 23:1-12. But in process of time wanting more room, and therefore seeking omit further, and finding the lower parts of Greece already inhabited by the descendants of Elisirab and Dodanmm, they still proceeded on, coasting along the western shores of 'Greece, until they came to the upper and northern parts of it, which not being yet inhabited, some of them planted themselves there while some others of them descrying the coast of Italy, went and settled themselves in that country. Hence it comes to pass, in probability, that both Macedonia in Greece, and also Italy, are denoted in Scripture by the names of Cittim, or Kittin. The author of the book of Maccabees plainly denotes Macedonia by the land of Chetiim, when he says that Alexander, the son of Philip the Macedonian, came out of the land of Chitiim, 1 Mac. i 1.; so also chap. 8:5. the said author calls Perseus king of Macedonia, king of the Citums. The more ancient name of this country was Macetia, and the Macedonians themselves are otherwise termed Macetae.

The place of Scripture where Chittim, by the consent of almost all expositors, denotes the Romans, is Daniel 11:29, 30. for by the ships of Chittim, there mentioned, is understood the Roman fleet; by the coming whereof, Antiochus was obliged to desist from his designs against Egypt. There are also several footsteps of the name Chittim, or Cheth, to be found in Italy, among eminent writers; as a city of Latium, called Cetia, mentioned by Dionysius Helicarnasseus: another city among the Volsci, called Echeta, mentioned by Stephanos; also a river near Eumae, called Cetus. Nay, there are not wanting authors who expressly assert the Romans and Latins to have had their extraction from the Citii, or Cetii, as Eusebius, Cadrenus, Suidas; whose testimonies are produced by Bochart; and this learned person observes further, that the word Chittim does, in the Arabic tongue, denote a thing hid, so that the name Latins might be originally only a translation of the old eastern name Chetim.

There remains now only the colonies of Tarshish to be spoken of and wheresoever else they seated themselves it is highly probable that Tartessus, a city and adjoining country in Spain, and much celebrated by

the ancients for its wealth, was a colony of Tarshish. Bochart has observed that Polybius, reciting the words of a league between the Romans and Carthaginians, mentions a place under the name of Tarscium; and Stephanus expressly says, that Thrsorium was a city near Hercules's Pillars: the situation whereof agrees well enough with that of Tartessus. Again, what is said by Ezekiel, chap. 27:ver. 12. agrees very well with this Tarshish; for the words of the prophet run thus, "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs;" i. e. in the fairs of Tyre. Now, as has been before observed, Tartessus was celebrated among the ancients for its multitude of riches, and the metals mentioned by the prophet were such as Spain did formerly abound with. Some also are of opinion that the Etrusci of Italy, otherwise called Turrheni and Tusei were a colony of Tarshish, The word Etrusci, without the initial E, (which was frequently added to derivatives,) contains the radicals of Tarshish.

The descendants of Tarshish were the most expert seamen, and consequently the chief merchants of the early ages of the world. Hence the whole Mediterranean sea seems to have been at length comprehended under the name of the sea of Tarshish. And because the descendants of Tarshish were wont to make longer voyages, and to adventure further into the open sea, than others did in those days, it is not unlikely that they had ships built for this purpose, and so of somewhat different make both as to size and shape from the vessels commonly used by others: and hence it is probable that all vessels built for longer voyages and greater burdens came to be called ships of Tarshish, because they were built like the ships of Tarshish properly so called.

Having observed these things concerning the settlements and colonies of the four families of Javan, I would here add something with respect to Javan himself, the father of this whole nation; and I would observe that it is probable that the colonies that passed over in process of time into Europe, though they were distinguished in reference to their distinct families by their distinct names, yet were all at first comprehended under the name of Jonians. Indeed the Scholiast in Aristophanes (as Bochart hath observed) expressly says, that all the Greeks were by the Barbarians called Iaones, *i.e.* Ionians. Hence the Ionian sea came to be extended anciently to the western coast of

Greece, and that northwards up as far as the western coast of Macedonia. Now it is plain that the name Ionians was derived from the founder of this nation, Javan. For the Hebrew word, setting aside the vowels which are of disputable authority, may be read Ion, or Jaon. But supposing the word to be all along pronounced with the same vowels it has in the Hebrew text at present, it is granted by the learned in the same language, that the true pronunciation of the Hebrew vowel, Kamets, carries in it a mixture of our vowel o as well as a, so that the Hebrew **יֹנָי** is very regularly turned into the Greek whence by contraction may be made **Ἴων** Since therefore not only the forementioned Scholiast, but also Homer, styles those who were commonly called Iones, by the name of **Ἴων** it is not to be doubted but the Ionians were so called from Javan the founder of their nation. Agreeably to what has been said, we find the country of Greece denoted in the book of Daniel from time to time the country of Javan, Daniel 8:21. 10:20. 11:2.; and also in Joel 3:6. And though the Athenians affirm that the Asiatic Ionians were a colony of theirs, yet Hecateus in Strabo affirms, that the Athenians, or Ionians of Europe, came from those of Asia.

Having spoken somewhat largely of the posterity of Coiner and Javan, because Europe appears to be chiefly peopled by them, we now proceed to take notice of the other sons of Japhet, among whom I shall speak next of Tubal and Meshech, which are so mentioned together from time to time in Scripture, that it is evident that their settlements were adjoining one to the other.

Meshech joined on to the nation of Gomer eastward, and so settling at first in part of Cappadocia and Armenia, what according to the present vowels in the Hebrew is Meshech, was by the Seventy Interpreters, and others, read Mosoch, and hence it is very probable that they are the same called by the Greeks **Μοσχοι**, Mosci, who were seated in those parts, and from whom no question but the neighbouring ridge of hills took the name of Montes Moschici, mentioned by the old geographers.

To the north of Meshech adjoined the first plantation of Tubal, who, by Josephus, is expressly affirmed to be the father of the Asiatic Iberians. The same historian asserting that when the Greeks called Iberi were originally called Theobeli from Tubal, adds hereunto that Ptolemy places in those parts a city called Thabilica. Mr. Bochart supposes the Tibareni, a people mentioned by old authors in this tract, to have been so called, from Tubal, by the change of L into R, which is very frequent. But that Meshech and

Tubal seated themselves in those parts is in a manner put beyond dispute, by what is said of those two nations in Ezekiel 27:13.” Tubal and Meshech were thy merchants; they traded in slaves and vessels of brass in thy market.” For it is evident from the testimonies of heathen writers that the Pontic region, especially Cappadocia, was remarkable formerly for slaves, as also that in the country of the Tibareni, and Iberia, there was the best sort of brass. Mr. Bochart observes that the Hebrew word translated in this place brass, is sometimes rendered steel; and hence he remarks that as a piece of iron or brass is in the Arabic tongue called Tubal, probably from its coming out of the country of Tubal, so it is likely that from the excellent steel that was made in their country, some of the inhabitants thereof were denominated by the name of Chalybs among the Greeks: the word Chalybs, in the Greek language, signifying steel.

That the Muscoviles, or Moscoviles, in Europe, were a colony originally of Meshech, or Mosock, called by the Greeks, Moschi, is very probable.

Magog is, by the testimony of Josephus, Eustathius, St. Jerome, Theodoret, and, (as Mr. Mede expresses it,) by the consent of all men, placed north of Tubal, and esteemed the father of the Scythians that dwell in the east, and north-east, of the Euxine sea. This situation is confirmed by Scripture itself, Ezekiel 38:2. “Set thy face against Gog, in, or of, the land of Magog, the chief prince of Meshech and Tubal.” Bochart conjectures that the mountain called by the Greeks Caucasus, took its name from Gog, But the name of Gog was entirely preserved in the name Gogarene, whereby was formerly denoted a country in those parts, as we learn both from Strabo and Stepiranus, And from hence perhaps in time was fashioned the name Georgia, Gurgistarm, whereby at this very day is denoted a considerable tract in this quarter. That Gog denotes the Scythians in the prophecy of Ezekiel, may be rationally inferred from Ezekiel 39:3. where God speaks of Gog thus, “I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.” Now it is too well known to the learned to need proof, that the Scythians were remarkably famous of old for their skill in the use of the bow and arrow, insomuch that some among them for their winking with one eye when they shot, are said to have given them the name of arimaspi, one-eyed. Nay, it is thought by some, and not without ground, that the very name of Scythians was derived from shooting, forasmuch as in the German tongue shooters are called Scutten.

To say something of the colonies of Magog, In the panegyric of Tibullus to Messala, we find mention made by the poet of a people about the river Tanais, called Magiai, which probably came from Magog. Yea, it is not improbable that the Mreotick lake into which the Tanais runs, took its name from the descendants of Magog; for Magogitis, or Magiitis, the Greeks might naturally after their manner soften into Maiotis, which the Latins and we render Maeotis, We read in Pliny, that the city in Syria, called Hierapolis, was by the Syrians called Magog, which name it is thought most likely to have taken from the Scythians, when they made an excursion into Syria, and took this city. On the like account it is that the city in Judea, called Bethisan, was also called in after-ages, Scythopolis. Now Hierapolis being thus called Magog, it is not improbable but the adjoining part of Syria might be from thence called Magagene; which afterwards might be moulded into Gomagene, and so into Comagene; by which the northern part of Syria was denoted among the Greeks and Latins.

The next son of Japhet is Madai, who is almost universally looked upon to be the father of the Medes, who are all along denoted by the name of Madai in the Hebrew text. Bochart thinks the Samaritans a colony from those; he conjectures that the name of the Samaritans was originally Sear Madai, which in the original language denotes the remnant, or posterity, of the Medes. See objections against this and another region allotted to Madai, in Pool's Synops. vol. i col. 117, 118.

Tiras, or Thiras, the last son of Japhet, is by universal agreement esteemed the father of the Thracians. The name whereby the country of Thrace is called in oriental writers, plainly shows that the Greek name Thrace was originally derived from Thiras, the founder of the nation. Ancient writers also tell us, that here was a river, a bay, and a haven, each called by the name of Atheyras, and they mention a city in the peninsula of Thrace called Tyristasis, and a tract in this country called Thrasus, and a people called Trausi. We learn also from them that one of the names of Mars, the god of the Thracians, was **Θουρας**. Hence Homer calls Mars by an epithet **Θουρους Αρης**, Mars Thuras, We read also in old authors of Tereus, the son of Mars, and first king of the Thracians, and of one Teres king of Odrysaë, a people in Thrace: and the Odrysn themselves are said to take their name from one Odrysus, a great person among them, insomuch that in after-ages he was worshipped by the Thracians as a god. As for the colonies of Tiras, it is hardly to be doubted but some of them planted

themselves in the country over against Thrace, on the north side of the Euxine sea. From there is a considerable river in those parts, called in both Greek and Latin writers Tiras The very same as the name of the father of the Thracian nation, which river is now called the Niester. There was also a city of the name of Tires, standing on this river. The inhabitants of these parts were also formerly known by the name of Tyritae, or Tyragetae. Though probably the Tyritae might denote the true descendants of Tyras and the Tyragetae might denote a mixed race, that arose out of the Tyritae mixing with the Getae, a bordering people, descendants of the Cetim, who settled in Macedonia.

It is not unlikely that Tyras might first sit down with his family in the Lesser Asia, in the country of Troy, which had nothing to part it from Thrace but the narrow strait of the Hellespont, and the ancient king named Tros, whence

the country is denominated, was probably no other than Tyras, It is the common opinion and tradition among Greek writers, that the inhabitants on the east side of the Hellespont and Propontis, were originally or anciently Thracians.

We proceed next to the first plantations of the sons of SHEM, There are five sons of Shem mentioned by Moses, viz. Elam, and Ashur, and Arphaxad, and Lud, and Aram.

I shall begin with the settlement of Aram, as being the first nation of the branch of Shem, adjoining to the nations of the branch of Japhet, already spoken of. For the portion that fell to the nation of Aram, lay in the countries called by the Greeks Armenia, Mesopotamia, and Syria. It is probable that Armenia took its present name from Aram. Mesopotamia, as it was so called by the Greeks, from its situation between the rivers Euphrates and Tygris, so it was called by the Hebrews Aram Naharaim, i. e. Aram of, or between, the two rivers. And whereas one part of this country, viz. that lying next to Armenia, was very fruitful, and the other to the south very barren, and so of the like sort with Arabia Deserta, to which it adjoined, hence the former is in Scripture distinguished by the name of Padan-aram, which is equivalent to, Fruitful Aram.

Aram's sons are four, viz. Uz and Hul, Gether and Mash. As for Uz, he is by a great agreement of the ancients said to be the builder of the city of

Damascus, and his posterity are supposed to have settled the country about it. Here see Pool's Synopsis on Genesis 10:23.

The family of Hul, or as it is in the original, Chul, may, with great probability be placed in Armenia, particularly the Greater Armenia, for there we find the names of several places beginning with the radicals of Chul, as Cholua, Cholvata, Cholimna, Colsa, Calura; and to mention but one more, Cholobatene, which last seems to have been formed from the oriental Cholbeth, which denotes the same as the house or dwelling of Chol. Now this Cholobatene being the name of a province in Armenia, from this especially we may gather with good probability that Chul with his family seated himself in those parts.

Between Hul to the north, and Uz to the south, their brother Mash seated himself; viz, about the mountain Masius, From this mountain issues out a river of Mesopotamia, called by Xenophon Masca, which probably comes from the name of this son of Aram, who otherwise is called in Scripture Meshech, the radicals whereof are plainly contained in the name Masca. The inhabitants of the tract adjoining to the M. Masius, are by Stephanus called Masieni, or Mastant.

Gether probably seated himself east of his brother Hul, on the eastern borders of Armenia; where some in Ptolemy observe a city called formerly Getarr, and a river of the same country called Getras.

We now pass on to the nation of Ashur, which is eastward of the nation of Aram, in the country called Ashur in the eastern tongues, which is Assyria, properly and originally so called, lying east of the Tigris, and wherein stood the city of Nineveh, which was afterwards called Acetabene, and also was sometimes by a change of S into T formerly called Attyria. The most ancient king of Assyria was said to be the son of Zames, *i.e.* Shem, and is styled in Suidas, and some others, Thuras, corruptly for Atthuras, *i.e.* Ashur; for Ashur in the Chaldee tongue is Atthur, or Atther. This Thuras, the son of Zames, was worshipped by the Assyrians as their Mars, or god of war.

That Elain seated himself in the southern tract beyond the river Euphrates, is beyond dispute, not only from the authority of the Scriptures, wherein the inhabitants of the said tract are plainly and frequently denoted by the name of Elain, but also from heathen writers, wherein we read of a country here called Elymais, and a city of the same name.

To the lot of Arphaxad is assigned by learned men the more southern part of Mesopotamia, where the plain or vale of Shinar lay, on the river Tigris, together with the country of Eden, and the tract on the east side of the same river, called Arapachitis, a name plainly derived from Arpachshad, which is the name of Arphaxed in the Hebrew text, That the vale of Shinar, with the country of Eden, was part of the first plantation of Arphaxad, is supposed on these probabilities:

1. That Noah, after the flood, returned and settled himself again in these parts, us well knowing the goodness of the soil and pleasantness of the country, which is confirmed by a town here called Zama from them.
2. That upon the dispersion of mankind and confusion of tongues, as the primitive Hebrew tongue was preserved in the family of Arphaxad, so agreeably hereunto this family still continued in the same parts where they then were, together with their grandsires, Noah and Shem.
3. This opinion may be confirmed from Genesis 10:30.

“And their dwelling was from Mesha, as you go unto Sephar, a mount of the east;” for the Mesha here mentiouned is probably esteemed to be the same mountain as is before mentioned under the name of Mash, or Mesime, in the western parts of Mesopotamia; so that if the forecited text is to be understood of the descendants of Arphaxad, (as is thought by several learned men, and also by the historian Josephus,) it will import thus much, that the southern part of Mesopotamia, lying on the east of the mount Mesha, or Mesius, was first peopled by the descendants of Arphaxad; (and accordingly we here find Phalga, a town probably named from Peleg, or Phaleg, settling there;) and so on eastward as far as to Sephar, a mount in the east. Now this mount Sephar is probably thought to be the mountain adjoining to Siphare, a city in Aria, and which lies directly east from Mesha; and though this be a long tract of ground, yet it will be but proportional to the numerous descendants of Arphaxad, especially by Joktan, of whom more by and by.

4. It is the tradition of the ancients, Eustathius, Antiochenus, and Eusebius, that Salah, the son of Arphaxad, seated himself in Susiana; and agreeably hereto, we read in old writers of a town called Sela. But now Susiana did contain part of the country of Eden, which adjoined to, or in all probability was part of; the vale of Shinar, largely taken.

5. It is further confirmed that Arphaxad seated himself in the vale of Shinar, because we find that Terah, and Abraham his son, came out of those parts, Genesis 11:31. “And Terah took Abram his son, and went forth with them from Ur of the Chaldees, to go into the land of Canaan.” Now it is confessed, I think by all, that Chaldea comprehended at least a great part of the vale of Shinar, and it is certain that it comprehended as much of the country of Eden as lay west of the common channel of the Euphrates and Tigris. On this text of Scripture seems to be grounded what Josephus saith of the Chaldeans being called the Arphaxadeans.

Having thus seen the first settlements of the descendants of Arphaxad, let us turn our eyes a little upon their after-colonies, particularly those that sprung from Joktan, of whom Moses reckons up no fewer than thirteen sons; and as Moses assigns their habitation from Mesha to mount Sophar, so in this tract learned men have observed the names of several places, which by their likeness to the names of Joktan’s sons, seem to tell their respective situations.

There is nothing certain concerning Lud, the remaining son of Shem, but that he did not seat himself in the country of Lesser Asia, called Lydia.

Ham was the youngest of the three sons of Noah. He had four sons, Cush, Mizraim, Phut, and Canaan. We find Egypt twice or thrice in the book of Psalm called the land of Ham, whence it seems probable that Ham went thither himself; and there settled with his son Mizraim. And it is scarce to be doubted but the person denoted by the Greeks under the name of Jupiter Ammon (in honour to whom there was a temple erected in the parts of Libya adjoining to Egypt, much celebrated for its oracles) was no other than Ham.

It is well known that the nation of Canaan settled itself in the country so often called in Scripture the land of Canaan. Upon the dispersion of mankind the country lying on the east and south-east of the Mediterranean sea fell to the share of Canaan, so that he was seated between the nation of Aram to the north and east, and the nation of Cush, his brother, to the south and south-east, and Mizraim, another of his brothers, to the south-west: his western boundary was the Mediterranean sea. His descendants are thus reckoned up by Moses, Genesis 10:15, 18. “Canaan begat Sidon his first-born, and Heth, and the

Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arcite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.”

Of Sidon were the inhabitants of the city of Sidon, and the country about; which city, as is apparent both from sacred and ancient profane writers, was in the more early ages of the world much more considerable than Tyre. Sidon is called Great Sidon, Joshua 19:29.; but Tyre does not seem to have become considerable until about David’s time. Homer never so much as once mentions Tyre, but often makes mention of the Sidonians, and Tyre is expressly called the daughter of Sidon, Isaiah 5:12.

The second family of Canaan mentioned by Moses, is that of Heth, whose posterity placed themselves in the southern parts of Canaan, about Hebron, as appears from Abraham’s concern with them there, Genesis xxi. We also read that during Isaac’s dwelling at Beersheba, Esau took him wives of the daughters of Heth, Genesis 26.

The Jebusites were seated about Jerusalem, which was originally called Jebus, I Chronicles 11:4; so that the Jebusites joined on to the Hittites in the mountains towards the north. As the Hittites and Jebusites, so also the Amorites, dwelt in the mountainous or hilly part of the land of Canaan, as appears from Joshua 11:3, And the spies gave this account, Numbers 13:29. “ And the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and the coast of Jordan.” Now as the Hittites seem to have possessed the hill country to the west and south-west of Hebron, and the Jebusites to the north, so the Amorites might settle themselves at first in the hill country to the east and south-east of Hebron. This seems probable, because the mountainous tract lying next to Kadesh-Barnea, is called the mount of the Amorites, Deuteronomy 1:7.; and we are told, Genesis 14:7. that Chedorlaomer smote the Amorites that dwelt in Haze-ron-lamar, which was the same place with Engedi, 2 Chronicles 20:2. and so was seated in the hilly part of the land of Canaan to the east, or towards Jordan. And their neighbourhood to the country beyond Jordan might be the occasion that the Moabites were in process of time dispossessed thereof by the Amorites; whence that tract beyond Jordan is called the land of the Amorites; and Sihon, the king thereof; is always called king of the Amorites.

The Girgasite is the next family mentioned by Moses, who probably seated themselves at first along the upper part of the river of Jordan. Here, on

the eastern side of the sea of Tiberias, or Galilee, we find in our Saviour's time a city called Gergesa.

The Hivite we find was seated in the upper or northern parts of Canaan, and so adjoining to his brother Sidon. For we read, Judges 3:3. that "the Hivites dwelt in mount Lebanon from mount Baal-Hermon unto the entering in of Hamath."

In process of time, these families intermixed one with the other; whence we read of some Hivites, Amorites, and Hittites in some other places than those we have assigned them for their first settlements, and also the Amorites becoming the most potent nation in process of time. Hence they are put to denote, frequently, any one or more of the other nations of Canaan.

Many of the posterity of Canaan of different families, either originally or afterwards, (possibly by being dispossessed of their original settlements by the Philistines, or by other means,) appear to have settled confusedly together, and to have become so intermixed that the names of their distinct families were not kept up, but they were called by the general name of Canaanites. hence we read in the fore-cited passages, Numbers 13:29. The Canaanites dwelt by the sea, and by the coast of Jordan.

As to the remaining families of Canaan mentioned by Moses, the first of them that occurs is the Ar/cite; which is probably thought to have settled himself about that part of mount Libanus where is placed by Ptolemy and others a city called Arce. Not far from this settlement of the Arkite, did the Simile likewise settle himself; for in the parts adjoining, St. Jerome tells us, was once a city called Sin. As for the Arvadite, the little isle of Ardu, lying up more north, on the coast of Syria, is supposed to have taken its name from the founder of this family. In the neighbourhood on the continent did the Zemanite probably fix, forasmuch as on the coast there we find a town called Symyra, not far from Orthosia. And Eusebius does expressly deduce the origin of the Orthosians from the Samareans.

The only remaining family is the Hamathite. or the inhabitants of the land Hamath, often mentioned in sacred writ, and whose chief city was called Hamath. This country lay to the north of all the rest of the posterity of Canaan.

The nation of Cush had its first settlement in the country adjoining to his brother Canaan on the south, that is Arabia. That by Cush in Scripture, is

denoted Arabia, and not Ethiopia in Africa, is manifest every where in Scripture, particularly from Numbers 21:1. compared with Exodus 2:15-21. and Habakkuk 3:7. 2 Kings 19:9. 2 Chronicles 14:9. and Ezekiel 29:10. "I will make the land of Egypt desolate, from the tower of Syene even unto the borders of Cush." Now all that have any knowledge of old geography, know that Syene was the border of Egypt towards Ethiopia in Africa. There Cush being the opposite boundary cannot be Ethiopia in Africa, but must be Arabia.

The sons of Cush are Seba, Havilah, and Sabtah¹ and Raamah, and Sabtecha; to which Moses subjoins the two sons of Raamah, Sheba and Dedan; and then adds lastly that Cush begat Nimrod, who began to be a mighty one upon earth, Genesis 10:7, 8, etc. Now we shall find all these but the last seated in Arabia. As for Seba, the first son of Cush, he probably seated himself in the south-west of Arabia, where we find a city called Sabe. On the southeast side we find another city called Sabana, where we may therefore place Sheba, the grandson of Cush, by Raamah; and the reason why we choose this to be his situation, rather than the other side of the country, is, because it is on the eastern side of Arabia that we find his father and his brother situated; and it is likely he seated himself in their neighbourhood. On this account we find him always mentioned with his father and brother, as Ezekiel 27:22. "The merchants of Sheba and Raamah were thy merchants," and chap. 38:"Sheba and Dedan, and the merchants of Tarshish," etc. Now these two names, Sheba and Sebah, being so much alike, the two different families were confounded by the Greeks, and called promiscuously Sabeans. Hence Pliny says that the Sabeian nation inhabited those parts spreading themselves to both seas, i. e, from the Red sea to the gulf of Persia. But the sacred writers exactly distinguish them, Psalm lxxii. 10. "The kings of Sheba and Seba shall offer gifts."

On the same side of Arabia with Sheba was seated, as has been mentioned, both his father Raamah and his brother Dedan. For, as to the former, we find on this shore of the Persian gulf a city called Rhegma by Ptolemy; which it is not to be doubted was so called from this reason, for the Hebrew name, which in our translation is rendered Raamah, is in other translations, particularly the Septuagint, rendered (agreeably enough to the radicals) Rhegma. Nor far from Rhegma, mentioned by Ptolemy, we find on the same coast eastward another city called Dedan, now-a-days Dadaen, from which the neighbouring country also takes its name, as Bochart has

observed, from Barboza, an Italian writer in his description of the kingdom of Ormuz.

On the same shore of the Persian gulf, but higher northward, we find in Ptolemy the situation of a city called Saphtha, whence it is probable that Sabta, the son of Cush, seated himself here.

Higher still to the northward was seated Havilah, or Chavilah, along the river Pison, on the western channel of the two, into which the common channel of the Tigris and Euphrates again is divided, before the waters thereof empty themselves into the Persian gulf. That Havilah was seated here, is confirmed in that Moses tells us it was seated on a branch of that common channel of which Euphrates and Hiddekel were a part: and in this country, where we have placed Havilah, there was, agreeably to what Moses says of Havilah, plenty of gold, and that good gold; which is agreeable to what ancient authors tell us of Arabia. Moses adds, that in Havilah was Belodach, which some take to signify pearls, others the Bdelium gum, It is much the most likely, however, that pearls are what are intended; for Moses, in describing the manna, says it was like coriander seed, and the colour thereof as the colour of Belodach. Now it is evident from another description that the colour of manna was white, Exodus 14:31. which is opposite to pearls, as also is the roundness of the manna, but in nowise to the Bdelium gum. Hence the Talmudists, mentioning this description of manna, instead of saying it is like the colour of Bdelium gum, say it is like the colour of pearls; and it is certain that there is no place in the world that produceth so fine pearls, and in so great plenty, as the sea next to the shore of this country, where we place Havilah; as is evident from the testimony of Nearchus, one of Alexander's captains; of Isidorus; of Chorax, who lived a little after; of Pliny, and Aelian, and Origen; of Benjamin, a Navarian; of Tudela, who lived five hundred and fifty years ago; of Texeira, a Portuguese; of Balby, Linscot, Vincent, Le Blanc, Tavernier, and Thevenot. And if we understood the Belodach of the Bdelium gum, this also abounded in Arabia, and particularly near the Persian gulf, as appears from the testimony of many ancient writers. And as to the Schoham, which Moses says was to be found in Havilah, which we render the onyxstone, it is doubtless some precious stone that is meant by this; and it is evident from ancient writers, both sacred and profane, that Arabia formerly abounded with precious stones. See Ezekiel 27:22, 23.

And that this very country was the country of Havilah, is manifest from Genesis 25:18. where we are told that the Ishmaelites dwelt from Havilah unto Shur, that is before Egypt; and from I Sam. 15:7. where we are told that Saul smote the Amalekites from Havilah until thou comest to Shur that is before Egypt. In both which passages, by this expression, from Havilah unto Shur, is probably meant the whole extent of that part of Arabia from east to west; and it is evident that Shur was the western boundary of Arabia, from those passages, and also from Exodus 15:22. where we read that Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and therefore it seems no less evident that Havilah was in the eastern extremity of Arabia, over against it, and consequently where we have placed it. Where we find in common authors a people placed, whose name retains the visible footsteps of the name of their forefathers, Havilah, or Chavilah, as it is in the original; thus, by Eramosthenes, are placed on these parts the Chavlothi; by Tresans, Anienas, the Chaulosii; by Dionysius Periegetes, the Chablasii; and by Pliny, the Chaveleai.

There remains now Sabteca, who, we must not doubt, placed himself among the rest of his brethren, especially since there is room enough left for him in the northern part of Arabia. His descendants might from him regularly enough be styled at first by the Greeks Sabsaceni, which name might afterwards be softened into Saraceni, by which name it is well known that the people of this tract were formerly denominated; and this is the more probable, because Stephanus mentions a country in those parts called Saruca.

The reason why no mention is made in the Scriptures of the Sabtaceans, may be this, that those parts of Arabia lying next to the Holy Land, are by the sacred writers denoted by the name of the whole land of Cush, or Arabia, it being to them as it were *instar totius*; being the only part of the land of Cush they were usually concerned with; and they probably learnt it first in Egypt of the Egyptians; who, after their father Mizraim, called the country the land of Cush, it being natural to him to call it from the name of his brethren, rather than from one of his children.

Moses having named the other sons and grandsons of Cush, *sulujoins*, Genesis 10:8. "And Cush begat Nimrod." By this distinct mention of Nimrod after the rest of his brethren, the sacred historian is supposed to intimate that Nimrod was indeed the youngest of the sons of Cush, but,

however, the most remarkable of them: and accordingly it immediately follows in the text, “He began to be a mighty one upon the earth.”

By what method Nimrod became thus mighty, Moses seems to intimate by these words, “He was a mighty hunter before the Lord.” He probably applied himself to hunting, to destroy the wild beasts that began to grow very numerous, and very much to infest the parts adjoining to the nation of Cush; and by his great art and valour in destroying wild beasts, he inured himself and his companions to undergo fatigue and hardship, and withal to manage dexterously several sorts of offensive weapons. Being thus occasionally trained up to the art of war, and perceiving at length his skill and strength sufficient, he began to act offensively against men.

The country at first assigned to Nimrod, the youngest son of Cush, was probably the country on the east of Gihon, the eastern branch of the common channel of Euphrates and Tigris, after its second division, before it emptied itself into the Persian gulf; next to his brother Havilah his brethren having possessed Arabia. This part next to Arabia was assigned to him, and so being the portion of one of the sons of Cush, was called the land of Cush, as it is by Moses when speaking of the river Gihon, “The same is it which compasses the whole land of Cush;” which country was formerly, by the Greeks and Latins, called by the name of Susiana, and is now called Chuzestan. The Nubian geographer, and some other Arabians, call it Churestan. The inhabitants of the land call it absolutely and plainly C/ins, if we will believe Marius Niger. The same region is called Cuthah, 2 Kings 17:24. speaking of the people transported thence into Samaria, by Salmanezer. The word Cuthah, or Cuth, undoubtedly came from the word Cush, or Cus, the last letter of which is often changed by the Chaldeans into a T or Th, as Dion hath observed; so they called Theor, for Sar, and Attyria, for Assyria. There are yet many marks of the word Cush found in the same province. We find there the Cassions, neighbours of the Uxians, according to the position of Pliny, Ptolemy, and Arrian. There is also a little province of Susiana, viz. Cissia, and the people Cissians. The poet Eschylus takes notice of a city of that name, situated in the same land, and what is remarkable, he does distinguish it by its antiquity.

This country was probably named Cush before Nimrod was born, or at least when he was young, before he distinguished himself in the world, from Cush his father living before, in that part of the face of the earth, that fell to the lot of him and his posterity, that was nearest to the original

settlement of Noah and his sons, and was the pleasantest and most beautiful, like Eden, on which it bordered. While Cush sent forth his elder sons to settle Arabia, it is likely that he staid here himself with his youngest son, who was probably very young when the earth was divided.

But Nimrod, when he found his strength and ability for war, and being grown famous for his extraordinary valour in destroying wild beasts, was not contented with the lot assigned him; but invades first the neighbouring part of the nation of Shem, which upon the division of the earth fell to the lot of the family of Arphaxad, and so makes himself master of the lower part of the land of Shinar, being a most pleasant and fruitful country, and pitching on that very place where the city and tower of Babel had been, began to build the capital city of his kingdom. Moses says, "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." As to Erech, it is probably the same that occurs in Ptolemy under the name of Arecca, and which is placed by him at the last or most southern turning of the common channel of the Tigris and Euphrates. The fields hereof are mentioned by Tibullus, on account of its springs of Naphtha. The Archevites, mentioned Ezra 4:9. are thought to be some that were removed from Erech to Samaria. What in the Hebrew is Acehad, is by the Seventy Interpreters writ Archad, whence some footsteps of this name are probably thought to be preserved in the river Argades mentioned by Ctesias, as a river near Suttace, lying at some distance from the river Tigris, and giving name formerly to Sintacene, a country lying between Babylon and Susa, and because it was very usual, particularly in those parts, to have rivers take their name from some considerable city they run by; hence it is not improbably conjectured, that the city Sittace was formerly called Argad, or Acehad, and took the name of Sittace from the plenty of Psitlarias, or Pistacias, a sort of nut, that grew in the country. Strabo mentions a region in those parts under the name of Artacene, which might be framed from Archad. As to the other city belonging to the beginning of Nimrod's kingdom, viz. Calneh, and which is called, Isaiah 10:9. Calno, and Ezekiel 27:23. Canneh, It is mentioned as a considerable place, Amos 6:2. "Pass ye up into Calneh and see." It is said by the Chaldee interpreters, as also by Eusebius and Jerome, to be the same with Ctesiphon, standing upon the Tigris, about three miles distant from Seleucia, and for some time the capital city of the Parthians, That this opinion concerning the situation of Calneh is true, is mightily confirmed from the country about Ctesiphon being by the Greeks called Chalnoitis;

and since we are expressly told by Ammianus Marcelhinus, that Pacnnus, a king of the Parthians, changed the name of the city Ctesiphon, when he gave it that name, we may reasonably suppose that its old name was Calneh, or Cholone, and that from it the adjacent country took the name of Cholonitis.

And whereas it is said, Genesis 10:11, 12. in our translation, “Out of this land went forth Ashur, and built Nineveh, and the city of Rehoboth, and Colah, and Resen, between Nineveh and Calab, the same is a great city.” It might have been rendered as agreeably to the original, and much more agreeably to the preceding verses, and the drift of the historian, Out of that land he went forth into Ashur, and built Nineveh etc. for Moses in the preceding verse having told us what was the beginning of Nimrod’s kingdom in the land of Shinar, then goes on to tell us how he extended it further afterwards to other cities beyond the land of Shinar into the land of Ashur.

Ninezeh was a city that lay on the river Tigris, somewhat above the mouth of the river Lycus, where it runs into the Tigris.

Rehoboth is a word in the Hebrew tongue that signifies streets; and there being a city or town called BIRTHA by Ptolemy, and the said name denoting in the Chaldee tongue the same as Rehoboth does in the Hebrew, hence it is thought to be the same city, and it is not to be doubted but the BIRTHA mentioned by Ptolemy is the same which Ammianus Marcellinus calls VIRTIA. It was seated on the river Tigris about the mouth of the river Lycus.

As for Calah, or Calach, since we find in Strabo a country about the head of the river Lycus called Colachene, it is very probable the said country took this name from Calach which was once its capital city. Ptolemy also mentions a country called Colocine in those parts; and whereas Pliny mentions a people called Classita, through whose country the Lycus runs, it is likely that Classita is a corruption for Chalachita, To this city and country in all probability it was that Salmanezer translated some of the ten tribes, 2 Kings 17:6. He placed them in Chalach, as it is in the original.

Resen, the other city mentioned by Moses, is supposed to be the same with a city mentioned by Xenophon under the name of Larissa, lying on the Tigris, and being as Moses says between Nineveh and Calah, and was also said by Xenophon to have been strong and great, (but then in ruins,) being two parasangs, that is, eight miles, in compass, and its walls a hundred feet

high and twenty-five feet broad, which agrees with what Moses says of Resin “The same was a great city.” Larissa was a Greek name, we find a city so called in Thessaly. There was another which the Greeks called by the same name in Syria, which the Syrians themselves called Sizora, It is therefore easy to suppose that the Greeks might change Resen into Larissa, It is likely that the Greeks asking, What city those were the ruins of? the Assyrians might answer, Laresen, i e. of Resen, which word Xenophon expressed by Larissa, like the names of several Greek cities.

We proceed now to Mizraim, who by Moses is named second among the sons of Ham. And where he at first settled himself; we need not doubt, since the Hebrew text generally denotes Egypt by the name of the land of Mizraim or simply Mizraim. I proceed therefore to the descendants of” Mizraim. The names whereby these are denoted by Moses, are plurals. They are thus enumerated by Moses: “Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtubim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

To begin with Ludim, whereby are denoted the Ethiopians in Africa, and who alone are commonly so called both in ancient and modern writers. That these Ethiopians are denoted in Scripture by the name of Ludim, and their country Ethiopia by the name of Lud, the learned Bochart has proved at large, by no fewer than ten distinct arguments: I shall mention only those that are drawn from the sacred Scriptures, as from Isaiah 66:19. And Jeremiah 46:9. where Lud or Ludim are said to be very skilful in drawing their bow, which agrees punctually with the character given of the Ethiopians by many ancient writers.

As to Ananim, Bochart thinks the inhabitants of the country about Jupiter Ammon’s temple might be denoted from this Ananim. The same learned person thinks the Nasamones took their rise and name, as also the Amantes, and Garamantes, and Hammomantes, mentioned by old writers, on the adjacent parts.

The Lehabim came next both in the text and in situation; for it is very probable that Lehabim and Lubim are one and that from hence was derived originally the name of Libya, which, though at length extended to the whole African continent, yet at first belonged only to the country Cyrenaica. Now this country lying next over against Greece, hence the name of Lehab, or Lub, originally belonging to this tract only, was moulded into Libya, and given to the whole continent over against them on

the other side of the Mediterranean sea, just as the name of Africa, properly pertaining only to that part of this continent which lies over against Italy, was therefore by the Latins extended to all the continent; or, to come to our own times, much after the same manner as we extend the name of Holland to all the Dutch provinces, and the name of Flanders to all the Spanish provinces, in the Netherlands, whereas they properly denote only the two particular provinces in the Spanish and Dutch Netherlands that lie next over against the island of Great Britain.

The Naphtuhim are probably enough placed by Bochart in the country adjoining to Cyrenaica, or Libya, properly so called, towards Egypt, viz. in Marmorica; for here we find in Ptolemy some remainder of the name in a place called Aprnchi Fanurn, And in the heathen fables, Aptachas, or Jphtuchas, or Ant uichus, is said to be the son of Cyrene, from whom the city and country of Cyrene took its name.

The Pathrusim, or descendants of Pathros, are mentioned next by Moses, whereby are to be understood the inhabitants of the Upper Egypt, or Thebais, where Ptolemy places Pathyris, an inland town not far from Thebes; and agreeably hereto, the Septuagint translation renders the Hebrew Pathros by the Greek Pathyris.

The Caslunim are thought to have first settled in the country on the other side of Egypt, called Casioti, where is a mountain called Casius; and this situation of them is confirmed by what Moses says concerning them, viz. that from them sprang the Philistines, who in process of time made themselves masters of the adjoining tract of the land of Canaan.

That the Caphtorim were situated near to the Casluhim, is inferred not only from Moses's putting them next one to another in the forecited place of Genesis 10: but also from this, that the Phihistines, who are, in Genesis 10:13. said to be descended of the Casluhim, are elsewhere denoted by the name of Caphtorim, as Deuteronomy 2:23. Jeremiah 47:4. and Amos 9:7. which perhaps cannot be better accounted for than by supposing the Casluhim and Caphtorim to be neighbours, and so in time to have been mutually intermixed, or to be looked upon as one and the same people. Now the name Caphtor seems to be preserved in an old city of Egypt called Captus, from which, as the name of Captetes is still given to the Christians of Egypt, (whence the translation of the Bible used by them is called also the Coptick translation,) so it is not unlikely that the common name of Egypt was derived from it, it being called AEgyptus, for

Ægyptus, as if one should say in Greek **Αἰα Κοπτου**, the land of Koptus. And it is a good remark of the learned Mede, that the Greek **Αἰα** or AE, is likely derived from the Hebrew' **XXX**, or Ei; to which may be very pertinently subjoined this remark, that in Jeremiah 47:4. What we render the country of Caphtor, is in the Hebrew text termed Ai Caphtor, which are the two words which we suppose the Greeks to have moulded into the name **Αἰγυπτος**. Our translators observe on the forementioned place in Jeremy, that the Hebrew word translated the country in the text denotes also an isle, as it is rendered in the margin, agreeably to which it is observable that the city of Coptus stood on a small island, so that upon the whole we need not doubt thereabout to fix the first settlement of the Caphtorim.

Of the four original nations descended from Ham, there remains now only that of Phut to be spoken of; and the first settlement of this is with good reason supposed to be in the parts of the Libyan or African continent, which join on next to those possessed by the descendants of Mizraim. For in Africa, properly so called, below Adrumetum, was a city named Putea, mentioned by Pliny; and in Mauritania there is a river mentioned by Ptolemy called Phut. St. Jerome is very full to the point, telling us that there is a river in Mauritania which was until his own time called Phut, and from which the adjacent country was called Regia Phytensis, the country of Phut. Mr. Bedford supposes it was the river Niger that was called by this name, and that the posterity of Phut settled themselves chiefly on that river, (as the first inhabitants of the earth were wont to choose the neighbourhood of rivers for their settlements,) and from thence spread themselves into other parts.

[415] Genesis 10:1. These things are evidences that all mankind are originally from one head or fountain, and of one blood, viz.

1. That all agreed in the same custom of sacrifices, which could be from nothing else than tradition from their progenitors.
2. Their all agreeing in counting by decads, or stopping at ten in their numerical computations, which Aristotle says, all men, both Barbarians and Greeks, did use.
3. Their having every where anciently the same number of letters, and the same names (or little varied) of them.

4. The remarkable affinity of all ancient languages.
5. Their dividing time into weeks, or systems of seven days, of which practice to have been general there are many plain testimonies.
6. Their beginning the day or revolution of twenty-four hours with the night. Yea, perhaps, if one consider it, the whole business concerning matrimony. Thus, Dr. Barrow, vol. ii, of his Works, p. 93.

[405] Genesis 10:1, 2. Concerning Japhet, the son of Noah. Neptune is the same with Japhet, who is called the god at the sea, because mountains, places, islands, and the great peninsulas of Asia Minor, Greece, Italy, and Spain, were peopled by his posterity. The name Neptune is derived from the same radix that Japhet is, **htp** from to enlarge, whence **tpy**, Japhet, and **htpn** Nephta, in niphah, according to the allusion of Noah, Japhet Elohim Japhet, Genesis 9:27. "God shall enlarge Japhet proportionably whereunto Neptune was called by the Greek Ποσειδών, which grammarians in vain attempt to deduce from the Greek tongue, seeing, as Herodotus in Euterpe asserts, the name Poseidon was at first used by none but the Libyans or Africans, who always honoured this god. Poseidon is the same with the Punic word **nfycp** Pesitan, which signifies expanse, or broad, from Pasat, to dilate or expand. Japhet's name, and what is said of him, God shall enlarge Japhet, well suits with Neptune's character among the heathen, who is styled, Late imperans and Late-sonans, as also one that has a large breast. The genealogy of Neptune confirms that he is Japhet: he is the son of Saturn, *i.e.* Noah. See note on Genesis 1:27. Gale's Court of the Genesis p. 1. h. 2. c. 6. p. 73, 74.

[400] Genesis 10:6. Now what the heathen said of Jupiter is evidently taken from Ham, the son of Noah. Noah is the Saturn of the heathen, as is evident by note on Genesis 1:27. It is fabled that Saturn had three sons, Jupiter, Neptune, and Pluto, who divided the world between them. Sanchoniathon says, "The son of Saturn was Zeus Belus, or Baal, the chief god among the Phoenicians. It was a name assumed by Jehovah, the God of Israel, before abused to superstition, as appears by Hosea 2:16. It is elsewhere written **Βεελ** Beel, or **Βελλσόμιν**, which answers to the Hebrew Baal Shamaiim, the Lord of heaven. Zeus is derived from **Ζεὺς** which signifies to be hot, and answereth exactly to the Hebrew Cham, from the radix Chamam, to wax hot. Herodotus tells us that the Egyptians called Jupiter, Ammon, from their progenitor Ham; whence Egypt is called "the

land of Ham,” Psalm 105:23, 27. Also Plutarch testifies that Egypt in the Sacred. of Isis, was termed ζεω whence this, but from Cham? And Africa of old was called Hammonia. The Africans were wont to worship Ham under the name of Hammon. These things are more largely treated of by Cudworth, p. 337, 338, 339.

Again: Sanchoniathon terms Jupiter, Sydyk, or as Damascius in Photius, Sadyk. Now this name is evidently taken from the Hebrew Saddik, the just, which is a name given to God, as also to the first patriarchs, whence Melchizedek. The name Jupiter is evidently the same with Ia Pater, Ιεω Πατηρ that is, Father Jah, or Jeu. That God’s name, Jah, was well known to the Phoenicians, who communicated the same to the Grecians, is evident by what Porphyry says of Sanchoniathon’s deriving the materials of his history from Jeronbatus, the priest of the god Iam. So Diodorus tells us that Moses inscribed his law to the god called Jan. So the oblique cases of Jupiter are from God’s name, Jehovah, as Jovi, Jove, etc. The same name, Jai, in the oracle of Clarius Apollo, is given to Bacchus again. Jupiter was Sabasius, from that title of God, Jehovah, Sabaoth. (This Cudworth also notices, p. 259, 260.) The fable of Jupiter’s cutting off his fathers genitalia, seems to arise from Ham’s seeing his father’s nakedness. Again, in the metamorphosis of the gods of Egypt, it is said that Jupiter was turned into a ram; which fable Bochart supposes to have had its rise from the cognation between the Hebrew words I a, or El, and I ya, Aiil, a ram, the plural number of both which is the same, Elim. The tradition of Bacchus being produced out of Jupiter’s thigh, seems to come from that known expression to signify the natural proceeding of posterity from a father, their coming out of his loins. Gale’s Court of the Genesis p. 1. b. 2:1. 1. p. 10, 11, 12, 13.

[410] Genesis 11:3, 4, etc. Concerning the building of Babel and confusion of tongues. Bochart, in his preface to his Phaleg, about the middle, says,” What follows concerning the tower of Babel, its structure, and the confusion of tongues ensuing thereon, also of its builders being dispersed throughout various parts of the earth is related in express words by Abydenus and Eupolemus in Cyrillus and Eusebius.” Bochart, in his Phaleg, gives us a description of the tower of Babel, out of Herodotus, parallel to that of the Scripture, and where it is said, Genesis 11:9. that it was called Babel, because the Lord confounded their language. Hence pagan writers called those of this dispersion, and their successors μεροπες men of divided tongues. So Homer, in the Iliad, ἄι γένεαι μεροπων

ἄνθρωπον generations of men, having divided tongues. Abydenus affirms, that it was a common opinion, that the men whom the earth brought forth gathered themselves together, and builded a great tower, which was Babel, and the gods being angry with it, threw it down. Gale's Court of Genesis p. 1. b. 3. c. 8. p. 83.

[430] Genesis 11:3, 4, etc. Concerning the tower of Babel, Cyril, b. 1. against Julian, quotes these words out of Abydenus, "Some say that the first men that sprang out of the earth, grew proud upon their great strength and bulk, and boasted they could do more than the gods, and attempted to build a tower where Babylon now stands; but when it came nigh the heavens, it was overthrown upon them by the gods with the help of the winds; and the ruins are called Babylon. Men, until then, had but one language, but the gods divided it, and then began the war between Saturn and Titan." Grotius de Vent. b. 1:sect. 16. Notes.

Dr. Winder supposes that the crime of the builders of Babel was an obstinate renouncing the orders before given by Noah, and agreed to by his sons, under the divine direction for a general dispersion and division of the earth among the various families of mankind, and that the builders of Babel were not the whole body of mankind, but that part of them which, according to the forementioned orders and regulations, were to be settled in parts that were to be westward of the original settlement where Noah dwelt; and that, after they had dwelt in Shinar, ambition might inspire some of their leaders with the thoughts of setting up a great empire. But that this supposes that there were at that time other tribes elsewhere, against which they might direct their ambitious projects. There appears (says he) to have been something of ambition either for power or fame, or both, in their design; for they said, Let us make us a name.

"There is" (says Dr. Winder, p. 127.) "a most noble authenticated confirmation of the Mosaic history, by this city or country retaining the name Babel, or Confusion, by which every age and nation called this great city, the supposed seat of the first empire, even according to heathen writers, which seems to be a name of infamy and reproach, which its own princes or inhabitants would not have given it without some such notorious undeniable circumstances obliging them to it. What a signal defeat (says he) was here given by Providence to this ambitious plan—"Let us make us a name;" for what they aimed to erect as a monument of their grandeur and glory, God indeed suffered to stand long, but then it was as a monument of

their own infamy and folly, the impotency of their rebellion, and their decisive defeat.”

[240] Genesis 11:7. Concerning the confusion of languages. The state of the world of mankind, with respect to variety of language, now and in all past ages that we can learn any thing of from history, does exceedingly confirm this account of the confusion of languages. Without this, it is very unaccountable how there should be so great a variety of language in so little a time, or indeed ever at all. Concerning this, the author of ‘Revelation Examined with Candour,’ observes as follows: “It is true that the English and all living languages are in a perpetual flux; new words are added, and others die, and grow obsolete. But whence does this arise? Not at all from the necessary mutability of human things, but most evidently from the mixture of other tongues. Scholars add new words or terminations from the learned languages, either through affectation of learning or desire of adorning their native tongue with some words of more elegance or significance; and others from a commerce with other countries of different languages, naturally adopt some of their phrases and expositions into their own. And so our language varies; and what then? How does this affect the question concerning the continuance of the same language, where no other was ever taught or heard? The Jews spoke the same language from Moses to the Babylonish captivity: if their polity had continued, would they not speak the same language to this day?” [And here I would insert what Bedford in his Scripture Chronology observes, viz. that “the Arabic continued the same from the time of Job till later ages. The Arabic spoken by Christians in Asia at this day, is the same with that spoken by Mahomet, the impostor, which was much the same with that used in Job’s time; and the Chaldee remained the same from the time of Iaco till the date of the Babylonish Talmud; and the Greek continued the same from the days of Homer to Chrysostom.” See Bedford, p. 291 and 512.] The author of *Revelation Examined with Candour*, goes on. “Some of the inland inhabitants of Africa are found to speak the same language now which they spoke two thousand years ago (and in all probability the same observation is true of our neighbours, the Welch). Could they keep to one language for two thousand years, and could not the descendants of Noah keep to one language two hundred years? Could they keep their language amidst a variety of so many others about them, and when it is scarcely possible that they should be clear of all commerce with people of different tongues; and could not these keep their language, when it was

impossible that they should have any commerce but with one another? Those Africans, to say nothing of the Welch, now keep their own tongue; though there are so many others in the world to taint, and by degrees to abolish it. If there were no other language in the world but theirs, does any man believe they would not continue to speak it for two thousand or ten thousand years more, if the world lasted so long? It is true, as arts increased, and customs changed, new terms and phrases might be added; when then new words would increase and adorn the tongue; but sure no man would say it would destroy it, unless it be believed that new branches, or fruit, or flowers, do daily destroy the tree they shoot out from.”

“The learned author of the letter to Dr. Waterland seems to think, that all other languages sprang as naturally from the Hebrew, as many shoots from the same root, or many branches from the same stock: but I am confident, whoever carefully considers the genius of each of the ancient languages now extant, will find as little reason to believe that they all had their original from the Hebrew, as that all the variety of the forest and fruit-trees in the world were originally but so many shoots and branches from the palm-tree of Judea.

“Besides all this, if we consider that the language of Adam (if we could suppose it imperfect in him, when it was demonstrably inspired by God, yet) had time enough to arrive at full perfection in 1656 years; and that Noah and his sons had time enough to learn it in perfection before the flood; the youngest of his sons being about 100 years old at that time, and himself 600; we cannot with any colour of reason imagine that there could be any necessity of adding so much as one word to it before the building of Babel.” Thus far the author of *Religion Examined with Candour*.

And besides all this, the greater excellency and regularity of some of the ancient languages so early, when arts were in their first beginning, as the Latin and Greek, the latter of which was in great perfection in the days of Homer, seems to argue something divine in it. If the arts and learning of the nation had so early brought their language to such a pitch of perfection, they had made infinitely greater progress in this than in other things that pertain to human life.

The manner in which God confounded the languages of the posterity of Noah, seems to be by confounding their memory with respect to their former language, but not utterly destroying it; so that they still retained some notion of many of the words and phrases of their former language;

hence it is found that other languages have in many words affinity to the Hebrew.

[275] Genesis 13:10. "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar." Zoar here probably is the same city which was elsewhere called Zoan, which was of old the chief city of Egypt. (See No. 254.) The Hebrew letter נ Nun, seems easily convertible into ר, Resch, as in Achon, Achor. Nebuchadnezzar, Nebuchadrezzar. Zoan was probably at this time the most famous and the royal city in Egypt. It stood in the Delta of Egypt, or that part of it that was near the sea, through which the river Nile ran in many branches, so that it was well watered every where, as the land about Sodom is here said to be; for "it had not only the river Jordan running through it, but the river Arnon from the east, the brook Zered (Numbers 21:12.) and the famous fountain Callirhoe (Pliny, lib. 5. c. 16.) from the south, falling into it." (Complete Body of Divinity, p. 350.) Probably this fountain is the same with the well, which the princes of Israel digged with their staves, Numbers 21:16, 17, 18. And probably being a low flat country, which is sometimes called a plain, sometimes a valley, Genesis 14:10. was in the time of the swelling of Jordan overflowed, as Egypt was with the Nilus.

[302] Genesis 14:15, 16, etc. Abraham in thus conquering the great kings and princes of the earth, and their united hosts, is a type of Christ and of the church. God seems to have granted this great victory to Abraham, as some earnest of those great blessings he had promised to him; the belief of which promises was attended with so much difficulty. Here was given some specimen of what Abraham's promised seed should do, which includes Christ and his church. Abraham might well represent Christ, for Christ is Abraham's seed, and he might well represent the church, for he was the father of the church, the father of all that believe, as the apostle testifies. And besides, Abraham and his household was then as it were God's visible church; God had separated Abraham from the rest of the world to that end that his church might be continued in his family. And though there were as yet some other true worshippers of God, who were not of his family, yet soon after the church was confined to his posterity. This victory of Abraham was doubtless intended as a sign and earnest of the victory that Christ and his church should obtain over their enemies, and over the nations of the world; because God himself makes use of it to this

purpose in the 41st. chap. of Isaiah: "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together in judgment: who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow, he pursued them and passed safely; even by the way that he had not gone with his feet." It is not probable that this victory of Abraham would be spoken of in such lofty language, and in expressions so much like those that are elsewhere made use of to represent Christ's glorious victories over the powers of earth and hell, if the one were not a type of the other. This victory of Abraham is in this place mentioned to that end, that the church, the seed of Abraham, might take it as a sign and evidence that they should not be subdued, but should subdue and conquer the world, as appears from what follows, ver. 8. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Ver. 10, 11. "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish." Ver. 15. "Behold, I will make thee a new sharp threshing instrument, having teeth, thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Abraham conquered the chief nations and princes of the world, which was a seal of what God promised him, that he should be the heir of the world. Romans 4:13. "For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." He conquered them not with a hired army, but only with the armed soldiers of his own household. So the armies that go forth with Christ unto battle to subdue the world, (Revelation 19:14. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean,) they are his church, which is his household. Abraham conquers the kings of the earth and their armies united, and joining all their force together, and therein his victory was a type of Christ's victory, as in the 41st Isaiah 6, 7. speaking of th is victory, "They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for

the soldering: and he fastened it with nails that it should not be moved.” Abraham by his conquest rescued Lot his kinsman; so Christ our near kinsman by his victory over our enemies, who had taken us captive, delivers us. Abraham redeemed Lot and the other captives freely, and would take nothing of them for his pains: so Christ freely redeems us. Abraham redeemed the people of Sodom and Gomorrah, that wicked people; which is a type of Christ’s redeeming sinners.

[129] Genesis 15:17. “Behold a smoking furnace and a burning lamp passes between those pieces.” The smoking furnace, I am ready to think, signified the same as fire from heaven to consume the sacrifices, that is, the wrath of God in the midst of Jesus Christ. The furnace passed between the pieces, that is, as it were, through the midst of them. The burning lamp which followed was a fire of another nature; it was a clear bright light; whereas the other, though exceeding hot like a furnace, was all smoking. This signified the Holy Ghost, who is often compared to fire; and the lamp signified that light, glory, and blessedness which followed Christ’s enduring wrath, and was purchased by it, both for himself and for his people. And doubtless this also has respect to the church in Egypt of Abraham’s seed, and signified those things that God was now telling Abraham in his deep sleep. The smoking furnace signified their suffering grievous persecutions and afflictions in Egypt, which is called the iron furnace; and the shining lamp signified their glorious deliverance in the fourth generation, and being brought into the land of Canaan. Isaiah 62:1. “And the salvation thereof shall he as a lamp that burneth.” The birds coming down, that Abraham frayed away, were to typify the devils, and their endeavours to devour Jesus Christ and the church; this thing may also signify the terrors and consolations that attend the wish of conversion and deliverance out of spiritual Egypt.

[363] Genesis 15:17. “And it came to pass, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those Pieces.” Here were four things that were significant of the death and last sufferings of Christ, all at the same time.

1. There were the sacrifices that were slain, and lay there dead and divided. Christ feared when his last passion approached, lest Satan should utterly devour him, and swallow him up in that trial, and cried to God, and was heard in that he feared; and those fowls were frayed away that sought to

devour that sacrifice, as Abraham frayed away the fowls that attempted to devour this sacrifice while it lay upon the altar.

2.The smoking furnace that passed through the midst of the sacrifices.

3.The deep sleep that fell upon Abraham, and the horror of great darkness that fell upon him.

4.The sun, that greatest of all natural types of Christ, went down, and descended under the earth, and it was dark.

“It is probable this furnace and lamp which passed between the pieces, burned and consumed them, and so completed the sacrifice, and testified God’s acceptance of it, Judges 6:21. 13:19, 20. and 2 Chronicles 7:7. This was of old God’s manner of manifesting his acceptance of sacrifices, viz, kindling a fire from heaven upon them ‘and by this we may know that he accepts our sacrifices, if we kindle in our souls a lively fire of divine affections in them.’” Henry.

[241] Genesis 16:10-12. “I will multiply thy seed exceedingly, that it shall not be numbered for multitude

And shall call his name Ishmael, because the Lord hath heard thy affliction, And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” The following observations are taken principally out of a book entitled *Revelation Examined with Candour*. This prophecy is remarkably verified in the Arabs. The Arabs are the undoubted descendants of Hagar and Ishmael. Ishmael was circumcised at thirteen years of age; so have all those his sons from him until the establishment of Mahometanism, and many of them to this day, though some of them circumcise indifferently in any year from the 8th to the 13th, but all professing to derive the practice from their father Ishmael. he was an archer in the wilderness; his sons, the Arabs, have been the most remarkable archers in the world, and are so to this day, and in the wilderness too, where culture is not known. Hagar was a concubine and an hireling, and while she dwelt with Abraham, Abraham dwelt in tents, and was continually moving from place to place. Ammianus Marcellinus observes of the Arabs, that they had mercenary wives hired for a time. The learned Dr. Jackson makes it exceeding evident that the Arabs and the Saracens were descended from Ishmael, and also the writers of the life of Mahomet, and the writers of travels and voyages without number. In short, it is a point universally agreed upon all over the east and south. As

the Ishmaelites lived under twelve princes by Moses's account, so these principalities remained till later times, bearing the names of the twelve sons of Ishmael, as Le Clerc makes very evident.

The first part of the prophecy, viz. I will multiply thy seed exceedingly, that it shall not be numbered for multitude, is fulfilled in them. The Hagarenes spoken of in Scripture, and the Arabs, especially the Scanitae, were very numerous, and the Saracens were more numerous than either. But this prophecy is most evidently fulfilled in that vast empire that the Saracens have set tip in the world.

The next part of the prophecy is that he should be a wild man. The word which is translated wild, in this place signifies a wild ass: the literal construction of the phrase in Latin is *erit Onager Homo*: He shall be a wild ass man. The Arabs are above all nations a wild people, and have been so through all ages throughout so many hundred generations. They vary no more from their progenitors'

wild and fierce qualities than the wild plants of the forest, never accustomed to human culture, do from the trees whence they are propagated. The dwelling of those Arabs and the wild ass is alike, and indeed the same.

See Job 39:6.

The next part of the prophecy: His hand shall be against every man, and every man's hand against him. He shall dwell in the presence of all his brethren. The meaning of which words seems to be that they should be in perpetual enmity with all mankind, and yet should subsist in the face of the world. And such a sense of this prophecy seems to be agreeable to the idiom of scripture phrase. Thus when the Scripture speaks of brethren with respect to nations, sometimes nothing is intended but only other nations that are round about. So when it is said concerning Canaan, Genesis 9:25. "A servant of servants shall he be unto his brethren," it is not intended only, nor chiefly, and it may be not at all, that he should be a servant of servants to his literal brethren, Cush, Mizraim, and Phut, the other sons of Ham; but that he should be a servant to other nations; and it was fulfilled especially in his posterity's being subdued by the posterity of Shem and Japheth-When it is said, "he shall dwell," the meaning is, that they shall remain a nation, and still retain their habitation and possession without being cut off, or carried captive from their own land. In such a sense the

word is used, Psalm 37:27." Depart from evil and do good, and dwell for evermore." This expression is explained by other passages in the Psalm, as ver. 3. "Trust in the Lord and do good, so shalt thou dwell in the land." Ver. 9. "Evil-doers shall be cut off, but those that wait on the Lord shall inherit the earth." Ver. 10, 11." Yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ver. 18. "The Lord knoweth the days of the upright, and their inheritance shall be for ever;" and ver. 22. "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." Ver. 29. "The righteous shall inherit the land, and dwell therein for ever." Ver. 34. "And he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." It is also agreeable to the scriptural way of speaking, when it is said, "he shall dwell in the presence of all his brethren," to understand it, that they after all their opposition to it shall see him still subsisting and retaining his own habitation in spite of them: so the expression in the presence seems evidently to signify, Psalm 23:5.. "Thou preparest a table before me in the presence of mine enemies." This is also remarkably fulfilled in the Arabs, for they have ever lived in professed enmity with all mankind, and all mankind in enmity with them; they have continued in a state of perpetual hostility with the rest of their brethren, and yet have subsisted perpetually under it before their faces, and in spite of them all; they have neither been destroyed nor lost by mingling with other nations; they marry only in their own nation, disdaining alliances with all others. Their language continued so much the same through all ages, (as Bedford in his Scripture Chronology observes, that it continued much the same from the days of Job until latter ages.) shows that this nation has never been much mixed with other nations. They and the Jews only have subsisted from the remotest accounts of antiquity as a distinct people from all the rest of mankind, and the undoubted descendants of one man. And the Arabs never were subdued and carried captive, as the Jews have been. Alexander the Great intended an expedition against them, but was prevented by death. What Alexander intended, Antigonus, the greatest of his successors, attempted, but without success being repulsed with disgrace, and the loss of above eight thousand men, he made a second and greeter attempt, but without success.

They lied wars afterwards with the Romans and Parthians, but were never either subdued or tamed: resembling in this (the only comparison in nature that suits them) the wild ass in the desert, and sent out by the same hand

free, as he whose house is also the wilderness, and the barren land his dwelling, alike disdainful of bondage, scorning alike the multitude of the city and the cry of the driver. Pompey made war with them, and some part of them seemingly submitted, but never remained at all in subjection to him-after this they misled and deluded Crassus to his destruction. Antony after this sent his horse to ravage Palmyra, but the city was defended from them by archers, who were probably Arabs. Afterwards their chief city was besieged by Trajan, one of the most warlike and powerful of all the Roman emperors. He went in person with his army against them with great resolution to subdue them, but his soldiers were strangely annoyed with lightnings, thunders, whirlwinds, and hail, and affrighted, and dazzled with the apparition of rainbows, and so were forced to give up the siege. After this, Severus, a great conqueror, after he had subdued all his enemies, marched in person against them with great resolution to subdue them with his greatest force, and warlike preparations, besieged the city twice, but it twice repulsed him with great loss; and when they had actually made a breach in the wall of the chief city, they were strangely prevented from entering by unaccountable discontents arising among the soldiers, and so they went away baffled and confounded. These Ishmaelites, when their wall was broke down, being invited to a treaty with the emperor, disdained to enter into any treaty with him. After this the Saracens set up a vest empire, and so the prophecy of their becoming a great nation that could not be numbered was most eminently fulfilled.

They also have dwelt in the presence of all their brethren, in another sense, viz. that all their brethren, the posterity of all the other sons of Abraham, and even the posterity of Isaac, have seen them remaining and unsubdued, and holding their own dwelling, when they all of them, and even the posterity of Isaac and Jacob themselves, were conquered and carried away out of their own dwellings.

[301] Genesis 17:10. Circumcision signified or represented that mortification or the denying of our lusts, that is the condition of obtaining the blessings of the covenant. Totally denying any lust, is represented in Scripture by cutting off. Thus, cutting off a right hand, or right foot, is put for the denying of some very dear lust; so cutting off the flesh of a member so prone to violent lust, signifies a total denying of our lusts. A main reason why lust, or our natural corruption, is represented by the instrument of generation, is because we have all our natural corruption or lust by generation, *i.e.* by being the natural offspring of the corrupt parents of

mankind. Therefore when God would signify that our original or natural corruption should be mortified, he appoints that the flesh of the part specified should be cut off.

Another reason why the seal of the covenant that God made with Abraham was appointed to be affixed to this part of the body, seems to be that God made this covenant not only with Abraham and for him, but him and his seed. It mainly respected his seed, as abundantly appears by the tenor of the words, in which the covenant was revealed from time to time; and therefore the seal was to be affixed to that part of the body whence came his seed. The covenant was made not with a man, but with a race of men ordinarily to be continued by natural generation; and therefore the sign of the covenant was a sign affixed to the instrument of generation. The sign was a purgation of the member of the body, by which offspring was procured, and was to be a sign of the purification of the offspring. God seeks a godly seed, and children that are holy.

Corol. Hence we learn that seeing the Gentiles now in the days of the gospel are admitted to the seal of Abraham as the Jews were, and are admitted to an interest in Abraham's covenant, and to the blessing of Abraham, so that Abraham is become the father now, not of one nation, but of many nations in the way of that covenant, as the apostle Paul abundantly teaches; then the posterity of Christians by natural generation are now God's people, and are a holy seed by Abraham's covenant, as the Israelites were of old. There are but two ways in which persons can become of Abraham's covenant, race, or generation:

one is by generation by the natural instruments of generation, to which the seal of the covenant was affixed, and so continued from the root to the branches; the other is by ingrafting a new branch into that stock, that shall after in-grafting grow and bring forth branches, and bear fruit upon that stock, as the other branches did that were cut off to make room for them. In this way now many nations or generations are of Abraham's race, instead of one nation or family.

[355] Genesis 18: Isaac, the interpretation of whose name is Laughter, was conceived about the same time that Sodom and the other cities of the plain were destroyed, and he was born soon after their destruction. So the accomplishment of the terrible destruction of God's enemies, and the glorious prosperity of his church, usually go together, as in Isaiah 66:13, 14. "As one whom his mother comforteth, so will I comfort you; and ye

shall be comforted in Jerusalem-and when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servant, and his indignation toward his enemies." First the enemies of the church are destroyed, and then Isaac is born, as that prosperous state of the church is brought about, wherein their mouths are filled with laughter, and their tongue with singing. So the Egyptians were first overthrown in the Red sea, and then Moses and the children of Israel rejoiced in peace, and liberty, and sung that glorious song of triumph. So first Babylon is destroyed, and then the captivity of Israel is returned, and Jerusalem rebuilt. So when the heathen Roman empire was overthrown, then commenced that prosperous and joyful state of the church that was in the days of Constantine. So when antichrist is destroyed, there will follow that joyful glorious state of the church we are looking for. Isaac was the promised seed of Abraham, the father of all the faithful, the blessing he had long waited for, and when Sarah brought him forth, it represented the same thing as the woman in the 12th chap. of Revelation "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she, being with child, cried, travailing in birth, and pained to be delivered." The accomplishment of the prosperous state of the church is in Scripture often compared to a woman's bringing forth a child with which she had been in travail, It is so in particular by our Saviour, John 16:19, 20, 21, 22. "Now Jesus knew that they were desirous to ask him, atid said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when site is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no maim taketh from you." Hereby is especially represented the accomplishment of the church's glory, joy, and laughter, after the destruction of antichrist, or the throne of Rome, that is spiritually called Sodom.

[431] Genesis 18:Concerning the burning of Sodom, etc. Diodorus Siculus, b. 19. where he describes the lake Asphaltites, says, "The neighbouring country burns with fire, the ill smell of which makes the bodies of the

inhabitants sickly, and not very long-lived.” Strabo, b. 16. after the description of the lake Asphaltites, says, “There are many signs of this country being on fire, for about Mastada they show many cragged and burnt rocks, and in many places caverns eaten in, and the ground turned into ashes, drops of pitch falling from the rocks, and running waters stinking to a great distance, and their habitations overthrown; which give credit to a report amongst the inhabitants that formerly there were thirteen cities inhabited there, the chief of which was Sodom, so large as to be sixty furlongs round; but by earthquakes and fire breaking out, and by hot waters mixed with bitumen and brimstone, it became a lake, as we now see it. The rocks took fire, some of the cities were swallowed up, and others forsaken by those inhabitants that could flee.” Tacitus, iii the fifth book of his history, has these words: “Not far from thence are those fields which are reported to have been formerly very fruitful, and inhabited by a large city, but were burnt by lightning, the marks of which remain, in that the land is of a burning nature, and has lost its fruitfulness; for every thing that is planted or grows of itself, as soon as it comes to an herb or flower, or grown to its proper bigness, vanishes like dust into nothing.” Solinus, in the 36th chap. of Salmasius’s edition, has these words: “At a good distance from Jerusalem, a dismal lake extends itself, which was struck by lightning, as appears from the black earth burnt to ashes. There were two towns there, one called Sodom, the other Gomorrah; the apples that grow there cannot be eaten, though they look as if they were ripe, for the outward skin encloses a kind of sooty ashes, which, pressed by the least touch, flies out into smoke, and vanishes into fine dust.” Grotius de Vent. h. 1:sect. 16. Notes.

[359] Genesis 19:23, 24. “The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” This signified that the terrible destruction of the wicked is at the beginning of the glorious day wherein the Sun of righteousness rises on the earth, and at the coming of Christ, Lot’s antitype, and visiting his church, the little city, the apostles, of the church. So it was in the days of the apostles, in the morning of the gospel day, when Judea and Jerusalem were so terribly destroyed. So it was in the days of Constantine; and so it will be at the fall of Antichrist; and so it will be at the end of the world. See Job 38:13. Note.

[336] So Dagon fell once and again before the ark early in the morning; so after the disciples had toiled all night and caught nothing, yet in the

morning Christ came to them, and they had a great draught of fishes; so Christ rose from the dead early in the morning. It is said concerning God's church, that "weeping may continue for a night, but joy will come in the morning."

The children of Israel were all night pursued by their enemies at the Red sea; in the night they were in the sea, in a great and terrible east wind, but in the morning watch the Lord looked through the pillar of cloud and fire, and troubled the hosts of the Egyptians; and in the morning the children of Israel came up out of the sea, and the host of the Egyptians was destroyed, and the children of Israel rejoiced and sang. Jacob, after wrestling with the angel in the night, obtained the blessing in the morning. "He that ruleth over men shall be as the light of the morning, when the sun riseth, even a morning without clouds: and as the tender grass springing out of the earth by clear shining after rain." 2 Samuel 23:4. Psalm 49:14. "The upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. In the morning, when the Sun of righteousness shall rise with healing in his wings, the day comes that shall burn as an oven, (as that day burnt in which Lot entered into Zoar,) and all the proud, yea, all that do wickedly, shall be stubble, and the righteous shall tread down the wicked, and they shall be as ashes under the soles of their feet." Malachi 4, at the beginning. The church in the 59th Psalm, after expressing her great troubles from her enemies, and declaring how God should destroy them, says, verse 16. "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning, for thou hast been my defence and refuge in the day of my trouble." So likewise the church, in speaking of her troubles, in Psalm cxliii. 8. "Cause me to hear thy loving-kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee." It is said of the church, Psalm 46:5. "God is in the midst of her, she shall not be moved; God shall help her, and that right early." And then in the 8th verse, it is said, "Come, behold the works of the Lord, what desolations he hath made in the earth." Hosea 6:1, 2, 3. "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter rain and the former rain unto the earth."

[276] Genesis 19:24, 25, 26, 27, 28. Concerning the destruction of Sodom and the parts adjacent. The very ground of that region, great part of it, seems to have been burnt up. For it was in great measure made up of bitumen, or what the Scripture calls slime, Genesis 14:10. "And the vale of Siddim was full of slime its; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain." And because of the abundance of bitumen in the lake of Sodom, it was called of old, and is still called, *Lacus Asphaltites*. It is full of bitumen, which at certain seasons boils up from the bottom in bubbles like hot water. This bitumen is a very combustible matter. It is in some places liquid, and in others firm; and not only lies near the surface of the earth, but lies sometimes very deep, and it is dug out of the bowels of it. So that the streams of fire that came from heaven set the very ground on fire; and therefore it is here, in the 28th verse, that Lot looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace. So that the country burning was a very lively representation of the general conflagration; and by the melting of the bituminous ground in many places was probably a burning lake, and so was a lively image of hell, which is often called the lake of fire, and the lake that burns with fire and brimstone. Note, that bitumen is a sulphurous substance, (see Bailey's Dictionary,) and there ore is fitly compared to hell fire in Scripture, Jude, 7th ver. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." There seems to be an evident allusion to the manner of the destruction of this country in Isaiah 39:9, 10. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Deuteronomy 29:23. "And the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath;" where we are expressly taught that the very ground of this country was burnt. The ground burning up sunk the land, and made this valley deeper, so that after that the waters of Jordan perpetually overflowed it; and besides, there was probably an earthquake at the same time, by which the ground subsided, as the tradition of the heathen was. It

is probable that the same time as the meteors of their air were inflamed, the bitumen and other combustible matter that was in the bowels of their earth was also enkindled, or the fire that was first kindled on the top of the ground might run down in the bituminous and sulphurous veins deep into the earth, and being there pent up, might cause earthquakes, after those cities and inhabitants were all consumed, which might make the country to sink, and turn it into a bituminous and exceeding salt lake. The ground there was doubtless very likely to sink by an earthquake, being hollow, as it is evident it is still, in that since the surface of the earth hath been broken to let down the water at the river Jordan and other streams, there is no outlet out of the lake above-ground, but they have a secret passage under the earth. The bitumen there is mixed with abundance of nitre and salt, which by their repugnant quality might cause a more violent struggle in the fire that burnt down into the caverns of the earth to cause an earthquake. See many of these things in *Complete Body of Divinity*, p. 351, 352.

[239] Genesis 19:26.. Concerning Lot's wife. Revelation Examined with Candour. "The unreasonable delay of Lot's wife was without question occasioned by her solicitude for her children, which she left behind her. The story of Niobe weeping for her children, and being stiffened into stone with grief; is doubtless founded upon this history. Possibly, too, the fable of Orpheus being permitted to redeem his wife from hell, and losing her afterwards by looking unseasonably back, contrary to the, express command given him, and then through grief deserting the society of mankind and dwelling in deserts, might be derived from some obscure tradition of this history. Sodom was now the liveliest emblem of hell that can be imagined. It was granted to Lot by a peculiar privilege to deliver his wife thence. He was expressly commanded, Genesis 19:17. "Look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." By her looking back, contrary to this command, his wife was lost; after which he quits the city, and dwells alone in the mountains, Here are all the main circumstances of the fable, and the poets had nothing to do but to vary and embellish as they liked best.

[380] But his wife looked back from behind her, and she became a pillar of salt. What happened to Lot's wife when she looked back as she was flying out of Sodom, is typical of what commonly happens to men that are guilty of backsliding when they have begun to seek deliverance out of a state of sin and misery, and an escape from the wrath to come. The woman was there stiffened into a hard substance; which signifies the tendency that

backsliding has to harden the heart. She became a senseless statue; which signifies the senselessness which persons bring on them by backsliding. There site was fixed, and never got any further; which typifies the tendency that backsliding has to hinder persons from ever escaping eternal wrath.

[361] Genesis 21:10, 11. "Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac." The son of the bond-woman is men's own righteousness; which is the son of the first covenant, given at mount Sinai, which is Hagar; and Isaac, the son of the free-woman is Christ, as applied to the soul by faith: he is the child of promise, and the son of the freewoman: at least this is part of the signification, It is Sarah, the mother of Isaac, that urges the casting out of the bond-woman; so it is the church in its ministry and ordinances, which is the mother of Christ in the souls of believers, that urges the casting out our own legal righteousness, It is Christ that is the heir of the blessings of the covenant; it is by his merits only that we have a might or title to those blessings; we must cast out our own righteousness, and not have any manner of regard to that, as though that had a right, or as though a right came by that. [" And the thing was very grievous in Abraham's sight, because of his son."] This signifies how very hard and grievous it seems to persons wholly to cast out their own righteousness, the son of the legal covenant from mount Sinai, because they are our own works, our own offspring, that are dear to tins, as Ishmael was to his father Abraham.

[138] Genesis 21:8. "And Abraham made a great feast the same day that Isaac was weaned." This typifies the weaning of the church from its milk of carnal ordinances, ceremonies, and shadows, and beggarly elements. Upon the coming of Christ, the church under the Old Testament is represented as being in its minority; and the apostle tells us that babes must be fed with milk, and not strong meat. Christ therefore dealt with his disciples just as a tender mother does with her child, when she would wean it from the breast. There was a great feast provided, which represents the glorious gospel feast provided for souls when the legal dispensation ceased by the coming of Christ. It may also signify the weaning of souls from the enjoyments of the world at conversion, and the spiritual feast which they find instead of them.

[362] Genesis 22:Concerning Abraham's offering up his son Isaac. God's command to Abraham to offer up his son Isaac, considered with all its

circumstances, was an exceeding great trial. Abraham had left his own country and his father's house, and all that was dear to him, and followed God, not knowing whither he went. First, he left Ur of the Chaldees with his father. This was a great trial, but this was not enough. After this he was required also to leave Haran and his father's house there, after he had been there settled in hopes of a blessing which God encouraged him that he would give him in a posterity. When he came there he found a famine in the land, and was forced to fly the country and go down into Egypt for sustenance; and God appeared unto him time after time, promising great things concerning his posterity. Abraham waited a long time, and saw no appearance of the fulfilment of the promise, for his wife continued barren, and he made his complaint of it to God. God then renewed and very solemnly confirmed his promise; but did not tell him that it should be a child by his wife, and therefore after he had waited some time longer, he went in to his maid; but God rejected her son, and he waited thirteen years longer, till he was an hundred years old, before he obtained the son promised; and then God gave him but one, without any hopes of his having any other. After this, at God's command, he cast out his son Ishmael, though it was exceedingly grievous to him, on encouragement of great blessings in Isaac and his posterity. And now, at last, God commands him to take him and offer him up for a burnt offering. He does not merely call to see him die, though that would have been a great trial under such circumstances; but he is to cut his throat with his own hands, and when he has done so, to burn his flesh on the altar, an offering to God—to that God that carnal reason would have said had dealt so ill with him, after he had lived long enough to get fast hold of his affections; after he was weaned from Ishmael, and had set all his heart on Isaac; and after there began to be a most hopeful prospect of God's fulfilling his promises concerning him. And God gave him no reason or it. When Ishmael was to be cast out, the reason assigned was, that in Isaac his seed should be ca/led. But now, in seeming inconsistency with that reason, Isaac must die, and Abraham must kill him; and neither one nor the other must know why, nor wherefore; and, as Mr. Henry observes, how would he ever look Sarah in the face again? with what face could he return to her and his family, with the blood of Isaac sprinkled on his garments?" Surely a bloody husband hast thou been to me," would Sarah say to him, as Zipporah said to Moses, Exodus 4:25, 26.

[7] Genesis 22:8. "My son, God will provide a lamb for a burnt-offering." This was fulfilled in Christ.

[350] Genesis 23: Concerning Abraham's buying, in Canaan, the possession of a burying-place. Canaan is the land that God made over to Abraham by covenant; and yet he gave him none inheritance in it to live upon, as Stephen observes; no, not so much as to set his foot on, Acts 7:5. But the first-possession he had in it was the possession of a burying-place, or a possession for him to be in after he and his were dead; which signifies this, that the heavenly Canaan, the land of promise, the rest that remains for the people of God, is a land for them to possess, and abide and rest in, after they are dead: they do not enter upon the possession of it, until after they are dead, and then they are gathered to their possession in Canaan. Therefore it was so ordered that Jacob and Joseph so much insisted on it to be buried in that land.

[161] Genesis 24:15. Rebekah, and Rachel, and Zipporah, Moses's wife, those types of the church, all found their husbands, who were types of Christ, when coming out to fountains to draw water; which typifies this, that Christ is found by believers in a way of the use of the means of grace. The woman of Samaria found Christ when coming to draw water.

[71] Genesis 25:22. "And the children struggled together in the womb." I believe this had reference to the spiritual war that is in the soul of the believer, Christ's spouse, between the flesh and spirit: the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary one to another.

[35] Genesis 27:29. "Let the people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee. Hence we learn that the prophets themselves may not understand their prophecies, for Jacob thought that this should be accomplished of Esau.

[406] Genesis 27:18, 19. "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it, and he called the name of that place Bethel," etc. So, chap. 31:13, 45. and 35:14. From hence the heathen Baetylia, mentioned by Philo Biblius out of Sanchoniathon. The god Uranus excogitated Baetylia, having fashioned them into living stones. Bochart

conceives that Sanchoniathion, instead of living stones, wrote anointed stones, (from the radix [...] Shuph, which, among the Syrians, signifies to anoint) which Philo Biblius read [...] whence he changed anointed, into living stones. So Damascius tells us, I saw a Baetylus moved in the air. The Phoenicians, imitating Jacob at Bethel, first worshiped the very stone which the patriarch anointed. So Scaliger, in Euseb tells us that “the Jews relate so much, that although that Cippus, or stone, was at first beloved of God, in the times of the patriarchs, yet afterwards he hated it, because the Canaanites turned it into an idol.” Neither did the Phoenicians worship only this stone at Bethel; but also, in imitation of this rite, erected several other Boetylia, on the like occasion as Jacob erected his pillar of stone as a memorial of God’s apparition to him. So in like manner both the Phoenicians and the Grecians, upon some imaginary apparition of some god, (or dust, rather,) would erect their Boetylia, or pillars, in commemoration of such an apparition. So Photius, out of Damascius, tells us that near Heliopolis, in Syria, Asclepiades ascended the mountain Libanus, and saw many Boetylia, or Boetyli; concerning which he relates many miracles. He relates also that these Boetylia were consecrated, some to Saturn, and some to Jupiter, and some to others. So Phavorinus says, Baetylus is a stone which stands at Heliopolis, near Libanus. This stone some also called [...] which is the same word by which the Seventy render Jacob’s pillar. Gale’s Court of the (len. p. 1. b. 2. c. 7. p. 89, 90.

[169] Genesis 28:18-22. “And he took the stone that he had set for his pillow, and set it up for a pillar, and poured oil upon the top of it--And this stone which I have set up for a pillar shall be God’s house.” This anointed pillar is a type of the Messiah, or Anointed, who is often called a stone or a rock, and is the house of God, wherein the Godhead dwells and tabernacles. He was signified by the tabernacle and temple, as Christ tells us, when he says,” Destroy this temple,” etc. And he, we are told, is the temple of the new Jerusalem. This is the stone that was Jacob’s pillow; it signified the dependence the saints have upon Christ, and that it is in him they have rest and repose, as Christ invites those that are weary to come to him, and they shall find rest. The psalmist says he will lay him down and sleep, and awake, the Lord sustaining him. And as the stones of the temple rested on the foundation, so the saints, the living stones, rest upon Christ, building and resting upon that rock. This stone signified the same with the other that he built there when he returned: chap. 35:7. “And he built there an altar, and called the place El-beth-el, because there God appeared unto

him, when he fled from the face of his brother.” Ver. 14. “And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.”

[417] Genesis 33:1-7. As Jacob’s family returned to the land of Canaan, after Jacob had been long banished from thence, so it is probable will be the return of the spiritual Israel to God, its resting-place, and as it were to the promised land, to the land flowing with milk and honey, to a state of glorious rest, plenty, prosperity, and spiritual joy and delights, in the latter days, which is often represented by the prophets as bringing God’s people into the land of Israel, and recovering them from foreign lands, where he had driven them. Jacob, at his first entrance, meets with great opposition from those professors who are often in Scripture represented by the elder brother, as Cain, and Ishmael, and Zarah, the son of Judah, who first put forth his hand, and David’s eldest brother, and the elder brother of the prodigal. But Jacob’s meek and humble behaviour towards his opposing brother, to soften and turn his heart, teaches the duty of Christians. Jacob’s family was divided into several companies, one going before another with a space between; so the return of the church of God will be by several companies, that will come in one after another in successive seasons of the pouring out of the Spirit of God, with a space between. In Jacob’s family, the lowest and meanest went first, and afterwards the more honourable and most amiable, and best beloved; so, in the spiritual return of the church of Christ, God will first bring in the inferior sort of people; he will save the tents of Judah first, agreeable to the prophecy, Zechariah 12:7. “The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.” And the first outpouring of the Spirit will be the least glorious, and they that are first brought in are not only inferior among men, but the least pure, beautiful, and amiable as Christians in their experiences and practice. In Jacob’s family went first the hand-maids and their children; so this is the blemish of the first children of Christ that shall be brought in at the glorious day of the church, that though they will be true children of Jacob, yet shall they be as it were children of the handmaids, with much of a legal spirit, *i.e.* spiritual pride and self-confidence. After these comes Leah and her children, who were more honourable and better beloved than the former; she was a true wife, but yet less beautiful and less beloved than his other wife: so after the first outpouring of the Spirit there will be a work of God that will break forth, that will be more glorious and more

pure than the first. In Jacob's family came last of all the beautiful Rachel and Joseph, Jacob's best beloved and dearest child of all the family; so will it be in the church of God in days approaching. Jacob goes before them all, leads them all, and defends them all; so doth Christ go before his church as their leader and defence.

[126] Genesis 37:28. "And they lift up Joseph out of the pit." Joseph was here a type of Christ; he was designed death by his own brethren, as Christ was; he was cast into a pit, whereby his death and burial was signified. He was lifted out again, and his resurrection was an occasion of their salvation from famine and death.

[127] Genesis 38:28, etc. "Zarah put his hand out first, but Pharez, from whom came Christ, broke forth before him." This imports much the same thing as Isaac's casting out Ishmael, as Jacob's taking hold of Esau's heel when they were born, and afterwards getting his birth-right of him, and as David's getting the kingdom from Saul.

[407] Genesis 41: The history of Joseph's advancement in Egypt, etc. "The Apis and Serapis of the Egyptians seems to signify Joseph, because, 1. It was the mode of the Egyptians to preserve the memories of their noble benefactors by some significative hieroglyphics, or symbols; and the great benefits which the Egyptians received from Joseph in supplying them with bread-corn, is aptly represented under the form of an ox, the symbol of a husbandman. Thus Suidas (in Serapis) tells us," that Apis, being dead, had a temple built for him, wherein was nourished a bullock, the symbol of a husbandman." According to which resemblance also, Minutius, a Roman tribune, was in very like manner honoured with the form of a golden ox, or bull. 2. Joseph is compared to a bullock in Scripture, Deuteronomy 33:7. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." 3. The same may be evinced from the names Apis and Serapis, for Apis seems evidently a derivative from [...], Father, as Joseph styles himself, Genesis 45:8. "So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." As for Serapis, it was the same with Apis, and also a symbol of Joseph, which Vossius collects from this: 1. It had a bushel on its head, as a symbol of Joseph's providing corn for the Egyptians. 2. From the etimon of Serapis, which is

derived either from an ox, or from rwc, a prince, and Apis, both of which are applicable to Joseph.” Gale’s Court of Genesis p. 1. b. 2. c. 7. p. 93, 94.

[128] Genesis 41:14.” And they brought Joseph out of the dungeon.” By Joseph’s being cast into the dungeon, is signified the death of Christ; by his being delivered, his resurrection; and the ensuing great advancement of Joseph, to be next to the king, signifies the exaltation of Christ at the right hand of the Father. Joseph rose from the dungeon, and was thus exalted to give salvation to the land of Egypt and to his brethren, as Christ, to save his people.

[103] Genesis 44:32, 33. “For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad, a bond-man to my lord; and let the lad go up with his brethren.” Judah is herein a type of his offspring Jesus Christ.

[382] Genesis 48:21.” And Israel said to Joseph, Behold, I die, but God shall be with you.” So Joseph, when he was near his death, said to his brethren after the like manner, Genesis h. 24.” And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abram, to Isaac, and to Jacob.” Thus the blessing of the presence of God with the children of Israel, and his favour and salvation, is consequent on the death of their father, and their brother, and Saviour: shadowing this forth, that the favour of God, and his presence and salvation, is by the death of Christ. He, when near death, said to his disciples, John 16:7.” It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.” And elsewhere he promises that the Father and the Son will come to them, and make their abode with them. Isaac’s and Jacob’s blessing their children before their death, and as it were making over to them their future inheritance, may probably be typical of our receiving the blessings of the covenant of grace from Christ, as by his last will and testament. We find the covenant of grace represented as his testament. Christ, in the 14th, 15th, and 16th chapters of John, does as it were make his will, and conveys to his people their inheritance before his death, particularly the Comforter, or the Holy Spirit, which is the sum of the purchased inheritance.

[403] Genesis 49:10. "Until Shiloh come." "Silenus, so famous among the poets, whom they place in the order of their gods, is derived from hence. Diodorus, lib. 3. says, the first that ruled at Nisa was Silenus, whose genealogy is unknown to all, by reason of his antiquity, which is agreeable to what the Scriptures say of the Messiah, Isaiah 53:"Who shall declare his generation?" And elsewhere, "To us a child is born, to us a son is given, and his name shall be called Wonderful, Counsellor, the everlasting Father;" and other passages. As for Nisa, where Silenus reigned, it seems to be the same with Sina, as was showed elsewhere. See No. 401.) The Messiah welt there. It was he that dwelt there in the bush. And there he manifested himself and spake with Moses and the children of Israel. This is represented as his dwelling place several times in Scripture; and therefore, when God redeemed the children of Israel from Egypt, and brought them there, he is represented as bringing them to himself. Near this mountain was the altar called Jehovah Nissi, which is a name Moses gave the Messiah. Of Shiloh it is said, and to him shall the [...] the gathering, or the obedience, (as the word signifies,) of the people be.

Thus Silenus is made by the poets to be the greatest doctor of his age, and he is called Bacchus's preceptor, *i.e.* according to Vossius's account, Bacchus was Moses, (see No. 401.) and Silenus, or Shilo, or Christ, instructed Moses on mount Sinai, or Nisa, the place where Bacchus and Silenus were said to be. Bacchus and Silenus are made by the poets to be inseparable companions. Another attribute given to Silenus is, that he was carried for the most part on an ass, which Bochart refers to that of Genesis 49:11." Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes." The mythologists fable Silenus as a comrade of Bacchus, to be employed in treading Out grapes; this Bochart refers to, Genesis 49:"He washed his garments in wine, and his clothes in the blood of grapes;" and is agreeable to what is said of the Messiah elsewhere in the Scripture, "I have trodden the wine-press alone, and of the people was none with me." They characterize Silenus as one that was always drunk, as it is supposed from what follows, Genesis 49:12. "His eyes shall be red with wine, and his teeth white with milk," which Solomon makes the character of one woe? who hath sorrow? who hath contentions? who hath overcome with wine. Proverbs 23:29, 30." Who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." They ascribe to Silenus for his meat cow's

milk, which Bochart makes to be traduced from Genesis 49:12. "And his teeth white with milk." That Silenus is the same with Shilo, further appears from that of Pausanius Eliacon 2. [...] the monument of Silenus remains in the country of the Hebrews. See Gale's Court of Genesis p. 1. b. 2. c. 6. p. 67-69.

[383] Exodus 1:6, 7." And Joseph died, and all his brethren, and all that generation; and the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." After the death of Christ, our Joseph, his spiritual Israel began abundantly to increase, and his death had an influence upon it. It was like the sowing of a corn of wheat, which, if it die, bringing forth much fruit. John 12:24." Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." From the call of Abraham, when God first told him he would make of him a great nation, to the deliverance of his seed out of Egypt, was 430 years, during the first 215 of which they were increased but to 70, but in the latter half, those 70 multiplied to 600,000 fighting men; so sometimes God's providence may seem for a great while to thwart his promises, and go counter to them, that his people's faith may be tried, and his own power the more magnified; and though the performance of God's promises is sometimes slow, yet it is always sure; at the end it shall speak, and not lie, Hebrews 2:3." How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" [432] Exodus 2:Concerning Moses. Clemens Alexandrinus, Strom. I. reports, out of the books of the Egyptian priests, that an Egyptian was slain by the words of Moses; and Strom. V. he relates some things belonging to Moses, out of Artapanus, though not very truly. Justin, out of Tragus Pompeius, says of Moses," He was leader of those that were banished, and took away the sacred things of the Egyptians; which they, endeavouring to recover with arms, were forced by a tempest to return home; and Moses being entered into his own country of Damascus, he took possession of mount Sinai." And what follows is a mixture of truth and falsehood; where we find Arvas written in him, it should be read Arnas, who is Aaron, not the son of Moses, as he imagines, but the brother, and a priest. The Orphic verses expressly mention his being taken out of the water, and the two tables that were given him by God. The verses are thus-

So was it said of old, so he commands.

Who's born of water, who received of God

The double Tables of the Law.

The great Scaliger, in these verses, instead of hulogenes, with a very little variation of the shape of a letter, reads hudogenes, born of the water.

The ancient writer of the Orphic verses, whoever he was, added those lines after he had said, that there was but one God to be worshipped, who was the Creator and Governor of the world.

Palemon, who seems to have lived in the time of Antiochus Epiphanes, has these words: "In the reign of Apis the son of Phoroneus, part of the Egyptian army went out of Egypt and dwelt in Syria, called Palestine, not far from Arabia." Several things are related about his coming out of Egypt, from the Egyptian writers, Monethro, Lysimachus, Choeremon. The places are in Josephus against Apion, with abundance of falsities, as coming from people who hated the Jews; and from hence, Tacitus took his account of them. But it appears from all these compared together, that the Hebrews descended from the Assyrians, and possessing a great part of Egypt, led the life of shepherds, but afterwards being burdened with hard labour, they came out of Egypt under the command of Moses, some of the Egyptians accompanying them, and went through the country of the Arabians unto Palestine, Syria, and there set up rites contrary to those of the Egyptians.

Diodorus Siculus, in his first book, where he treats of those who made the gods to be the authors of their laws, says, "Amongst the Jews was Moses, who called God by the name [...] *i.e.* Jehovah," which was so pronounced by the oracles, and in the Orphic verses mentioned by the ancients, and by the Syrians.

Strabo, in his sixteenth book, speaking of Moses as an Egyptian priest, (which he had from the Egyptian writers, as appears in Josephus,) says, "many who worship the Deity agreed with him, (Moses,) for he hath said that the Egyptians did not rightfully conceive of God, when they likened him to wild beasts and cattle; nor the Libyans, nor the Greeks, in resembling him to a human shape; for God is no other than the Universe which surrounds us, the earth, and the sea, and the heaven, and the world, and the nature of things, as they are called by us. Who, says he, (*i.e.* Moses,) that has any understanding, would presume to form any image like to those things that are about us? Wherefore we ought to lay aside all carved images, and worship him in the innermost part of a temple worthy

of him, without any figure.” He adds that this was the opinion of good men—he adds also that sacred rites were instituted by him, which were not burdensome for their costliness, nor hateful as proceeding from madness. He mentions circumcision, the meats that were forbidden, and the like; and after he had shown that man was naturally desirous of civil society, he tells us, it is promoted by divine and human precepts, but more effectually by divine.

Pliny, book 30 chap. 1. says,” There is another party of magicians which sprung from Moses.” Juvenal has these lines—

They learn, and keep, and fear the Jewish law,
Which Moses in his secret volume gave.

Tacitus, Hist. V. according to the Egyptian fables, calls Moses one of them that were banished.

Dionysius Longinus, (who lived in the time of Aurelian the emperor, and favourite of Zenobia, queen of the Palmyrians,) in his book of the Sublime, after he had said that they who speak of God, ought to take care to represent him as great and pure, and without mixture, adds, “Thus does he, who gave laws to the Jews, who was an extraordinary man, who conceived and spake worthy of the power of God, where he writes in the beginning of his laws, God spake,—What?—Let there be light; and there was light. Let there be earth; and it was so.”

Chalcidius took many things out of Moses, of whom he speaks thus, “Moses was the wisest of men; who, as they say, was enlivened, not by human eloquence, but by divine inspiration.”

Numenius, as Eusebius quotes his words, book 8:chap. 8. says, “Afterwards Jamnes and Mambres, Egyptian scribes, were thought to be famous for magical arts, about the time that the Jews were driven out of Egypt, for those were they that were chosen out of the multitude of the Egyptians, to contend with Musoeus the leader of the Jews, a man very powerful with God by prayers, and they seemed to be able to repel those sore calamities which were brought upon Egypt by Musoeus.” Origen against Celsus refers us to the same place of Numenius.

Artapanus, in the same Eusebius, b. 9:ch. 27. calls them the priests of Memphis, who were commanded by the king to be put to death, if they did not do things equal to Moses.

Strabo, in his 14th book, after the history of Moses, says, “that his followers for a considerable time kept his precepts, and were truly righteous and godly.” And a little after he says,” that those who believed in Moses, worshipped God and were lovers of equity.”

These things concerning Moses are taken from Grotius, de Vent. h. 1. sect. 16.

[154] Exodus 2:Moses in the ark upon the waters is a type of the church. The church of God is like a babe, in infirmity and weakness, in helplessness of itself, and dependence upon a superior help, and in that the members of it are all in a spiritual sense become as little children. And it is like a babe upon the waters floating through all manner of changes, dangers, and troubles, and yet upheld and preserved in Christ the ark. He was especially a type of the church of the Jews in their oppressed condition in Egypt. It was a wonder they were not swallowed up by their enemies, and drowned and lost in their afflictions, and the multitude of their adversaries. Moses in the water and not drowned, is much such another type as the bush all in a flame and not burnt. He was also herein a type of every elect soul, who is naturally all overwhelmed in sin, and misery, and danger, and is redeemed or delivered, as Moses was taken out of the water.

[408] Exodus 2:Moses is the same with the Egyptian Osiris; for, 1. Moses is the same with Bacchus, as has been shown before, No. 401.; and Diodorus tells us that Osiris was called by the Greeks Dionysus, the name of Bacchus.

2. Diodorus tells us that Hercules was the chief captain of Osiris’s army, who was Joshua, as has been shown, No. 402. 3. Diodorus tells us that Osiris had in his army Anubis covered over with a dog’s skin, which thence was pictured with a dog’s head, and called the dog keeper, etc.; all which seems to refer to Caleb’s name, which signifies a dog. 4. Pan is said to war under Osiris, which is the same with Christ, whom God promises should go with Moses when he says, [...] my presence shall go with him.” See No. 404.

5. Osiris is said to have horns from the mistake on Moses's character, who is thence pictured with horns, because of his beams of light--the word in Hebrew for horns and beams being the same.

6. Moses with the princes of the tribes carried up the bones of Joseph into Canaan: hence the poets' fable of Osiris' bones, etc. See Gale's Court of Genesis p. 1. b. 2. c. 7. p. 94, 95.

[159] Exodus 2:5. Pharaoh's daughter became the mother of Moses, which typified the calling of the Gentile church, that is naturally the daughter of Satan, the spiritual Pharaoh, which becomes the church of Christ, and so his mother; and also is to represent that all the saints of which the whole church consists, are naturally the children of the devil, that by conversion become the spiritual mother of Christ, as Christ says that whosoever shall do the will of his Father which is in heaven, the same is his mother, etc. The whole church, which is often represented as the mother of Christ, is in her constituent parts naturally an Egyptian, and the daughter of Pharaoh. She found Moses when she came down to wash herself in the river. The river here represents the Holy Ghost, and the washing is the washing of regeneration, by which souls are brought to Christ, which is signified by baptism, by which their admission into the christian church is declared and sealed. Pharaoh's daughter is more than once made use of in Scripture, to signify the church, especially the Gentile. So was Pharaoh's daughter that became Solomon's wife, for the church is figuratively both the wife and mother of Christ.

[384] Exodus 2:5. Pharaoh's daughter came to Moses herself, into the same river into which Moses was cast. So, if we would find Christ, and be the spiritual mother of Christ, we must die with Christ, be made conformable to his death, be buried with him by baptism; must die to sin; must be crucified to the world, and die to the law, and be willing to suffer affliction and persecution with him. By such mortification and humiliation is the soul washed in the river into which Christ was cast.

[439] Exodus 2:6. "And behold, the babe wept." As Moses, in the water, was a type of the church in affliction, so his weeping a little before he is taken out of the water, seems to be typical of the spirit of repentance, mourning, and supplications often spoken of in the prophets, given to the church a little before her deliverance from adversity.

[412] Exodus 3:14. “I am that I am,” etc. Some of the heathen philosophers seem to have derived notions that they had of the Deity from hence. Plato and Pythagoras make the great object of philosophy to be [...] that which is; **Τὸ ὄντως Ὀν** that which truly is; and also **Τὸ αὐτο ὄν** being itself The Seventy render this place in Exodus thus: **Εγὼ εἰμι ὃ ὢν** that the philosophers by their **Τὸ Ὀν Τὸ ὄντως Ὀν** and **Τὸ αὐτο Ὀν** meant God, appears by what Jamblicus saith of Pythagoras,” by **Τῶν Ὀντων** Beings, he understood sole and self agents, immaterials, and eternal. Other beings indeed are not beings, but yet are equivocally called such by a participation with these eternal.” So Plato, in his Parmenides, (who was a Pythagorean,) treating of **Τὸ Ὀν καὶ Ἐν** which he makes the first principle of all things, thereby understands God. So, in his Timoeus Locrus, he says, **Τὸ Ὀν** Being is always; neither hath it beginning. So again in his Timoeus, folios 37, 38. he proves nothing properly is, but God, the eternal essence, “to which,” says he, “we do very improperly attribute those distinctionis of time, was, and shall be.” Plutarch says, **Τὸ ὄντως Ὀν** “The true Being, is eternal, ingenerable, and incorruptible, unto which no time ever brings mutation.” Hence in the Delphic temple there was engraved [...], Thou art. Gale’s Court of Genesis p. 2. b. 2. ch. 8. p. 173, 174, 175.

That Plato by **Τὸ ὄντως** meant God, appears by his own words in his Epist. 6. fol. 323. “Let there,” says he, “be a law constituted and confirmed by oath, calling to witness the God of all things, the Governor of beings present, and things to come, time Father of that governing cause whom, according to our philosophy, we make to be the true being, **Ὀν ὄντως** etc, This is the same with him that revealed himself to Moses by the name I am that I am, out of the bush, that was the Son of God. G, C. of Genesis p. 1. b. 3. c. 5. p. 64. Plato seems evidently to have heard of this revelation that God made of himself to Moses by the name of I am, etc. omit of the burning bush in mount Sinai, and to have a plain reference to it in his Philebus, fol. 17.; he confesseth, “The knowledge of the **Τὸ Ὀν**,” etc. was from the gods, who communicated this knowledge to us, by a certain Prometheus, together with a bright fire. G, C. of G. p. 2. h. 3. c. 2. p. 228.

[457] Exodus 3:14. “And God said unto Moses, I am that I am; and he said, Thus shalt thou say to the children of Israel, I AM hath sent me unto you.” “We are informed that there was an ancient inscription in the temple at Delphos, over the place where the image of Apollo was erected, consisting of these letters, “**Εἰ**; and Plutarch intro his disputants querying

what might be the true signification of it. At length Ammonius, to whom he assigns the whole strength of the argumentation, concludes that “ the word “**Εἶ** was the most perfect title they could give the Deity, that it signifies THOU ART, and expresses the divine essential Being, importing that, though our being is precarious, fluctuating, dependent, subject to mutation, and temporary; so that it would be improper to say to any of us, in the strict and absolute sense, thou art; yet we may with great propriety give the Deity this appellation, because God is independent, uncreated, immutable, eternal, always and every where the sanne, and therefore he only can be said absolutely To Be. Plutarch would have called this Being **Τὸ ὄντως Ὀν** Plato would have named him which he would have explained to signify **Οὐσία**, implying TO BE essentially, or self-existent.” Shuckford’s Connections, vol. 2. p. 385, 386.

[505] Exodus 3:18. “And you shall say unto him, The Lord God of the Hebrews hath met with us, and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the Lord our God.” That is, inform Pharaoh that your God that hath met with you, has instructed you to ask this of him, In this Pharaoh was not treated with any falsehood or unjust deceit. The utmost that can be supposed by any objector is, that here is an implicit promise, that if he would let them go three days’ journey into the wilderness, they would return again after they had there served their God, and received the revelation of his will, which he should there make to them. But if there had been, not only an implicit, but an express, promise of this, it might have been consistent with God’s real design, and the revelations of it that he had made to Moses, and by him to the people, without any false or unjust dealing. God knew that Pharaoh would not comply with the proposal, and that his refusal would be the very occasion of their final deliverance. He knew he would order it so, and therefore might reveal this as the event that should finally be brought to pass, and promise it to his people, though he revealed not to them the exact time and particular means and way of its accomplishment. Conditional promises or threatenings of that which God knows will never come to pass, and which he has revealed will not come to pass, are not inconsistent with God’s perfect justice and truth; as when God promised the prince and people of the Jews in Jeremiah’s time, that the city should surely be preserved, and never should be destroyed by its enemies, if they would repent and turn to God, and cleave to him, though it had been often most expressly and absolutely foretold that Jerusalem should be destroyed

by the Chaldeans; and as the apostle Paul denounced unto the mariners that were about to flee out of the ship, that if they did, the ship's crew must perish, though he had before in the name of God foretold and promised that there should be the loss of no man's life, but only of the ship.

[443] Exodus 4:6, 7. "And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again, And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as the other flesh." This sign is much like the foregoing, of casting the rod on the ground, and its becoming a serpent; and much the same tiling is signified, but only more is signified in this Litter sign than in the former. By Moses's hand is represented the hand or arm of the Lord, which often in the Old Testament signifies the Messiah. By God's plucking his hand out of his bosom, is meant his appearing for the salvation of his people. While God long forbears to appear for his churches salvation, while they are longing and waiting for him, he as it were hides his hand in his bosom; Psalm lxxiv. 11. "Why withdrawest thou thine hand, even thy right hand? Pluck it out of thy bosom." There are remarkable appearances of God in the world for the salvation of his people, which are both by the coming of the Messiah, both of which are long wished and waited for before they are accomplished. The first is God's appearing in the world for the redemption of the church, by laying the foundation of her salvation in the first coining of the Messiah, after the church had long waited for him, while God had hid his hand in his bosom. At length the arm of the Lord is made bare, the Messiah appears, but in such a manner that it was to the surprise and astonishment of those that saw him-many were astonished at him, his visage was so marred more than any man, and his form more than the sons of men. They were offended in him. He had no form or comeliness, and when they saw him, there was no beauty that they should desire him. He appears in the form of sinful flesh. He was as it were diseased with the leprosy, because himself took our infirmities, and bore our sicknesses. He was made sin for us, as though he had been all over leprous or sinful. God's second remarkable appearance will be in the Messiah's second coming for the actual salvation of his people, when he will appear without sin unto salvation, without the leprosy of our sin, and will appear in that glory that he had with the Father before his humiliation, which he emptied himself of at his first coming. God having answered his prayer in glorifying him with his own self, with the

glory he had with him before the world was: as Moses's hand, the second time he plucked it out of his bosom, was restored as it was at first. This type of the redemption of the Messiah was fitly given on this occasion, and as a sign of the redemption of the children of Israel out of Egypt, and the carrying them through the Red sea, the wilderness, and Jordan, into Canaan, because the redemption of the Messiah, both fundamental and actual, was variously represented and presignified in that great work of God.

[195.] Exodus 4:20. Moses's rod. "And Moses took the rod of God in his hand." This rod typified the word, both the personal word, and the word of Revelation. The word of God is called the rod of God's strength, Psalm cx. 2. It is called the rod of Christ's mouth, Isaiah 11:4. it is expressly represented by the rod of an almond-tree, Jeremiah 1:11. Moses's rod was the rod of an almond-tree. Jesus Christ is also called a rod. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." he is frequently called a branch, or sprout, a tender plant, etc.

If we consider this rod as representing the revealed word of God, then Moses or Aaron, who kept and used the rod, represent Christ. A rod is the instrument of a shepherd, by which he governs, directs, defends, and orders his flock, and this rod was that that Moses kept sheep with, which he was found with when he was feeding his father-in-law's sheep, when God appeared to him in the bush. The same that a rod or staff is to a shepherd and his flock, the same is the word of God to Christ and his spiritual flock. As Moses used it in leading Jethro's flock of sheep, so he used it in leading God's people Israel. As the word of God is the instrument Christ uses to save his people, and to destroy their enemies, and work those wonders that are wrought in bringing them to salvation, and which belong to the application of redemption, so Moses used this rod in the temporal deliverance of his people. It is the word of God that is used to remove all obstacles, and overcome all opposition in the way of a sinner's conversion and progress in holiness; as Moses's rod was made use of to divide the Red sea.

If the rod be considered as representing Christ, then Moses or Aaron represent God. Moses cast his rod on the ground, and it became a serpent, and he took it up, and it became a rod again, signifying how that Christ, when he was sent down by God to the earth, and was made sin for us, became guilty for our sakes, was accursed, and appeared in the form of

sinful flesh: he appeared in our stead, having our guilt imputed to him, who are a generation of vipers. Thus, when the children of Israel were bitten with fiery serpents, Christ was represented by the brazen serpent. The rod being become a serpent, swallowed the magicians' rod or serpents; so Christ, by his being made sin for us, destroyed sin and Satan. When Moses took up his rod from the ground, it was no longer a serpent, but became a rod again, so when God took up Christ from his stroke of humiliation, he was acquitted, justified, he had no longer the guilt of sin imputed to him, he no longer appeared in the form of sinful flesh. Rulers and princes are compared to rods, Ezekiel 19:11, 12, 14. and to branches, Psalm lxxx. 15, 17. so Christ himself is often called a rod and branch.

It is by the word of God or by Christ, that God works all his wonders in and for the church; and Moses wrought wonders by his rod. It is by Christ that all obstacles and difficulties are removed in order to our salvation. As the Red sea was divided by Moses's rod, it is by Christ, and in his name only, that God's people prevail over their enemies. The children of Israel prevailed while Moses held up his rod, and when he let it down, Amalek prevailed; Moses held up the rod in that battle as the banner or ensign of the armies of Israel, as is evident from Exodus 17:15. so Christ is lifted up as an ensign, isa. 11:10.

When this rod budded, and blossomed, and bare fruit, that which it brought forth was almonds, intimating this, that the spreading of the word of God in producing its effects in the world will be rapid. The almond-tree is a tree of a very sudden growth, and speedily brings its fruit to perfection. Jeremiah 1:11, 12. So the word of God is quick and powerful; this is the way which the powerfulness of it is shown in the suddenness of its producing its great effects, isa. 66:7, 8. "Before she travailed she brought forth; before her pain came, she was delivered of a man child: who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."

As Moses and Aaron represent God, the rod represents Christ: as Moses and Aaron represent Christ, the rod represents the word as they represent ministers, the rod represents two things, viz. the word of God which they preach, and their faith; and this rod was Moses's staff, and this staff represents the same as Jacob's and Elisha's staves. See note on Numbers 21:18.

[442] Exodus 4:20. Moses's rod. One thing at least typified by this rod is faith, the same that was signified by Jacob's staff with which he passed over Jordan, and that he leaned upon in his last sickness, that the apostle speaks of in 1kb. 11:and Elisha's staff that he bid the servant lay on the dead child, and the staves of the princes with which they digged the well, and David's staff he took in his hand when he went against Goliath. The word properly signifies a staff as well as rod, such a staff as persons walk with, or lean upon: the word comes from a root, one signification of which is, to lean.

The word translated bed, Genesis 47:31. (Jacob bowed himself upon the bed's head,) comes from the same root, and there fore the apostle renders it staff, in Hebrews 11:The word is not the same in the original with that used to signify Elisha's staff that was laid on the child, but it is a word 'of the same signification, and therefore both words are used to signify the stay of bread, the latter in isa. 3:1. and the former in Leviticus 26:23. This word is used to signify Judab's staff, that he gave to Tamar as a pledge, Genesis 38:19.

[390] Exodus 5:to 14:inclusive. Concerning Pharaohs's hardness of heart and obstinacy in refusing to let the children of Israel go, and the manner of God's dealing with him. In Pharaoh's behaviour is very lively represented the behaviour of impenitent sinners when the subjects of reproofs and corrections for their sins, and under convictions of conscience and warnings, and fears of future wrath, with respect to parting with their sins, or letting go the objects of their lusts. Indeed it is an instance of this very conduct; for Pharaoh in refusing to let the people go, refused to let go the objects of his lusts: in keeping them in bondage, he kept his sins. His pride was gratified in his dominion over that people. He was loth to let them go, because he was loth to part with his pride. His covetousness was also gratified by the profits he had by their slavery; he would not let them go because he would not part with the object of his covetousness.

God commanded him to let the people go, he sent his commands from time to time by the hand of Moses and Aaron, and warned him of the ill consequence if he refused: so God counsels and warns sinners by his word, by his ministers. God first made known his will to Pharaoh in a mild and gentle manner, chap. v, at the beginning; but that was so far from being effectual, that he was only the worse for it. Instead of letting the people go, he only increased their burdens: so God is wont in the first place to use

gentle means with sinners. But impenitent sinners are not the better, but the worse, for the gracious calls and counsels of the word of God; they sin with the greater contempt for it: as Pharaoh took God's command in disdain. He said, "Who is the Lord, that I should obey his voice?" Then God proceeded to lay greater matter of conviction before Pharaoh, and to warn him of the mischief that would come upon him by his refusal, by turning the rod into a serpent; (see notes on that miracle, Exodus vii.) and when he still hardened his heart, then God began to chastise him, by turning the water into blood, which was not only a chastisement, but also a clear and loud warning of the future destruction he would bring upon himself by his obstinacy. (See notes on that plague.) So God is wont to give sinners fair warning of the misery and the danger of their sins before he destroys them. After this, when God's hand pressed Pharaoh, and he was exercised with fears of God's future wrath, he entertained some thoughts of letting the people go, and promised he would do it; but from time to time he broke his promises when he saw there was respite. So sinners are often wont to do under convictions of conscience and fears of wrath; they have many thoughts of parting with their sins; but there is never a divorce actually made between them and their lusts; it is common for sinners when under affliction and threatening dispensations of providence, to make promises of amendment, as in times of sore sickness, and when in danger of death and damnation, but soon to forget them when God's hand is removed, and future damnation more out of sight. In such cases sinners are wont to beg the prayers of ministers, that God would remove his hand and restore them again, as Pharaoh begs the prayers of Moses and Aaron, Exodus 8:8. "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord that he may take away the frogs from me, and from my people, and I will let the people go that they may sacrifice unto the Lord;" and so ver. 28. 50 ch. 9:27, 28. and 10:16, 17. Pharaoh was brought by God's judgments and terrors to confess his sin with seeming humility, as Exodus 9:27. "And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time, the Lord is righteous, and I and my people are wicked." This was when there were mighty thunderings; and it follows in the next verse, "Entreat the Lord that there may be no more mighty thunderings." So chap. x.16, 17. "And he said, I have sinned against the Lord your God and against you; now therefore forgive, I pray thee, my sin only this once." So sinners oftentimes under affliction and danger of future wrath, and when God thunders upon their consciences, seem very penitent and humble, and are much in

confessing their sins, but yet have not their lusts divorced from them, have no thorough] disposition to forsake them. Pharaoh, in the struggle that was between his conscience and his lusts, was contriving that God might be served, and he enjoy his lusts, that were gratified by the slavery of the children of Israel. Moses kept insisting upon it that God should be served, and sacrificed to; Pharaoh was willing to consent to that, but he would have it done without his parting with the children of Israel. Exodus 8:25. "And Pharaoh called for Moses and Aaron, and said, Go ye, sacrifice to your God in the land." So it is oftentimes with sinners under fear of divine wrath; they are for contriving to serve God and enjoy their lusts too; they are willing to be very devout in many duties of religion, but without parting with their beloved sins. How do some wicked men amongst the papists and elsewhere seem to abound in acts of devotion, how much pains do they take, how much trouble and loss are they at; they are like the Samaritans that worshipped the God of Israel, and served their own gods too. So did the Jews, Jeremiah 7:9, 10. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal; and come and stand before me in this house?" And Ezekiel 23:39. "For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it, and lo, thus have they done in the midst of mine house." Moses objected against complying with Pharaoh's conscience, and proposed in this matter that serving God and continuing in the land of Egypt among the Egyptians in slavery to them, did not agree together, and were inconsistent one with another. The Egyptians, their taskmasters, would abhor that service that God required, and would not tolerate it, but would kill God's worshippers; and therefore there was a necessity of a separation to be made between Israelites and Egyptians, in order to God's being served. So the service of God and our still continuing in the service of our lusts, are inconsistent one with another, as Christ says, "ye cannot serve God and Mammon." There is a necessity of forsaking one in order to cleave to the other. If we retain our sins, if we do not part from them, they will kill those duties wherewith God is served.

When Pharaoh saw that it would not be consented to that the people should only sacrifice to their God in the land, then he consented to let them go, provided they would not go far away. He was not willing to part with them finally, and therefore would not let them go clear, but would have them within reach, that he might bring them back again. So it is often with sinners, with respect to their sins; they will refrain a while from them, but

will not wholly part with them, taking an everlasting leave of them, quitting all hopes or expectations of ever having any thing more to do with them. Afterwards, when God's plagues came still harder upon Pharaoh, he consented to let the men go, if they would leave the women and children, Exodus 10:8, 9, 10. and then after that, when God's hand pressed him still more sorely, he consented that they should go, even women and children, provided that they would leave their cattle behind them but he was not willing to let them go and all that they had, Exodus 10:24. So it oftentimes is with sinners, when pressed with God's judgments, or fears of future wrath; they are brought to be willing to part with some of their sins, but not all; they are brought to part with the more gross acts, but not so to part with their lusts in lesser indulgencies of them; whereas we must part with all our sins, little and great, and all that belongs to them, even women and children, and cattle; they must all be let go, with their young and with their old, with their sons and with their daughters, with their flocks and with their herds. There must not be a hoof left behind. At last, when it came to extremity, Pharaoh consented to let the people all go, and all that they had; but he was not stedfastly of that mind; he soon repented and pursued after them again; and then, when he was guilty of such backsliding, he was destroyed without remedy, which is often the case with sinners. Note, when there is only a forced parting with sin, though it be universal, yet it is not sincere, nor is it like to be persevering.

God exercised abundance of patience with Pharaoh before he destroyed him, and the warnings that were given him were louder and louder, and God's judgments upon him greater and greater, and God's hand and design in them became more and more manifest. First, God only sends a command from him, directing Moses to deliver it, and let it be accompanied with humble entreaties, paying him the honour due to a king, Exodus 3:18. and 5:3. After that, Moses spake with more authority; God made him a god to Pharaoh, and be no more besought him as a subject, Exodus 7:1. and his word was confirmed by miracles, But in the first place, the miracles were such as did not hurt them, but only warn them, as that turning the rod into a serpent; and then God proceeded to miracles that were hurtful, which yet were imitated by the magicians; but then God proceeded further, to do things that the magicians could not imitate, but themselves confessed manifested the finger of God. And then, that the evidence might be still clearer, and God's meaning in those plagues plainer, God proceeded to sever between the land of Goshen, where the children of Israel dwelt, and

the rest of Egypt; and then in the next plague God severed even between the cattle of Israel and the cattle of Egypt; and then in the next plague, the plague of boils and blains, was not only beyond what the magicians could do, but the magicians themselves were the subjects of the plague, and were grievously tormented, so that they could not stand before Moses. And this plague was brought upon them by the ashes of the furnace, wherein they employed the children of Israel in their slavery in burning the brick they made, that Pharaoh might see wherefore God was angry, and did so chastise him. After this, Pharaoh was more particularly and fully warned of God by his word than ever before, and was forewarned what those plagues would at last come to if he continued still obstinate, Exodus 9:13, etc. And then after this God brought the plague of hail and thunder, that was more terrifying and threatening than any heretofore; and then to complete the destruction caused by the hail, the locusts were sent to eat up what the hail had left. Then came the plague of darkness, with frightful apparitions of evil angels, (see Note,) which was more terrifying still than any that had gone before, and the distinction made in it between the children of Israel and the Egyptians was more remarkable, for they had light in their dwellings where they dwelt mingled with the Egyptians. And then before that great destruction by the last plague, Pharaoh was again particularly warned of what was coming, and when, and in what manner, it would come, much more fully and particularly than ever, Exodus 11:4, etc. And then came the last and greatest plague that preceded Pharaoh's own destruction, attended with the greatest tokens of God's wrath and a remarkable distinction between the Israelites and the Egyptians; and last of all, Pharaoh himself, with all the prime of Egypt, was destroyed in the Red sea.

[385] Exodus 7:9-12. Moses's rod, when cast unto the earth, became a serpent. So Christ, when sent down to the earth, appeared in the form of sinful flesh; he was made sin for us. So Christ was represented by the brazen serpent that was made in the form of the fiery serpents that bit the people. Moses's rod, when on the ground in the form of a serpent, swallowed up the serpents of the magicians. So Christ, by being made sin, he swallowed up the devils, the parents of sin, when he appeared in the form of sinful flesh, and for sin he condemned sin in the flesh; by being made a curse he destroyed the curse; by suffering the punishment of sin he abolished the punishment of sin; and at the same time that, being made sin, he destroyed sin and the devil, and so swallowed the serpents in that sense.

So he received and embraced sinners, (that are in themselves serpents) by his love and grace, so that they became as it were his pleasant food, and so he swallowed down serpents. In this sense God's people are represented as his pleasant food; they are represented as the wheat in opposition to tares, and as his good grain in opposition to chaff. See Isaiah 6:13:" But yet in it shall be a tenth, and it shall return and shall be eaten; as a teil-tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

[385] Exodus 7:9, 10. Moses's rod, that had been a shepherd's staff, to lead, protect, and comfort a flock of sheep, and by which Moses led and comforted Israel as a flock when cast upon the land of Egypt, became a serpent, a terrible, hurtful, and destructive creature. So Christ, that is a shepherd to his people, their protection and comfort, is destructive to unbelievers, a stone of stumbling, and a rock of offence: his salvation is poison to them through their rejection of it. They have a greater fall by the second Adam than by the first, and Christ will at last be a lion to destroy them as that pillar of cloud of fire that gave light to the Israelites was a cloud and darkness to the Egyptians. So the word of God, (which is another thing signified by the rod,) which is a means of the salvation of Israel, is a sword to destroy the Egyptians.

Christ was represented by a serpent in the wilderness, because he was made sin for believers, but he will be made sin to unbelievers; he was made a curse for Israel, a serpent for them, but he will be the greatest curse to sinners, a terrible serpent to the Egyptians. So the Saviour of Israel proved the most dreadful destroyer of the Egyptians; and the word of God by Moses, which proved the salvation of his people, was their destruction. This seems to be one thing intended by this miracle, for there seems to be something threatening to the Egyptians, for the serpent had a very terrible appearance and motion, as appears by Moses's fleeing before it, when he first tried the experiment at mount Sinai. It was something threatening of the plagues that were coming. God was pleased first to threaten the Egyptians, and give them warning of approaching judgments, before he began to execute them.

[471] Exodus 12:2. "This month shall be unto you the beginning of months. It shall be the first month of the year unto you." Because in this month God wrought out for them that great typical redemption out of Egypt, representing the redemption of Jesus Christ, and also because he

intended at the same time of year actually to complete the work of spiritual and eternal redemption of his church by the death, resurrection, and ascension of the great Redeemer. It is probable that the Israelites, as well as other nations, had till now begun the year in autumn, about the autumnal equinox, about which time of year there is reason to think the world was created. But as now God at the time of the redemption changed the day of their sabbath, (as Mr. Bedford in his *Scripture Chronology* makes probable,) so he changed the beginning of this year from the autumnal equinox, the time when the old creation was wrought, to the spring, about the vernal equinox, the time of the new creation. The old creation was wrought in the fall of the year, the time when things are just going to decay, and to a kind of ruin, and winter approaching, that shuts up the whole face of the earth as it were in a state of death; the Orderer of all things probably thus signifying that the old creation was not to continue, the heavens and the earth that then were should be shaken, and soon begin to decay, as it did by the Son of man; the curse which that brought, which was in effect its ruin, as it were, brought all to its chaotic state again, and laid a foundation for its actual total destruction. But the work of redemption was wrought in the spring, signifying that as in the spring the world as it were revives from a state of death, and all things are renewed, and all nature appears in blooming beauty, and as it were in a state of joy; so, by the redemption of Christ, a new world should be created, and the spiritual world, the elect creation, should be restored from death, and brought to a new glorious, and happy life.

[280] Exodus 12:15. Concerning leaven. It was a most fit type of the corruption of the heart by reason of its sourness, and because of its infecting spreading nature, so that a little leaven leavens the whole lump, (in which respect also it is a fit type of false doctrine, as Matthew 16:6, 11, i 2,) and because of its swelling nature, for the nature of corruption is to swell self, it radically consists in inordinate self-love, and primarily is manifest in pride and self-exaltation. The swelling nature of leaven represents the nature of corruption with respect to its principle, viz. inordinate self-love; and the sourness of it represents its nature with respect to its tendency, which is enmity.

But especially is leaven a fit type of original sin, by reason of the manner of its propagation; for as original sin is propagated from father to son, and so from generation to generation, so it is with leaven, one lump leavens the

next, and that the next, and so leaven is propagated from lump to lump, for ever. The old lump leavens the new, and therefore is called the old leaven.

[351] Exodus 12:35, 36. "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment, and the Lord gave the people favour in the eyes of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians." The treasures that the children of Israel by this means carried forth out of Egypt were very great, even so as in a great measure to leave Egypt empty of its wealth, and so as to enrich the Israelites. Psalm cv. 35. "He brought them forth also with silver and with gold." Genesis 15:14. "They shall come out with great substance." When a person is redeemed by Christ out of spiritual bondage, at the same time they are set at liberty they are also enriched, they have great substance given, as it were gold tried in the fire, and those riches are the spoils of their enemies, all that spiritual wealth, glory, and blessedness, and even heaven itself, is in some sort the spoils of Satan; that which God has deprived him of to give to the saints, as the earthly Canaan was taken away from the Canaanites and giants of the land, the enemies of the Israelites, and given to them. So heaven was taken from the fallen angels; they were driven out thence by the spiritual Joshua, to make room for the saints. The devils left heaven, in all probability, by their opposition and envy towards the saints, and rising up in open hostility against Christ as their head, revealed to be such in God's decrees; and so their hostility against the spiritual Moses, and Joshua, and their seed, and seeking to keep them down: these spiritual Egyptians and Canaanites left their spiritual and heavenly possessions, riches, and honours, and inheritance, and God took it from them and gave it to them that they opposed and sought to impoverish and destroy, and impoverished them to make those they bated rich with their riches. Yea, they themselves, though their enemies, are made in some sense to give them their own riches to enrich them and impoverish themselves, for they are made by Divine Providence the occasions of their being brought to their spiritual and eternal riches and glory. Satan has been the occasion of the saints' heavenly riches and glory in tempting man to fall, and so giving occasion for the work of redemption, and then in procuring the death of Christ, and oftentimes is made the occasion of particular advantages that the church obtains at one age and another, and his opposition to the nature of particular elect souls, is always turned to be an occasion of their riches and fulness; so that all the wealth

and glory that the church has, is in a sense, and indeed in many ways, from Satan, though he seeks nothing but her destruction.

Another thing signified, is that the church of Christ, when redeemed from her enemies and oppressors, especially from Rome, heathen and antichristian, that is spiritually called Egypt, should have their wealth and glory given into their hands, as is foretold by the prophets, Psalm lxxviii. 30. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submits himself with pieces of silver." Zechariah 14:14. "And Judah also shall fight at Jerusalem, and the wealth of the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance." Isaiah 60:5,6,9, 10, 13, 16, 17. and chap. 61:6. which was fulfilled in the days of Constantine the Great, and will be more gloriously fulfilled at the fall of antichrist. Thus the wealth of the sinner is laid up for the just, and Christ shall have a portion divided to him with the great, and shall divide the spoil with the strong.

It is to be noted that the tabernacle in the wilderness was made of these spoils the children -of Israel took from the Egyptians. It was made of those jewels of silver, and gold, and raiment; so all the utensils and holy vessels of the tabernacle, the ark, and the mercy-seat, and the cherubim, and the candlestick, and table of shew-bread, and altar of incense and layer, and his seat, and also the priests' vestments, the twelve precious stones of the breastplate, as afterwards the temple, was built chiefly of these vast treasures that David took from his enemies; whereby is signified several things.

1. That God's church, that in Scripture is represented as Christ's house or temple, and as his raiment and ornament, and as a golden candlestick, etc. is wholly constituted of those saints that are his jewels, that are the spoils of his enemies, that were once his enemies' possession, but that he has redeemed out of their hands. Those precious gems that are near his heart, and are as it were his breastplate

2. That Christ himself, that is the antitype of the tabernacle and temple, and especially of the ark and the altar, is one that has been rescued out of Satan's hands, and comes to be an ark and altar, no other ways than by his resurrection and ascension, whereby he was delivered from captivity to Satan.

3. Hereby is signified that the church of Christ, when it shall be fully redeemed from the tyranny of Rome, that is spiritually called Egypt, shall be adorned and beautified with the wealth of her enemies; that vast wealth that has hitherto been improved to gratify the avarice and pride of the church's enemies, shall then be improved to holy purposes, to build up the church of Christ, to beautify the place of God's sanctuary, and to make the place of his feet glorious, and the kings of the earth shall bring their glory and honour into the church. Thus Satan shall be spoiled of his wealth and glory, and that which used to be improved in his service, shall be taken from him, and shall be improved in the service of Christ; so that what he hath swallowed down he shall vomit up again.

[463] Exodus 13:2. Concerning the pillar of cloud and fire, or the cloud of glory. This pillar of cloud and fire, and also the cloud of glory on mount Sinai, and in the tabernacle and temple, was a type of Christ in the human nature. The cloud was a fit representation of the human nature, being in itself a dark body, a vapour, a weak light thing, easily driven hither and thither by every wind, or the least breath of air; while it continues, is a most mutable thing, sometimes bigger, and sometimes less, constantly changing its form, puts on a thousand shapes, and it quickly vanishes away, is easily dispersed and brought to nought; a little change in the air destroys it, a little cold condenses it, and causes it to fall and sink into the earth. See 2 Samuel 14:14. A little increase of heat rarifies and causes it wholly to disappear. A cloud is a most fit representation of the human nature of Christ, because it is derived from the earth, but yet is a heavenly thing.

The bright, glorious, and inimitable fire or light that was in the midst of the cloud, represented the divine nature united to the human. The cloud was as it were a veil to this fire, as Christ's flesh was a vest to the glory of the divinity. When Christ took the human nature upon him he veiled his glory, the bright and strong light of the glory within, which otherwise would have been too strong for the feeble sight and frail eyes of men, was moderated, and as it were allayed and softened, to make it tolerable for mortals to behold. Thus the glory of God is exhibited in such a manner in our incarnate Saviour, so as it were to moderate, soften, and sweeten the rays of divine glory, to give us a greater advantage for free access to God, and the full enjoyment of him.

[456] Another thing signified by God's glorious appearing in a cloud, was probably the mysteriousness of the divine essence and subsistence, and of

the person of Christ, and of the divine operations. Thus it is said, Psalm 97:2. "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." 1 Kings 8:12. "The Lord said that he would dwell in the thick darkness." Psalm 18:11. "He made darkness his secret place. His pavilion round about him were dark waters and thick clouds of the skies." Proverbs 30:4. "What is his name, and what is his Son's name, if thou canst tell?" Isaiah 9:6. "His name shall be called Wonderful." Judges 13:18. "Why askest thou thus after my name, seeing it is secret?" God's nature is unsearchable, 'tis high as heaven; what can we do? 'Tis deeper than hell; what can we know? His judgments are a great deep, which we cannot fathom, and a cloud that we cannot see through; we cannot order our speech by reason of darkness." Job 37:19. In the cloud of glory there was an excellent lustre, but it was veiled with a cloud; there was a darting forth of glorious light, and an inimitable brightness. But if any over-curious eye pried into it, it would find it just lost in a cloud. God clothes himself with light as with a garment, but yet he makes darkness his pavilion. Thus the blessed and only Potentate dwells in the light which no man can approach unto, and is he whom no eye hath seen nor can see, 1 Timothy 6:16.

[130] Exodus 15:25, 26. "And the Lord showed him a tree which when he had cast into the waters, the waters were made sweet," etc. "I am the Lord that healeth thee." This tree is the tree of life, and signified Jesus Christ; it signifies God himself, and the waters are God's people, as it is here explained in the 26th verse; the trees being cut down, represented the death of Christ, and being cast into the water, his uniting himself to his people by coming down from heaven, by taking our nature, and by his Spirit.

[172] Exodus 15:27. "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters." These twelve wells of water, and threescore and ten palm-trees, are a representation of the church. The twelve wells of water answer to the twelve tribes, twelve patriarchs, twelve heads of the tribes, and twelve apostles. They signify the church itself, and then they answer to the twelve tribes. The church is compared to a fountain or spring of water, Song of Solomon 4:12. The hearts of believers are like wells of living water, the water being the grace of the Spirit, or they signify the ministry of the church, and so they answer to the twelve patriarchs, and twelve apostles the twelve patriarchs were the fathers and fountains of Israel, according to the flesh and the twelve apostles, and gospel ministers, are the fathers of

Israel, spiritually. Through the twelve apostles, Christ delivered his pure doctrine to the world, as through so many fountains of pure water, and through gospel ministers in general, Christ communicates the living water of his Spirit to the church, as through so many springs, or pipes, or conveyancers, Zechariah 4:12. The twelve fountains signify Christ himself; he is represented by twelve fountains, as the Holy Ghost is represented by seven lamps, Revelation iv, and he is called twelve wells, according to the number of the instruments by which he communicates himself. However, in which sense soever we take it, the water represents the Holy Spirit. Christ communicates himself to his church only by his Spirit; he dwells in their hearts by his Spirit, the ministers of the gospel are instruments of the conveyance of the Spirit, the hearts of particular believers are fountains of living water, that is, of the Spirit.

The seventy palm-trees signify the church, which is compared to a palm-tree. Song of Solomon 7:7, 8. Deborah, the type of the church, dwells under the palm-tree. Believers are compared to palm-trees, 1 Kings 6:29. "And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without;" which represented saints and angels: the number seventy answers to the seventy elders which were representatives of the whole congregation of Israel, and are called the congregation, Numbers 32:12. Joshua 20:6. or church, which is a word of the same signification.

It is probable the palm-trees grew so about these twelve fountains, that their roots were watered and received nourishment from them.

[59] Exodus 16:19, 20. "Let no man leave of it till the morning," etc. hereby perhaps we are designed to be taught our absolute dependence every day upon God, for the supplies of his grace and spiritual food. We not only depend on him for the first conversion of the soul, but daily depend on him for grace afterwards. This manna must be given us every day, or we should be without food. We are taught not to rest in and live upon past attainments, but to be continually looking to God, and by faith fetching from him fresh supplies. We must not lay up in store the grace of this day for to-morrow, to save us the trouble of seeking and gathering more. We never have any to spare; hereby we shall make a righteousness of what we receive and do; and when we make that use of it, it is like manna that breeds worms and stinks.

[473] Exodus 17:9. "I will stand on the top of the hill, with the rod of God in my hand." Moses's rod, as has elsewhere been observed, signifies three things, each of which it signifies in this case. 1. It signifies faith, by which God's people overcome their enemies: "for this is the victory that overcomes, even our faith."

Mr. Henry says this rod was held up to God by way of appeal to him, Is not the battle the Lord's? Is not he able to help, and engaged to help? Witness this rod, the voice of which thus held up was that of Isaiah 51:9, 10. "Put on thy strength, O arm of the Lord. Art thou not it that hath cut Rahab?"

2. It represents the word of God, the rod of his strength, which is the weapon by which Christ, the antitype of Moses, overcomes his church's enemies. This is the sword which proceeds out of his mouth.

3. Christ himself lifted up as the banner of his militant church. Christ is prophesied of in Isaiah 11 as a rod, "a rod out of the stem of Jesse;" and in the same place it is said, "He shall stand for an ensign of the people," and their ensign as an army brought out of Egypt, and fighting and conquering their enemies; the children of Edom, in particular, are mentioned, ver. 1-10, 11, 12, 14, 15, 16. This ensign and banner is Jehovah-Nissi, Jehovah our banner, agreeable to the name of the altar Moses built on this occasion, ver. 15. Moses stood on the top of a hill, and there lift up this ensign, the wonder-working rod, which had brought such plagues on their enemies, and such marvellous deliverance for them before, that the people at the sight of it might be animated in the battle. Christ himself, when he was lifted up on the cross, that he might draw all men to him, was lifted up on a hill. He stood and cried on the top of a hill, even the mountain of the temple at the feast of tabernacles. God hath exalted him to heaven, set him on his holy hill of Zion; caused him to ascend a high bill, as the bill of Bashan; hath set this rod in the mountain of the height of Israel, and from thence his glory is manifested to gather men to him, and to animate his church to fight his battles. From thence his glory was manifested on the day of Pentecost after his ascension, and from thence it will be manifested to his church, when they shall go forth to their victory over antichrist and all their enemies. he will shine forth on that mountain of the house of the Lord, from behind the veil, from between the cherubim; and all flesh shall behold it, and so all nations shall flow together to the mountain of the Lord-shall be gathered to this ensign; and then shall that be fulfilled in

Isaiah 11:10. "At that day there shall he a root of Jesse, which shall stand for art ensign of the people; to it shall the Gentiles seek;" ver. 12. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."

[205] Exodus 17:15. "And Moses built an altar, and called the name of it Jehovah-Nissi" (*i.e.* The Lord my banner). Altars were types of Christ, and therefore were sometimes called by the name of God as Jacob called the altar he built in Bethel, El Bethel, or the God of Bethel. The special reason of Moses's calling this altar, that he built on occasion of their victory over Amalek, the Lord my Banner, was that Christ in that battle was in a special type represented as the banner of his people, under which they fought against their enemies, to which they should look, and by which they should be conducted as an army were by their banner or ensign, viz. in Moses holding up the rod of God in his hand on the top of the hill, as verses 9,10,11,12. That rod was a type of Christ, as has been shown, No. 195. Moses, while the people were fighting with Amalek, held up this rod as the banner under which the people should fight: while Moses held up this rod, Israel prevailed, and when he let it down, Amalek prevailed.

This is agreeable to what God commanded when the children of Israel were bitten with fiery serpents. Numbers 21:8. "Make thee a fiery serpent, and set it upon a pole;" in the original it is, "set it for a banner," or "ensign," or "upon an ensign." In all likelihood, the brazen serpent was set up on one of the poles of the standards or ensigns of the camp, and probably on the standard of the tribe of Judah, which was a lion, and was a type of Christ, who is the lion of the tribe of Judah: so it is prophesied that Christ should stand for an ensign. Isaiah 11:10, 12. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek--And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel."

[474] Exodus 20:24, 25, 26. "An altar of earth thou shalt make unto me--And if thou wilt make an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it: neither shalt thou go up by steps unto mine altar." These rules have respect to what was to be done now immediately, the altars they were to erect, and the sacrifices that were to be offered in the wilderness before the building of the tabernacle. God's altar was to be very plain and very low, so that they

might have no occasion to go up to it by steps. The heathen greatly adorned their altars with the curious works of their own hands, and worshipped in high places, and built their altars very high, thinking hereby to put great honours on their gods, and make their services very acceptable to them. But God lets his people know that their seeming adorning, by their own art and handy work, will be but polluting, and their recommending themselves by their high altars will be dishonouring themselves, and showing their own nakedness: perhaps typifyhg this, that whenever men ascend high and exalt themselves in their own works or righteousness in God's service, they show their own nakedness, and pollute his worship, and render the services they offer abominable to God. Mr. henry has this note on this rule for plain affairs: "This rule being prescribed before the ceremonial law was given, which appointed altars much more costly, intimates that after the period of that law, plainness should be accepted as the best ornament of the external services of religion, and that gospel worship should not be performed with external pomp and gaiety."

[63] Exodus 23:20. "Behold, I send an angel before thee," etc. This does not seem to be the same angel spoken of in the 33rd chap. which was a created angel, but the Son of God; for what was spoken here before was in the name of the Father.

[112] Exodus 24:18. "And Moses was in the mount forty days and forty nights." Moses being so long in the mount with God when he received his mind and will to reveal to Israel, represents Christ's being in heaven with his Father to receive his mind and will to reveal to his church-his being from all eternity in the bosom of the Father; and it may be particularly forty days, because Christ came down from heaven, signified by this mount; it was four thousand years from the beginning of time, and from the creation and fall of man, and since the covenant of grace first took place, and Christ actually became the Mediator between God and man; which, putting ten for a thousand, and every age or century for a day, answers to forty days. That mount, when Moses was in it with God, typified heaven, as the apostle teaches, Hebrews 8:5.

[285] Exodus 25:10, etc. "And they shall make an ark of shittim-wood," etc. The ark was upon many accounts a lively type of Jesus Christ. The ark was united to the Godhead, it had the cloud of glory over it and upon it, which was the symbol of God's immediate presence. The ark was the throne of God; Jeremiah 3:17.; *i.e.* it was that that was his immediate seat,

and where he was present in a higher manner than he was in any other place, or to which his presence was united in a more immediate manner than to any thing else. God was present in the land of Canaan, or the holy land, more than in any other part of the face of the earth. God was present in Jerusalem, the holy city, or city of God, above all other places of the land of Canaan, and he was present in his temple above all other places in that city, as a king is more immediately present in his own house than in any other part of the royal city. But God was present with the ark, which was his throne, more than in any other part of his house. So the human nature of Christ is as it were the throne of God, where God is present, more than in any other part of the whole universe, It is of all created things the highest and most immediate seat of the divine presence; that in which God resides in a higher and more eminent manner than in any other part of the highest heaven itself, that is his temple. The ark, in itself, was in some respects a mean thing for the throne of God and for the symbol of God's most immediate presence. It was only a wooden chest; it appeared without that form and pomp which the heathen images had, on which account the heathens despised it, and the children of Israel were often ashamed of it, and had a mind to have images in the stead of it, as the heathen had. So the human nature of Christ is in itself a mean thing; man is but a worm; the human nature has no glory in itself; it is but a vessel, that must receive its fulness from something else. As this chest in itself was empty, its fulness was what was put into it. Christ, when he was on the earth, appeared without form or comeliness, without external pomp and glory. The Jews, when they saw him, saw no beauty wherefore they should desire him, and he was despised by the Gentiles; he was to the Jews a stumblingblock, and to the Greeks foolishness. Though the ark was in some respect mean, yet it was exceeding precious; though it was made of wood, yet it was over-laid with gold. So the man Jesus Christ was exceeding excellent; though he was a man, one of the mean race of mankind, yet he was a holy man, perfectly holy, endowed with excellent graces and virtues. Christ God man, Mediator, is wonderful; his name is secret, his person and offices are full of unfathomable mysteries. hence Christ's name is called Wonderful, as the prophet Isaiah says; and the angel that wrestled with Jacob says, "Why askest thou after my name seeing it is secret, or wonderful?" and Isaiah chap. 53 says "Who shall declare his generation?" and again, in Proverbs 30: "What is his Son's name, if thou canst tell?" As an ark is a thing shut up, what is in it is secret; hence secret things are called arcana. The mercy-seat was upon the ark, and never was separated from it, which shows that

God's mercy is only in and through Jesus Christ. The ark was God's chest, or cabinet. Men's cabinets contain their most precious treasure: which denotes the infinite dignity and preciousness of Christ in the sight of God the Father, and the infinite love the Father hath to him, and delight be hath in him. The beloved Son of God is his most precious treasure, in which God's infinite riches, and infinite happiness and joy, from eternity to eternity, does consist. Cabinets are made to contain a treasure; so the ark contained the precious treasure of the law of God, and the pot of manna: the one signifying divine holiness, of which the law of God is an emanation and expression; and the other signifying divine happiness, for manna was spiritual and heavenly bread, or food; but food is the common figure in Scripture to represent happiness, delight, and satisfaction; or in one word, those two things that were contained in this cabinet, signified the Holy Spirit, which is the same with the divine good or fulness of God, his infinite holiness and joy. Christ is the person in whom is the Spirit of God, and therefore he is called the Anointed. In him dwells this fulness of the Godhead: he is the cabinet of God the Father in which is contained all his treasure. In him the Father beholds infinite beauty, (or holiness, which is the beauty of the divine nature,) and in him the Father has his food, or infinite delight and satisfaction.

The ark in the temple was not only God's cabinet, containing his treasure, but it was also Israel's cabinet; it contained the greatest treasure of the children of Israel. (See Note on Isaiah 4:5.) So Christ is the greatest treasure of his church; he is their pearl of great price; he is the church's portion and chief good; in him is contained all the church's fulness; of his fulness she receives, and grace for grace; all her happiness, all the covenant blessings that she hath, are bound up in Christ. The church hath the Holy Spirit, which is the sum of all her good, no otherwise than through Christ and in Christ. God hath given the Spirit not by measure unto him and from him; it flows to his members as the oil on Aaron's head went down to the skirts of his garments: particularly it is only in and through Christ that the church hath holiness expressed in the law of God, and happiness expressed by the pot of manna.

The ark itself, considered separately from the things it contained, was only a repository and vehicle to contain other things more precious than itself. So the human nature of Christ is only a repository or vehicle to contain and convey that which is infinitely excellent and precious. In this human nature of Christ dwelt God himself. The divine Logos dwelt in it by his Spirit,

signified by the law and manna. The Spirit of God never dwelt in any other creature in anywise as it dwells in the man Christ Jesus; for in him he dwells without measure, on which account also he is called Christ, or Anointed, By the Spirit of God dwelling in so high and transcendent a manner, the human nature is united to the divine in the same person. And as that human nature of Christ is as it were the container or repository of the Deity, a vessel full of the divine nature, so is it as it were the vehicle of it, by which it is conveyed to us, in and through which it might be as it were ours in possession; for it is by the Godhead being united to the nature of man, that it becomes the portion of men, as the ark of old was as it were the vehicle of the Deity to the children of Israel. It was that by which they had the Deity, whose dwelling-place is heaven, dwelling among them as their God, and by which God maintained a gracious communication with them.

The human nature of Christ had the Logos, or the Word of God, dwelling in it, as the divine eternal person of the Son is often called. This was typified by the ark's containing the word of God in it, written in tables of stone, and in the book of the law. Christ is the light of the world, as that law contained in the ark is represented as the light of the congregation of Israel, Deuteronomy 33:2. From his right band went a fiery law for them. Christ is the bread of life that came down from heaven; he is that that was signified by the manna in the wilderness, as Christ teaches in the 6th chap. of John; and he is so by the Spirit that dwells in him, and that he communicates, which was typified by the ark's containing manna, the bread from heaven.

The law that was put into the ark signified the righteousness of Christ, including both his propitiation and obedience. Christ's preparedness for both, is signified in the 40th Psalm, by that law, Thy law is within mine heart. God's law was put within Christ's heart, as the law was put within the ark, hence he satisfied the law by his sufferings; for it was out of regard to the honour of God's law that when he would save them that had broken it, he had rather himself suffer the penalty of the law, than that their salvation should be inconsistent with the honour of it; and it was also because God's law was within his heart that he perfectly obeyed it.

God was wont to manifest his glory from above the ark in the holy of holies, so it is only by Christ that God manifests his glory to his church; they see the glory of God in the face of Jesus Christ; he is the effulgence or

the shining forth of his Father's glory. So God was wont to meet with the children of Israel over the ark and there speak with them, and give forth his oracles and answers; so it is by Christ only that God reveals himself to his church. "No man hath seen God at any time; the only begotten Son that is in the bosom of his Father, he hath declared him."

The ark is called the ark of the covenant; the covenant that God made with the people was contained in it. The covenant that God hath made with mankind, is made in Christ. The covenant was made with him from eternity; the covenant was then committed to him from us. The promises were given us in Christ; it is he that reveals the covenant, and he is the Mediator and surety of the covenant. The book of the covenant was shut up in the ark, which denotes the mysteriousness of the things contained in this covenant, as was said before; things shut up in an ark are secret, or arcana; and especially hereby seems to be signified that the great things of the covenant were in a great measure hidden under the Old Testament, they were covered as with a veil. As Moses put a veil over his face, so he hid the covenant in the ark. The ark itself was hidden by the veil of the temple, and the book of the covenant was hid by the cover of the ark, *i.e.* they were as it were hidden under Christ's flesh: the carnal typical ordinances of the Old Testament are in Scripture represented as Christ's flesh, Romans 2:1, 2, 3, 4. Colossians. 2:14. The veil signified the flesh of Christ; Hebrews 10:20. and so doth the cover of the ark, or the ark considered as distinct from what was contained in it. The covenant of grace was, and the glorious things of the gospel were, contained in that book that was laid up in the ark; but it was as it were shut up in a cabinet, but under types and dark representations. Christ rent the veil from the top to the bottom; so he opened the cabinet of the ark. The faces of the cherubims were towards this ark, and the mercy-seat upon it, to pry into the mysteries of the person of Christ and of this covenant of grace; for "these things," as the apostle Peter says, "the angels desire to look into."

The ark was carried on staves, on the Levites' shoulders; so Christ is brought to his church and people in the labours of the ministers of the gospel.

It seems, by Jeremiah 3:16, 17. as if the ark were a type of the church as well as of Christ; but no wonder: the church hath such a union and communion with Christ, that almost all the same things that are predicated of Christ, are also in some sense predicated of the church. Christ is the

temple of God, and so is the church; believers are said to be his temple, and they together are said to be built up a spiritual house, etc. The law is in Christ's heart, Psalm 40 As the law was in the ark, so God promises to put his law into the hearts of his people. Christ is the pearl of great price; he is the Father's treasure. his chief delight; so the church is his cabinet, and believers are Ins jewels. 'The ark represents the human nature of Christ especially, or the body of Christ, and the church is called the body of Christ.

[475] Exodus 25:23, to the end. Concerning the shewbread table, and the golden candlestick. These both were to stand continually in the holy p lace, before the veil of the holy of holies, one on the north side, and the other on the south. Each of these seems to represent both a divine person and also the church. Each represents a divine person; the shew-bread represents Christ, and was set on the south side at God's right-hand, as Christ is often represented as being set at God's right-hand in heaven, being next to God the Father in his office, and above the Holy Spirit in the economy of the persons of the Trinity. The candlestick, or at least the oil and lamp of it, represent the Holy Spirit, and is set at the left-hand of God's throne. Christ is as it were the bread of God. He is so called, John 6:33. He is the portion of God the Father, in whom is his infinite delight and happiness, and as our Mediator and sacrifice, He is as it were the bread of God; as the ancient sacrifices, that were only typical of Christ, are often called the bread of God. This bread is called the show - bread, in the Hebrew Lechem Plannim, the breed of God's Puce, or presence. So Christ, in Isaiah 63:9. us called Malak plannim, the angel of God's face or presence. This bread had pure frankincense set on it, which undoubtedly signifies the merits of Christ, and so proves the bread, that had this pure frankincense on it, to be a type of Christ. And besides this, the bread and frankincense are called an offering made by fire unto the Lord, Leviticus 24:7, 9. which is another proof that this bread and incense were a type of Christ offered in sacrifice to God the bread was prepared to be as it were the food of God, by being baked in the fire, and the frankincense, when removed for new to be set on, was probably burnt in the fire on the altar of incense. There were twelve cakes of shewbread, according to the number of the tribes of Israel, to signify that Christ, as offered up in sacrifice to God, is offered as representing his people and church, and presenting himself to God in their name. This bread represents Christ not only as presented in the presence of God as the bread of the saints, for this bread was eaten by the priests in the

temple, Leviticus 24:9. So Christ is often spoken of as the bread of the saints, he is the bread they will feed upon in heaven, which is the holy temple of God, where the saints are all kings and priests.

This bread also represents the church, who are spoken of not only as partaking of Christ, the divine bread, but as being themselves the bread of God, 1 Corinthians 10:17. God's people are very often, in both the Old Testament and the New, spoken of as God's food, his fruit, his harvest, his good grain, his portion, etc. This seems to be one reason why the shew-bread was to be in twelve cakes, representing the twelve tribes of Israel, because the bread represented the church, as the twelve precious stones in the breastplate did. These loaves had frankincense set on them, to represent that God's people are not acceptable food to God, any otherwise than as rendered so by the incense of Christ's merits; the loaves of shew-bread were to be set on the table anew every sabbath, representing these several things.

- 1.** That in God's finishing the work of redemption, or in Christ's finishing of it, when he rested from it Christ especially became the bread or sweet food of God, wherein he was refreshed; as God is said to have rested, and to have been refreshed, when he finished the work of creation, so much more when Christ finished the work of redemption.
- 2.** As the sabbath day especially is the day of the worship of Christ's church, so on that day especially does Christ present himself as their Mediator, and present his merits as their sweet food and incense of God to recommend them and their worship to the Father.
- 3.** Christ is, on the sabbath day, especially set forth as the bread of his church in the preaching of the word, and administration of the sacrament. On the sabbath day, the disciples came together to break bread, and it is then especially that his saints do feed upon him, in meditation, hearing his word, and partaking of the sacrament of the Lord's supper, as the priests ate the shew-bread on the sabbath.
- 4.** The sabbath is that time wherein especially God's people do present themselves to God as his portion through Christ.
- 5.** The time wherein in a most eminent manner they shall be presented by Christ, and will present themselves to God as his portion, is on the time of their eternal rest (the antitype of the sabbath) in heaven.

6. This is also the time wherein they will in the highest degree feed and feast on Christ as their bread, as the priests ate the shew-bread in the temple on the sabbath.

In the golden candlestick that stood before the throne, on the left side was a representation both of the Holy Spirit and of the church. The pure oil olive that fed the lamps is indisputably a type of the Holy Ghost; and it is evident, from Revelation 4:5. compared with chap. 1:4. and 5:6. and Zechariah 3:9. and 4:2, 6, 10. The burning of the lamp represents that divine, infinite, pure energy and ardour wherein the Holy Spirit consists. The light of the lamps filling the tabernacle with light which had no windows, and no light but of those lamps, represents the divine, blessed communication and influence of the Spirit of God, replenishing the church, and filling heaven with the light of divine knowledge in opposition to the darkness of ignorance and delusion, with the light of holiness in opposition to the darkness of sin, and with the light of comfort and joy in opposition to the darkness of sorrow and misery. This light being communicated from a candlestick, represents the way in which these benefits are communicated to the church, viz. the way of God's ordinances, which are called a candlestick, Revelation 2:5.

It is evident that the candlestick represents the church from the 4th chap. of Zechariah and the 1st of Rev, and Matthew 5:13, 14, 15. and 1 Timothy 3:15. The matter was gold, as the church is constituted of saints, God's precious ones. The candlestick was like a tree of many branches, and bearing flowers and fruit, agreeable to the very frequent representations of the church by a tree, an olive-tree, a vine, a grain of mustard-seed that becomes a tree, the branch of the Lord, a tree whose substance is in it, etc. The continuance and propagation of the church is compared to the propagation of branches from a common stock and root, and of plants from the seed. In this candlestick, every flower is attended with a knop, apple, or pomegranate, representing a good profession attended with corresponding fruit in the true saints. Here were rows of knops and flowers one after another, beautifully representing the saints' progress in religious attainments, their going from strength to strength. Such is the nature of true grace and holy fruit, that it bears flowers that promise a further degree of fruit, the flower having in it the principles of new fruit; and by this progress in holiness, the saint comes to shine as a light in the world. The fruit that succeeds the uppermost flower is the burning and shining lamp, representing several things:

- 1.** That the fruit of a true saint, or his good works and holy life, is as it were a light by which he shines before men, Matthew 5:13, 14,15.
- 2.** That in a way of holy practice, and by progress in holiness, the saints obtain the light of spiritual comfort.
- 3.** That in the way of going from strength to strength, and making progress in holiness, they come at last to the light of glory.

The lamps were fed wholly by oil constantly supplied from the olive-tree, representing that the saints' holiness, good fruits, and comfort are wholly by the Spirit of God, constantly flowing from Christ. The oil that was burnt in the lamps before God, was an offering to God; so God is the prime object of the grace and holiness of the saints, their divine love flows out chiefly to him, as Mary's precious ointment was poured on the head of Christ, but ran down to the skirts of his garments. Their good works are acceptable sacrifices to God through Christ, and are not of the nature of christian works, if not offered to God, as if there be nothing of a gracious respect to God in them. The saints' light shines before God, their gracious and holy practices are pleasant to him, and of great price in his sight, as the light is sweet; and the light shone around and filled the temple, as the odour of Mary's box of ointment filled the house. The inhabitants of the temple had the benefit of the light of the candlestick, as the saints of God have especially the benefit of the good works of the saints.

The propagation of the church through successive generations is sometimes represented in Scripture by the gradual growing of a tree, and shooting forth its branches. And when the church is represented as bringing forth fruit as a tree, by her fruit is sometimes meant her children, or converts; and therefore one thing that may be intended by fruit and flowers succeeding one another in this candle stick, may be the continuance of the church and gradual increase, 'her bringing forth fruit, and that in order to the bringing forth more fruit, until she hath reached the latter-day glory, when God shall bring forth her righteousness as the light, and her salvation as a lam that burneth; then shall she come to a state of glorious light, of truth, knowledge, holiness, and joy.

[143] Exodus 28:30. "And thou shalt put in the breastplate of judgment, the Urim," etc. Called the breastplate of judgment, because in matters of judgment that were too hard for the judges, they were to come to the

priest, who was to inquire of God by Urim and Thummim, in the breastplate, for a determination, according to Deuteronomy 17:8, 9.

[476] Exodus 30:7, 8. When the high priest lighted and dressed the lamp, then was he to burn incense on the golden altar of incense; signifying that the sweet and infinitely acceptable incense of Christ's merits was by the Holy Spirit signified by the lamp, (see No. 475.) It was by the eternal Spirit that Christ offered up himself without spot to God. It was by the Holy Spirit many ways. It was by the Holy Spirit that the human nature of Christ was united to the divine Logos, from which union arises the infinite value of his blood and righteousness. It was by the eternal Spirit that Christ performed righteousness. It was by the Spirit of God that Christ was perfectly holy, and performed perfect righteousness. It was by the Holy Spirit not only that his obedience was perfect, but performed with such transcendent love. It was by this Spirit that his sacrifice of himself was sanctified, being an offering to God in the pure and fervent flame of divine love which burnt in his heart, as well as in the flame of God's vindictive justice and wrath into which he was cast. And it was by this that his obedience and sacrifice were offered with such a love to his people, for whom he died, as implied a perfect union with them, whereby it was accepted for them

[441] Exodus 32:33, 34, There are many things in the circumstances of this second giving of the law that we have an account of in these chapters, that are arguments that these two transactions did represent the two great transactions of God with mankind in the covenant of works and covenant of grace.

It was in this last covenanting of God with the people, especially, that Moses appeared as a mediator, to which the apostle has respect, Galatians 3:19. It was ordained by angels in the hand of a mediator, when the people had broken the covenant given at first with thunder and lightning; the law then was made use of as a school-master to convince them of sin. God threatened to leave them, and not go up with them, and when the people were overwhelmed by it, and mourned when they heard the evil tidings, God then further awakened them and terrified them, sending such a message as this to them, "Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee." Thus this awful threatening was given forth with some hope and encouragement that

peradventure they might live, given in that last clause, that I may know what to do unto thee. By thus applying the terrors of the law, God brought the people to put off their ornaments, which were typical of their own righteousness. Chap. 33:5, 6.

Moses now acted as a mediator, and not merely as an intermessenger, as he did in the first giving of the law. he offers his life for theirs; he offers up himself to be accursed and blotted out of God's book for them, after he had told the people that they had sinned a great sin, and peradventure he should make atonement for their sin, which is to do the part of a mediator. See chap. 32:30, 31, 32.

On this occasion, the Lord speaks to Moses face to face as a man speaketh unto his friend, when he came to speak to God in behalf of the people; well representing the intercourse of our Mediator with the Father, chap. 33.

11. And on this occasion God made all his goodness pass before Moses, and proclaimed himself "the lord, the Lord God, gracious and merciful, forgiving iniquity," etc. Chap. 33:19. and 39:5, 6, 7.

The covenant the first time was written on tables that were the workmanship of God, as the soul and heart of man in innocency was; which workmanship of God was destroyed by man's apostacy: so, upon the children of Israel's apostacy, Moses brake the tables that were the workmanship of God- The covenant now was written in tables that were the workmanship of Moses, the mediator, as the law of God after the fall is written in the fleshly tables of the heart renewed by Christ.

God promises, that in fulfilment of the covenant he now the last time enters into with his people, he will do wonders, such as have not been done in all the earth, and that all the people should see the work of the Lord. So God in the way of the new covenant that he entered into with Christ, did those great things by Christ in the work of redemption which are so often spoken of in Scripture as being so exceeding wonderful.

God made this covenant with Moses, the typical Mediator, as the head and representative of the people, and with the people in him or under him as his people, that he showed mer'cy to for Iris sake. Chap. 34:27. " And the Lord said unto Moses, Write these words for after the tenor of these words I have made a covenant with the and with Israel;" and verse 10. " Behold, I make a covenant before all thy people; I will do marvellously."

Before Moses came down from the mount in wrath within the tables broken; so Christ comes as God's Messenger to execute wrath for the breaking of the covenant of works. Now he comes down with the tables of the testimony in his hand, with his face shining. This being typical of the light of grace with which Christ's face shines in God's Israel. See Note on Exodus 32:19. and 33:1.

[404] Exodus 33:14, 15. "And he said, My presence shall go with thee (in the original XXX) And he said, if thy presence go not with us carry us not up hence." Hence probably the heathen Pan and Paunus, the god of shepherds-the shepherds were the Israelites that were by the Egyptians called the shepherds, because a shepherd was a strange thing in their country. Hence Pan is supposed to be one of Bacchus's principal commanders, because God's presence is here promised to be with Moses and the people, to help them in their wars. And Pan going with Bacchus to war, is said to have put astonishing fears on all their enemies, which arises from the great terrors with which the God of Israel (whose shepherd) brought up the children of Israel out of Egypt, with which he terrified the Egyptians and Israel themselves, and all nations, by what appeared when God gave the law; and so the great terrors sent into the hearts of their enemies in Canaan, so very often spoken of. See Genesis 35:5. Exodus 15:14, 15, 16. Deuteronomy 2:25. and 11:25. 34:12. and Joshua 2:9. and Exodus 34:10. and Psalm 106:22. Deuteronomy 7:27. and 10:17, 21. 26:8. Exodus 23:27. God never manifested himself so much to the heathen nation in his awful terrors, as he did in the affair of leading Israel as their shepherd out of Egypt through the wilderness into Canaan, and settling them there. Those fears and terrors are spoken of as from the presence of the Lord. Psalm 68:7, 8. "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence μυνη, of the Lord, (the Pan or Paunus of the heathen,) even Sinai itself was moved at the presence of the God of Israel," (the shepherds,) and Psalm 97:4, 5.

His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." For terror and trembling is often spoken of as what properly arises from the presence of the Lord. Isaiah 64:1-3." O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire

burneth, the fire causeth the water's to boil, to make thy name known to thine adversaries, that the nations might tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." So Isaiah 19:1. Jeremiah 5:22. Ezekiel 38:20. Hence that proverbial expression, panic fears. Bochart says that Paunus among the Latins is the same god, and of the same original, with Pan. Pan is said to be an Egyptian god, to come up with Bacchus (i.e. Moses) to fight against the giants. That which God promised Moses when he said, "my presence shall go with thee," was his Son; the same with the angel at his presence, spoken of Isaiah 63 and therefore when Christ was crucified. Hence the relation of Plutarch touching the mourning of the demoniac spirits for the death of their great god, Pan, and the ceasing of their oracles thereupon. Bochart says, "The Hebrew np, Pan, one that is struck, or strikes with astonishing fears." See Court of Genesis p. 1. h. 2. c. 6, 7. 70, 71.

[266] Exodus 33:18-23. Moses, when he beseeches God to show him his glory, seems to have respect to a visible glory; something to be seen with his bodily eyes, yet not exclusive of an inward sweet sense of those glorious perfections, of which the external glory by which God manifests himself is a semblance, which was wont to accompany the external discoveries of divine glory that God made to the prophets, the external glory being made by the Spirit of God accompanying being made a means of a sense of the spiritual glory, as the music of a song of praise is the means of a sense of the excellency of divine things. But by the context it is manifest that it was a visible glory that Moses had a most immediate respect to. Moses seems to have apprehended from what he had seen of the visible manifestations which God had made of himself to him; and it may be from the apprehensions which other holy men before him had entertained concerning God, from what God had revealed to them; that there was some transcendent external majesty and beauty, some immensely sweet and ravishing brightness, the sight of which would exceedingly fill the soul with delight, that was immensely above all that he had yet seen. And God, in his answer to Moses, and in what he did in compliance with his request, seems to allow Moses's apprehension to be just, which probably was because it was God's design to all eternity to appear to the bodily eyes of his saints in such an external glory in the person of Christ God man; and Moses's acquired right from the visible manifestations of an external glory which God had often made. These were indeed an intimation

that there was such a transcendent external glory in some sort belonging to God, even to the second person of the Trinity, in that it was established in God's gracious decree and eternal agreement of the persons of the Trinity; on the foot of which establishment were all God's proceedings with the church of Israel, that Christ should everlastingly be united to an external nature and in that be manifested to his church in an external glory. The external manifestations which he had made of himself to Moses and other holy men, were presages and prelibations of this. Moses longed to see and enjoy that of which they were specimens and prelibations, Christ is the glory of God in his image, and no man hath seen God at any time, but it is he that always manifested himself by visible appearances. God granted to Moses to see something of this glorious brightness, as he passed by, so much from a view as it were of his back, but not of his face. Probably this, as he passed by in a visible form, shone within an ineffably sweet and glorious brightness, far exceeding all the brightness that is ever seen in the world for glory and delightfulness. (Vid. No. 265.) But God tells him that he cannot see his face, for no man should see him and live; *i.e.* not only could they not see that spiritual glory in which he manifests himself in heaven; but there is evidently a respect to an external glory: no man should see that external glory of God's face, in which God intended to manifest himself to his saints in heaven to all eternity, in the face of Jesus Christ.

Coral. Hence the glory of Christ at his transfiguration was not that glory in which the human nature of Christ appears in heaven, and especially that in which it will appear after the day of judgment; only a shadow and faint resemblance of it; for that glory, God says, is such as no man can see and live; and so, of the appearances of Christ's visible glory that Isaiah, Ezekiel, Daniel, and the apostle Paul, and the apostle John had.

[267] Exodus 33:18, 19. "And he said, I beseech thee, shew me thy glory, And he said, I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Moses, from his finding his great acceptance and favour with God in the power that his prayers and intercessions had with him, so as it were to appease God's wrath against the congregation of Israel, which was so great for their making rime golden calf and from his obtaining, by prayer, the promise of so great a favour as that God's presence should go with them, which promise was made with this gracious declaration made of God's favour to him; "For thou hast found grace in my sight, and I know

thee by name;" and from God having in all this spoken to Moses, as a man speaks to his friend: this great mercy of God to him has two effects on Moses.

1. It gives him a sense of God's excellency and glory, especially the excellency of his mercy and free goodness from this manifestation of it to him and his people after their great sin, and makes him long for a full sight of the glory of so excellent and good a being.

2. It encourages him to ask for this exceeding great mercy of seeing God's glory. God's mercy and favour being so very great in past instances, encourages him to ask yet farther and more exceeding favor; and we do not find that God rebukes Moses as being too forward and presumptuous in such a request, or as not being content with so great mercy as he had received already, but on the contrary seems to manifest an approbation of his making such an improvement of mercy already received, for he grants his request so far as is consistent with his present state. Several things are observable, concerning the manner of God's showing Moses his glory, wherein, though it was extraordinary, it is agreeable to the manner of God's discovering himself to the souls of his people in this world.

1. It was not face to face, which is reserved for the heavenly state; 1 Corinthians 13:12.; but it was as it were a view of the back instead of the face.

2. It was as passing by. Herein is a great difference in the manner in which the saints have the discoveries of God's glory, and that wherein they shall see him hereafter. Hereafter they shall dwell in his presence, they shall be fixed in an everlasting view of the glory of God, their eye shall be perpetually feasted with a full vision of his face; but here, when the saints have extraordinary discoveries of the glory of God, they are transient and short; sometimes it is only a glance; Christ stands behind the wall for the most part, and when he shows himself it is through the lattice as passing by a window, but hereafter they shall be in Iris presence-chamber with him. Here tie saints see God as passing by before them, and then He is gone.

3. Hereby is properly represented how imperfect are the spiritual discoveries which the saints have of God here. They see God as it were when he is gone by they have somewhat of a sight of him, but yet very imperfect, as of the back of one that is just gone by, giving of them a sense that he is indeed an infinitely glorious being if they could but have a full

sight of him: they earn see so much as to give an idea of what might be seen, if they could but come at it. They seem to be as it were on the borders of seeing it, and their appetite is excited to see it; but while they are admiring and longing, and reaching after it, it is gone and passed away.

4. The discovery of God's spiritual glory is not by immediate intuition, but the word of God is the medium by which it is discovered: it is by God's proclaiming his name. So God reveals himself to the saints in this world, by proclaiming his name in the joyful sound of the gospel.

5. It is by causing his goodness to pass before him, which is agreeable to the way in which God discovers himself to his saints by the gospel, which in a peculiar manner is a manifestation of the glory of divine grace or goodness. Divine grace is the leading attribute in that discovery, which God makes of his glory by the gospel, wherein God's goodness is revealed more than any; wherein, and wherein especially, it is revealed as free and sovereign; and which is another thing that is a peculiar glory of the gospel, it is a mutation of free and infinite grace, as consistent with strict justice in punishing the Son; and therefore both are mentioned together in that proclamation God makes of his name to Moses, as in the 5th, 6th, and 7th verses of the following chapter.

6. While God draws nigh to Moses, and he is in God's presence, Moses is commanded to hide himself in the clefts of the rocks, that God may not be a consuming fire to him, and that he may be secured from destruction, while the bumming blaze of God's glory passes by, (as Watts expresses himself,) which typifies the same Redeemer who is as the munition of rocks, and as a strong rock, and the hiding-place of his people; who is compared to a great rock to secure from the burning heat of the sun by its shadow, and was typified by the rock out of which water was fetched for the children of Israel. God's people can be secured from destruction when they are in the presence of God, and in his approaches and converse, no other way than by being in Christ, and sheltered by him from, being consumed by the flames of God's pure and spotless holiness.

7. God covered him with his band while he passed by, not only that he might not see more of the glory of God than he could bear, but also that iris deformity and pollution might not be discovered, to bring on him destruction from the presence of that infinitely pure and holy God, and from the glory of that power that passed by. So in Jesus, God covers our deformity and pollution, he beholds not iniquity in Jacob, nor sees pollution

in Israel; he turns away his eye from beholding our transgression therefore it is that we are not consumed in our intercourse with God.

8. Moses beholds God's glory through a crevice of the rock, as through a window at which he looked out; which represents the manner of God's discovering himself to his people in this world, which is as standing behind a wall and showing himself through the lattice.

Another reason why God makes all his goodness to pass before Moses, seems to be, that this was the attribute that God had wonderfully been exercising towards Moses, and the congregation of Israel, whereby Moses was now especially affected with that attribute, and especially longed to see the glory of it, as was before observed. And at the same time God tells Moses that he will be gracious to whom he will be gracious, and will show mercy on whom he will show mercy, because he had wonderfully manifested the sovereignty of his mercy in forgiving, as he had done, a people that had so exceedingly transgressed as the congregation of Israel had done in making the golden calf; and also that Moses might not be lifted up by God's bestowing such unspeakable favours on him as he had done, and now promised to do in answer to his request, but might be sensible that it was not for his worthiness, but his own sovereign pleasure. And another reason is, that the glory of God's goodness is that part of God's glory, of which such a poor, feeble, corrupt creature as man is can best bear the sight, while he lives and remains such; for it is the most mild and gentle attribute, and the manifestation of it affords a cordial and support to enable him to bear it.

[88] Leviticus 12:6. "She shall bring a young pigeon or a turtle dove;" which typifies repentance as well as love. Ezekiel 12:16. "They shall be as doves in the valleys, each one mourning for his iniquity." This is a proper sacrifice for original sin that the child brought unto the world with it by the parents' means, a sacrifice both for the parents' and children's sin.

[204] Leviticus 23:34, 35, 36. Matthew 1 Luke 2 The feast of' tabernacles-The birth of Christ-Lord's day. Bedford, in his Scripture Chronology, makes it appear exceeding probable that Christ was born on the feast of tabernacles; as also Mather on the Types. And besides what Mr. Mather on the Types observes of this feast, and of the time of Christ's birth, there are the following things observed by Mr. Bedford.

1. He shows that in this month, about the same time of the year that Christ was born, the world was created; thus the beginning of the new creation and the old, the creation of the first Adam and the second, are at the same time of year.

2. That Moses, this type of Christ, came down from mount Sinai, which was a type of heaven, on the first day of this month, and declared that God was appeased, and the people pardoned, and his face shone as if the divinity had inhabited the manhood, so that the Israelites could not look upon him; and he then gave directions that they should immediately set about building the tabernacle, (which was hitherto hindered by, and because of, the golden calf,) seeing that God would now dwell among them, and forsake them no more: upon this the people bring their offerings, which were viewed and found to be sufficient. And then immediately they pitch their tents, knowing that they were not to depart from that place before the divine tabernacle was finished. And thus they set about this great work with all their might, at this time of the year. Hence the fifteenth day of this month, and seven days after, were appointed for the feast of tabernacles, in commemoration of their dwelling in tents in the wilderness, when God dwelt in the midst of them.

3. That Christ was not only born at the feast of tabernacles, and so circumcised on the last day, or eighth day of that feast, which was a great day, and probably appointed out of respect to the circumcision of Christ that was to be on that day; but also that the feast of tabernacles in which Christ was born fell out on the first day of the week, and so the eighth day of the feast, on which he was circumcised, also fell on the same day of the week.

4. That the feast of the dedication of the temple of Solomon, (which was a type of the body of Christ, as well as the tabernacle,) was not only held on the feast of tabernacles, the feast on which Christ was born; but also that that feast happened to be on a Sunday, as the day of Christ's birth was, and so the last and great day of the feast was also held on a Sunday. Vide Scripture Chronology, book 4 chap. 4.

5. I would further observe, that on that day the Godhead did, in a sensible manner descend in a pillar of cloud, to inherit the temple, as in the incarnation of Christ, the Godhead descended to dwell in flesh. See No. 396. Note on Zechariah 14:16, etc.

[315] Numbers 10:10. Concerning the festival of the new moon. The change of the moon at her conjunction with the sun, seems to be a type of three things.

1. Of the resurrection of the church from the dead by virtue of her union with Christ, and at the coming of Christ; for the moon at her change, that lost all her light, and was extinct, and seemed to die, revives again after her conjunction with the sun.

2. Of the conversion of every believing soul, which is its spiritual resurrection. The soul in its conversion comes to Christ, and closes with Christ, as the moon comes to the sun, into a conjunction with him. The soul in conversion dies to sin, and to the world, crucifies the flesh with the affections and lusts, dies as to its own worthiness, or righteousness, whereby it is said in Scripture to be dead to the law, that it may receive new life, as the former light of the moon is extinct at its conjunction with the sun that it may receive new light. In order to our coming to Christ aright, we must not come with our own brightness and glory, with any of our own fulness, strength, light, or righteousness, or happiness, but as stripped of all our glory, empty of all good, wholly dark, sinful, destitute, and miserable. As the moon is wholly divested of all her light at her conjunction with the sun, we must come to Christ as wholly sinful and miserable, as the moon comes to the sun in total darkness. The moon as it comes nearer the sun grows darker and darker; so the soul, the more it is fitted for Christ. is more and more emptied of itself that it may be filled with Christ. The moon grows darker and darker in her approach to the sun; so the soul sees more and more of its own sinfulness, and vileness, and misery, that it may be swallowed up in the rays of the Sun of righteousness.

3. The change of the moon at her conjunction with the sun, signifies the change of the state and administration of the church at the coming of Christ.

The sun is sometimes eclipsed in his conjunction with the moon, which signifies two things: viz

1. The veiling of his glory by his incarnation; for as the sun has his light veiled by his conjunction with the moon in its darkness, so Christ had his glory veiled by his conjunction or union with our nature in its low and broken state: as the moon proves a veil to hide the glory of the sun, so the flesh of Christ was a veil that hid his divine glory.

2. It signifies his death. The sun is sometimes totally eclipsed by the moon at her change; so Christ died at the time of the change of the church, from the old dispensation to the new. The sun is eclipsed at his conjunction with the moon in her darkness; so Christ, taking our nature upon him in his low and broken state, died in it. Christ assumed his church and people, in their guilt and misery, and in their condemned, cursed, dying state, into a very close union with him, so as to become one with him; and hereby he takes their guilt on himself, and becomes subject to their sin, their curse, their death, yea, is made a curse for them; as the sun as it were assumes the moon in her total darkness into a close union with himself, so as to become one with her, they become concentred, and become as it were one body circumscribed by the same circumference, and thereby he takes her darkness on himself, and becomes himself dark with her darkness, and is extinct in his union with her. The moon, that receives all her light from the sun, eclipses the sun, and takes away his light. So Christ was put to death by those that he came to save; he is put to death by the iniquities of those that he came to give life to, and he was immediately crucified by the hands of some of them, and all of them have pierced him in the disposition and tendency of that sin that they have been guilty of; for all have manifested and expressed a mortal enmity against him, It is an argument that the eclipse of the sun is a type of Christ's death, because the sun suffered a total eclipse miraculously at that time that Christ died.

The sun can be in a total eclipse but a very little while, much less than the moon, though neither of them can always be in an eclipse; so Christ could not, by reason of his divine glory and worthiness, be long held of dead, in no measure so long as the saints may be, though it is not possible that either of them should always be held of it.

The sun's coming out of his eclipse is a figure of Christ's resurrection from the dead. As the sun is restored to light, so the moon, that eclipsed him, begins to receive light from him, and so to partake of his restored light. So the church, for whose sins Christ died, and who has pierced Christ, rises with Christ, is begotten again to a living hope by the resurrection of Christ from the dead, is made partaker of the life and power of his resurrection, and of the glory of his exaltation, is raised up together, and made to sit together in heavenly places in him. They live; yet not they, but Christ lives in them, and they are married to him that is risen from the dead. God having raised Christ, Christ quickens them who were totally dark and dead in trespasses and sins, and they are revived by God's power, according to

the exceeding greatness of his power that wrought in Christ Jesus, when he raised him from the dead.

The moon is eclipsed when at its full in its greatest glory, which may signify several things.

1. That God is wont to bring some great calamity on his visible church, when in its greatest glory and prosperity, as he did in the Old-Testament church, in the height of its glory in David and Solomon's times, by David's adultery and murder, and those sore calamities that followed in his family, and to all Israel, in the affairs of Ammon, and especially Absalom, and in the idolatry of Solomon, and the sore calamities that followed, and particularly the dividing the kingdom of Israel. So he did also on' the church of the New Testament after Constantine, by the Arian heresy, etc. God doth thus to stain the pride of all glory, and that his people may not lift up themselves against him, that he a I one may be exalted.

2. That it is often God's manner to bring some grievous calamity on his saints, at times when they have received the greatest light and joys, and have been most exalted with smiles of heaven upon them as Jacob was made lame at the same time that he was admitted to so extraordinary a privilege as wrestling with God, and overcoming him, and so obtaining the blessing. And so Paul, when he was received up to the third heaven, received a thorn in the flesh, lest he should be exalted above measure, he had a messenger of Satan to buffet him; so grievous a calamity it was that he laboured under, that he besought the Lord thrice that it might be taken from him. Sometimes extraordinary light and comfort is given to fit for great calamities, and sometimes for death, which God brings soon after such things; so when God gives his own people great temporal prosperity, he is wont to bring with it some calamity to eclipse it, to keep them from being exalted in their prosperity, and trusting in it.

[337] Numbers 11:10, 11, 12, etc. "Then Moses heard the people weep throughout their families, every man in the door of his tent, and the anger of the Lord was kindled greatly. Moses also was displeased; and Moses said unto the Lord, Wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of this people upon me? Have I conceived all this people; have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?" Ver. 15. "If thou deal thus with me, kill me out of

hand, and let me not see my wretchedness.” Moses, though God gives this testimony concerning him, that he was very meek above all men upon the face of the earth, yet could not bear the perverseness of the congregation of God’s people. How much therefore does Christ’s meekness go beyond that of Moses! Moses was not willing to bear the burden of all that people upon him; but Christ, the angel of God’s presence, is willing to bear them all with all their frowardness and perverseness. Moses said, “Have I conceived this people, have I begotten them that thou shouldest say, Carry them in thy bosom, as a nursing father beareth a sucking child, unto the land which thou swarest unto their fathers?” But Christ willingly thus carries his people in his bosom unto the promised land, for they are his children; he has begotten them, and he never casts them off for their frowardness; he willingly obeys his Father when he commands him, saving, Carry this people, etc. Isaiah 63:8, 9. “For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction, he was afflicted; and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.” Deuteronomy 1:31. “And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son in all the way that he went, until ye came into this place.” Isaiah 40:11. “He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead., those that are with young.” Moses said, Wherefore hast thou afflicted thy servant? but Christ was willingly afflicted and tormented for the sake of a perverse people, ‘his enemies. Moses desired to be killed, to be delivered from the burden of bearing the people to the land of promise, rather than bear it. But such was Christ’s love to them, that he desired to be killed that he might bear them to the land of promise.

[118] Numbers 12:6, 7, 8.” If there be a prophet among you, I the Lord will make known myself to him in a vision, and will speak to him in a dream: my servant Moses is not so; with him will I speak apparently, and not in dark speeches.” It is evident from this that it was God’s common manner to speak to the prophets in words that they did not understand themselves. Therefore, in reading the prophets, we read not such an interpretation as would be natural for the prophets themselves to put upon the prophecy; for the Holy Ghost spake in what words he pleased to employ, and meant what he pleased, without revealing his meaning to the

prophets. The prophecy of Scripture is not of a private interpretation, but they spake as they were moved by the Holy Ghost.

[307] Numbers 19 The ashes of the red heifer of which was made the water of separation for the purification of those that were legally unclean. This heifer, being a female, doubtless does more directly signify the church of Christ, than Christ himself. She was a heifer, without spot, having no blemish, because it was the church of saints that are pure and upright ones, those that are not defiled with any pollution, showing hypocrisy, or want of evangelical perfection; they are Israelites indeed in whom is no guile, and those in whom God does not behold iniquity or see perverseness. The slaying and burning of this heifer signifies the sufferings and persecutions of the church of Christ, and the fiery trial which she was to undergo. The persecutions of the church of Christ have mainly been carried on by burning. The purifying with the ashes of this heifer, signifies that the church and people of God should be purified by her sufferings, and as it were by the ashes of the martyrs. The purifying of God's people and taking away their sins, and refining them as silver, and making them which is often declared to be the end of the suffering and persecutions of God's people, and it is the way in which it pleased God to lay the foundation of the purity of his church, viz. by continuing it for many ages under extreme persecutions, first under the tyranny of Rome heathen, and nextly under antichrist, and so to fill up, as the apostle expresses himself, what is lacking in the sufferings of Christ: for Christ does as it were suffer in his members, in all their affliction he is afflicted; the church is his body, and in this sense the slaying and burning this heifer represents the sufferings of Christ, as they represent the sufferings of his people, whereby they are made conformable to Christ's death, and partakers of his sufferings. It pleases God to lay the foundation of the spiritual purity and prosperity of his church, in the first place, in his eldest Son, even Jesus Christ, and secondly in the blood of the martyrs, Christ's younger brethren, that are as it were God's youngest son. See Notes on Joshua's prophecy concerning the rebuilding of Jericho.

This was not to be a cow, but a heifer, and 2150 without spot or blemish, which is very agreeable to the description that is given of the church of Christ in Revelation, in the time of their persecution. Revelation 14:4, 5. "These are they which were not defiled with women, for they are virgins- And in their mouth was found no guile, for they are without fault before the throne of God.

And it must be a red heifer, which signifies the militant state the church is in under those sufferings, conflicting with her enemies. The colour red, is often so used in Scripture. So Christ, while he is warring with his enemies, is represented as being red in his apparel, Isaiah 63 and as being clothed with a vesture dipped in blood, Revelation 19:3. So God's saints are clothed in red until they have got through their sufferings, and are in a triumphant state; then they are represented as having washed their robes and made them white in the blood of the Lamb, Revelation 7:14.

It was to be a heifer on which never had come yoke; which most fitly represents the Spirit and practice of God's true church in 'the time of persecution from her enemies, which refuses to submit to the yoke, that they would oppose whatever cruelties they exercise them with. She will not call any man on earth master or lord-will not be subject to their impositions-will not forsake the commands of God, nor be subject to the commandments of men-will follow the Lamb whithersoever he goeth-will not worship the beast, nor his image, nor receive his mark in their forehead, nor in their hand. They stand fast in the liberty wherewith Christ hath made them free, not submitting to the yoke of bondage, Galatians 5:1.

This heifer was sacrificed to God; so are the martyrs represented as sacrificed. They offer up themselves a sacrifice to God through the Holy Spirit, and the souls of the martyrs are represented as souls under the altar. She was to be burnt without the camp, as the martyrs, especially those suffering under antichrist, are rejected and cast out of the communion of their persecutors, as not being of the church of Christ.

Her skin, and her flesh, and her blood, with the dung, were to be burnt: the suffering of the martyrs burns up their carnality and corruption, and cleanses all their filthiness.

The peculiar use of the ashes of the red heifer was to purge from pollutions by dead bodies. So the use for which God designs the suffering and persecutions of his church, is to rouse his people from coldness and deadness in religion, and from carnality, and worldly or fleshly mindedness, whereby some become as dead carcasses; for he or she that liveth in pleasure, is dead while he liveth. Carnal things are well compared to dead carcasses, for they are fleshly, and they are filthy and loathsome like stinking flesh.

[73] Numbers 23:23. "According to this time shall it be said of Jacob, and of Israel, What hath God wrought?" That is, God shall do a very strange and wonderful thing for Jacob and for Israel. Such interrogations denote the wonderfulness of the thing about which the interrogation is, as Isaiah 63 "Who is this that cometh from Edom?" etc. And Psalm 25 "Who is this King of glory?" See Notes on that Psalm. "According to this time;" that is, what he hath done at this time, is a shadow and representation of it. He hath now redeemed out of Egypt, with the strength of an unicorn, and there is no enchantment against him, as in the words immediately foregoing; and hereafter he shall send Jesus Christ to redeem them out of spiritual Egypt; with a greater strength shall he redeem them from the power of the devil.

[418] Numbers 24:17. "And shall smite the corners of Moab, and destroy all the children of Sheth." It would be unreasonable on many accounts to suppose that this Sheth is the same with, Seth the son of Adam, and so that by the children of Sheth is meant all mankind, But the Sheth here mentioned is a founder of one of the chief families of the Moabites; probably one of the sons of Moab. The father of the people called from him Shittam, as the posterity of Heth are in Scripture from him called Hittim, which we translate Hittites; whence that part of the land where those people dwelt was called Shittim, which was the part of that land in which the people now were, where Balaam beheld them when he blessed them; he beheld them in the inheritance of the people of Sheth, or the land of the Shittim, or Shittites, as appears by the first verse of the next chapter, and Joshua 2:1. and 3:1. and Micah 6:1. All that renders this doubtful is, that the radical letters in Seth and Shittim are not the same, as in one is **t**, and the other **f**.

[468] Deuteronomy 6:13. "Thou shalt fear the Lord thy God, and serve him, and swear by his name." It might have been rendered swearing in the name, or into the name, in the original Bishmo, And the thing chiefly intended here by it seems to be, the making that public, solemn profession of faith in the name of God, of being the Lord's, and being dedicated to his honour and glory, and that covenanting and avowing to be the Lord's, and serve him, that is very often in Scripture called by the name of swearing. A public profession of religion has respect to two things.

It has respect to something present, viz, their belief, or faith: this is the profession God's people make of their faith. It has respect also to

something future, viz, their future behaviour in the promises or vows that are made in a public profession.

It is evident that the profession that is made in the latter, viz, in the promises and vows of the covenant, is often called swearing; but the profession that is made in the former, which relates to their faith, is a no less solemn profession, In the public profession they make of religion, they profess what is present with the same solemnity as they promise what is future. They declare what their faith is with the same solemnity with which they declare their intentions. Both are declared with an oath—one an assertory oath, and the other a promissory oath; and the whole profession is called swearing in, or into, the name of the Lord. In the former part of it, they swear their faith in the name of the Lord, and swear that they are God's; that their hearts are his, and for him. In the latter part they swear to live to his honour and glory, which is often called his name. And by the whole they appear by their profession to be God's people, which in Scripture is often expressed by being called by God's name; and so by this swearing they come into the name of God, as persons when they make profession of religion by baptism, are said to be baptized into the name of the Father, Son, and Holy Ghost.

The former part of this profession of religion, viz. the profession of faith in God, is called saying, or swearing, the Lord liveth. Jeremiah 5:2. "And though they say, The Lord liveth, surely they swear falsely." They have sworn by them that are no God, *i.e.* had openly professed idol worship. Chap. 4:2. "And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." That this saying that the Lord liveth was in their profession of faith in the true God in the public profession they made of his name, is confirmed by Jeremiah 44:26. "Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord liveth:" *i. e.*, they shall never any more make any profession of the true God, and true religion, but shall be wholly given up to heathenism. And Jeremiah 12:16.

"And it shall come to pass if they will diligently learn the way of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people."

Here is a promise to the heathen, that if they would forsake their heathenism and turn to the true God, and the true religion, and make an open and good profession of that, they should be received into the visible church of God. Jeremiah 16:14, 15. "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel out of the land of the north:" *i.e.* God's people, in their public profession of their faith, shall not so much insist on the redemption out of Egypt, as on a much greater redemption that shall hereafter be accomplished. We have the same again. Jeremiah 23:7, 8. Hosea 4:15. "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye into Gilgal, neither go ye up to Bethaven, nor swear, The Lord liveth."

This has respect to that public profession of religion which the ten tribes made at Bethel, (here called Bethaven,) the place of their public worship before the calf that was set up there, by which they pretended to worship Jehovah. Amos 8:14. "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth." They had also places of public worship at Dan (where was one of their calves) and at Beersheba. See chap. 5:5.

The words, Jehovah liveth, summarily comprehended that which they professed in their public profession of religion. They signified hereby their belief of a dependence upon that all-sufficiency and faithfulness that is implied in the name Jehovah, which, will appear by the consideration of the following places, Joshua 3:10. "Hereby ye shall know that the living God is among you." 1 Samuel 17:26. "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Ver. 36. "Seeing he hath defied the armies of the living God." 2 Kings 19:4. "It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria hath sent to reproach the living God." Also ver. 16. and Isaiah 37:4. Jer. 10:8, 9, 10. "The stock is a doctrine of vanities--But the Lord is the true God (Hebrews the God of truth). He is the living God." Daniel 6:26. "He is the living God, and stedfast for ever." Psalm 18:46. "The Lord liveth and blessed he my Rock; and let the God of my salvation be exalted." So 2 Samuel 22:47. Other places showing that by Jehovah's living and being the living God, is meant his being all-sufficient and immutable, and faithful. Genesis 16:49. Deuteronomy 5:26. Joshua 3:10. compared with Exodus 3:14. and 6:3. with the context. 1 Samuel 17:26, 36. 2 Kings 19:4, 16.

Psalm 42:2. and 84:2. Isaiah 37:4. Jeremiah 10:10. with the context. Jeremiah 23:36. Hosea 1:10. 2 Samuel 22:47. Psalm 18:46. Job 19:25. Matthew 16:16. John 6:69. Acts 14:15. Romans 9:26. 2 Corinthians 3:3. and 6:16. 1 Timothy 3:15. and 4:10. and 6:17. Hebrews 10:31. and 12:22.

The things professed in a public profession of religion are two, faith and obedience. The faith that was professed, was called believing in God and believing in the name of God (Beshem, with the prefix Beth). Genesis 15:6. "And he believed in the Lord, and he counted it to him for righteousness." Exodus 14:31. "And the people believed the Lord" (in the original believed in the Lord). 2 Kings 17:14. "Did not believe in the Lord their God." 2 Chronicles 20:20. "Believe in the Lord your God, so shall ye be established." Psalm 78:22. "they believe not in God." Daniel 6:23. "Because he believed in his God." The other thing is a believing obedience. This is called a walking in the name of God (still with the same prefix Beth). Micah 4:5. "All people will walk every one in the name of his God, and we will walk in the name (Beshem) of the Lord our God for ever and ever." And that solemn professing or swearing wherein both these were professed by a like idiom of speech, was called a swearing in the name (Beshem) of the Lord.

Agreeably to this way of speaking, in the New Testament, when persons solemnly profess the name of God the Father, Son, and Holy Ghost, and are devoted to them in their baptism, they are said to be baptized in the name of the Father, and the Son, and the Holy Ghost.

Making a public profession of religion or of faith in God, is often called making mention (Zakar) of the Lord, or of the name of the Lord; and this in the original commonly is making mention in the Lord, or in the name of the Lord, with the prefix Beth, as they are said to swear in the name of the Lord. Thus, Amos 6:10. "Hold thy tongue, for we may not make mention of the name of the Lord," (in the original Beshem, in the name,) *i.e.* we may not make profession of our God, being under the dominion of the heathen. Psalm 20:7. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God;" in the original, we will remember or make mention (for the word is the same as before) in the name of the Lord our God, with the prefix Beth, *i.e.* we will openly profess and declare our faith and trust in the Lord, etc. Isaiah 26:13. "O Lord, other lords besides thee have had dominion over us, but by thee (Beka, in thee) only will we make mention of thy name, *i.e.* we will forsake all other

lords, and renounce our profession of idolatry, and profess and worship thee alone, They that professed the worship of false gods, are said to make mention in their name. Hosea 2:17. "I will take shall the names of Baalim out of her mouth, and they shall no more be remembered (or mentioned, for still the word is the same) by their name," (Bishmain, in their name,) *i.e.* their name and worship shall no more be professed. So Joshua 23:7. neither make mention of the name (in the original, in the name) of their gods, nor swear by them.

This abundantly confirms that swearing by or in a God, signifies what was done in the public profession of his name and worship, which is signified by making mention in his name. This also may evidently appear in Isaiah 48:5 1, 2. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name (Beshem, in the name) of the Lord, and make mention of the God (Belohei, in the God) of Israel, but not in truth and in righteousness, for they call themselves of the holy city." By their profession they were visibly of the church of God, were called by the name of Israel, and called themselves of the church.

That profession which in the law of Moses and many other places, is called swearing by the name or in the name of the Lord, with the prefix XXX, is evidently the same with swearing to the Lord, with the prefix XXX, Isaiah 19:18. "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." (Laihovah.) In I Kings 18:32. it is said that Elijah built an altar in the name of the Lord, Beshem, that is, to the name of the Lord. Here the prefix Beth is evidently of the same force with Lamed in 1 Kings 8:44. "The house that I have built for thy name," or to thy name. Here Leshem is plainly of the same signification, in speaking of building a house to God, with Beshem in the other place, that speaks of building an altar to God.

In and to, or the prefixes Beth and Lamed, are manifestly used as of the same signification in the case of swearing to a God, or an object of religious worship, in the same sentence in Zephaniah 1:5. "That swear by the Lord, and that swear by Malcham." The words are thus, that swear to the Lord, (Laihovah,) and that swear in Malcam (Bemalcam). In Genesis 23:8. "Entreat for me to Ephron, the son of Zoar. To Ephron, in the orignial, is Be Ephron, with the prefix Beta.

What is meant by swearing to the Lord, (Laihovah,) we learn by 2 Chronicles 15:12, 13, 14. with the context, viz. publicly and solemnly acknowledging God, and devoting themselves to God by covenant.. “And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul-and they sware unto the Lord with a loud voice.” Deuteronomy 29:10-15. We also may learn what is meant by swearing to the Lord, by Isaiah 45:”Unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength;” together with the apostle’s citation and explication of this place, which instead of the word swear, uses confess, in Romans 14:11. and Philippians 2:10. which, in the apostle’s language, signifies the same as making open and solemn profession of Christianity. Romans 10:9, 10. “If thou shalt confess with thy mouth’ the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” In that place in the 45th of Isaiah ver. 23. it is said, “Surely, shall one say, in the Lord have I righteousness and strength.” This is the profession of their faith in Christ, and is the same with what is called making mention of God’s righteousness. Psalm 71:16. “I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only.” The phrase make mention, as was observed before, is used for making a public profession; and here in this place in Isaiah glorying in God, and blessing themselves in him, (or in his righteousness and strength,) are joined with swearing to him, as they are in Jeremiah 4:2. “And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness, and the nations shall bless themselves in him, and in him shall they glory;” and Isaiah 63:11. “The king shall rejoice in God, every one that sweareth by him shall glory.’

The prefix Beth is put for into as well as in. See innumerable instances of this in places referred to in the Concordance, under these words, enter, put, brought, Judg 9:26. went over to Shechem, in the Hebrew Besliechem. To choose other gods, is in Judges 10:14. expressed by choosing in them, with a prefix Beth. Agreeably to the manner of speaking among the Hebrews, confessing Christ before men, Matthew 10:32. is, in the original, confessing in him. “he that shall confess in me, XXX before men, I will confess in him, before my Father, and before his angels.”

Judges 17:”Ask counsel now of God,” Belohim, with the prefix Beth.

[144] Deuteronomy 12:20. "When the Lord thy God shall enlarge thy borders-and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after." That is, thou mayest so eat it at home, without carrying it to be sacrificed; as appears from the context.

[121] Deuteronomy 21:23. "For he that is hanged is accursed by God." The instances we have of those that were hanged, are agreeable to this. Thus the heads of the people that joined themselves to Baalpeor were hung up before the sun, that the fierce anger of God might cease. Numbers 25:3,4. So the seven sons of Saul were hanged, to remove God's wrath from the land. Ahithophel, who was cursed by David in God's name, hanged himself. Absalom was hanged in an oak for his rebellion against his father: "For it is written, Cursed is every one that setteth light by father or by mother." The kings of the cursed cities of Canaan were hanged. Haman was hanged, for he was a type of antichrist. Judas hanged himself, having been declared accursed by Christ before.

[113] Deuteronomy 32:50. "And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people." God ordered that Aaron and Moses should go up to the tops of mountains to die, to signify that the death of godly men is but an entrance into a heavenly state. It is evident that heaven is sometimes typified by the tops of the mount by Hebrews 8:5. compared with 12:22. So Christ was transfigured in the mount, and appeared in glory with both Old-Testament and New-Testament saints, and the glory of God in a cloud, to be a type of the heavenly state. Vide Note on Exodus 24:18. No. 71.

[1173] Joshua 6:26. and 1 Kings 16:34. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." Jericho herein was a remarkable type of the church of the elect. Jericho was a devoted cursed city, it was devoted to perfect and to eternal destruction. To perfect destruction, in that every man, woman, and child, ox, sheep, and ass, were destroyed by God's command, and it was forbidden ever to be built again. So the elect are naturally under the curse of the law, which devotes those that have broke it to perfect and eternal destruction. However, this city was one very capable of being redeemed from that curse; but that was only

by the curse being transferred upon him that built it. So the church of the elect could have the curse removed no other way but by its being laid upon Christ, who undertook to restore it. So Hiel the Bethelite represented Christ, who is from the true Bethel, or house of God, even heaven. He was to lay the foundation of it in his first-born, and in his youngest son to set up the gates of it. So his eldest son represented Christ who is the first-born of every creature, and is our elder brother. The foundation of the redeemed and restored church is laid in the blood of the first and only-begotten Son of God. The gates of it were to be set up in his youngest son; so after the church is redeemed by Christ, the gates of it are to be set up in the blood of the martyrs. It is in that way the church is to be erected and finished, and brought to its determined glory and prosperity in the world, even through the sufferings and persecutions of believers. Jericho, though once an accursed city of the Canaanites; yet, after it was thus redeemed from the curse, became a school of the prophets. 2 Kings 2:and 4:38. vi. 1, 2.

[209] Joshua 10:12, 13, 14. Concerning the sun and moon's standing still, This great event was doubtless typical; and as the sun was made to be a type of Christ, and is the most eminent type of him in all the inanimate creation, and is used as a type of Christ in Scripture, for he is the "Sun of righteousness," and "the light of the world," etc.;-so doubtless the sun here, when it stands still to give the children of Israel light to help them against their enemies, is a type of Christ. The sun did as it were fight for the Israelites by his light; so Christ fights for his people; and the way that he does it, is chiefly by giving them light. Hereby he helps them against the powers of darkness, and overthrows the kingdom of darkness. Christ was at that time actually fighting for Israel as the captain of the host; he had a little before appeared in a visible shape with a sword drawn in his hand and told Joshua that as the Captain of the host of the Lord he was come, Joshua 5:13, 14. And there was now a double type of Christ's fighting for his people against their spiritual enemies; Joshua was then fighting as the captain of the host of Israel, who bore the name of Christ; for Joshua is the same with Jesus, and he was an eminent type of him; and at the same time the sun stood over Joshua fighting for Israel against their enemies. While Joshua or Jesus thus fought, the sun appeared also fighting in the same battle, being a type of the true Joshua or Jesus. It was a great thing for the sun to stand still to fight for Israel, and to help them to obtain the possession of Canaan, but not so great a thing as for Christ, who is the brightness of God's glory, and the express image of his person, the Creator

and upholder of the sun, to appear as he did, to deliver his people from their spiritual enemies, and to make way for their obtaining the heavenly Canaan. The sun, though so great and glorious a heavenly body, and though so high above the earth, yet did forego its natural course—was greatly put out of the way, and deprived of that which naturally belonged to it, for the sake of Israel, laid aside its glory as the king of heaven, as if it were divested of the glory of its dominion over heaven and earth, which it has by its course through all heaven and round the earth. For it is by its course that nothing is hid from its light and heat, by which it has influence over all, and as it were rules over all. Psalm 19:6. The influence of the heavenly bodies is called in Scripture their dominion. Job 38:32, 33. But this glory as king of heaven and earth was laid aside to serve and minister unto Israel. But this was not so great a thing as for the eternal Son of God, the infinite fountain of all light, who is infinitely above all creatures, the Sun of righteousness, in comparison of whose brightness the sun is but darkness, and therefore will be turned into darkness when he appears. I say it was not so great a thing as for him to lay aside his glory as King of heaven and earth, and appear in the form of a servant to serve men, and came not to be ministered unto, but to minister, and should even give his life to destroy and confound our enemies, and obtain for us the possession of the heavenly Canaan. The sun, who by its course was wont to fill heaven and earth, now confined itself to the land of Canaan, for the sake of Israel, so Christ, who, being in heaven filled all things, Ephesians 4:10. by his incarnation confined himself to the land of Canaan, and to a tabernacle of flesh. Hence it is not any way incredible, not at all to be wondered at, that God should cause such a miracle for the sake of the Israelites, or that nature in so great an instance should be made to yield and give place to Israel's interest, when the God of nature did as it were deprive himself of the glory that he had from the beginning of the world, yea, before the world was, even from all eternity, (John 17:5.) the glory that naturally belonged to him, and as it were give up all for man, that he should become incarnate, and deliver up himself to death for the spiritual Israel.

The moon, which is a type of the church, also stood still at that time to fight against the Amorites for the church; for the church fights with Christ against the spiritual Amorites. The church militant is Christ's army, they go forth with Christ, and under Christ, to fight the good fight of faith, and are soldiers of Jesus Christ. Christ and the church are represented going forth together in battle. Revelation 19:11, etc. Both the sun and moon stood still

at that time, that there might there be a representation of the same thing in heaven that there was on the earth: there was Joshua and Israel fighting God's enemies on earth, and there the sun and moon fighting against them in heaven, and both represented Jesus and his church fighting against their spiritual enemies.

[209] Joshua 10:12, 13, 14. Concerning the sun's standing still, This is supposed to give occasion to the story of Phaeton the son of Sol and Clymene, who, desiring his father to let him guide the chariot of the sun for one day, set the world on fire. So we read that it was about the space of one day that the sun stood still, and this in all probability caused an extraordinary scorching and distressing heat in many parts of the world. And Mr. Bedford, in his Scripture Chronology, observes that mention is made of it in the Chinese history, that in the reign of their seventh Emperor Yao, the sun did not set for ten days together, and that the inhabitants of the earth were afraid that the earth would be burnt, for there were great fires at that time. This happened in the sixty-seventh year of that emperor's reign, and so the time of it Mr. Bedford observes, according to their account, exactly agrees with scripture history. Scripture Chronology, p. 489. And he observes that it is natural for men in things of great antiquity to enlarge beyond the truth. And what the Chinese history mentions about great fires in many places, agrees with the story of Phaeton's setting the world on fire. And indeed to have the day more than twenty-four hours, for besides the twelve hours that the sun stood still, the time of the sun's course above the horizon was probably more than twelve hours, for it was probably later in the year than the vernal equinox: I say to have the sun so long above the horizon, and twelve hours of it together, so extraordinarily near the meridian, shining down with a perpendicular ray all that time, must needs cause exceeding heat in many places.

[169] Joshua 10:13. "And the sun stood still and the moon stayed." God thereby showed that all things were for his church, all was theirs, the whole earth, and the sun, moon, and stars, were made for them.

[117] Joshua 10:13. "The sun stood still and the moon stayed." The moon stayed; not that the moon's staying helped them, but it was because the earth was stopped, and so all the heavenly bodies were stopped, that is, they kept their position with respect to the horizon.

[224] Joshua 11:8. "And the Lord delivered them into the hand of Israel, who smote them, and chased them even unto great Zidon." Bedford, in his

Scripture Chronology, p. 195, and 493 supposes that great numbers of them made their escape from thence, and from neighbouring sea-ports, by shipping, to all the shores which lay round the Mediterianean and Egean seas, and even to other parts of Europe, Asia, and Africa, of which, says he, the learned Bochart hath given us a large account, in his incomparable Canaan, and particularly shown that the names of most places are of Phoenician or Hebrew extraction. About this time they set u p their two pillars at Tangier, with this inscription in the Phoenician language, "We are they who fled from the face of Joshua the robber, the son of Nun." About this time they built the city of Carthage, which at first they called Carthada, which in the Chaldee and Syriac languages signifies The New City. This building of Carthage, says he, p. 195. not only appears from the common consent of all historians, but also from the remains of the Carthaginian language, which we have in Plautus, where he brings in a youth from thence, speaking in such a manner that many learned men have proved it to be the Hebrew, or language of Canaan, and the Carthaginians are frequently called Phoenicians and Tyrians, because they came from this country. Being thus used to sailing and merchandise, they soon carried on a larger trade, and settled other colonies near Gibraltar, both in Europe and Africa. The learned Bochart thus tells us, that these expeditions were computed to he in the times of the heroes. And Bedford says, p. 493. that hence the story of Dido and Eneas, as mentioned in Virgil, must be false and groundless. Neither is it probable, says he, that the widow of a priest flying the country unknown to the king, could carry with her so great a number of men to a new colony, as should undertake to build so great a city. So she brought not inhabitants there, but found them there, and did not so properly build, as repair and enlarge, the town to which she came. She built the tower which was called Bozrah, or A Fort, in Hebrew, and from thence called Byraa, or A Hide, in Greek, and so occasioned the fabulous story that Dido bought the place to build the city on with little bits of leather marked, which was anciently used instead of money. But others tell us that when she arrived on the coast of Africa she was forbidden to tarry there by Hiarbas, king of the country, lest she, with her company, might seize on a great part of his dominion, and therefore she craftily desired of him only to buy so much ground as might be compassed with an ox hide; which, when she had obtained, she cut it into small thongs, and therewith compassed two and twenty furlongs, on which she built the city afterward named Carthage, and called the castle Byrsa, or Hide. All this we owe to the fertile invention of the Greeks, to make every thing derived

from them: whereas Dido, coming from Tyre, knew nothing of that language; and besides, the old Carthaginian language was the Phoenician or Hebrew, as appears by the old remains thereof, which we have in Plautus's *Poenulus*.

It looks exceedingly probable, that when Joshua had smitten the vast army of Hazor, and the kings that were with him, and chased them into Zidon, that all that could, would flee by ship; for that was a great sea-port, and therefore they had opportunity to escape this way, and they had enough to terrify them to it, for they had heard how Jehovah, the God of Israel, with a strong hand had brought off the people from Egypt, and had divided the Red sea, and drowned the Egyptians there, and fear and dread had fallen upon them, and their hearts had melted at the news, Exodus 15:14, 15, 16. And they had heard how that God was among the people in the wilderness, and how he was seen face to face, and how that his cloud stood over them, and how he went before them in a pillar of cloud by day, and a pillar of fire by night. Numbers 14:14. And their dread and astonishment was renewed by hearing how they had destroyed Sihon, king of the Amorites, and Og, the king of Bashan; they had trembled, and anguish had taken hold on them, at the news. Deuteronomy 2:25. As Rahab told the spies that terror was fallen upon them, and all the inhabitants of the land did faint, and even melt, neither was there any more courage left in any man because of them. Joshua 2:9, 10, 11. God did as he promised. Exodus 23:27. "I will send my fear before thee, and I will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." Their terror was greatly increased by God's drying up the Jordan, Joshua 5:1. and then causing the walls of Jericho to fall down flat, and after that his causing the sun to stand still, and so miraculously destroying the five kings of the Amorites in a storm of thunder, and lightning, and hail, and their utterly destroying their cities in all the southern parts of Canaan, and they had heard how that Joshua was positively commanded to smite them, and utterly destroy them, and make no covenant with them, nor show mercy unto them, and how that Joshua had given no quarters to their neighbours. And now when the king and people in all the northern parts of Canaan had gathered together such a vast strength of people, as the sands upon the sea-shore, with innumerable horses and chariots, as Joshua 11:4. And yet they were suddenly vanquished. Joshua was still pursuing with a design utterly to destroy them according to his order, and had pursued them even to great Zidon. When they therefore came there, they must needs be in the

utmost consternation, and if there were any ships there it could be no otherwise, but that all that could fled in them; and that they would not trust to the walls of Zidon, for they did not know but they would fall down flat, as the walls of Jericho had done; and that not only multitudes should be slain, but many of them driven away to the ends of the earth, agrees best with the expression so often used of God's driving them out before the children of Israel.

And besides there could be no room for such multitudes in Zidon, and a few neighbouring cities; for they, with those that Joshua had slain of them, had before filled all the land of Canaan, north of the tribe of Ephraim, even to mount Hermon, and to Zidon, and they were under a necessity to seek new seats abroad where they could find them.

[360] Joshua 7 Concerning Achan, the trouble" of Israel. Achan was that to the congregation of Israel, that some lust or way of iniquity indulged and allowed, is to particular professors. Sinful enjoyments are accursed things: wherever they are entertained God's curse attends them. The cursed things that Achan took, were a goodly Babylonish garment, and two hundred shekels of silver, and a wedge fifty shekels weight, that when he saw he coveted. So the objects of men's lusts, which they take and indulge themselves in the enjoyment of, are very tempting and alluring, appearing very beautiful, and seeming very precious. Achan took those and hid them in his tent under-ground, so that there was no sign or appearance of them above-ground, they were concealed with the utmost secrecy. So very commonly the sins that chiefly trouble professors, and provoke G is leasure, and bring both spiritual and temporal calamities upon them, are secret sins, as David calls them, hidden by some lust, as Achan's, as it were under-ground. Lust is exceedingly deceitful, and will hide iniquity, and cover it over with such fair pretemices and excuses, that it is exceedingly difficult for persons to discover them, and to be brought fully to see and own their fault in them. The silver and gold was covered over with the goodly Babylonish garment; (as it is said the silver was under it;) so persons are wont to cover their secret wickedness with a very fair hypocritical profession: an hypocritical profession is a Babylonish or antichristian garment. It is the robe of the false church. God charges Israel not only with stealing, but dissembling, when Israel had transgressed in the accursed thing; and God was not among them; they were carnally secure and self-confident, they thought a few of them enough to subdue the inhabitants of Ai; which represents the frame that professors are commonly

in when they indulge some secret iniquity, But they could not stand before their enemies, they were smitten down before them; so, when professors secretly indulge some one lust, it makes them universally weak-they lie dreadfully exposed to their spiritual enemies, and easily fall before them. The congregation seem to wonder what is the matter that God hides himself from them; so Christians oftentimes, when they are going on in some evil way that the deceitfulness of sin hides from them, wonder what is the reason that God hides himself from them. They lay long upon their faces, crying to God without receiving any answer. So when persons harbour any iniquity, it is wont to prevent any gracious answer to their prayers: their prayers are hindered, their iniquity is a cloud through which their prayers cannot pass. When they were troubled and destroyed, they took a wrong course--they betook themselves to prayer and crying to God as though they had nothing else to do, whereas their first and principal work ought to have been diligently to have inquired whether there was not some iniquity to be found among them, as implied, ver. 10. So Christians, when God greatly afflicts them, and hides his face from them, and manifests his anger towards them, are commonly wont to do: they cry, and cry to God, as if they had nothing else to do, but still secretly entertain the troubler, and it never comes into their hearts to inquire, am I not greatly guilty with respect to such a practice or way that I allow myself in, in my covetousness, or in my proud, or contentious, or sensual, or peevish and froward behaviour? God mentions it as an aggravation of the sin of the congregation in Achan, that they had even put the accursed thing among their own stuff; so, when professors allow themselves in any unlawful gain, or enjoyment, they commonly put it among those things that are theirs, that they may lawfully enjoy or make use of. If men continue in such evil ways, and do not depart from them, they are ruinous to the soul, however they may plead that they think there is no hurt in them. There is a way that seems right to a man, but the end thereof are the ways of death. So God says to Israel, ver. 12. "Neither will I be with you any more, except ye destroy the accursed thing from among you." God directed the congregation of Israel to make diligent search in order to find out the troubler: all were to be examined, tribe by tribe, and family by family, and man by man. So when God hides his face from us and frowns upon us, we ought diligently and thoroughly to examine all our ways, and to take effectual care that none escape thorough examination; to examine them first in their several kinds, as they may be classed with respect to their objects, views, and otherwise, and then to proceed to a more special

examination and inquiry, and never leave until we have thoroughly examined every particular way and practice; yea, to examine act by act, and to bring all before God, to be tried by him, by his word and Spirit, as all Israel was brought before the Lord to be tried by him. By this means Achan was thoroughly discovered, and brought to confess his wickedness; so, if we be thorough in trying our ways, and bringing all to the test of God's word, seeking the direction of his Spirit also with his word, it is the way to discover the sin that troubles us, and thoroughly to convince the conscience, and make it plainly to confess the iniquity. The congregation after they had found out the accursed thing, they brought it out of the earth and out of the tent, and spread it before the Lord. So persons, when they have found out the sin that has troubled them, should confess their sins and spread them before the Lord. And we must not content ourselves only with confessing the sin to God, but must deal with it as the children of Israel did with Achan; we must treat it as a mortal, and most hateful, and pernicious enemy; we must turn inveterate, implacable enemies to it; must have no mercy on it; must not spare it at all, or be afraid of being too cruel to it; must aim at nothing short of the life of it, and must resolve utterly to destroy and extirpate it; we must as it were stone with stones, and burn it with fire. So Samuel hewed Agag in pieces before the Lord. (See Notes on I Sam. 15:32, 33. See also 2 Corinthians 7:11.) And we must not only destroy that sin, but all its offspring, its whole family, and its oxen and asses, and all that belongs to it, every thing that springs from it, every evil that has attended or sprung from it; we must serve them all alike, and as this was done to Achan, not only by a particular individual, but by all Israel, so we must do it with all our hearts and souls; we must be full in it; there must be nothing in our hearts that is favourable to the troubler, or that has not a hand in its death. Israel, after they had thus slain the troubler, raised over him a great heap of stones, as a monument of what had been. So when we have slain the troubler, we must keep a record of the mischief we received by the sin, to be a constant everlasting warning to us to avoid it, and every thing of that nature, for the future. This is the way to have the Lord turn from the fierceness of his anger.

[116] Joshua 20:6. "And ye shall dwell in that city until ye stand before the congregation." The seventy elders are here called the congregation or church, which are words of the same signification. So the elders of the church, they are called the church in the New Testament.

[352] Judges 1:12, 13, 14, 15. Concerning Othniel and Caleb's daughter. Othniel in this story is a type of Christ. As Othniel, Caleb's nephew, obtained Caleb's daughter, his first cousin, to wife, by war, and the victory he obtained over Caleb's enemies, and taking a city from them to be a possession for Caleb and his heirs; so Christ, who, as hated to both God and us, is fit to be a Mediator between God and us, has obtained the church, God's daughter, by war with God's enemies, and the victory he has obtained over them, and by his redeeming a city, the spiritual Jerusalem, or Zion, out of their hands, to be a possession for God and his heirs. Achsah, Othniel's wife, moves her husband to ask of her father a blessing, and an inheritance. So it is by the intercession of Christ that the church obtains of God the blessings and the inheritance she needs. She complains to her father that she inherited a south, *i.e.* a dry, desert land; she asks of him springs of water, and Caleb granted her request; he gave her freely and abundantly; he gave her the upper springs, and the nether springs. And if men, being evil, know how to give good gifts to their children, how much more shall our heavenly Father give good things to them that ask him I When Caleb's daughter inhabited a south land, and dwelt in the quenched places of the wilderness, she asked springs of water, both the upper and the nether springs. So, when the souls of God's people are in a drought, pining, languishing condition, it is not a new thing for them to go to their heavenly Father through the mediation of Christ, for all such supplies as they need; he will give them springs of water like the upper and the nether springs. Godliness hath the promise of the things of this life, and that which is to come. God will give grace and glory, and no good thing will he withhold from those that walk uprightly. Achsah improved that time to move her husband to intercede for her, when she came to him; which should teach us, when we are brought especially nigh to Christ, and have specially seasons of communion with him, to be careful then to improve our interest in him, and to seek his intercession for us with the Father for such blessings as we need.

But this probably has a special respect to some particular seasons of God's blessings on the church, and the accomplishing a glorious alteration in the state of things for her sake; and particularly two seasons.

1. That glorious change that was made at and after Christ's first coming. The church before that did as it were inhabit a south land, was held under weak and beggarly elements, was under the ministration of death the and not the spirit, But when Christ came nigh to the church, he took her nature

upon him; he came and dwelt with us, and received his church into a much greater nearness to himself; and through his mediation was obtained of God a far more glorious dispensation, springs of water in abundance, a ministration of the Spirit, the Spirit was abundantly poured out upon her, and her inheritance was greatly enlarged. Instead of being confined only to the land of Canaan, she had the Roman empire given with all its wealth and glory, and so had the nether springs, as well as the upper.

2. That glorious change that will be accomplished in favour of the church at the fall of antichrist. Now the church of Christ does as it were inherit a dry land, and has so done for a long time-dry both upon spiritual and temporal accounts; both as to the upper and nether springs, and is much straitened in her inheritance. But the days will soon come wherein Christ will come in a spiritual sense, and the church shall forsake worldly vanities, and her own righteousness, and shall come to Christ, and then God will gloriously enlarge her inheritance, and will bestow both spiritual and temporal blessings upon her in abundance.

[211] Judges 5:20. "They fought from heaven, the stars in their courses fought against Sisera." The learned Bedford, in his *Scripture Chronology*, p. 510. supposes that Sisera, with his army, had passed the river Kishon, and that when Barak came to engage him, God appeared against Sisera in a dreadful storm of thunder and lightning; and the battle continuing all day, and Sisera and his host being at last put to flight, the Israelites pursued in the night; and that the way that the stars fought for them was by shining with an extraordinary brightness to help the Israelites in their pursuing the enemy, who, when they came to the river Kishon, went in; but the storm having swelled the river, the swift stream carried them away; and that there was thunder and lightning. Then he argues from the 15th verse of the foregoing chapter, where it is said that the Lord discomfited Sisera and all his chariots, and all his hosts. He says the word in the original signifies to strike a terror by the noise of thunder and lightning, and the truth is, it is no where said that God discomfited the enemies of God's people where this word was used, but that it appears that God fought against them with thunder and lightning. So i Sam. 7:10. and Joshua 10:10. (vide Notes on Hebrews 3:2.) and 2 Samuel 22:15. Psalm 18:4.

There are several things that make this opinion of Mr. Bedford probable. This was an instance wherein God had extraordinarily appeared against the enemies of Israel, as appears by this song; and this verse of this song seems

to intimate something miraculous of God's appearing in it, and it was the more probable that there was something miraculous for a prophetess being at the head of the army of Israel, and then God had in this manner appeared from time to time fighting against the enemies of his people. So he fought against the Egyptians at the Red sea; so he terrified his enemies in all the neighbouring countries with amazing thunders and lightning, when he entered into covenant with his people at Sinai. So God fought against the Amorites before Joshua. So God fought against the Philistines in Samuel's time. I Sam. 7:10. So God fought for David. (See Notes on Psalm 18:7, etc.) So God seems to have fought against Sennacherib's army in Hezekiah's time, Isaiah 30:30. "And so Hezekiah prophesied that God would appear against the enemies of his people." 1 Samuel 2:10, And the reason why Deborah begins this song with taking notice that God appeared with thunder and rain for his people in the wilderness, ver. 4, 5. as he had done at the Red sea and at mount Sinai, probably is because God never had so appeared for them in the deliverance that she celebrates in this song. God appeared so for his people when he took them first into covenant and made them his people; and now he had appeared in like manner again, and so appears to be still the same God; she therefore mentions it as celebrating his covenant faithfulness: and then it is in no wise to be supposed that the river Kishon, that is elsewhere called a brook, Psalm 83:9. was by any means sufficient to sweep away and drown an army, unless extraordinarily swelled by rain. Again, it is probable, because the great battle in which the enemies of the church shall be destroyed, and that shall usher in the glorious times of the church that we read of in the 16th chap. of Revelation is represented as being accompanied with thunder, and lightning, and hail; but it is compared to this battle at Megiddo, and therefore the place where it is fought, is said to be in the Hebrew tongue, Ar-Megeddon, a. e. the mount of Megiddo, and it is probable that the way Mr. Bedford mentions was the way in which the stars fought against Sisera: it is most likely that the stars fought against Sisera the same way that the sun fought against the Amorites, viz, by giving light to Israel, that they might be avenged of their enemies Joshua 10:13. As this that God wrought now was parallel with that in Joshua's time, in that God fought against the enemies of Israel in a storm of thunder and lightning; so if we suppose the stars shone at night with miraculous brightness to help Israel against their enemies, it will in a good degree be parallel to another instance; for then the day was lengthened for them by the sun's standing still, and' now the day is as it were lengthened by causing the stars to shine in a miraculous manner to

supply in a great measure the want of daylight; the sun fought then, and the stars now, and both by giving light, but only there is this difference, the sun fought standing still, but the stars fought in their courses or paths, as it is in the original. This instance is very parallel with that at the Red sea; for there God fought against their enemies with thunder and lightning, and drowned them in the Red sea; and here God fought against them with thunder and lightning, and drowned them with their horses and chariots in the river Kishon. Hence we may possibly see a reason why the great destruction of God's enemies before the glorious times of the church is compared to this influence, rather than to either of those two great influences of God's wonderfully destroying his enemies, viz, because this is parallel to both, and what is peculiar to both, is here comprised, viz, the drowning of the Egyptians in the Red sea, which is peculiar to the first, has here an equivalent the drowning of the host of Sisera in Kishon; and the sun's standing still and fighting, is here answered by the stars fighting in their courses; and the Holy Ghost might rather choose to compare it to this, because the sun's standing still was a representation of Christ's humiliation. (Vide Note on Josh 10:12, 13, 14.) But Christ will be for them fighting as in a state of humiliation at that time when introducing the glorious times of the church, and Christ will not then personally appear fighting as he did in his state of humiliation, but he will fight by his Spirit in his saints, which are called the stars of heaven.

Christ will fight by increasing their light, and so their enemies shall be destroyed, and they shall fight in their courses, and in running the race that God hath appointed them; and it is compared to this rather than the instance at the Red sea, for the children of Israel, and Moses, and the pillar of cloud, being in the Red sea, was a type of Christ's humiliation.

That there should be such things at the battle with Sisera, and yet not mentioned particularly in the history, is not strange; for so there was thunder and lightning at the Red sea, and in the day when the sun and moon stood still, and at Baal-Perazirn, and yet it is not mentioned in the history.

[364] Judges 6:37, 38, 39, 40. Concerning Gideon's fleece. There being first dew on the fleece, when it was dry upon all the earth besides, and then dew on all the ground, but dry upon the fleece, was a type of the Jews being in the first place the peculiar people of God, and favoured with spiritual blessings alone when all the world besides were destitute, and then

the Jews being rejected, and remaining destitute of spiritual blessings when the Gentile nations all around them were favoured with them. Gideon was a type of Christ; his overcoming that innumerable multitude of Gentile nations with trumpets, and lamps, and earthen vessels, typifies Christ's conquering the Gentile world by the sound of the trumpet of the gospel, and by carrying the light of the gospel to them by ministers that are as earthen vessels; this event was accompanied with what was typified by the fleece. A sheep is a creature often used to typify Christ. The Jewish nation was as it were Christ's clothing they are sometimes represented as such; first they only had the word and ordinances, and the blessing of the Holy Spirit. It was remarkably poured out on them in the day of Pentecost: there was that plenty of dew, that was a bowl full of water, when the Gentile nations were destitute; but afterwards the Gentile nations received the gospel, and God's Spirit was poured out on them, and the Jews were rejected, and have now remained dry for many ages.

[223] Judges 11:30, to the end. Concerning Jephthah's vow and his offering up his daughter. That Jephthah did not put his daughter to death and burn her in sacrifice, the following things evince.

I. The tenor of his vow, if we suppose it to be a lawful vow, did not oblige him to it; he promised that whatsoever came forth of the doors of his house to meet him, should surely be the Lord's, and he would offer it up for a burnt-offering. He was obliged no more by this vow than only to deal with whatsoever came forth of the doors of his house to meet him, as those things that were holy to the Lord; and by right burnt-offerings to God, were to be dealt with by God's own law, and the rules that he had given. Supposing it had been an ass, or some unclean beast, that had come forth to meet him, as Jephthah did not know but it would, his vow would not have obliged him to have offered it in sacrifice, or actually to have made a burnt-offering of it, but he must have dealt with it as the law of God directed to deal with an unclean beast that was not holy to the Lord, and that otherwise must have been actually a burnt-offering to the Lord, had it not been for that legal incapacity of the impurity of its nature. All living things that were consecrated were to be as it were burnt-offerings to God, *i.e.* they were actually to be offered up a burnt-sacrifice, if not of a nature that rendered it incapable of this, and then in that case something else was to be done that God would accept instead of offering it up a burnt-sacrifice. The direction we have in Leviticus 27:11, 12, 13. "And if it be any unclean beast of which they do not offer a sacrifice unto the Lord, then

he shall present the beast before the priest, and the priest shall value it whether it be good or bad as thou valuest it who art the priest, so shall it be. But if he will at all redeem it, then he shall add a fifth part thereunto of the estimation,” i.e. it should be valued by the priest, and the man should, after it was valued, determine whether he would redeem it, or no, and if not he was to break its neck, if an ass; Exodus 14:12, 13. or if other unclean beast, it must be sold according to the priest’s estimation; Leviticus 27:27. (as is elsewhere directed to be done to unclean beasts that were holy to the Lord, Exodus 34:20.) but if he would redeem it, if it were an ass, he was to redeem it with a lamb; Exodus 14:12, 13. if other unclean beast he was to add the fifth part to the priest’s estimation, that is, he was to give the value of the beast, and a fifth part more. And if Jephthah had done this in case an unclean beast had met him, he would have done according to his vow. If he had in such a case gone about to have offered an unclean beast a burnt-sacrifice, he would dreadfully have provoked God, his vow could be supposed to oblige him to no other than only to deal with the unclean beast that was consecrated as the law of God directed to deal with it instead of offering it a burnt offering. And so when it was his daughter that met him, he might do to her according to his vow without making her a burnt-sacrifice, if he did that to her which the law of God directed to be done to a dedicated person, instead of actually making them a burnt-sacrifice, by reason of the incapacity which, by the mercy of God, attends a human person to be a burnt-sacrifice. For to offer either a man or an unclean beast in sacrifice to God, are both mentioned as a great abomination to God, and as what were universally known so to be.

“He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood.”(Isaiah 66:3.)

But the more fully to clear up the difficulties that attend this matter, I will particularly observe some things concerning the laws that related to persons that were consecrated, so as to become holy to the Lord.

1. Every living thing that was holy to the Lord, whether of men or beasts, was by right a burnt-offering to God, and must be either actually made a burnt-sacrifice, or something else must be done to it that God appointed to be in lieu of burning it in a sacrifice. Thus the first-born of men and beasts, they were all holy to the Lord, and must either be offered up a burnt-

sacrifice, or be redeemed, the first-born of men and of unclean beasts were to be redeemed.

2. Persons that were devoted to God by a singular vow, unless they were those that were devoted to be accursed, (of which Leviticus 27:28, 29.) were to be brought and presented before the Lord, that the priest might estimate them, and they were to redeem according to the priest's estimation. But beasts that might be sacrificed were to be sacrificed. Leviticus 27:7-9.

3. Persons that were thus devoted to God by the vow of their parents, were yet to remain persons separate, and set apart for God after they were redeemed. This may appear from several things.

First. The redemption was only to redeem them from being slain in sacrifice; it was not to redeem them from being holy to the Lord, or persons set apart, and sanctified to him.

Secondly. The first-born were appointed to be given or consecrated to God. Exodus 13:2. and 22:19. And they were by God's law holy to the Lord, in the very same manner as persons devoted to him by a singular vow, as is evident, because they were to be redeemed in the same manner, and at the same price, as is evident by comparing the beginning of the 27th chapter of Leviticus with Numbers 18:15,16. God, in giving the rule for the redemption of the first-born in the latter place, evidently refers to what he had before appointed in the former place, concerning persons devoted by a singular vow, and so likewise the firstlings of unclean beasts were to be redeemed in the same manner as unclean beasts that were devoted, as appears by comparing Leviticus 27:11, 12, 13. with 5:27. but yet the first-born still remained separated to God as his special possession, after they were redeemed. Hence the Levites were accepted for the first-born to a tribe separated to God after the first-born were thus redeemed.

Thirdly Persons that were dedicated to God by the vow of their parents, were Nazarites, as well as those that were separated by their own vows; the word Nazarite, signifies one that is separated; they might be separated by their parents' vows or their own This is very evident in instances that we have in Scripture. Thus Samuel was a Nazarite by the vow of his mother. 1 Samuel 1:11. "And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember

me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.” And so it was with respect to Samson, Judges 13:5. But the Nazarite was to continue separated to God, as long as he remained under the vow by which he was devoted.

4. Those that were thus devoted to God to be Nazarites, were to the utmost of their power to abstain from all legal pollutions. Lamentations 4:7. With respect to defilements by dead bodies, they were required to keep themselves pure with greater strictness than the very priests, except the high priest alone, and were obliged to as great strictness as the high priest himself. Numbers 6:6, 7. compared with Leviticus 21:10, 11. And though only some legal impurities are expressly mentioned, as what the Nazarite was to avoid, yet it is to be understood, that he is to his utmost to separate himself from all legal defilements, agreeable to his name, a Nazarite, or a separate person. The Nazarite was to abstain from all legal impurities in like manner as the priests, and even as the high priest; there are like directions given to one as to the other; the high priest was on no account to defile himself with the dead, and was forbidden to drink wine, or strong drink, when he went into the tabernacle of the congregation. Leviticus 10:9. The priests were to abstain from all manner of legal defilement as far as in them lay. Leviticus 12 at the beginning.

If it be objected against this, that the Levites who were accepted to be the Lord's instead of the first-born that were holy to the Lord, were not obliged to such strictness, I answer, that this may be one reason why God did not look on the first-born as being fully redeemed by the Levites being substituted in their stead, but there were still extraordinary charges required of them for the maintenance of the Levites, much more than in proportion to the bigness of the bribe; and God might accept this as an equivalent for their not being so strictly separated, as he accepted extraordinary redemption money for the odd number of the first-born, that were more than the Levites. Numbers 3:46, 47. and 18:15, 16.

5. Those that were devoted to God to be Nazarites by a singular vow were to devote themselves wholly to religious exercises, and to spend their lives in the most immediate service of God for through this is not particularly expressed, but only some things are expressed that they should abstain from, yet this is implied in their being God's, his being separated to the Lord, Numbers 6:11. his being holy to the Lord, Numbers 6:6. All the days

that he separateth himself unto the Lord, he shall be holy; and ver. 8. all the days of his separation he shall be holy unto the Lord. In like manner as in the second commandment, there are only some things particularly mentioned, that we should abstain from on the sabbath, but it is only expressly said that the day should be spent in religious exercises, yet it is implied in that, that the seventh day is the sabbath of the Lord our God, and that we are commanded to keep it holy. This was evidently Hannah's intention in her vow, whereby she devoted Samuel to be a Nazarite, as was explained by her own words and practice. 1 Samuel 1:28. "Therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord;" and accordingly she brought him and left him in the sanctuary, to dwell continually there, and there to spend his time in sacred business. I Sam. 2:11. "And Elkanah went to Ramah to his house, and the child did minister unto the Lord before Eli the priest." Ver. 18. "But Samuel ministered before the Lord, being a child girded with a linen ephod."

6. It was necessary that a woman that was devoted to be a Nazarite (for a woman might be a Nazarite, Numbers 6:2.) should thenceforward avoid marrying, and refrain from all carnal intercourse with men. If she was a virgin when she was devoted, it was necessary that she should continue a virgin until her vow was ended; and if she was devoted for her whole life, she must continue a virgin for ever; and if she was a widow, she must continue in her widowhood, and that on two accounts.

First. Marrying would be contrary to the obligation that has been taken notice of, that the Nazarite was under, with the utmost strictness to avoid all legal defilements, for marrying unavoidably exposed to great legal impurities, and of long continuance. (See Leviticus xii.) There were scarcely any legal impurities to which the children of Israel were exposed, except the leprosy, that were so great as those that marriage brought women into. Being therefore devoted to God to be holy to the Lord, in the utmost possible legal purity, she must avoid marrying, and then these legal impurities rendered her incapable of those sacred offices and services that she was devoted to. It incapacitated her from conversing on holy things, or drawing near to God in ordinances, as much as being defiled by the dead body of a man incapacitated a priest from his work and office. Leviticus 12:4. "And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary until the days of her purifying be fulfilled;" which, in all, for a son made up forty days, and for a daughter fourscore days, which must needs be very

inconsistent with the circumstances of the Nazarite that was devoted wholly to attend on God, and holy exercises, in the way of the Jewish ordinances. If the Nazarite were a male, his marrying did not expose him to such legal impurities. The Nazarite was to observe as strict a legal purity, as the high priest himself, as has been observed; but he for the greater purity was allowed to marry none but a virgin: therefore doubtless the woman herself that was a Nazarite was obliged to continue a virgin.

Secondly. Marrying would utterly destroy the main design of her being dedicated in the vow of a Nazarite, which was, that she might be wholly devoted to the more immediate service of God in sacred things. If she was married, her time must unavoidably be exceedingly taken up in secular business and cares, in tending and bringing up children, and in providing for and taking care of a family, which exceedingly fills married women's hands and hearts, and is as inconsistent as possible with the design of the vow of the Nazarite. Hence the woman that was devoted to the special service of God's house in the primitive church though not devoted to God so solemnly, nor in so great a degree as the Nazarite) must be one that was not married, and never like to marry, and it was looked upon and spoken of by the apostles as sinful in such to marry. 1 Timothy 5:11.; "But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry;" and the reason that is given why they should be widows that were like ever to continue so, and free from all worldly care, was that they might be the more entirely at liberty for religious duties. Ver. 3, 4, 5. "Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." Those widows in the primitive church, seem to be in some degree in imitation of the Nazarites in the Jewish church. Anna the prophetess was in all probability a Nazarite, or one that after her husband's death had devoted herself to the service of God, by such a vow as that we have been speaking of, and therefore continued in widowhood to so great an age, because her vow obliged her to it, and therefore she, throwing by all worldly care, devoted herself wholly to the immediate service of God. Luke 2:36, 37. "And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which

departed not from the temple, but served God with fastings and prayers night and day.” The like expression with that the apostle uses, concerning widows, 1 Timothy 5:5.

And therefore when we have an account that after Jephthah’s daughter had been let alone two months, to go tip and down the mountains with her companions to bewail her virginity, we are told that she returned to her father, who did to her according to his vow. That which Jephthah did was, that he took her lip to the sanctuary before the Lord, and presented her before the priest, that he might estimate her, then paid according to her estimation. Thus the Jews that came out of the captivity vowed that they would offer the first-born of their sons. Nehemiah. 10:35. Whereby she was redeemed from being made a burnt sacrifice, according to the law; and by thus presenting her in the sanctuary, and offering up that which is accepted instead of her blood, she was actually separated according to the vow; her separation began from that time, and thenceforward she was to begin her strict abstinence from all legal impurities, and to spend her time in sacred offices; and it is probable that Jephthah thenceforward left her in the sanctuary to be there as long as she lived, as Hannah did to her son Samuel, whom she had devoted to be a Nazarite. 1 Samuel 1:22. “I will not go up till the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever; and as the other Hannah, or Anna, did with herself after she had devoted herself to perpetual widowhood as a Nazarite, of whom we read,

“That she was a widow of fourscore years old, and departed not from the temple.” (Luke 2:37.)

And there probably Jephthah’s daughter continued in supplications and prayers, night and day, for she was eminently disposed and prepared for such duties by that remarkable spirit of piety that appeared in her resignation, with respect to the vow her father had made concerning her, and what time she did not spend in duties of immediate devotion, she might spend in making of priests garments; Exodus 35:25, 26. in other business subsequent to the work of the sanctuary, as there might be enough found that a woman might do.

II. The nature of the case will not allow us to suppose that that was done that was so horrid and so contrary to the mind and will of God, as putting of her to death, and offering her as a burnt-sacrifice God took great care that never any human sacrifice should be offered to him; though he

commanded Abraham to offer up his son, yet he would by no means suffer it to be actually done, but appointed something else with which he should be redeemed; and though God challenged the first-born of all living things to be his, yet he appointed that the first-born of men should be redeemed, and so in all cases wherein persons were holy to the Lord, the law makes provision that they should not be slain, but redeemed. It is particularly forbidden in the law of Moses in the strictest manner, that the children of Israel should not worship God by offering tip their children in sacrifice to him. Deuteronomy 12:30, 31. There God charges them not to worship him in the manner that the inhabitants of Canaan had worshipped their gods; and then mentions, as the most abominable thing in their worship, that they had offered up their children for burnt offerings. And God, by the prophet Isaiah, declares such sacrifices to be abominable to him in the forementioned, Isaiah 66:3. See also Jeremiah 7:31. with my note on that text, It would have been symbolizing with the abominable customs of the heathen nations around, especially that of offering human sacrifices to the idol Moloch, which God ever manifested a peculiar detestation of. Here particularly observe, Deuteronomy 12:29, to the end; and the nature of the case will not allow us to think that Jephthah in this instance committed such abomination, It is not likely but that he, being a pious person, as he is spoken of by the apostle, would have been restrained from it by God, and then what was done was doubtless agreeable to the mind and will of God, for God otherwise would not in so extraordinary a manner have assisted her so quickly and readily to resign herself to it; there seems most evidently an extraordinary divine influence on her mind in the affair, for her resignation did not arise from insensibility or indifference of spirit, as is evident, because she desired time so to bewail what was to be done to her; and upon the supposition that she was to be slain, it would be impossible, without an extraordinary influence on her mind, for her to be so resigned. Her resignation was from pious considerations, and holy and excellent principles; as is evident from what she says to her father, when she sees him passionately lamenting the issue of his vow, of which we have an account in the 36th verse. “ And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.”

If what he had vowed to do was so abominable a thing as to kill her in sacrifice, it would not have been her duty to say as she does, Do to me

according to that which hath proceeded out of thy mouth; butt site seemed to be influenced to express herself as she did, by the Spirit of God, and her resignation is recorded of her, as a very excellent thing in her.

III. Her being to be slain in sacrifice seems inconsistent with her request; to go up and down the mountains to bewail her virginity: it would have been rather to bewail her untimely end.

IV. It seems evident that she was not slain, by the 39th verse, where it is said that it came to that at the end of two months she returned unto her father, who did with her according to his vow, which he had vowed, and the consequence of it is immediately added, and she knew no man. This clause seems evidently to be exegetical of the foregoing, viz, that he did to her according to his vow, or to explain what that was that he did, viz, devote her to God in a perpetual virginity.

If she had been slain it is not at all likely that it would have been mentioned that she knew no man, for that she had known no man before this, had been already expressed in her going up and down the mountains to bewail her virginity; and nobody would suppose that she would marry and have children after she was devoted to death, and it had been determined both by herself and her father that it should be put in execution; and besides, there would have been no occasion to mention her not knowing man as soon as the two months were out wherein she bewailed her virginity, and she had returned from going up and down the mountains; the vow was immediately executed.

V. It is no argument that Jephthah thought himself obliged to put her to death, that he so lamented when his daughter met him, as in verse 35. “And it came to pass when he saw her, that he rent his clothes, and said, Alas! my daughter, thou hast brought me very low, and thou art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back;” for she being his only child, by her being devoted to be a Nazarite, his family was entirely extinct, he had no issue to inherit his estate or keep his name in remembrance, which in those days was looked upon as an exceedingly great calamity. Thou hast brought me very low, *i.e.* thou hast quenched my coal, and brought Perpetual barrenness on thyself. (See Pool’s Synopsis, at the end of Judges chap. 11.)

[139] Judges 13:20. “For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame

of the altar. Christ, by thus going into the flame in which the kid was sacrificed, and ascending in it, signified that he was the great sacrifice that was to be offered up to God, and was to ascend as a sweet savour to God from off the altar in the flame of his holy wrath. That was the substance represented by these shadows, the sacrifices of kids and lambs, etc.

[377] Judges 13:14, 15: The History of Samson. Samson was charmed with the daughters of the uncircumcised Philistines, and, as it were, bewitched with them. These daughters represent those lusts, or objects of their lusts, with which men are charmed and infatuated. Samson's uniting himself with these daughters of the Philistines, proved his ruin, he had warning enough to beware of them before he was utterly destroyed by them. First, he was deceived by one of them, and suffered great damage by her falseness, by the woman of Timnath; though he loved her, she proved an enemy to him, and treacherously deprived him of thirty sheets, and thirty changes of garments, and then she was taken from him; she proved false to him, and left him. So she served him as the objects of men's lusts often serve them; they promise them a great deal, but never afford them any thing; they are like a pleasing shadow at a distance, that does us a great deal of damage in the pursuit, and when we come nigh them and hope to embrace them, and to be paid for our damages, they afford us nothing but disappointment. Samson's being thus served by a daughter of the Philistines, might be a warning to him not to be concerned with them any more. But after this Samson was ensnared again, and went in to a harlot at Gaza, which suddenly brought him into imminent danger of his life, so that he very narrowly escaped, as in the beginning of chap. 16: But yet after this he unites himself with Delilah, and had sufficient from her to make him sensible that, she was his enemy time after time, had he not been utterly infatuated and bewitched; but yet he would not take warning, and at last she deprived him of the seven locks of his head, in which signified the consideration and sense of the mind; and bringing a person to a stupid and senseless state. (See Notes on Numbers 6:5. concerning the Nazarite's not shaving his head.) When persons' sense, consideration, and watchfulness is gone, their strength will soon be gone. And then God departed from Samson, and he became the miserable condemned captive and slave of the Philistines, who tormented him, and insulted over him, and made themselves sport in his misery, and at last it proved his death.

[80] Judges 16:25. When the Philistines had prevailed over Samson, and were making sport with him, he overthrew them. The devils thought to

have had fine sport with God's people when they had got him their captive, but this captivity to him was the occasion of one of them who represented the rest of his brethren, even Christ, giving of them a most dreadful overthrow; and when they had Christ their captive, and thought to have triumphed and made themselves merry over him, for he was or a time in a sort their captive, being the captive of his ministers, and being more especially delivered to his power to tempt and afflict, as the Philistines did Samson: Luke 22:53. "This is your time, and the power of darkness I say, while they thought to have had sport with him, yea, when they had actually brought him forth, and were making themselves sport with him as his instruments did, and doubtless the devil joined with them; he gave them a most dreadful overthrow at his death, as Samson did; he destroyed Satan's kingdom, and overthrew Dagon's temple.

[125] Ruth. The story of Ruth's forsaking her own people for the land and people of Israel, typifies the calling of the Gentile church. Naomi is a type of the Jewish church, that is the mother of the Gentile church; not the Jewish nation that was rejected, but the true church of God in Israel, to whom Ruth says, in the 16th verse, "Whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." Naomi sets before her daughter the case of going with her, and the advantages of staying in her own land. So did Christ set before men the case of being his disciples, and so do his ministers in the church.

It typifies the universal church, and the conversion of every believer, We are all born in sin, as Ruth was born in Moab, and was born a Moabitess; a state of sin is, as it were, our father's house, and sinners are our own people; when we are converted we forsake our own people and father's house, as the church in the 45th Psalm.

[92] 1 Samuel 1 and 2 chapters. By Hannah's song after the birth of Samuel, I am ready to think that Peninnah and Hannah were designed for types of the church of the Jews, and the church of the Gentiles. The expressions are much like those that are used in the prophets, when speaking of the calling of the Gentiles. The whole song, and especially the 10th verse, seems evidently to refer to gospel times; particularly these expressions," The Lord shall judge the ends of the earth, and shall give strength unto his king, and exalt the horn of his anointed." By God's king and anointed, she did not mean any king that then ruled over Israel, for

there was none, nor was it known that there ever could be one, there was no such design then on foot.

[64] 1 Samuel 6:14. “And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone-And the Levites took down the ark of the Lord, and set it on the great stone. The cart seems purposely to be stopped in this field, because of the name of the owner being the same with Christ’s, who was signified by the ark, and because of the great stone, which also represented Christ.

[93] 1 Samuel 17:25. David won the king’s daughter by victory over Goliath; so Christ wins the church by victory over Satan.

[94] 1 Samuel 22:2. “And every one that was in distress, and every one that was in debt, and every one that was bitter of soul, gathered themselves to him, and he became captain over them.” Herein he was a type of Christ.

[72] 1 Samuel 25:41. “And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.” She was a type of the church, and herein speaks that which represents the disposition of a true Christian, according to Christ’s command and example. John 13.

[198] 2 Samuel 12 It may be worth the while to observe the analogy there was between David’s sin in the matter of Uriah, and the judgments after. He was guilty of shedding of blood, and he was punished with this in his own family, one of his own children shedding the blood of another. Absalom’s shedding Amnon’s blood, and afterwards he, though his own son, seeking to shed his blood, and with Absalom the greatest part of his subjects that used to be loyal and have a good affection for him, had their hearts turned against him, and became his enemies, and sought to shed his blood, and afterwards Absalom’s blood was shed, greatly to the grief of David his father.

He was guilty of most aggravated uncleanness in his adultery with Bathsheba, and he was punished with uncleanness in his own family in a most aggravated manner, by the horrid incest and rage of his own son upon his own daughter, and afterwards Absalom his son, that was very dear to him, going in to his own concubines many of them, and that on the top of the house in the sight of the sun, and in the sight of all Israel, on purpose to render his father as odious and contemptible as possibly could be.

[216] 2 Samuel 23:1, 2, 3, 4, 5. These last words of David seem to be wholly a prophecy of the Messiah; he begins as the prophets were wont to begin their mystical speeches about things to come. "The Spirit of the Lord spake by me, and his word was in my tongue; the God of Israel, the Rock of Israel spake to me." He begins much after the manner that Balaam began his two last prophecies, Numbers 24 wherein he prophesied of Israel's future happiness, and spake particularly of Christ. What is here rendered, "he that ruleth over men must be just," might better be translated, "he that shall rule over men shall be just." The words in the original are **qydx** **µdak** **l** **çws**. The two first words are literally translated, the ruler over men, or the person ruling over men, reserved to the present, past, or to come, indifferently; must be, is supplied in our translation, the word just only is expressed in the original, and we may as well and better supply shall be just, than must be, for the verb is, or be, is more frequently understood in either of the tenses than must be, or ought to be. That he should rule in the fear of the Lord, is agreeable to the character of the Messiah given in Isaiah 11:I, 2. where he is prophesied of, as he is here, as the branch of the stock or house of David, and that prophecy is very parallel to this, "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 the Lord shall rest upon him, 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 the Lord." He is called He that is to rule over men rather than He that is to rule over Israel, because when he comes, his kingdom should not be confined to that one people, but he should reign over all nations, and to the utmost ends of the earth; to him the gathering of the people should be, and men should be blessed in him all nations should call him blessed.

It is the Messiah that is intended that shall be as the light of the morning when the sun riseth, even a morning without clouds, and as the tender grass springing out of the earth by clear shining after rain, Christ is both as the rain and the sun that causeth the grass to grow, and also as the grass itself that flourishes under the benign influence of those. The person of Christ as head of the church, is as the morning sun arising after a night of darkness, or as the clear sun breaking out of a thick cloud, showing in the tender grass Christ mystical; or Christ in his members is as the tender grass itself springing out of the earth by clear shining after rain. This signifies both the glory and blessedness of his reign.

1. It signifies his prosperity and glory as a king; the springing and flourishing of grass is a simile elsewhere used to express glory and prosperity. Psalm 42:7. "Though the wicked do grow as the grass, and all the workers of iniquity do flourish," etc. So Job 5:15. "Thou shalt know that thy seed shall be great, and thine offspring as the grass of the earth." So here the same is promised of the seed or offspring of David, Christ in his state of humiliation was a tender plant, and a root out of a dry ground, having no form nor comeliness; but when he rose from the earth God made him to spring as the grass out of the earth, and after his resurrection he was a glorious, and flourishing, and most fruitful branch, as is prophesied of the branch of the stock of David. Isaiah 4:2. "in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely." Jeremiah 23:5. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper." And so in many other places wherein Christ is prophesied of, under the appellation of the branch, he seems to be spoken of as a flourishing Branch. David here in his last words comforts himself in the respect of the glorious prosperity of his offspring.

2. Hereby is signified the happiness of his kingdom, not only the glory of the King, but the happiness of those that enjoy the blessings of his reign, which is still the prosperity of Christ's mystical body. Psalm lxxii. 6, 7. "He shall come down like rain upon the mown grass, as showers that water the ' In his days shall the righteous flourish."

Verse 5. "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow." My house, that is, my offspring, my posterity, those of my family that are to succeed me in the throne. We often find the posterity of David called the house of David. Though my successors and offspring be not just, and do not rule in the fear of God, (as David by the Spirit foresaw that they would not,) though they are not as the light of the morning, and as the tender: grass springing out of the earth, though he make it not to grow, *i.e.* my house, for that he was speaking of. It is the same in other words that was expressed in the first clause of the verse, though my house be not so with God; and there is special reference had to the last clause of the preceding verse, where it was foretold that the Messiah should be as the tender grass springing out of the earth. Though my house or offspring be not so, be not made to grow as the grass: the house or lineage of David seems to have

been spoken of under the figure of the root or shoot of a plant, as a family or race is often so called in Scripture. Judge 5:14. "Out of Ephraim was there a root of them against Amalek." Isaiah 14:29. "Out of the serpent's root shall come forth a cockatrice," *i.e.* the serpent's race or offspring; and so verse 30. "I will kill thy root with famine, and he shall slay the remnant." Daniel 11:7. "Out of a branch of her root shall one stand up," *i.e.* out of her posterity; and so Hosea 9:16. "Ephraim is smitten, their root is dried up; they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of the womb." The family or lineage of Jesse, or David, is particularly in the prophecies of the Messiah compared to the root or stem of a plant, as in the forementioned, Isaiah 11:1, 2. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

And to these last words of David all the prophets seem to refer when they prophesy of Christ under the name of the Branch, for he is here prophesied of, not as the tender grass springing out of the earth: and the lineage of David seems to be spoken of under the figure of a root or stock; and when it is said, Though he make it not to grow, the word signifies to grow as a branch, it might have been translated, Though he make it not to branch forth: the word here used is of the same radix as the word used when Christ is prophesied of as the Branch; the word that is translated branch is **hsx**, and the word that signifies to grow, is **hsx** which is the verb here used. David here foresaw that God would not make his root or stock to grow in his successors that should reign in the kingdom of Judah, and therefore, with reference to this, the prophet Jeremiah foretelling of Christ, says, chap. 33:15. "In those days and at that time I will cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." His being called a righteous Branch, and his executing judgment and justice in the land, seems to be with reference to David's last words, where it is said, He shall be just ruling in the fear of the Lord. So chap. 23:5. "Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth."

[191] 2 Samuel 23:4, 5. "As the tender grass springing out of the earth by clear shining after rain-although he make it not to grow." It is probable from this that David speaks of the Messiah, that Christ is called the branch or the sprout; he is compared in Isaiah to a tender plant.

[44] 2 Samuel 23:16. "And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gates, and took it and brought it to David; nevertheless he would not drink thereof, but poured it out before the Lord." No doubt but this was ordered for a type of something evangelical; otherwise it is Wonderful how and why it should happen that he should long for the water of that particular well, and for what reason he should esteem it unlawful for him to drink it. Bethlehem being the place of Christ's birth, the waters of it may signify the same as the water of the sanctuary, the water of the New Jerusalem, or the water of life. This was the price of the blood of those three mighty men; so is the water of life of the blood of the mighty Son of God. They obtained it by conquering Israel's enemies; so doth Christ by the conquest of the enemies of his spiritual Israel. David would not drink it, but poured it out before the Lord; so we ought to give all the glory of our salvation unto God; as God gives it unto us by the blood of Christ, we ought to give it all back again unto God in praise.

[215] 2 Samuel 24:9. Concerning the seeming difference in the account of the number of Israel when David numbered them in Samuel, and in Chronicles. See Bedford, p. 559. Scripture Chronology.

The number of all Israel in the book of Chronicles, were eleven hundred thousand men. 1 Chronicles 21:5. And the book of Samuel saith that they were only eight hundred thousand. 2 Samuel 24:9. So that here are three hundred thousand difference. On the other hand the book of Samuel saith that the men of Judah were five hundred thousand. 2 Samuel 24:9. And the book of Chronicles saith that they were only four hundred and seventy thousand. So that here also is thirty thousand difference. For the reconciling this great and double diversity, it is to be observed that there were four and twenty thousand soldiers and officers that attended David monthly, so many every month. 1 Chronicles 27:1-16. And these make in all, two hundred and eighty-eight thousand. These were like a standing guard about the king every month, and ready for any sudden expedition. There were besides these, the rulers of the tribes and the officers under them, and therefore allowing a thousand officers to every twenty-four thousand, (as we cannot well allow less,) there will be the twelve thousand wanting, which added to the two hundred and eighty-eight thousand, make just three hundred thousand, and these were not put into the account in Samuel. Thus in the tribe of Judah, if twenty-four thousand legionary soldiers, and a thousand officers over them, be added to the four hundred

and seventy thousand, there will be but five thousand wanting in the number; and as this was David's own tribe, which was faithful to him in all difficulties and troubles, it is no wonder if so many of them were employed in some other extraordinary offices. These Joab put into the account, because their number and list had been long known, and because the king would not put a tax upon his own servants.

[217] 2 Samuel 24:18, to the end, and 1 Chronicles 21:18, to the end, and 22:1. The temple and altar where those sacrifices were to be offered that were typical of the sacrifice of Christ, were by God's orders erected on a threshing-floor, a place where wheat was wont to be threshed, that it might become bread to support men's lives. The wheat that was here threshed, or the bread that was made of it, seems to be typical of Christ, that bread which came down from heaven, who is often typically represented by bread, by flour, and wheat. Vide Note on 2 Kings 4:45, And the threshing of this wheat to prepare it for our food, seems to represent the sufferings of Christ, by which he was prepared to be our spiritual food, and therefore this very wheat that was threshed on this floor was the first meat-offering that was offered to God on the altar that was built in this place. And the threshing instruments, that were typical of the instruments of Christ's sufferings, in being the instruments wherewith the corn was threshed, are made use of as the fuel for the fire, in which David offers sacrifice in this place, and the fire in which that very wheat that they had threshed was burnt; and the same oxen that in that place were used to labour iii treading out the corn, were the first sacrifice that was there offered; so that before they were sacrificed on the altar, they in their labours in that place were typical of Christ, who underwent such great labours to procure bread for our souls; and they were sacrificed for men, there, in that very place, where they were used to labour for the good of men; as Christ was crucified in that very land where he had laboriously spent his life for the good of men, and where his goodness had been so distinguishingly manifested for so many ages, and in that very city, Jerusalem, where he had especially laboured, and which city had been for many ages distinguished by his goodness above all others in the world. Those oxen were sacrificed on a fire that was made of their own instruments, their own yokes and other instruments that they had borne; 2 Samuel 24:22. as Christ carried his own cross.

[281] 1 Kings 3:1. Solomon's marrying Pharaoh's daughter seems to be a type of two things,

1. Of the calling of the Gentile church. The Egyptians were aliens from the nation of Israel, but now she that was an Egyptian is not only made an Israelite, but she is made the queen in Israel: so the Gentile church, when she was called, was not only received to like privileges that the Jewish church were used to enjoy, but to vastly greater privileges.

2. The union of Christ with his whole church in all ages is typified; for the church is made up altogether of those that were sinners by nature, aliens from God and Christ, and the children of the devil. Pharaoh is often used in Scripture as a type of the devil. She that is made the church and spouse of Christ, is naturally the daughter of the spiritual Pharaoh.

But especially does this seem to typify what shall come to pass in the last and most glorious times of the church, for the reign of Solomon is especially a type of those times. At that time especially will there be a great gathering of the Gentiles unto Christ; multitudes of nations, that until then were gross heathens, will be espoused unto Christ, and then will the grace and love of Christ be in a most remarkable manner exercised towards sinners, and great sinners, and those that were distinguished as the children of the devil; then will many nations be brought to the church that before were the church's greatest enemies, as Pharaoh was a grand enemy of God's church and people, but yet now his daughter is married to the prince of Israel. And particularly the nations that have been subject to antichrist, who is spiritually called Pharaoh, shall then be espoused by Christ; this type is fulfilled at the same time with those prophecies, Isaiah 19:24, 25. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, 'and Israel mine inheritance.'" Egypt and Assyria were remarkable enemies of Israel, and both in their turns held them in bondage and slavery. See also other prophecies of the calling of Egypt.

[6] 1 Kings 6 It appears that the temple was a type of Christ, inasmuch as Christ is said to be the temple of the new Jerusalem, in the Revelation, and because he calls himself this temple. So the tabernacle before. Hence the reason why they were commanded to sacrifice no where else; why they were commanded to look to it in their prayers, etc.

[148] 1 Kings 6:7. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in

building.” This temple represents the church of God, who are called God’s temple, or spiritual house; Jesus Christ being the chief corner-stone, and all the saints as so many stones. Particularly, by Solomon’s temple is meant the church triumphant, as by the tabernacle, the church militant, by the exact finishing, squaring, and smoothing of these stones before they were brought thither, represents the perfection of the saints in glory; heaven is not a place to prepare them, they are all prepared before they come there; they come perfectly sinless and holy into heaven; this world is the place where God hews them, and squares them, by his prophets and ministers, by the reproofs and warnings of his word, which God compares to a hammer, and by persecutions and afflictions, There shall be no noise of those tools heard in heaven, but all the lively strains of this spiritual and glorious building are exactly fitted, framed, and polished before they come there.

[273] 1 Kings 7:15, etc. Concerning the brazen pillars Jachin and Boaz. These pillars were set in the porch of the temple, or at the entry into the temple, which was a type of heaven, to show how strongly the entrance of God’s elect and covenant people into heaven is secured by God’s immutable establishment and almighty power; and also how certain their happiness shall be, when once they are entered; and that their happiness, which is supported by those pillars, shall be as perpetual and immovable as the pillars, as Revelation 3:12. “him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.” Jachin, he shall establish, signifies both God’s decree and promise, for they, by the covenant of redemption, become the same: God’s decree of election is in Christ, an eternal promise and oath, and the promise made in time, is but an expression of that for the dependence and comfort of the saints; it is as it were a temporal decree- a promise is but an expression of a purpose, it is that in words that a purpose is in heart. The chapiters were made of lilies and pomegranates-the lilies especially denoting the honour, glory, and beauty of the saints. Lilies and flowers are used for a representation of honour, glory, and beauty, in Scripture. Isaiah 27:1. “Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys,” etc. Song of Solomon 2:1, 2. “I am the rose of Sharon, and the lily of the valley; as the lily among thorns, so is my love among the daughters.” The pomegranates signify the sweet fruit they shall bring forth and enjoy, the fruit of holiness that they shall bring forth, and the fruits of happiness, or that pleasure and satisfaction they shall enjoy. These spiritual fruits are often compared to

pomegranates in Solomon's Song, and more frequently than to any other sort of fruit, as chapter 4:3, 13. and 6:7, 11 and 7:12. and 8:2.

There was a very great number of those pomegranates on those chapiters, to signify the abundant happiness that is laid up for the saints. The fruits were hung on net-work and chain-work, to show how the graces of God's Spirit, and the spiritual fruits of holiness and happiness are interwoven one with another, and are connected together, and depend one on another, as it were by a concatenation.

[249] 1 Kings 11:3. "And he had seven hundred wives, princesses, and three hundred concubines." Solomon could not but know the law of Moses, in which it is prescribed concerning the king, Deuteronomy 17:16. "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses, forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way, neither shall he multiply wives to himself, that his heart turn not away, neither shall he greatly multiply to himself silver and gold." But without doubt Solomon either put some wrong interpretation upon this law, or, on some account or other, thought himself exempt from the obligation of it: possibly because when God had appeared to him, and asked him what he should give him, and he requested a wise and understanding heart, and did not ask that earthly glory that other kings set their hearts upon; God told him that he would give him riches and honour, so that there should not be any among the living like unto him all his days, *i.e.* that God would give him outward state and glory above all that other kings valued themselves upon; but in those days it was looked upon among the kings of the earth as great part of the state and grandeur of a king to have a great number of wives and concubines, and horses, as well as to have a great deal of silver and gold. Solomon might look on this promise of God to him, as a dispensation from the obligation of the whole law of Moses, which was given to restrain the ambition, and set bounds to the earthly grandeur, of the king of Israel.

[154] 1 Kings 17:6. "And the ravens brought him bread and flesh in the morning," etc.; which typified the same thing as Samson getting honey out of the lion. "Out of the eater came forth meat." It was also more miraculous that such a ravenous bird should bring him meat and not eat it himself.

[283] 2 Kings 2:11, 12,13. Concerning Elijah's translation. Elijah's ascension into heaven seems to be a type of the ascension of Christ, Before

he ascended, he asked his disciple Elisha what he should give him; so Christ when he ascended gave gifts unto men. When Elijah ascended, his mantle fell from him, which is a type of the righteousness of Christ, as righteousness is often in Scripture represented by a garment. Christ, though he himself went away, yet left his righteousness for his church and people here below. The efficacy of what he did and suffered, still remained for the justification of sinners here below, though he himself was gone; and the saving fruits and benefits of it were communicated more abundantly after his ascension than before. God exalted him with his own right hand to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins. Elisha received a double portion of his spirit when he ascended; so when Christ ascended, he sent down abundant measures of his Holy Spirit on his disciples and followers. The condition of Elisha's spirit is receiving a double portion of Elijah's spirit, was his seeing him when he ascended; so it is by faith in the ascended Saviour, that we receive the Holy Spirit from him. We can receive no spiritual benefits from him any otherwise than as we see him in his glorious exaltation by an eye of faith.

[472] 2 Kings 5:19. "And he said unto him, Go in peace." These words do not at all imply that the prophet approved of the design Naaman had just before declared of bowing in the house of Rimmon. There indeed seems here to be some difficulty; at first view, it looks as if these words of the prophet manifested an approbation of what he had expressed. But a particular consideration of the circumstances of the affair may serve wholly to remove the difficulty, and to make it manifest that they implied no such approbation. For it is to be considered that the Syrians were now at war with Israel. We have an account but a little before this, 1 Kings 22: of a great battle of the king of Syria of his thirty-two captains with both the kings of Israel, and we have no account of any peace made after this; but, on the contrary, it appears by the 2nd and 3rd verses of this chapter, and by what we have an account of in the next chapter, that the war still continued, and Naaman was the chief actor in the war, and had been the chief instrument of the mischief that the Syrians had done Israel, for he was the captain of the host of the king of Syria, or general of his army, and a very valiant, successful general, and he by whom the chief exploits had been done, that had been accomplished by the Syrians in war, as is signified in the first verse of this chapter, and was probably, under the king, the chief general that led the Syrians in the battle forementioned, wherein Israel received that great defeat wherein their king was slain, which seems to be

the thing aimed at in the first verse of this chapter, when it is said that by him he had given deliverance in victory (as it is in the margin) unto Syria. And those things were now fresh in memory, being but two or three years before; so that Naaman must needs know that it would be a remarkable thing if so great and terrible an enemy to Israel as he had been, and one that Israel had suffered so much from, and an enemy that they had now cause to fear above all enemies on earth (the war between the two nations yet continuing). I say he must be sensible that it would be a remarkable thing if he came into the midst of the land of Israel, and to that great prophet that was as it were the father of that people, and should be suffered to return again to his own country in peace; and there is reason to think that he did not come and go without a trembling fear, lest he should be troubled on this score. It was the manner among the heathen nations at that day, as the Syrians knew, for their augurs, diviners, magicians, and those who had immediate intercourse with their gods, which were their prophets, to interest themselves in affairs of their respective nations, and for the nations to have great dependence upon them in time of war. And they doubtless had heard the great things the prophets of Israel had done for them against their enemies, Moses, Samuel, and others, and how the prophets had assisted the Israelites against their nation, even in that generation. (See 1 Kings 20.) And the Assyrians appear apt enough to discern how this very prophet Elisha assisted the king of Israel in war. (See the next chapter.) And doubtless Naaman now looked upon this prophet who had healed him of his palsy as a man of great power, and judged that he could easily destroy him, and though as yet he had received no hurt from his power, but great good, yet he seems to be full of fear and jealousy, as appears by this, that although Elisha had bid him go in peace, thereby signifying that no harm should be done him on account of the war with Syria, and for his being so great an enemy to Israel, yet when he sees Gehazi coming after him, his fears are excited anew. He was afraid that the prophet had a reckoning to require of him, and therefore, as soon as Naaman sees him, he immediately lighted down from his chariot to meet him, and his first question is, Is there peace? (for so it is in the Hebrew, verse 21.) The prophet was sensible what Naaman's fears were, and probably knew that he made him the offer of a large present, partly for that end to secure his favour and friendship, that he might not hurt him, and that his fears were increased by his refusing his present. He was afraid that this was a sign that he would not be friends with him; for accepting of presents was looked upon as a token and seal of friendship and peace. And

therefore Manoah's wife says, "If the Lord had been pleased to kill us, he would not have accepted an offering at our hands." And therefore Jacob urges Esau to accept his present, because he desired a seal of peace and friendship with Esau. And when after the prophet had utterly refused Naaman's present, Naaman professes a design of changing his religion. This probably still is one thing he has in view, thoroughly to reconcile this great prophet to him. The prophet fully knowing Naaman's circumstances and apprehensions, it is with respect to these things that he says to him, Go in peace, signifying no more than that he bid him farewell, and that though he had refused his present, yet he need not fear his troubling him, or taking the opportunity, now he was in the land of Israel, to do him any mischief on account of the war between Israel and Syria, or for his having been so terrible and destructive an enemy to his country, designedly avoiding making any reply at all to those things he had been saying to him, as his request that he would give him two mules' burden of earth, that he might offer sacrifice to God, or his design which he had taken occasion to signify to him of bowing in the house of Rimmon. He neither answers his request by commanding that any earth should be given him, or giving him leave to take it. He says nothing at all about it, nor does he make any observation on his intimated design, but only takes leave of him, and lets him understand that he may go in peace, without fear of any such mischief as he seemed to be guarding against. And Naaman seems to understand him. When the prophet spake of peace, there is reason to think that he understood him to mean what he himself means, when presently after he speaks of peace, saying to Gehazi, "Is there peace?" fearing that the prophet now intended to molest him as an enemy. And the words themselves, according to the common use of such phrases, did not carry any more in them. Thus, when Judah, after the cup had been found in Benjamin's sack, says to Joseph, "Behold, we are my lord's servants, both we and he a 1 so with whom the cup is found," Joseph answers, Genesis 44:17. "God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace unto your father;" as much as to say, I have no quarrel with you for your brother's crime, but will dismiss you without doing you any harm. So Genesis 26:28, 29." Let us make a covenant with thee, that thou wilt do us no harm, as we have not touched thee, and as we have done thee nothing bitt good, and have sent thee away in peace;" and ver. 31. "And Isaac sent them away, and they departed in peace." So it is noted of Abner, 2 Samuel 3:21. after he had been carrying on a war against David in favour of

Ishbosheth, that he came and conversed with David, and David sent him away, and he went in peace, *i.e.* David did not do him any hurt for his having acted before as his enemy. So Joshua 10:20, 21. it is noted of the people of Israel, that after they had been carrying on a successful war against the Amorites, and had slain them with a great slaughter, the people returned to the camp in peace, and that none moved his tongue against the children of Israel. Many other places might be mentioned where such phrases are used in the same manner, But I shall now mention but one more in 2 Chronicles 19 at the beginning, We are informed, that after Jehoshaphat had been to war with the Syrians, to assist Ahab, he returned to his house in peace; the meaning is only, that he was not slain, as Ahab was, and returned without receiving any hurt in the war; not that he returned under the divine smiles, and with his favour and approbation, for he did not so return, but, on the contrary, he in his return met with a severe rebuke from God, and denunciation of his wrath for the business he had been about.

Here, perhaps, it may be objected, that it is hardly credible that the pro p bet should make no reply to what Naaman had said, the occasion so naturally leading him to it, and duty obliging him to manifest his disapprobation of it, if it was sinful.

As to his not replying when the occasion naturally led to it, it may be observed, that the former part of Naaman's speech seemed much more to lead to and require some reply, wherein he desires of the pro p bet that he would give him two mules' burden of earth; what he there purposes, is in the form of a request to Elisha. " Shall there not then, I pray thee, be given unto thy servant two mules' burden of earth," etc. As to what he says concerning bowing in the house of Rimmon, he therein indeed expresses his intention, but asks no request of the prophet. He does not ask his leave, or his opinion, or advice, nor does he ask him any question, or propose any thing to him for his opinion, or as though he expected any reply. But yet it is evident, in fact, that he makes no reply at all to the former part of his speech, that was evidently proposed to him for that end, that he might have a reply. He consecrates no earth for an altar for Naaman, he gives no orders to his servant to give him his two mules' burden of earth, nor does he say a word signifying that he consents he should take it, approving of his design of building an altar with it, but bids him farewell, without any reply at all. And therefore it is not incredible that he should make no reply

to that part of his speech which comes in incidentally, that did in nowise so naturally lead the prophet to answer.

As to the latter part of the forementioned objection which relates to the prophet's being bound in duty to forbid what Naaman declared to be his intention, or to have manifested his disapprobation of it, if it were unlawful, when so fair occasion was given him to express his mind concerning it: to this I would say,

1. The prophets spake under the immediate direction of heaven; they were to deliver God's messages, and were only the agents to utter his words. In this whole affair of Naaman he acted in his character of a prophet, and Naaman is now addressing him as such, and God was not pleased to put any reply into his mouth.

2. God herein dealt with Naaman, as he commonly does with such hypocrites that pretend to be his servants, but are joined to idols. Hosea 4:17. "Ephraim is joined to idols, let him alone." Matthew 15:14. "Let them alone, they be blind leaders of the blind." It was just so with Naaman as it was with the elders of Israel in Chaldea, they pretend to worship the God of Israel alone, but yet living among idolaters, and in subjection to them, they thought they might comply with the people of the land, who now were their masters, in some of their idolatrous customs, seeing they must render themselves very obnoxious by refusing, and they came to the prophet Ezekiel to inquire of him something concerning this affair; but God replies by the prophet, Ezekiel 14:3. "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face, should I be inquired of at all by them?" Again, chap. 20:1. certain of the elders of Israel came to inquire of the Lord, and sat before me. Ver. 3. "Thus saith the Lord God, Are ye come to inquire of me? as I live, saith the Lord, I will not be inquired of by you," with ver. 31. "For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be inquired of by you, O house of Israel? as I live, saith the Lord God, I will not be inquired of by you." That what was the especial reason of God's treating them with such manifestations of abhorrence, and refusing any intercourse with them, was, that they joined idolatry with a profession of his name under a pretence of worshipping him, or had a disposition so to do, is manifest by ver. 39. "As for you, O house of Israel, thus saith the Lord God, Go ye, serve every one his idols, and hereafter also, if ye will

not hearken unto me: but pollute ye my holy name no more with your gifts and your idols.” And that the thing that was in their mind about which they came to Ezekiel to inquire, was whether they might not comply with the people they dwelt among in some of their idolatrous customs, though they professed in heart to serve the true God only, is plain from ver. 32. “And that which cometh into your mind shall not be at all that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.”

3. Though Elisha made no reply to what Naaman had said of bowing in the house of Rimmon, and so did not directly declare his dislike of it, yet his manner of treating Naaman on this occasion, (though no other than friendly,) if duly weighed, and rationally reflected upon by Naaman, would sufficiently show him the prophet's disapprobation of it, and in a manner tending more to convince and affect him than if he had directly forbid it. Naaman made a proposal to Elisha of taking two mules' burden of earth of the land of Canaan, (as though he highly valued the very dust of that land,) to build an altar to Elisha's God, doubtless expecting that Elisha would show himself much pleased with it, and desires to have this earth as given and consecrated by Elisha. But Elisha does not grant his request, he takes no notice of it, intimating that he looked on his pretences not worthy of any regard, and immediately, without saying one word to what he had said, sends him away, and takes his leave of him, as not thinking it worth his while to enter into any conversation with him about such a mongrel worship as he proposed, nor desiring any unnecessary communion with such an idolater.

[170] 2 Kings 6:6. “And he cut down a stick and cast it in thither, and the iron did swim.” The iron that sunk in the water represents the soul of man that is like iron, exceeding heavy with sin and guilt, and prone to sink down into destruction, and be overwhelmed with misery, which is often compared to deep waters. The stick of wood that was cast in, represents Christ, that was of a contrary nature, light, and tended not to sink, but to ascend in the water and swim; as Christ's being of a divine and perfectly holy nature, though he might be plunged into affliction, and misery, and death, yet he naturally tended to ascend out of it, it was impossible he should be holden of it. Christ was plunged into woe and misery, and the death that we had deserved for ourselves, to bring us out of it. The stick when that rose brought up the iron with it; so Christ when he rose brings up believers with him; they are risen with Christ, that they may walk in newness of life, Christ is the first-fruits, afterwards they that are Christ's;

he rose again for our justification, and hath thereby begotten us again to a lively hope.

[222] 2 Chronicles 22:1, 2. "So Ahaziah, the son of Jehoram, king of Judah, reigned; forty and two years old was Ahaziah when he began to reign.' Here a great difficulty arises, for whereas Joram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem, and so he died when he was forty years old; and immediately the inhabitants of Jerusalem set Ahaziah upon the throne, who was his youngest son, yet this Ahaziah was forty-two years old when he began to reign, and so he will prove to be two years older than his father.

Answer. The book of Chronicles doth not mean in this place that Ahaziah was so old when he began to reign, for the book of Kings tells us plainly that he was twenty-two at that time, so that those forty-two years have reference to another thing particularly to the house of Omri, and not the age of Ahaziah, for if we count from the beginning of the reign of Omri, we shall find that Ahaziah entered into his reign in the two and fortieth-year from thence. The original words therefore are not to be translated as we render them. Ahaziah was two and forty years old, but Ahaziah was the son of the two and forty years, and this was anciently observed in that history among the Jews, called *Seder Olam*, or the order of the world. Now the reason why his reign is dated differently from all the rest of the kings of Judah, is because he did according to all the wickedness of the house of Omri, for Athaliah his mother was Ahab's daughter, and she both perverted her husband Joram, and brought up this her son, Ahaziah, in all the idolatry of that wicked house; and therefore Ahaziah is not thought fit to be reckoned by the line of the kings of Judah, (and of the house of David, and the ancestors of Christ,) but by the house of Omri and Ahab. Thus a particular mark is set upon Joram by the evangelist Matthew, who leaves out the three succeeding generations, viz. Ahaziah, Joash, and Amaziah, and mentions Uzziah as the next. Here the three descents are omitted, according to what the psalmist saith, Psalm 37:28. "The seed of the wicked shall be cut off." See the letter [**r**] which is the last letter of [**rx**], the seed, and of [**çr**], the wicked. But out of that acrostical and alphabetical Psalm, in that very place, Dr. Lightfoot, vol. 1. p. 417. saith that this omission is most divinely done from the threatening of the second commandment, "Thou shalt not commit idolatry, for I will visit the sins of the fathers on the children unto the third and fourth generation." It is the manner of

Scripture very often to leave out men's names from certain stories and records, to show a distaste at some evil in them. Thus all Cain's posterity is blotted out of the book of Chronicles, as it was out of the world by the flood. So Simeon is omitted in Moses's blessings, Deuteronomy 33 for his cruelty at Shechem, and to Joseph. So Dan and Ephraim, at the sealing of the Lord's people, Rev, chap. 7 because of idolatry, which began in the tribe of Dan Judges 18 (and afterwards had its principal seat in the tribe of Ephraim). So Joab, from among David's worthies, 2 Samuel 23 because of his bloodiness to Abner and Amasa. And such another close intimation of God's displeasure at the wickedness of Joram, is to be seen, 2 Chronicles 22:1, 2. where the reign of his son Ahaziah is not dated according to the custom and manner of the other kings of Judah, but by the style of the continuance of the house of Omri.

And Ahaziah alone, among all the kings of Israel, might be reckoned in this manner, because in his time the whole house of Ahab was cut off by Jehu, after the battle at the field of Naboth, the Jezreelite, where Joram, the last king of Israel, of the house of Ahab, or Omri, was slain, and Ahaziah was slain with him, and two and forty of his brethren perished with the house of Ahab. (This I suppose is from Bedford.) It is not unusual in Scripture to mention a number of years as a certain date, without expressing the epocha. So in Ezekiel 1:1. and 8:1. 20:1. 24:1. 26:1. 29:1. 31:1. 32:1. chap. 29:17. 30:20. That Hebrew phrase, The son of (so many) years does not always signify the person's being so old. As for instance, 13:1. Saul reigned one year in the original it is, Saul was the son of one year. It may be noted further, that the Scriptures, in dating kings' reigns, do not always make the person's birth that epoch from whence the date is taken, as concerning Absalom, 2 Samuel 15:7. See also Notes on 2 Kings 24:8.

[278] 2 Chronicles 25:9. "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." Amaziah seemed to look upon it a hard thing to part with so great a sum. But the words that the prophet spake to him were not vain words. God plentifully rewarded Amaziah for obeying God's command in this particular, for God gave him success against his enemies, that he was going to war with, and he obtained a victory over the children of Edom, as in ver. 11, 12. 50 that he obtained the same end without the help of the army of Israel that he aimed at, by paying the one hundred talents to hire their help, and there ore lost nothing by not taking them with him; and

probably Amaziah was much more than paid for his hundred talents by the spoils of his enemies. But yet this was not all that God did in reward for his obeying his command by the prophet, for though he carried himself very wicked after this, so as to bring God's judgments on himself during his life, yet God seems to have remembered what he had done in his son Uzziah's days; and Amaziah's success in this very expedition against the Edomites was the occasion of vastly enriching his son Uzziah. For that which seems in times past to have been the principal source of the wealth of the kings of Judah, was the trade that they had by the Red sea to Ophir for gold, which was carried on from two seaport towns upon the Red sea, viz. Elath, and Ezion-geber, which places were in the land of Edom, as appears by I Kings 9:26, 27. "And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom;" and by means of this trade very much it was, in all probability, that Solomon so enriched the country in his time, so as to make silver as plenty as stones there. The principal sea-port that was made use of until Jehoshaphat's time, was Ezion-geber; but Jehoshaphat having there left his fleet that he had prepared to send from thence to Ophir, his ships being broken to pieces on the rocks there, as 1 Kings 22:48. they seem after that to have made use of Elath instead of Ezion-geber, as being a safer harbour. The kings of Judah continued in the possession of this trade to Ophir, as long as they continued in the possession of the land of Edom, where those sea-ports were, which was until the days of Jehoram, the son of Jehosaphat; but in his days Edom revolted from under the hand of Judah, and made a king over themselves, as 2 Kings 8:20. And so the kings of Judah from that time lost Elath and their trade to Ophir, until the days of Amaziah, who conquered them, and brought them into subjection again in that expedition spoken of in the context, to assist in which he had given the one hundred talents to the army of Israel. But God gave him such success without this hired army, that he brought the country under, and so recovered Elath; and his son Uzziah rebuilt it, and so renewed the trade to Ophir from thence, as in the next chapter, ver. 1, 2. "Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father, Amaziah. He built Elath, and restored it to Judah, and by this means he became an exceeding wealthy prince, and filled the land with riches; and therefore I saith, who, in the beginning of his prophecy, prophesied in the days of Uzziah, says, Isaiah 2:7. "The land also is full of silver, and there is no end of their treasures."

“This king lost one hundred talents by his obedience, and we find Just that sum given to his grandson, Jotham, as a present, chap. 27:5. Then the principal was repaid, and for interest, ten thousand measures of wheat, and as many of barley.” Henry.

[132] Nehemiah 9:14. “And madest known unto them the holy sabbath.” It seems that before they had host the sabbath, that is, they had lost the beginning and ending of the week, reckoning from the creation, until God made it known to them, upon occasion of their being brought out of Egypt on the same day of the week, and there was thereby new occasion given for this sanctifying that day.

[46] Esther- The Book of Esther. It appears to me very probable, that this book of Esther is a history that is a shadow of gospel things and times, by the agreement of it with events, and the agreeableness to the names of other typical histories of the Old Testament. The great feast that Ahasuerus made, is the gospel feast. Christ’s incarnation, life, and death, and the benefits thereof, are frequently represented in the Old Testament and New, by the making of a feast; the feast is made both unto the great and small, chap. 5 agreeing with the universality of the gospel offer. It was made in the king’s palace, as the gospel feast is made in the house of God; it was a rich and glorious feast, verses 6 and 7. answering to the excellency of gospel benefits. None was compelled, but every man ate and drank according to his Pleasure; so the gospel benefits are offered to all, but every one is left to his own choice, none are compelled. Vashti, the queen, is the church, or God’s people, who is called the queen in gold of Ophir. Vashti is sent for to this feast to appear before the king; so when the gospel feast was made, the call was made more especially to the Jews that had hitherto been God’s people; they were a long while urged to come, and earnestly invited, before God left them and turned to the Gentiles. Vashti, though she was the king’s own wife, refused to come, for she had a feast of her own; so the Jews, though God’s peculiar people, refused to come to the glorious feast he made through their pride and vanity, trusting in their own righteousness, in their own wisdom, being foolishly fond and proud of their own ceremonies, temple, and superstitions, being lifted up that they were Abraham’s seed and God’s peculiar people, as queen Vashti’s high station made her too proud to obey the king. Upon this, Ahasuerus repudiates Vashti, and gives the royal estate to another. So we find the rejection of the Jews and calling of the Gentiles compared to God’s repudiating his ancient church, and taking another better than she. Esther

was exceedingly fair and beautiful, and the king delighted in her. So Christ's heart is ravished with the beauty of the church. Mordecai is the gospel ministry; he nourished and brought up Esther, and was as a father to her: chap. 2:ver. 7. and so the church was nourished by God's ministers. he brought her to Ahasuerus; so the gospel ministers present the church as a chaste virgin to Christ, 2 Corinthians 11:2. Esther must be purified before she is married to the king, six months with oil of myrrh, and six months with sweet odours; so God's people must be prepared, and purified, and sanctified with the sweet graces of God's Spirit, before they are admitted to the full enjoyment of God's love. So the christian church was three centuries preparing, before she had the royal crown put on her head, as in the house of Constantine the Great. When the king set the royal crown upon her head, and made her queen instead of Vashti, then the king made a great feast unto all his princes and servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king, chap. 8: So when God's people are sufficiently prepared, they shall be admitted to that glory which is compared to a feast, and shall receive gifts according to the state of the King of kings. Likewise in Constantine's time, it was a time of joy and rejoicing to Christians, as the time of a feast, and a time of glorious liberty. Mordecai used to sit in the gate of the king's palace; the place of God's ministers is in his house, which is the gate of heaven, which is God's palace.

After these things God promoted Haman the grand enemy of God's people above all others, (chap. 3.) who seems to typify antichrist (as will appear probably by the agreement in many things,) whom God in his providence advanced above all, and gave him dominion over all the world. Haman was exceeding proud and haughty; so antichrist is the most remarkable son of pride that ever was, exalting himself above all that is called God, or is worshipped, showing himself that he is God, having a mouth speaking great things. Haman, like antichrist, loved to have every body else bow to him, and could not bear it that Mordecai did not bow, nor do him reverence, as the true ministers of God will not submit to do obeisance to the pope and his haughty clergy, which has always filled them with the greatest rage. Haman, like antichrist, was of a most malicious, persecuting spirit, and persecuted and sought the destruction of all the people of God. Chap. 3 verse. 6. "And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of

Ahasuerus, even the people of Mordecai.” The king gave him power to do as he would with this people. Chap. 3:11. “ And the king said unto Haman, The silver is given unto thee, the people also to do with them as seemeth good to thee;” so God gave antichrist power over his people. Revelation 13:8. “And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations;” and chap. 17:17. “For God hath put it into their hearts to fulfil his will, and to agree and give their kingdom unto the beast.”

Deliverance is obtained for the Jews by Esther’s humble prayer; so it will be by the earnest prayer of the church, that God’s people shall be delivered from antichrist, and God will extend the golden sceptre of his grace, as the king to Esther. At that time the good works of God’s people and ministers shall come into remembrance to be recorded, as Mordecai’s were; and God will not rest until he has delivered them, as Mordecai’s good deeds were found by the king in the records. Haman exceedingly affected pomp and sovereignty, he desired to wear the same apparel that the king wore, and to ride on the king’s horse, and to wear the king’s crown, and to be honoured as the king himself; so antichrist would be honoured and obeyed as God himself, would assume the power that belongs to God alone, and is for wearing the crown of Christ himself, and usurping the throne, showing himself that he is God. But Haman, to his great mortification, sees Mordecai exalted to this same honour, and which is more mortifying, he is forced to do it himself, and he is put in subjection to him, and made to run before him like a servant; he brought himself to this by the very means by which he intended to advance himself. Thus God is wont to do, to order it with respect to the enemies of his people: those same means by which they proudly seek to advance themselves, God turns to their depression; and thus God has done and will do by antichrist God will exalt his people, and make them to reign with Christ, and to sit down with him in his throne, and to be partakers of his glory, and shall be arrayed with holiness, which is Christ’s own royal robe, and Christ’s delight in them to honour them shall be publicly manifested, and his saints shall reign on earth, and antichrist and all their enemies shall he put under their feet, and they shall gnaw their tongues for pain. Haman at last was hanged on the same gallows that he prepared for Mordecai. So God is wont to bring upon his people’s enemies the very evil they intended for them, and they fall into the pit which they have digged; so it will be with antichrist. Revelation 13:10. “He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword;” and Revelation 18:6. “Reward her

even as she rewardeth you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.” Haman intended to hang Mordecai--a cursed death; so the pope dispenses God’s curses, but at length falls into it. So we find, chap. 8 that the house of Haman was given to queen Esther, and Mordecai is put in his place; so shall it be with the saints. Europe, which has been the house of antichrist, shall be in the possession of Protestants, and all his power and dominion shall be given to the saints. The Jews’ glorious victory over all their enemies after those things, the growing greatness and honour of Mordecai, the gladness and seeking of the Jews, and their peace and prosperity afterwards, are figures of the glorious peace and prosperity of the church after the final overthrow of antichrist.

[145] Book of Job. It seems to have been the custom of those that were counted their wise men in the early ages of the world, when they discoursed upon any head of wisdom, or delivered their minds on moral, spiritual, or philosophical subjects, to address each other in long set discourses, in a style at once lofty and poetical, dark and mysterious, which was their manner of teaching and discoursing. Now Job was one of those wise men that exercised himself very much in contemplation and instruction, and it seems that those that answered him were otherwise men that were his companions, that he used to converse with upon matters of wisdom before. And therefore we have so many of this kind of discourses with Job upon this notable occasion. These discourses were called parables. So Balaam took up his parable; so we read t at Job continued his parable, chap. 27:1. and 29:1. We read of this kind of speeches oftentimes in the Old Testament under the name of parables, as Proverbs 26:7, 9. “The legs of the lame are not equal, so is a parable in the mouth of fools. As a thorn goeth into the hand of the drunkard, so is a parable in the mouth of fools.” It was only they that were or would be accounted wise men, that used to utter their minds in such parables. Psalm 49:3, 4. “My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable. I will open my dark saying upon the harp.” And Psalm 78:2. “I will open my mouth in a parable, I will utter dark sayings of old.”

[202] The Book of Job-Extract out of Bedford’s Scripture Chronology, p. 365, 366. “The place where Job lived is generally supposed to be Idumea, because we meet with a person called Uz, among the sons of Esau, Genesis 36:28. from whom a part of Idumea was anciently called the land of Uz.

Lamentations 4:21. We meet also with Ehiphaz the son of Esau, and Teman his son; Genesis 36:15.; and therefore it is probable that Ehiphaz, the Temanite, the friend of Job, might be Jobab, one of the kings that reigned in the land of Edom. Genesis 36:34.

“But in answer to all this it may be considered that there is another Uz, the son of Nahor, Abraham’s brother, Genesis 22:20, 21. who married Milcah, of the same family from which Isaac and Jacob took wives by the direction of their parents, and consequently most likely to be a family in which religion might be kept up in that purity as we find it to be in Job.

As to the land of Uz, the Septuagint calls it Ausitis, is, but never calls that Uz in the land of Edom by this name. Nabor lived at Haran, on the south of the Euphrates, and no doubt his son might live with him, and his family give a name to this country; and we find in Ptolemy a people called Aisitae, which the learned Bochart supposes should be written Ausitae, who extended themselves from the river Euphrates southward into Arabia Deserta, and here both he and Bishop Patrick, our excellent commentator, supposes Job to have been born. Besides, Job is said to be one of the greatest of all the men of the east. Now the land of Uz, in Idumea, can in no respect be called the east. It lay almost north from Egypt, and south from Canaan, and south-west from the country of Midian, where Jethro, the father-in-law of Moses, lived. But the south part of the country of Ausitis or Uz, lay not only cast from Canaan, but eastward from all the countries in which the Israelites travelled whilst they were in the wilderness. As for the name of Eliphaz, it is not impossible but two men in different countries might have the same name, and then Ehiphaz, the friend of Job, might not be the son of Esau from Teman, but the son of Ishmael from Tema, Genesis 25:13, 15. whom Abraham in his life-time sent eastward to inhabit the east country, Genesis 25:6. and where we find them in the neighbourhood of Uz. In those parts it is probable that Bildad the Shuhite, a son of Abraham, from Shuab by Keturah, (Genesis 25:t, 2.) might live, who was sent thither with the rest of his brethren, (as in the forementioned Genesis 25:6.) And as Buz was the brother of Uz, Genesis 22:20, 21. so Elihu the Buzite, being of that family, might well live in those parts, especially since he seems to be of a religious family, the son of Barachel, that is, he blesseth God, or God blesseth. Besides this, Ehihu was of the kindred of Ram, or Aram, that is, a Syrian, as Laban was also called, Genesis 28:5. who dwelt with his ancestors in Padan-aram, or the country of Aram. (But it is more probable that the Ram here mentioned is the Aram

mentioned Genesis 22:21.) To this may be added that the Sabeans who took away Job's oxen, and the Chaldeans who took away his cattle, were near neighbours to this part of the country of Uz, the son of Nahor but lay so remote from Uz, in Idumea, that they could not make an excursion thither. It is allowed also that Job spoke the Arabic language in perfection, whence he is called the divine of the Arabians, and the book which goes under his name is full of Arabic words and phrases; and we may more rationally expect this language to be spoken in Arabia itself than in Idumea, and therefore there is little reason to think that Moses would call him Job in one place, and Jobah in another, where the difference of words is not only evident in every translation, but in the Hebrew language they do not begin with the same letter. The one **kwya**, and the other **bbwy**." Thus far Bedford. It seems likely that the land of Uz where Job lived, was the latter Uz, or the Ausitis of the Septuagint, upon this account; it is much more probable that we should find so much of religion and piety, and of the presence of God, in the country of the posterity of Nahor, who is spoken of as a holy worshipper of the true God, whose covenant God was (Genesis 31:53.) the God of Abraham, and the God of Nahor, than in Idumea, among the posterity of so wicked a man as Esau, who is branded in Scripture for folly and impiety; of whom and his posterity it is recorded that God hated them; who was undutiful to his parents, and a persecutor; who began to struggle with Jacob in the womb, to signify that he and his posterity should be the enemies of the church, and whose posterity are always spoken of as the church's enemies; so that oftentimes the children of Edom are put for all the church's enemies. In general it is much more likely to find piety among the posterity of Ishmael, than of Esau for there is no such promise concerning Esau that he should live before God, as there is concerning Ishmael. And accordingly we find Eliphaz in this book a holy man, of Ishmael's posterity. Esau's posterity, as they descended from a wicked father, so they chiefly descended from mothers of the accursed nations of Canaan that were Esau's wives, and were the more likely on that account to have wickedness descend to them, and God's curse entailed upon them.

Concerning the penman of the book of Job, Bedford thinks that it was written originally by some person that belonged to Arabia, the country where the things were transacted and spoken, because the style is not like the rest of the books of Moses, or indeed to any other parts of the Old Testament, but more concise and obscure, and that there are such a vast

number of Arabic words and phrases to be found in it. It has been observed by several that the book of Job abounded with Arabisms, so that Job has been called the Arabian divine, And he thinks that the substance of this book was written originally by Elihu, one of the speakers in it; first, because when Job's friends who came to lament with him, and to comfort him, are mentioned, Elihu is not named among the number, because he himself was the historian and penman, who gave this account, and therefore he named not himself when he named the rest; and secondly, because he thought that he seems to speak of himself as the historian. Chap. 32:15, 16, 17. "They were amazed, they answered no more, they left off speaking when I had waited, for they spake not, but stood still, and answered no more. I said, I will answer also; I also will show mine opinion."

It looks to me probable, chiefly on the former of these reasons, and if it was written originally by an inhabitant of the country, as the forementioned reason of the Arabic style argues strongly that it was, no person seems to be so likely as Elihu; for as it was doubtless at first written by an inspired person, and probably, therefore, by some person in that country of eminent piety and wisdom, for such were the persons that were wont to be inspired, and to be improved as the penman of holy inspired writings; and it probably also was some person that lived near the time when the things were transacted, for true religion vanished away out of Arabia not long after, and such men therefore were not there to be found; and it is not probable that there were any other persons of such eminent piety and wisdom as those mentioned in that book; but of them, be sure, no one was so likely to be the penman as Elihu, who stood most indifferent in the affair, and was most approved of by God in what he said and acted in it, of any of them. Bedford also thinks it probable that Moses, when he kept the flock of Jethro, the priest of Midian, might meet with this book; which seems the more probable, because priests, even in all nations, and in the most ancient times, used to be the keepers of books and records, especially those that were looked upon sacred; and it is very likely that a priest of Midian should have this book, for the Midianites were related to the people that dwelt in Job's country, and particularly to one of the speakers in the affair. viz. Bildad, the Shuhite, for Shuab and Midian were brothers, being both the children of Abraham, by Keturah, Genesis 25:1, 2. And it was so early then that the relation was more fresh in their memory, and it is more likely still that Jethro should have such a book, he being a priest of the true God, like

Melchizedek. And Moses might probably take the more notice of the book, for its being so adapted to his own improvement in the banished, afflicted circumstances he was then in, and also the circumstances of his brethren, the children of Israel, in their great affliction in Egypt, for whose sake Bedford supposes be translated it into Hebrew, to teach them patience under their afflictions, and added the historical part, or he might alter the phrasing of the historical part, and add such expressions as would make it more intelligible to his own people, which were needless in the country where the things were transacted.

[111] Job 8:8. “For inquire, I pray thee, of the former age, and prepare thyself for the search of the fathers.” The people of God that lived before there was any written revelation, depended very much upon the teaching and tradition of their fathers; those that lived near the flood were but a few removes from Adam, they might have Adam’s own instructions, without having them through many hands; and those that lived in Job’s time they had doubtless abundance of traditions from the antediluvians, who might be instructed from Adam himself~ and who, through their vast age, had abundant opportunity to acquire great knowledge and experience, It is very probable that much of the learning that was in the heathen world was the corrupted remains of what was declared to mankind by those that came out of the ark. Job lived in early days after the flood, and there is abundance of philosophy in this book, which in all probability they derived by tradition from their fathers, quoted in this book, as here in this place, and 15th chap. 10, 18, 19 verses, there is a plain referring to tradition from the beginning of the world, or from the second beginning after the flood; it is evident, by the 19th verse, they quoted the fathers then as we do the Scriptures now.

[101] Job 26:7. “ He stretcheth out the north over the empty place, and hangeth the earth upon nothing By stretching out the north over the empty place in the former part of the verse, seems to be meant the extending the northern parts of the wide plain of the earth, as they took it to be, over an empty abyss of space, much the same as hanging the earth upon nothing in the latter part of the verse.

[115] Job 33:14, 15, 16. “For God speaketh once, yea, twice--In a dream, in a vision of the night.” Also, chap. 4:12, 13, etc. It was a common thing, before there was any written revelation, for God to reveal himself to holy men in visions and dreams. See Numbers 12:6. Genesis 15:1. and ver. 12, to the end. Genesis 46:2, 16. “Then he openeth the ears of men, and

sealeth their instruction.” By affliction, that is, when men will not hearken to God’s instructions and warnings in his word, (that in those days was wont to be given after this manner, and delivered from father to son,) then he chastens them in his providence to make them hear.

[149] Job 36:30. “Behold, he spreadeth his light upon it, and covereth the bottom of the sea.” In the original, the roots of the sea, by which he means the extreme parts of the sea, where the clouds and the sea meet in the horizon, and those parts of the sea that are below the horizon, which they conceived to be drawn down, which is agreeable to the metaphor used in the foregoing, wherein the clouds that overspread the skies are represented by the curtains of a tabernacle; he spreadeth his light upon it, that is, upon his tabernacle, upon those curtains, the clouds, which are like a bright covering on the inside of it.

[434] Concerning the Book of Psalm, That the penman of the Psalm did pretend to speak and write by the inspiration of the Spirit of God as much as the prophets when they wrote their prophecies, the following things do confirm:

1. Singing divine songs was of old one noted effect of the inspiration of the Spirit of God in the prophets, insomuch that such singing was called by the name of prophesying. 1 Samuel 10:5, 6. “Thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy, and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them.” See also 1 Chronicles 25:1, 2, 3. This seems to have been the most ancient way of prophesying. Inspired persons of old used to utter themselves in a parable, as sometimes it is called, or a kind of song. Thus it was that Miriam uttered herself when she did the part of a prophetess, Exodus 15:20, 21. “And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances, and Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.” She, in the 12th chap. of Numbers ver. 2. boasts that God had spoken by her as well as by Moses. She seems to have reference to this time, for it does not appear that God ever had spoken by her at any other time, and it is probable that it was from her being inspired at that time, (or at least chiefly,) that she was called a prophetess, And this was the way that Moses delivered his chief and fullest prophecy concerning the future state of

Israel, and the church of God, and the world of mankind, in that song in the 32nd of Deut.; the words were all indited by God, as appears by Deuteronomy 121:19, 20, 21. And Moses's blessing of the children of Israel, and his prophecy of their future state, in Deuteronomy 3:is delivered song-wise, which especially appears in the beginning and ending. And so are Balaam's prophecies, or parables. Jacob's blessing and prophecies concerning the future state of the posterity of his twelve sons, Genesis 49:is delivered in a like style, as may be plain to any one that observes. Zechariah is said to prophesy in uttering a song, Luke 1:67.

2. Singing these very psalms in the sanctuary by the musicians that David appointed, is called prophesying, 1 Chronicles 25:1, 2, 3. And Asaph is called a seer, or prophet, and represented as speaking as such in uttering those psalms that he penned 2 Chronicles 29:30.

3. We are expressly informed of David in an eminent instance, wherein he uttered himself in a remarkable manner as the sweet psalmist of Israel, that he did profess himself to speak by the immediate inspiration of the Spirit of God. 2 Samuel 23:1, 2, etc. "Now these be the last words of David." (And then in what next follows David's words begin, as may be confirmed by comparing them with Numbers 24:3, 4, 15, 16.) "David, the son of Jesse, hath said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me." In its being said that these are the last words of David, it is implied that there had been many other words; that he, as the sweet psalmist of Israel, had uttered many things before; and when David, in these his last words, says, "The Spirit of the Lord spake by me," it must be understood of all these words spoken of in this place, whether mentioned or referred to, all the words that he had uttered as the sweet psalmist of Israel. And there can, perhaps, no other good reason be given why he should be mentioned under that character of the sweet psalmist of Israel here in the introduction of these his last words, rather than all other places of his history, but only because these were the last words that David had uttered as the sweet psalmist of Israel, and as it were the sum of all those preceding records referred to, expressing the main drift and substance of those holy songs he had sung by the inspiration of the Spirit of God all his life-time, and the ultimum, the chief thing, he had in view in those psalms.

4. It is evident that the penman of the Psalm did pretend to speak by a spirit of prophecy, because the Psalm are full of prophecies of future events, as Psalm 11:6. Psalm 22:27, to the end. Psalm 37:9,10,11. Psalm 60:6, 7, 8 Psalm 64:7, to the end. Psalm 68:31. Psalm 69:34, 35, 36. Psalm 72. Psalm 86:9. Psalm 96:13. Psalm 102:13-22. Psalm 108 Psalm 138:4, 5. Psalm 149:7, 8, 9. And many other things in the Psalm are uttered in a prophetic manner and style.

5. It is also most manifest that the penman of the Psalm did pretend to speak by the Spirit, and in the name of the Lord, as the prophets did. By this, that God in the Psalm is very often represented as speaking, and the words are evidently represented as his words, in like manner as in the prophets, as Psalm 14:4. Psalm 1. 7-14. Psalm 81:6-16. Psalm 82. Psalm 53:4. Psalm 81. Psalm 87. Psalm 91:14, 15, 16. Psalm 95:8, 9, 10, 11. Psalm 132:14, to the end. Psalm 45:16, to the end. Psalm 2:6, to the end. Psalm 32:8, to the end. Psalm 60:6, 7, 8. Psalm 68:13. Psalm 89:3, 4, 19-37. Psalm 108:7, 8, 9. Psalm 110:1, 4.

[440] The Book of Psalms It is a further confirmation of these things, that we find that David very early was endowed with the spirit of prophecy and miracles; he wrought a miracle when he slew the lion and the bear, and acted and spake by that spirit of prophecy when he went forth against Goliath, as is very apparent by the story.

[506] The Book of Psalms That this is divinely inspired may be further argued from this, that it is every way probable that what are called the songs of Zion, and the Lord's song, in Psalm 137:3, 4. are songs contained in this book. It appears that Zion, or God's church, had sacred songs fancied as such in the world, and that they were properly called the Lord's songs, which argues that they had God for their author, and were consecrated by his authority, as a word being called the word of the Lord, argues it to be a word that came from God, and as a house being called the house of the Lord, signifies its being a house consecrated to God by divine authority. So of the Lord's day, the city of God, the altar of God, etc.. etc.

When all the utensils of the temple were exactly, and even in the most minute circumstances, formed by divine direction, it would be strange if the songs of the temple, which are vastly more important and material in the worship of God, should not be formed by divine direction. These were not merely external circumstances of divine worship as the other, but the very matter of the worship. As David was divinely instructed in all the place,

and form, and instruments of the temple, and all the new ordinances relating to the attendance and orders of the priests, and the Levites, and the circumstances of their ministration, and particularly of the singers, it would be strange if the songs that they were to sing, the most material and effectual thing of all, should not be of divine appointment, but should be left wholly to human wisdom and invention. (See 1 Chronicles 6:31. and 16:4-7. 23:6, 25, to the end, and chap. 25: and 28:11, to the end, especially ver. 19 and 21.

We have an account that David and Samuel the seer acted jointly in appointing the orders of the porters of the Levites, 1 Chronicles 9:22. and much more the orders of the Levites that were to be singers. It is noted that some of those Levites themselves that were appointed by David as chief musicians, or singers, were seers, or prophets. So of Heman, 1 Chronicles 25:5. And the expressions there lead us, in this verse and the context, to suppose that he acted as a prophet in that matter in assisting David in composing psalms, and appointing the order of singers. Yea, it is expressly said that the order of the singers was appointed by David with the assistance of the prophets, by the commandment of the Lord. 2 Chronicles 29:25. “ And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king’s seer, and of Nathan the prophet: for so was the commandment of the Lord by his prophets.” And Asaph, another of the chief musicians, and penman of many of the psalms, is spoken of as acting as a seer, or prophet, in this matter. Ver. 30. “Hezekiah the king commanded the Levites to sing praise unto the Lord, with the words of David and of Asaph the seer.” (See the like of Jeduthun, chap. 35:15.)

[95] Psalm 8:2. “ Out of the mouth of babes and sucklings’ hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.” It seems to me that mankind are principally intended here by babes and sucklings; it is of God s loving-kindness to men that the psalmist is speaking, to the end of the psalm; by the enemy and the avenger is meant the devil. Men are as babes and sucklings in comparison of the angelic nature. By so advancing the human nature, the devils are disappointed and triumphed over.

[298] Psalm 17:4. “ Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.” By the destroyer here is doubtless meant the devil, the same with him that is called Abaddon and

Apollyon in the Revelations. God's people under the Old Testament were sensible that there was an evil and malignant spirit, or invisible agent, that sought the ruin of man, as even the heathen nations had a notion of evil demons. This evil spirit the Hebrews were wont to call by several names; one was Satan, or the adversary. So it is said Satan stood up against Israel, and moved David to number the people. So in several other places in the Old Testament. Another name was the destroyer; so devils are called destroyers in Job 33:22." Yea, his soul draweth nigh unto the grave, and his life to the destroyers."

[328] Psalm 19:4, 5, 6. "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race: his going forth is from the end of the heaven, and his circuit unto the ends of it, and nothing is hid from the heat of it." It appears to me very likely that the Holy Ghost in these expressions, which he most immediately uses about the rising of the sun, has an eye to the rising of the Sun of righteousness from the grave, and that the expressions that the Holy Ghost here uses are conformed to such a view. The times of the Old Testament are times of night in comparison of the gospel day, and are so represented in Scripture, and therefore the approach of the day of the New-Testament dispensation in the birth of Christ, is called the day-spring from on high visiting the earth. Luke 1:78. "Through the tender mercy of our God, whereby the day-spring from on high hath visited us;" and the commencing of the gospel dispensation as it was introduced by Christ, is called the Sun of righteousness rising. Malachi 4:2. But this gospel-dispensation commences with the resurrection of Christ. Therein the Sun of righteousness rises from under the earth, as the sun appears to do in the morning, and comes forth as a bridegroom. He rose as the joyful, glorious bridegroom of his church; for Christ, especially as risen again, is the proper bridegroom, or husband of his church, as the apostle teaches. Romans 7:4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God." he that was covered with contempt, and overwhelmed in a deluge of sorrow, hath purchased and won his spouse; (for he loved the church and gave himself for it, that he might present it to himself;) now he comes forth as a bridegroom to bring home his purchased spouse to him in spiritual marriage, as he soon after did in-the conversion of such multitudes, making his people willing in the day of his power, and hath also done many times

since, and will do in a yet more glorious degree. And as the sun when it rises comes forth like a bridegroom gloriously adorned, so Christ in his resurrection entered on his state of glory. After his state of sufferings, he rose to shine forth in ineffable glory as the King of heaven and earth, that he might be a glorious bridegroom, in whom his church might be unspeakably happy.

Here the psalmist says that God has placed a tabernacle for the sun in the heavens; so God the Father had prepared an abode in heaven for Jesus Christ; he had set a throne for him there, to which he ascended after he rose. The sun after it is risen ascends up to the midst of heaven, and then at that end of its race descends again to the earth; so Christ when he rose from the grave ascended up to the height of heaven, and far above all heavens, but at the end of the gospel-day will descend again to the earth.

It is here said that the risen sun rejoiceth as a strong man to run his race. So Christ, when he rose, rose as a man of war, as the Lord strong and mighty, the Lord mighty in battle; he rose to conquer his enemies, and to show forth his glorious power in subduing all things to himself, during that race which he had to run, which is from his resurrection to the end of the world, when he will return to the earth again.

Here the going forth of the sun is from the end of heaven and his circuit to the end of it, and that nothing is hid from the heat thereof; so Christ rose from the grave to send forth his light and truth to the utmost ends of the earth, that had hitherto been confined to one nation, and to rule over all nations in the kingdom of his grace. Thus his line goes out through all the earth, and his words to the end of the world, so that there is no speech or language where his voice is not heard, as is here said of the line and voice of the sun and heavenly bodies in the two foregoing verses, which are by the apostle interpreted of the gospel of Jesus Christ. Romans 10:16, 17, 18. "But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report? so then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

That the Holy Ghost here has a mystical meaning, and has respect to the light of the Sun of righteousness, and not merely the light of the natural sun, is confirmed by the verses that follow, in which the psalmist himself seems to apply them to the word of God, which is the light of that sun, even of Jesus Christ, who himself revealed the word of God: see the very

next words, “ The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”

[171] Psalm 40:6, 7, 8. “Sacrifice and offering thou didst not desire; mine ears hast thou opened (or bored): 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.” God often declared that willing obedience was better than sacrifice: the psalmist is here declaring his giving of it the preference in his practice according to God’s mind: he did not rest in sacrifices, or look upon his duty as consisting mainly in them, but was willingly obedient; he delighted to do God’s will; he loved his service; God had bored his ear, alluding to the law, Exodus 21:5. by which it was appointed that if the servant loved his master’s service, and freely chose it, his master should bore his ear with an awl. Burnt -offering and sin-offering hast thou not required; then said I—La, I come, as a willing servant says to his master when he is called: in the volume of the book it is written of me, that is, it is written in the public records, that I voluntarily chose my master’s service, and that my ears were bored, alluding still to that law and custom. if the servant loved his master and chose his service, he was to be brought unto the judges, and was to declare his choice, and his ear was to be bored before them, and because the end of bringing of him to them, was that they might take notice of it, and be witnesses of it, that the servant might afterwards be obliged by his act. We may conclude that there was a record written of it, it was not merely trusted to their memories; for then if the judges should forget it, or should die, the servant might go free; or if it was not the custom at first to record it, yet very probably it was in David’s time. It seems they used to convey lands at first without writings; Ruth 4:7.; but not afterwards. Jeremiah 12:10. I subscribed the evidence, or as it is in the Hebrew, I wrote in the book. But the psalmist also speaks here prophetically, and is representing Christ. Christ freely and willingly became God’s servant by becoming incarnate, and therefore, instead of the words, “ Mine ear hast thou bored,” has these, “A body hast thou prepared me;” and as the servant that had his ear bored, learned obedience by what he suffered; it was a testimony of his real desire to serve him, that he was willing to suffer this in order to it. So did Christ learn obedience by the things that he suffered by the sacrifice of his body; so that when it is said, “ Sacrifice and offering thou didst not desire, but a body hast thou prepared for me;” it is as match

as if he had said, These sacrifices of beasts, etc. are insignificant in themselves, but my crucifixion is the true sacrifice that God delights in.

[507] Psalm 45, The great agreement between the Book of Solomon's Song and the 45th Psalm, and the express and full testimonies of the New Testament for the authority and divine inspiration of that Psalm in particular, and that that bridegroom there spoken of is Christ, whose bride the New Testament abundantly teaches us is the church: I say this agreement with these full testimonies are a great confirmation of the constant tradition of the Jewish church, and the universal and continual suffrage of the christian church for the divine authority and spiritual signification of this song, as representing the union and mutual love of Christ and his church, and enervates the main objection against it. They agree in all particulars that are considerable, so that there is no more reason to object against one than the other.

They are both songs of love. In both the lovers spoken of are compared to a man and a woman; and, their love, to that which arises between the sexes among mankind.

Both these songs treat of these lovers with relation to their espousals one to another, representing their union to that of a bridegroom and bride.

In both the bridegroom is represented as a king, and in both the bride is spoken of as a king's daughter. Psalm 43:13. "The king's daughter is all glorious," etc. Song of Solomon 2:1. "How beautiful are thy feet O prince's daughter!"

In both the bridegroom and bride are represented as very fair or beautiful. The bridegroom, Psalm 45:2. "Thou art fairer than the sons of men." Song of Solomon v. 10." My beloved is white and ruddy, the chiefest among ten thousand."

In both the bridegroom is represented as greatly delighted with the beauty of the bride. Psalm 45:11. "So shall the king greatly desire thy beauty." Song of Solomon 4:9. "Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck."

In both the speech of the bridegroom is represented as exceeding excellent and pleasant. Psalm 45:2. "Grace is poured into thy lips." C ant. 5:16." His mouth is most sweet."

In both the ornaments of the bride are signified by costly, beautiful, and splendid attire; and in both she is represented as adorned with gold. Psalm 45:9. "Upon thy right-hand did stand the queen in gold of Ophir." And 13, 14. "Her clothes are of wrought gold. She shall be brought unto the king in raiment of needle-work." Song of Solomon 1:10. "Thy cheeks are comely with rows of jewels, and thy neck with chains of gold. We will make thee borders of gold with studs of silver." And 7:1. "How beautiful are thy feet with shoes, O prince's daughter!"

The excellencies, and amiable and honourable endowments, of the bridegroom in both are represented by perfumed ointment. Psalm 45:7. "Hath anointed thee with the oil of gladness above thy fellows." Song of Solomon 1:3. "Because of the savour of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee."

In both the excellent gifts or qualifications of these lovers, by which they are recommended to each other, and delighted in one another, are compared to such spices as myrrh, aloes, etc, And in both the sense those lovers have of this amiableness, and that sense where they have comfort and joy, is represented by the sense of smelling. Psalm 45:8. "All thy garments smell of myrrh, and aloes, and cassia-whereby they have made thee glad." Song of Solomon u. 13, 14. "A bundle of myrrh is my well-beloved unto me. My beloved is unto me as a cluster of camphire." And ver. 12. "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." Song of Solomon 2:13. "Let us see whether the vines give a good smell." Chap. 3:6. "Who is this that cometh up out of the wilderness like pillars of smoke perfumed with myrrh and frankincense, with all powders of the merchant?" Song of Solomon 4:14. "Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."

Indeed in some parts of Psalm 45:the psalmist makes use of more magnificent representations of the bridegroom's excellency. Ver. 3. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously." So we find it also with respect to the bride. Song of Solomon 6:10. "Who is it that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" And in both these representations the excellencies of these lovers are represented as martial excellency, or the glorious endowments of warriors.

In both these songs the bride is represented as with a number of virgins that are her companions in her majestic honours. Psalm 45:14, 15. "She shall be brought in unto the king--The virgins her companions that follow her shall be brought unto thee." So in many places of Solomon's Song. The spouse is represented as conversing with a number of the daughters of Jerusalem that sought the bridegroom with her, and therefore she speaks in the plural number. Song of Solomon 1:4. "Draw me, we will run after thee, we will be glad and rejoice in thee, we will remember thy love more than wine."

The representation in both of the manner of the bride's being brought in to the king with her companions, with great joy, is exactly alike. Psalm 45:14, 15. "She shall be brought in unto the king in raiment of needlework. The virgins her companions that follow her shall be brought unto thee, with gladness, and with rejoicing shall they be brought unto thee; they shall enter into the king's palace." Compare this with Song of Solomon 1:4. "The king hath brought me into his chambers, we will be glad and rejoice in thee."

Those who are the friends of the bridegroom that are united to him, and partake of his dear love, are in both these songs represented as gracious and holy persons. Psalm 45:4. "In thy majesty ride prosperously, because of truth, meekness, and righteousness." Song of Solomon 1. 4. "We will remember thy love more than wine. The upright love thee."

To represent the excellency of the bridegroom's place of abode, in Psalm 45:8. the excellent materials that his palace is made of are mentioned, It is represented as made of ivory. In like manner as the excellent materials of his palace are spoken of Song of Solomon 1:17. "The beams of our house are cedar, and our rafters of fir." As elsewhere, the materials of his chariot are mentioned, viz. the wood of Lebanon, gold, silver, and purple. Song of Solomon 3:9, 10.

It is objected by some against Solomon's Song, that some expressions seem to have reference to the conjugal embraces of the bridegroom. But perhaps there is nothing more directly suggesting this than the 14th, 15th, and 16th verses of the 45th Psalm, where seems to be a plain reference to the manner in Israel in which the bride at night used to be led into the bridegroom's bed-chamber, her bridemaids attending her: in the 14th and 15th verses, and then immediately in the next verse, we are told of the

happy fruits of this intercourse in the offspring which they have: Instead of thy fathers shall be thy children.

It is supposed by many to be very liable to a bad construction, that the beauty of the various parts of the body of the spouse is mentioned, and described, in Solomon's Song. But perhaps these are no more liable to a bad construction than the 13th verse of the 45th Psalm, where there is mention of the beauty of the bride's clothes, and her being glorious within; where setting aside the allegory or mystical meaning of the song, what is most naturally understood as the most direct meaning, would seem to be that she had not only glorious clothing, but was yet more glorious in the parts of her body within her clothing, that were hid by her clothing.

[163] Psalm 45:7. "Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee," etc. The manifestation of Christ's loving righteousness, and hating wickedness, here spoken of, that was thus rewarded, was his humiliation and death, whereby he exceedingly manifested his regard to God's holiness and law. That when he had a mind that sinners should be saved he was freely willing to suffer so much rather than it should be done with any injury unto that holiness and law.

[16] Psalm 48:7. "Thou breakest the ships of Tarshish with an east wind." It was by the gospel, which was as the light that cometh out of the east and shineth to the west, whereby Satan's pagan kingdom in Europe was overthrown.

[17] Psalm 49:3, 4. "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. I will incline mine ear to a parable. I will open my dark sayings upon the harp." Being but to speak of a future state and the resurrection, which were great mysteries in Old-Testament times, and perhaps a future state is here more plainly spoken of than any where else in the Old Testament, the psalmist really speaks right down plain about it, to the 14th verse, where he speaks how impossible it is by strength, riches, or wisdom, to avoid death; Good and bad, and all, die; and takes notice of the folly of men to fix their hearts on riches; For, says he, like sheep they are laid in the grave, etc. and the upright shall have dominion over them in the morning, etc. But he says, notwithstanding this certainty and unavoidableness of death, ver. 15. "God will redeem my soul from the power of the grave, for he shall receive me and goes on to the end of the psalm to show the misery of the wicked in comparison of the godly.

[54] Psalm 65:8. "Thou makest the outgoings of the morning and the evening to rejoice." By the outgoings of the morning and evening may be meant the east and the west, and so signify the same as the ends of the earth in the former part of the verse.

[319] Psalm 68. The bringing up of the ark of God out of the house of Obed-edom, the Gittite, into the city of David, on the top of mount Zion, on which occasion this psalm was penned, was the most remarkable type of the ascension of Christ that we have in the Old Testament. Then Christ rode upon the heavens by his name JAH. Before, his divinity was veiled; he appeared a mere man, and as a worm and no man; he had as it were laid aside his glory as a divine person, emptied himself of the name and form of God; but now he appears in his ascension as God, in the glory of his divinity, in the name and glory of the great JAH or JEHOVAH. Ver. 4. "Then he rode upon the heaven of heavens, which were of old." Ver. 33. As the apostle says, he ascended up far above all heavens. As the inhabitants of the land of Canaan were gathered together to attend the ark in this its ascension into mount Zion; 2 Samuel 6:15. 1 Chronicles 15:3, 25, and 28. 2 Samuel 6:19. 1 Chronicles 16:2. so without doubt the inhabitants of the heavenly Canaan were gathered together on occasion of Christ's ascension to attend him into heaven. For he ascended into heaven in like manner as he shall descend at the last day, Acts 1:11. with like glory and magnificence, and with a like attendance. He shall come at the last day in the glory of his Father. So he, without doubt, ascended in that glory after his human nature was transformed as it was, as it passed out of our atmosphere. That Christ entered heaven with divine glory, is manifest by Psalm 24:7,8 ,9, 10. "Lift up your heads, O ye gates, that the King of glory may come in," etc. Christ will descend at the last day with the clouds of heaven, and so he ascended into heaven. Acts 1:9. and Daniel 7:13. with Notes.) Christ will ascend to judgment; and so he ascended to judge and confirm the angels, to give repentance unto Israel, and remission of sin, and by his knowledge to justify many, and to judge the prince of this world, and to execute judgment on the wicked; and as he will descend with all the heavenly hosts of both saints and angels, so he ascended. They came forth out of heaven to meet the King of glory as he ascended. As the Roman generals after a signal battle and victory over their enemies abroad, far distant from Rome, when they returned in triumph (which is a great type of Christ's ascension,) had multitudes to attend them, so had Christ in his ascension into heaven. See in how many respects the Roman triumphs were

like Christ's ascension, *Mastricht*, p. 597. vol. 2. See also the description of a Roman triumph, *Chambers's Dictionary*. As Christ's descent will be attended with the general resurrection, so was his ascension with the risen bodies of many of the saints, and was followed with a great spiritual resurrection of the world.

As the ark in its ascension into mount Zion, was attended with the princes of the people; Psalm 68:27. 47:9. and with the captains of their hosts, 1 Chronicles 15:25. and with the ministers of the sanctuary, 1 Chronicles 15:4, etc. so Christ, in his ascension, was attended with the angels, who are called the principalities and powers of heaven, and are the mighty champions in God's armies, and the ministers of the heavenly sanctuary, as they are represented in Revelations. Shall a departing soul of a saint ascend to heaven with a convoy of angels, being carried by angels into Abraham's bosom? and shall not the King of saints and angels in his ascension into heaven, be attended with myriads of angels? That Christ was attended with multitudes of angels in his ascension into heaven, is manifest by the 17th and 18th verses of the 68th Psalm. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai the holy place. Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." These are the chariots in which Christ ascended, as Elijah, in his ascension into heaven, did not ascend without chariots and horses of fire to convoy him. These were a symbol of the convoy of angels by which he was conducted into heaven; as those chariots and horses of fire were that defended the city where Elijah was from the Syrians, as appears by 2 Kings 6:16, 17. Those in Christ's triumphant entrance into heaven answer to the triumphant chariot in which the victor entered the city of Rome, and also was attended with the princes, and rulers, and captains of the people, and ministers of his sanctuary, as he was attended with the patriarchs, and prophets, and holy princes, and martyrs, more eminent first of the Old Testament, as that church which was in being before Christ's ascension, and with many of them with their prison bodies.

Though many of the angels attended Christ from the top of mount Olivet, yet it appears to me probable that the place where he was met by the whole multitude of the heavenly hosts, saints and angels, was in the upper parts of the earth's atmosphere, beyond the region of the clouds, at the place where it is said a cloud received Christ out of the sight of the disciples, as they stood beholding him as he went up, and that that cloud that received

him was a symbol of that glorious host of saints and angels: a heavenly multitude is called a cloud. See Hebrews 12:1. with Notes. A host of angels seems to be here represented by that cloud of glory in which God appeared in mount Sinai, spoken of in this 68th Psalm; in the 17th verse, where the psalmist speaks of the thousands of angels that convoy Christ to heaven, it is added, “The Lord is among them, as in Sinai, his holy place.” (See the places there cited in the margin.) When Christ passed out of sight of earthly inhabitants, then he joined the heavenly inhabitants. The atmosphere belongs to the earthly world: so far Satan’s power extends, who is god of this earthly world, and prince of the power of the air. When Christ had gotten out of this world, then heaven met him and received him, and it is probable that Christ’s human nature there had its transformation into its glorious state; it was not transformed at his first resurrection, for he appeared as he used, and conversed, and ate, and drank with his disciples; nor was it transformed at his first ascent from the surface of the earth, for the disciples beheld him, and knew him as he went up, because he appeared as he used to do, but the disciples beheld him so long until he was transformed, for so long they might behold him; but when he was transformed into his heavenly glory, it was not meet that they should behold him any longer while in this mortal state, for this state is not the state appointed for us to behold Christ in his glory; nor indeed could they see him so and live; and therefore when he was transformed, a cloud hid him from them. As long as Christ was within the limits of this earthly world, it was meet that he should remain in his earthly state; but when he passed out of this world and met heaven, it was meet that he should be transformed into his heavenly state; an earthly body might subsist as far as the region of the clouds, but it could not subsist farther. Christ ascended from thence to heaven in his glorified state with all his holy angels; and at the last day he will descend from heaven in the same glorified state, with all the holy angels, and no farther; for there the saints on earth shall meet him, being caught up in the clouds, or to the region of the clouds, to meet the Lord in the air; and from thence shall Christ be seen in his glory by all that shall remain on this earth. When Christ came to meet the heavenly hosts in their glory, and to be in the midst of them, it was not meet that he should remain any longer in his earthly state, for flesh and blood shall not inherit the kingdom of God; so far Christ ascended slowly and gradually, as earthly bodies are wont to move, so that the disciples could see him as he went up, but from thence, without doubt, he mounted with inconceivable swiftness, answerable to the activity of a heavenly glorious body.

As they attended the ark in its ascension with great joy and with shouts, and the sound of the trumpet, and all kinds of music, singing God's praises, 2 Samuel 6:15. 2 Chronicles 15:28. with the context in that and the following chapters; this represents the glorious joy and praise with which the heavenly hosts attended Christ in his ascension. Psalm 47:5. "God is gone up with a shout, the Lord with the sound of a trumpet." Psalm 47:5. the very same as is said concerning the ascension of the ark in 2 Samuel 6:15. That was an exceeding joyful day in Israel; it is said they brought up the ark with joy. 2 Chronicles 15:2 Samuel 6:12.

David danced before the Lord with all his might." So Christ's ascension is represented as an exceeding joyful occasion. Psalm 47:6, etc." On that occasion sing praises to God, sing praises, sing praises to our King, sing praises," etc, And in this 68th Psalm ver. 3. "Let the righteous be glad; let them rejoice before the Lord; yea, let them exceedingly rejoice; and ver. 25. "The singers went before, and the players on instruments followed after, among them were the damsels playing with timbrels."

When the ark was ascended and placed on the throne of God's mercy-seat, David dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine, 2 Samuel 6:19. and 1 Chronicles 16:3. So speaking of Christ in this psalm, ver. 18. the psalmist says, "Thou hast ascended on high, thou hast led captivity captive, and received gifts for men, yea, for the rebellious also."

David brought the ark into the tabernacle in Zion with sacrifices offered to God, and when he had offered the sacrifices, he blessed the people in the name of the Lord, and gave men gifts, 1 Chronicles 16:1, 2, 3. and 2 Samuel 6:17, 18, 19. So Christ, when he ascended, entered into heaven with his own blood, the blood of that sacrifice that he had offered, and so obtained the blessing for men which he then gave to them, by sending down the Holy Spirit upon them.

David, when the ark was ascended, returned to bless his household; so Christ, when he was ascended, returned by his Spirit to bless his church, which is the household of God, and is Christ's house, as the apostle calls it in the 3rd chap. of Hebrews.

When David thus returned to bless his household, Michal, that had been his wife before, despised him, because he troubled himself so much, and made

himself so vile, and therefore was Michal rejected; but of the maidservants whom Michal contemned, was he had in honour; so the Jewish church that had been Christ's church before his ascension, yet because Christ humbled himself so much, and made himself so vile, they despised and rejected him, and called him king of the Jews in contempt, as Michal calls David king of Israel in contempt. Therefore, when Christ returned by his Spirit to bless his household after his ascension, the church of the Jews was rejected and became barren; but the Gentile nations, whom the Jewish church used to condemn as poor slaves, while they called themselves the children of God and free, of them was Christ had in honour. Michal was Saul's daughter, David's persecutor, that was at the head of affairs in Israel before David; but David tells Michal that God chose him before her father; so the priests, and elders, and scribes were the father of the Jewish church, were at the head of affairs in God's church before Christ, and were Christ's persecutors, but God chose him before them.

The glorious attendants and consequents of Christ's ascension are in a very lively manner represented in this psalm, and other divine songs, that seem to be penned on occasion of the removing the ark, as particularly Christ's glorious victory over his enemies, verses 1, 2, 18. The destruction of Satan's kingdom and his church's enemies that followed, ver. 12, 14, 16, 23-30. A terrible manifestation of wrath against obstinate sinners, ver. 6, 21. The publishing the gospel in the world, ver. 11, 33. A remarkable pouring out of the Spirit, ver. 9. A great increase of the privileges of the church, and a more abundant measure of spiritual blessings, ver. 3, 10, 13, 18, 19, 24, 28, 34, 35. The calling of the Gentiles, ver. 6, 29, 31, 32. A glorious salvation from slavery and misery to those who are sinners and enslaved, ver. 6, 13, 20, 22. The like might be observed of other songs penned on this occasion, as Psalm xlvii, and that which is given us in 1 Chronicles 16.

[210] Psalm 68:8, 9. "The earth shook, the heavens also dropped at the presence of God, even Sinai itself was moved at the presence of God, the God of Israel. Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary." By this place, together with Judges 5:4. it is manifest that there was a great shower of rain upon the camp of Israel at mount Sinai, at the time of the giving the law there. The case seems to have been thus: on the day when the law was given, which was the day of Pentecost, there appeared a thick cloud upon mount Sinai, which was the same cloud that had gone before them and conducted them,

now settled upon the mount, but only increased and gathered to a great thickness; and there were great thunders and lightnings seen and heard out of that cloud, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. When God descended on the mount, the mount quaked greatly, and this earthquake was of great extent, so as to reach to distant countries, Haggai 2:6, 7. and was so great as to move mountains and throw down rocks, and great part of the mountains; hence we have those expressions of the mountains skipping like rams, and the little hills like lambs, etc. And then mount Sinai appeared altogether on fire, which burnt to the midst of heaven; and then the trumpet sounded long, and waxed louder and louder; and then the Ten Commandments were given with a voice of awful majesty out of the midst of the fire; and when this was finished, it was followed with the most amazing thunders and lightnings from the thick cloud of glory, which was on the mount, which cloud spread wider and wider until it covered the whole heavens, and there was a great shower of rain, with thunder and lightning out of it; and the storm spread abroad, so as to reach far countries, which, with exceeding thunder and lightning, terrified distant nations. Hence the apostle speaks of a tempest that was at this time, from this place, in Hebrews 12:18. Thus, when the Lord gave the word, great was the company of them that published it, ver. 11. When God gave forth his voice at mount Sinai, and thundered there by the ministration of angels, the report was as it were carried into all nations round about, and there were thunders that uttered their voices in all parts of the world, (or at least the adjacent countries,) to answer it. Thus the prophet Habakkuk, speaking of this, Habakkuk 3:3. says, "His glory covered the heavens," (i. e. the cloud, that was called the cloud of glory,) and the glory of the Lord appeared in the cloud, and covered the heavens in the blaze of lightnings that then streamed forth almost continually; as in the next verse, ver. 4. "And his brightness was as the light." And thus it was expressed in the 6th and 7th verses, "He stood and measured the earth; he beheld and drove asunder the nations; the everlasting mountains were scattered, the perpetual hills did bow--I saw the tents of Cushan in affliction, and the curtains of the land of Midian did tremble;" and thus in Hebrews 12:18. there is said to be at that time not only fire, and blackness, and darkness, but also tempest.

Corol. I. Hereby we may the more fully see how lively a representation what was done on this day was of what was done afterwards on the same day of Pentecost in the days of the gospel. Now God descended from

heaven on mount Sinai; then God descended from heaven on mount Zion, or on his church met together in Jerusalem. Now God revealed the law; then God did in an extraordinary manner by his Spirit make known the mysteries of the gospel. Now God's voice was uttered from mount Sinai in thunder, and great was the company of them that published it, and the voice of his thunder went forth into all the world, and the world was enlightened with lightnings; then was God's voice in his word and in his glorious gospel uttered in the spiritual mount Zion, and the light of the glorious gospel then began to shine forth in Jerusalem, of which voice and light, thunder and lightning is a type, for the word of God is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is as the fire, and as the hammer that breaketh the rocks in pieces. This thunder and lightning was out of the cloud of glory, the symbol of God's presence; so the voice of the gospel is the voice of Christ, a divine person, and the light is the light of Christ's glory. And then, or after that time, was first fulfilled what was typified by God's voice and light going forth from mount Sinai, and spreading abroad into all nations round about; for then first did the powerful voice of God's word, and the powerful and glorious light of truth, go forth and spread abroad into Gentile nations; then was the coming of Christ in the gospel as the lightning that cometh out of the east, and shineth even to the west. The trumpet of mount Sinai was a type of the trumpet of the gospel. As in the day of Sinai there was a great earthquake; so consequent on the pouring out of the Spirit in the day of Zion, was there the greatest change and overturning of things on the face of the earth, that ever had been. Earthquakes often denote great revolutions, in Revelations and elsewhere in Scripture. God's voice in the day of Sinai, shook the heavens and earth, and shook all nations; see Hebrews 12:26, 27. compared with the foregoing verses, and Haggai 2:6, 7. "As the earthquake then shook down towers, and palaces, and other buildings of the heathen, yea, and threw down rocks and mountains;" so God's voice in the gospel, after the gospel Pentecost, overturned the heathenish kingdom of Satan, and shook down all its magnificence, the mighty fabric that Satan had been building up for many ages; and those things were overthrown that had been established in the heathen world time out of mind, and had remained until now, immovable, like the everlasting hills and mountains. God's enemies abroad in the heathen world on the day of Sinai, were greatly terrified and scattered, and many of them destroyed; which is a type of the amazement that Satan and the powers of darkness were put into, by

the sudden and wonderful spreading of the gospel, and how the enemies of God were scattered and destroyed thereby, and God's pouring down a great and plentiful rain on the camp of Israel, on the day when the law was given. The refreshing shower that fell on Israel, did well represent those divine instructions God was then giving to them. Deuteronomy 32:1. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, or the showers upon the grass," was a lively type of the great and abundant pouring out of the Spirit on the christian church, on the day of Pentecost, and on the world, in consequence of that. The pouring out of the Spirit is often compared to showers of rain: this rain was the more lively type of the effusion of the Holy Spirit, because it was a very refreshing rain to the congregation of Israel, as it is said in the 9th verse of this Psalm, "Thou didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary;" that was a weary land wherein they then were, being an exceeding dry and parched wilderness, where there is scarcely ever any rain, Horeb, one name of mount Sinai, signifies dryness, as it is called a land of drought, and it lay far south, and it was now a hot time of the year, wherein the sun was just at the summer solstice, being about the end of May, so that the shower by its cooling and sweetening the air was very refreshing to them, and therefore was the more lively type of the sweet influences of the Spirit of God on their souls; and this shower was the more lively type of the pouring out of the Spirit still, because it was a shower out of the cloud of glory, or that cloud that was the symbol of God's presence, so that it was a refreshment from God, as the fire from heaven on the altar proceeded out of a pillar of cloud and fire. Leviticus 9:24. (Note, manna out of the pillar of cloud and fire.) Manna, their daily bread, came down on the camp, out of the pillar of cloud and fire, and so did more lively represent the true bread from heaven, even Jesus Christ, who is a divine person, and dwells in the bosom of the Father; and as their meat, so their water: the refreshing rain, which signified also a divine person, viz, the Holy Ghost, was out of the cloud of glory.

Note, that when mention is here made of God's sending a plentiful rain, whereby he did confirm or strengthen his inheritance when it was weary,-- respect is also probably had to the children of Israel's being refreshed by a shower of rain that descended on them, at the same time that a destructive hail fell on their enemies, on the day that the sun and moon stood still; for as has been observed in Notes on Habakkuk 3:11. No. 208. that storm of

hail did not arise until the end of the twelve hours of the sun's standing still; and the sun probably stood still near the meridian, and Joshua began the battle very early in the morning after their travelling all the night before; so that after that night's watching and travelling, they had continued in battle and pursuit about eighteen hours, and great part of the time under a very great and extreme heat of the sun, which must necessarily arise from its standing still so long at a meridian height, and shining down on their heads with a perpendicular ray. So that by that time without doubt the army of Israel were exceeding weary and faint, and the clouds that covered the heavens, sent forth no hail on them, but probably it was rain where they were, and a very great shower, which cooled and sweetened the air, and was a great refreshment to them after such toil and extreme heat. If the rain was frozen in some places, doubtless it was a very cool rain where they were, which was needed to cool the air, after such extreme heat. So that it was now with this cloud that arose, as it was with the pillar of cloud and fire at the Red sea, as that was a cloud and darkness to their enemies, and sent forth thunder and lightning to confound them, Psalm 77:16, 17, 18, 19. but gave light to the Israelites; so now the cloud that arose, sent forth destructive hail and thunder on the Amorites, but sent a most refreshing rain on Israel, whereby they were strengthened, after they had been made faint with the heat of. the sun, and the toil of battle.

Coral. II. Hence we may learn what the apostle Paul meant by 1 Corinthians 10:2. where he says that "their fathers were all baptized unto Moses in the cloud, and in the sea," he means that they were baptized in the cloud, by the cloud's showering down water abundantly upon them, as it seems to have done at two times, especially; one was while they were passing through the Red sea, for there seems to have been a remarkable storm of rain, and thunder, and lightning, out of the cloud of glory, while the children of Israel were passing through the Red sea, Psalm 77:16, 17, 18, 19. And thus God looked through the pillar of cloud and fire about the morning watch, and all their hosts; he confounded them with perpetual flashes of thunder and lightning, which greatly affrighted the horses, and made them run wild, and jostle one against another, so as to overturn and break the chariots that they drew, and many of them lost their wheels; but it was only a plentiful shower on the Israelites. And so they were baptized by the water that came out of the pillar of cloud, representing the blood that came out of Christ, and the Spirit that comes forth from him; and so God now at the time when they were coming out of Egypt (for the Red sea

was the bounds of Egypt) baptized them, to wash and cleanse them from the pollutions of Egypt, and to consecrate them to himself.

Another time was at mount Sinai, when God had brought them to himself there, when he first entered into covenant with them there, whereby they became his people, and he their God; he consecrated them to him, and sealed that covenant by baptizing them by water out of the cloud.

Hence we prove an argument for baptism by sprinkling or affusion, for the apostle calls this affusion or sprinkling, baptism, comparing it to Christian baptism; and when God himself immediately baptized his people by a baptism, by which he intended to signify the same thing that christian baptism signifies, he baptized by affusion and sprinkling.

[254] Psalm 78:43. "How he had wrought his signs in Egypt, and his wonders in the field of Zoan." Wells, in his Sacred Geography, from hence very probably supposes that Zoan, in the time when Moses wrought these miracles in Egypt, was the royal city, or the city where the Pharaohs had their seat; for we know that Moses wrought those miracles in the presence of Pharaoh, and therefore doubtless near the city where he dwelt, or in the fields about that city. Zoan was probably from the beginning the seat of their kings, and that it is because it was so noted a city, and especially so known to the children of Israel, who had been bond-slaves in Egypt under Pharaoh, who dwelt in Zoan, that such particular notice is taken of it in Numbers 13:22. "Now Hebron was built seven years before Zoan in Egypt." And Dr. Wells observes, that this seems to have been the royal seat long after, even until Isaiah's time, though Noph and Hanes were two other cities where the kings of Egypt did then sometimes reside. Isaiah 19:11.. "Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?" Ver. 13. "The princes of Zoan are become fools, the princes of Noph are deceived; they have seduced Egypt, even they that at'e the stay of the tribes thereof." Isaiah 30:4. "For his princes were at Zoan, and his ambassadors came to Hanes." Zoan is the same with Tonis, By the Seventy interpreters, Noph is the same with Memphis, Hanes is the same with Tahapanes; Jeremiah 2:16. and Tahapanes, where we read that Pharaoh had a house, Jeremiah 43:9. called in Ezekiel 30:18. Tehaphnehes the same that was called Daphne by the Greeks. Soon after Isaiah's time, Noph, or Memphis, became the capital city. Ezekiel 30:13. Wells's Sacred Geography, p. 8, 9. and p. 49, 50.

[349] Psalm 84:3. "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars." The expletive even, which is not in the original, hurts the sense. "Thine altars, O Lord of hosts, my King, and my God," seems to be a distinct sentence from the foregoing, and comes in as an ardent exclamation, expressing the longing of David's soul after God's altars, as is rather to be added to the foregoing verse, where the psalmist had said, "My soul longeth, yea, even fainted for the courts of the Lord my heart and my flesh crieth out for the living God and then his thoughts of the birds having a nest, and so living distinguished from him, a poor exile, that was cast out of house and home, and had not where to lay his head and was banished from God's house, which is the worst part of his banishment: this comes in, as it were, in a parenthesis, and then follows the exclamation, "Thine altars O Lord of hosts, my King and my God!" Such an interpretation is exceedingly agreeable with the context, and the fame the psalmist was in.

[203] Psalm 90:10. Bedford's Scripture Chronology p. 395. When God had positively declared that the Israelites should wander forty years in the wilderness, and that all of them except Joshua and Caleb should die there; and when he did thus cut short the age of man, to what it is at this time, then Moses penned a melancholy psalm, in which he tells us how they were consumed by God's anger for their impieties, and how man's age is come to severity or eighty years, after which there is only labour and sorrow, instead of those hundreds that they lived before.

Here we may observe, that as sin at first brought death into the world, so sin did afterwards shorten the age of man before the flood: the patriarchs lived almost to a thousand years. But the sin which brought the flood, took away one half of man's age, so that they who were born afterwards never attained to the age of five hundred. At the confusion of Babylon it was shortened again in the same manner, so that none born after that time lived up to two hundred and fifty, as it is easy to observe by computing their ages. After the death of the patriarchs, when the worship of God was very much declined in their families, and the rest of mankind were overrun with superstition and idolatry, the life of man was shortened again, so that we read of none born since, who exceeded a hundred and five and twenty, neither did the ages of men stand at that measure, but at the frequent murmurings and provokings of God in the wilderness, a third part more, or thereabouts, were cut off from the age of man, and the common limit of man's life was brought to seventy or eighty year's, or thereabouts, or more

particularly to eighty-three or eighty-four years, which very exceeded, and which Moses speaks of in the before-mentioned psalm, composed upon that occasion. And though the sins of mankind have been very great and universal since that time, yet the age of man's life has not been shortened any more, because a shorter space would hardly have been sufficient for the finding out and improvement of arts and sciences, as well as for other reasons.

[168] Psalm 91:11. "He will give his angels charge concerning thee, and they shall bear thee up in their hands, lest at any time thou dash thy foot against a stone." As a father gives the elder children charge concerning the Younger, to lead them and bear them up, and keep them from falling.

[65] Proverbs 4:23. "Keep thy heart with all diligence, for out of it are the issues of life." It is probable here is an allusion to the blood's issuing from the heart. The heart is the fountain of the blood, which is called the life. Genesis 9:4. and other places. Solomon was so great a philosopher, that doubtless he understood that the heart was the fountain of the blood.

[462] Proverbs 30:27'. "The locusts have no king, yet go they forth all of them by bands." The following is taken from the Evening Post of January 4th, 1748. Extract of a letter from Transylvania, Aug. 23, concerning the locusts that had lately appeared there.

"These dreadful creatures with which we are afflicted, move in two columns; the first places they invaded were the territories of Bellegisch, and Banoize, where they passed the night; the next morning they directed their flight towards Peekska, Maradick, etc. And the day following towards Irriga, where they have ate the leaves, the grass, the cabbages, the melons and cucumbers, to the very roots. Yesterday they were in motion towards Schuliom, bending their flight manifestly towards Zealmo and the parts thereabouts. They continue in the air, or if one may use the expression, they march generally two hours and a half at a time. They form a close compact column about fifteen yards deep, in breadth about four musket shot, and in length near four leagues. They move with such force, or rather precipitation, that the air trembles to such a degree as to shake the leaves upon the trees. They darken the sky in such a manner, that when they passed over us, I could not see my people at twenty feet distance.

P. S. At this instant we have notice that two swarms more are approaching, which after having settled in the neighbourhood of Waraseh, have returned

back by Nerradendon and Iasack, making a prodigious buzz, or humming noise, as they passed.” The same account is also in the Boston Gazette of January 26th, 1748.

[90] Ecclesiastes 1:6. “The wind goeth towards the south, and turneth about unto the north, it whirleth about continually, and the wind returneth again according to his circuit” Whenever the wind blows from one quarter for a long time there must needs be a circulation in the atmosphere. When the wind blows from the north, there must at the same time be another wind from the south, or in some other place, otherwise long and strong winds would leave some regions empty of air, and it would mightily heap up in others. This I take to be what is meant in this place.

[91] Ecclesiastes 2:16. “There is no remembrance of the wise more than of the fool.” Man’s reason naturally expects a future reward, and that all the good, that good and wise men have of their labour, should not be confined to this short life.

[316] Ecclesiastes 6:3. “So that the days of his years be many and his soul be not filled with good, and also that he have no burial I say that an untimely birth is better than he.” Have no burial, *i.e.* is one that God takes no care of in his death, does him no honour, takes no care of either soul or body, as having any value for, or care of, either, or any respect for their memory. For it is the wicked that the wise man is here speaking of, the same that is spoken of chap. 8:12, 13. which is a place very parallel with this. And it will be further evident by comparing this and the following verse with chap. 5:13-17. Burial is the respect which friends show to the memory and remains of those that are dead. God will show no regard to any thing that remains of wicked men after death. God treats their souls when they die, and will treat their bodies at the resurrection, with contempt, as men treat the dead bodies of those creatures they have no honour or regard for, and are abominable to them, as are the carcasses of unclean beasts. Jeremiah 22:19. “He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” And Isaiah 14:19, 20. “But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt be joined unto them in burial, because thou hast destroyed thy land.” God takes care of the righteous when they die, he finds a repository of rest for their souls, and their dust is precious to him. As God buried Moses in

the mount, they are gathered to their fathers and received into Abraham's bosom, but God treats the souls of the wicked when they die as men treat the dead, putrid carcass of an ass or a dog: they are cast forth out of the city of God's Jerusalem, and shall be for ever shut out thence.

[147] Solomon's Song. The name by which Solomon calls this song, confirms me in it that it is more than an ordinary love song, and that it was designed for a divine song, and of divine authority; for we read, I Kings 4:32. that Solomon's songs were a thousand and five; this he calls the Song of songs, that is, the most excellent of all his songs, which it seems very probable to me to be upon that account, because it was a song of the most excellent subject, treating of the love, union, and communion between Christ and his church; of which, marriage and conjugal love was but a shadow. These are the most excellent lovers, and their love the most excellent love.

Mr. Henry, in the introduction to his Exp. of this book, says," It appears that this book was taken in a spiritual sense by the Jewish church, for whose use it was first composed, as appears by the Chaldee paraphrase, and the most ancient Jewish expositors." In the same place he says, " In our belief both of the divine extraction and spiritual exposition of this book, we are confirmed by the ancient, constant, and convincing testimony, both of the church of the Jews, to whom were committed the oracles of God, and who never made any doubt of the authority of this book, and of the christian church, which happily succeeded them in that trust and honour."

[231] The Book of Solomon's Song. The divinity of this song is confirmed from the allusions there seem to be in the New Testament to things herein contained; and particularly Christ, in John 4:10, 14. speaking of a well of living water, seems to allude to the 15th verse of the 4th chapter of this song, "a fountain of gardens, a well of living water". So in Ephesians 5:18. there seems to be an eye to chap. 5:1. of this song. See Notes on that passage in Ephesians.

[336] It is one argument that the Book of Canticles is no common love song, that the bridegroom or lover there spoken of so often calls his beloved, "My sister, my spouse. This well agrees with Christ's relation to believers, who is become our brother and near kinsman by taking upon him our nature, and is our brother, and the son of our mother by his incarnation, as thereby he became a son of the church, and used the

ordinances appointed in it, and so has sucked the breasts of our mother, and we are become his brothers also by the adoption of his Father. But this appellation would not well suit a common spouse among the Jews, who were so strictly forbidden to marry any that were near of kin to them, and particularly to marry a sister. Leviticus 18:9. "The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover." It is neither likely that the Jews would marry such in Solomon's time, nor that it would be the custom to compare their spouses to such, especially that they would insist so much on such an appellation as though it was an amiable thing, and a thing to be thought of and mentioned with delight and pleasure, to have a spouse that was a sister, when God's law taught them to dread and abhor the thought of it.

[436] The Book of Canticles. The following places in the Psalm are a confirmation that by her, whom the bridegroom in this book calls "My love," "My dove," "My sister," "My spouse," and the like, is meant the church, viz. Psal- 22:20. 35:17'. 60:4, 5. 108:6. 127:2. 74:19.

[460] The Book of Solomon's Song, no common love song, but a divine song, respecting the union between the Messiah and the church. It is an argument of it that such figures of speech are made use of from time to time in this song, as are elsewhere used concerning the Messiah and the church. Chap. 1:3. Grace is elsewhere compared to ointment. That, chap. 1:3, 4. Draw me, is parallel with Jeremiah 31:3. There the Lord, speaking to the church of Israel, under the name of the virgin of Israel, says, "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." Ver. 4. "The King hath brought me into his chambers;" and elsewhere the saints are represented as dwelling in the secret place of the Most High. Hosea 11:4. "I draw them with the bands of love."

Representing the bridegroom as a shepherd, and the spouse's children as kids and lambs, chap. 1:7, 8. is agreeable to frequent representations of the Messiah and the church in the Old Testament. The ornaments of the spouse are here represented as jewels and chains of silver and told, chap. 1:10, 11. and 4:1-9. Compare these with Zechariah. 16:11, 12, 13. The excellencies both of bridegroom and bride are compared to spices, chap. 1:12, 13, 14. 4:6, 10, 13, 14, 16. 5:5, 13. 8:2. and ointment perfumed with spices, chap. 1:3. 4:10. The same spices were made use of to represent spiritual excellencies in the incense, and anointing oil in the tabernacle and temple, and also in the oil for the light. Exodus 30:28. Chap. 1:16. "Our bed is

green.” This is agreeable to the figures of speech often used concerning the church. The comfort the spouse enjoyed in her bridegroom is compared to a shadow and the fruit of a tree. Chap. 2:2. is agreeable to Isaiah 35:1,2. and 55:13. and Hosea 14:5. Chap. 2:3, 5. is agreeable to Proverbs 3:18. “She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her;” and 8:19. “My fruit is better than gold.” So the Messiah, in the prophecies, is often compared to a tree and branch. The comforts the bridegroom and bride have in each other, are in this book often compared to wine. Chap. 1:2, 2:5. 5:1. So wine was made use of in the tabernacle and temple service to represent both the comforts the church has in Christ, and also the gracious exercises and good works of the saints offered to God. See also Proverbs 9:2. Isaiah 27:2. Hosea 14:7. Zechariah 9:15. and 10:7. The comforts the bridegroom and bride here enjoy mutually in each other are in the song compared to wine and milk, agreeable to Isa. 55:1. and also to the honey and honeycomb, agreeable to the frequent representations made of spiritual comforts in the Scripture. The spouse here is represented feasting with the bridegroom. Chap. 2:4. and 5:1. So the church of God is represented as feasting with him in the sacrifices and feasts appointed by Moses, and in the prophecies. Isaiah 25:6. *lv*, at the beginning. God’s saints are all spoken of as the priests of the Lord, Isaiah 61:6. but the priests eat the bread of God. What the spouse entertains her lover with is called fruits, chap. 4:16. 7:13. 8:2. as the good works of the saints abundantly are represented elsewhere as fruit which the church brings and offers to God. The spouse is here compared to fruitful trees, chap. 4:13, etc. 7:7, 8. The saints are compared to the same, Psalm 1:3. And Jeremiah 17:8. and Isaiah 27:6. and other places innumerable. The spouse is compared to a flourishing fruitful vine, chap. 2:13. 7:8. So is the church of God often compared to a vine. The spouse’s excellency is compared to the smell of Lebanon, chap. 4:11. So is the excellency of the church, Hosea 14:6, 7’. “His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon.” The fruits of the spouse are often compared to pomegranates in this song. Chap. 4:3, 13. 6:7, 8; 2. So the spiritual fruits of the church of God are represented by pomegranates in the tabernacle and temple. The spouse is in this song said to be like the palm-tree. Chap. 7:7, 8. So was the church of Israel, whose representation were the seventy elders, typified by seventy palm-trees. Exodus 15:27. So the temple was every where covered with cherubims and

palm-trees, representing saints and angels. I Kings 6:29, 32, 35. 7:36. 2 Chronicles 3:5. So in Ezekiel's temple. Ezekiel 40:16. The spouse in this song is compared to a garden and orchard, to a garden of spices, and of aloes, in particular, ch. 4:12, to the end, and 5:1. and 6:2. which is agreeable to the representations made of the church. Numbers 24:5, 6. "How goodly are thy tents,

O Jacob, and thy tabernacles, O Israel. As the valleys spread forth, as gardens by the river's side, as the trees of liga-aloes which the Lord hath planted, as the cedar-trees beside the waters." The spouse is compared to a fountain, chap. 4:12, 13. so is the church, Deuteronomy 33:28. Psalm 68:26. The twelve tribes of Israel are represented by twelve fountains of water. Exodus 15:27. The spouse is' called a fountain of gardens, chap. 4:15. So the church of God is represented as a fountain in the midst of a land of corn and wine. Deuteronomy 33:28. And a stream among all trees of unfading leaves, and living fruit. Andasawateredgarden, Isaiah 58:11. Jeremiah 31:12. The spouse is called a well of living waters, chap. 4:15. The blessings granted to the church and by the church are represented by the same thing. Zechariah 14:8. "Living waters shall go out of Jerusalem." So Ezekiel 47:where we read of waters going out of the temple and city of Jerusalem that gave life to every thing. and flowed in the midst of the trees of life. Another thing that is a very great evidence that this song is mystical, and that the spouse signifies not a person but a society, and the church of God in particular, is that she is compared to a city, and the city of Jerusalem in particular. Chap. 6:4. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem;" and that particular parts of the spouse are compared to buildings, and strong buildings, as towers and walls. Chap. 4:4. "Thy neck is like the tower of David, builded for an armory whereon they hang a thousand bucklers, all shields of mighty men." Chap. 7:4. "Thy neck is like a tower of ivory--Thy nose is as the tower of Lebanon, which booketh towards Damascus." Chap. 8:10. "I am a wall, and my breasts like towers." We find elsewhere people and societies of men represented by buildings, houses, and cities, but never particular persons. And the church of God is a society or people often represented in Scripture by such similitudes, and particularly is often compared to a city with strong towers and bulwarks, and to the city Jerusalem especially, and that on the account of her many fortifications and strong bulwarks.

Again, it greatly confirms that the spouse is a people, and the church of God in particular, that she is compared to an army, an army terrible with

banners. Chap. 6:4, 10. "And as a company of two armies, or the company of Mahanaim." So the church of God when brought out of Egypt through the wilderness to Canaan, was by God's direction in the form of an army with banners. So the psalms and prophecies often represent the church of God as going forth to battle, fighting under an ensign, and gloriously conquering their enemies, and conquering the nations of the world, And the company of Jacob, that was as it were the church of Israel, with the host of angels that met them and joined them, to assist them against Esau's host, was the company of Mahanaim, or company of two armies, so called by Jacob on that account, Genesis 32 at the beginning.

So it is a great evidence of the same thing, that the spouse is compared to war-horses, chap. 1:9, etc. which it is not in the least likely would ever be a comparison used to represent the beauty of a bride in a common epithalamium or love song. But this is exactly agreeable to a representation elsewhere made of the church of God. Zechariah 10:3. "The Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." And ver. 5. "And they shall be as mighty men which tread down their enemies, as the mire of the streets in the battle. And they shall fight because the Lord is with them." And ver. 7. "And they of Ephraim shall be like mighty men."

These expressions show this song to be mystical. Chap. 1:"My mother's children were angry with me." If it is supposed to be used of the church, they are easily accounted or; they are agreeable to accounts in Scripture history of Cain's enmity against Abel, and Esau's against Jacob; and their posterities' enmity against Israel; and the prophecies that represent the future persecutions of the church, by false brethren.

Another thing that shows this to be no common love song, is that the spouse seeks company in her love to the bridegroom, endeavours to draw other women to join with her in loving him, and rejoices in their communion with her in the love and enjoyment of her beloved. Chap. 1:3,4. "Therefore the VIRGINS love thee." "Draw me; WE will run after thee." "The king hath brought me into his chambers; WE will be glad and rejoice in thee." "WE will remember thy love more than wine." "THE UPRIGHT love thee." Chap. 6:1,2. "Whither is thy beloved gone, O thou fairest among women; whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone down into his garden," etc.--Chap.

8:13. "Thou that dwellest in the gardens, the companions hearken to thy voice."

The bridegroom in this song speaks of his willing people, chap. 6:12. which is agreeable to the language used concerning the people of the Messiah. Psalm 110:2. (See Psalm 45:No. 507.)

[86] Song of Solomon 1. 5." As the tents of Kedar, as the curtains of Solomon." Kedar was a place where shepherds used to seat their tents and feed their flocks, a noted place for shepherds, as you may see, Isaiah 60:7. "All the flocks of Kedar shall be gathered unto thee." And Jeremiah 49:28,

29. Concerning Kedar--"Their tents and their flocks--they shall take to themselves their curtains." The people of Kedar it seems used to dwell in tents, in movable habitations, and lived by feeding of sheep; and therefore the church is very likely represented by these, and it is agreeable to many other representations in Scripture, where God's people are called his sheep, his flock, and Christ and his ministers shepherds, and the church is also compared to a tabernacle or tents: it is fitly compared to movable tents, for here we are pilgrims and strangers, and have no abiding place; these are the shepherds' tents referred to in the 8th verse.

[458] Song of Solomon 1:5. "As the tents of Kedar, as the curtains of Solomon." That the spouse in this song is compared to a tent, and to the curtains of the tabernacle and temple, is an evidence that this song is no ordinary love song, and that by the spouse is not meant any particular woman, but a society, even that holy society, the church of God. It is common in the writings of the Old Testament to represent the church of God by a tent, or tents, and a house and temple, but never a particular person. See Isaiah 54:2. Zechariah 12:7. Isaiah 33:20. Lamentations 2:4, 6. Isaiah 1:8. And the tabernacle and temple were known types of the church, and the curtains of both had palm-trees embroidered on them, which are abundantly made use of to represent the church. The church of God is called a house, in places too many to be mentioned. The church used to be called the temple of the Lord, as appears by Jeremiah 7:4. The church is represented by the temple, as is evident by Zechariah 4:2-9.

[461] Ecclesiastes 1:9. "The thing that hath been is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun," etc. It appears by the connexion of these words with what went before, that the design of the wise man is here to signify that the

world, though it be so full of labour, mankind, from generation to generation, so constantly, laboriously, unweariedly pursuing after happiness and satisfaction, on some perfect good wherein they may rest; yet they never obtain it, nor make any progress towards it. Particular persons while they live, though they spend their whole lives in pursuit, do but go round and round, and never obtain that satisfying good they seek after. "The eye is not satisfied with seeing, nor the ear with hearing," ver. 8. And as one generation passeth away, and another comes, (v. 4.) the successive generations constantly labouring and pursuing after some good wherein satisfaction and rest may be obtained, not being discouraged by the disappointment of former generations, yet they make no progress, they attain to nothing new beyond their forefathers, they only go round in the same circle, as the sun restlessly repeats the same course that it used to do in former ages, and as the wind and water after their running and flowing have got no further than they were formerly; for to the place from whence they came, they constantly return again; and as the sea is no fuller now than it used to be in former ages, though the rivers have all the while with constant and indefatigable labour and continual expense of their waters, been striving to fill it up. That which goes round in a link let it continue moving never so swiftly, and never so long, makes no progress, comes to nothing new.

[395] Song of Solomon 2:7. "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my love till he please." In the 2nd verse of this chapter is represented the church in her state of persecution; in the 3rd, 4th, 5th, and 6th verses is represented the comforts and supports Christ gives her in this state of hers; in this verse is represented her duty in patience, meekness, and love to her enemies, and humble and patient waiting for Christ's deliverance, in Christ's trial while she is in this state of suffering. In the five following verses is represented Christ's coming to her deliverance, to put an end to the suffering state of the church, and introduce its prosperous and glorious day. In this 7th verse, it is strictly charged upon all professing Christians, that they should not stir up nor awake Christ till he please, i.e., that they should not take any indirect courses for their own deliverance while the church is in her afflicted state, and Christ seems to neglect her, as though he were asleep, but that they should patiently wait on him till his time should come, when he would awake for the deliverance of his church. He that believeth, shall not make haste. They that take indirect courses to

hasten their own deliverance, by rising up against authority, and resisting their persecutors, are guilty of tempting Christ, and not waiting till his time comes, but going about to stir him up, and force deliverance before his own time.

They are charged by the roes and hinds of the field, who are of a gentle and harmless nature, and not beasts of prey, do not devour one another-do not fight with their enemies, but fly from them, and are of a pheasant loving nature, Proverbs 5:19. So Christians should flee when persecuted, and should not be of a fierce nature, to resist and fight, but should be of a gentle and loving nature, and wait for Christ's awaking.

The same thing is represented in the 3rd chap. ver. 5. There as that chap. in the 1st verse, is represented the fruitless seeking of the church in her slothful, slumbering, dark state that precedes the glorious day of the christian church, and then is represented her seeking him more earnestly when more awakened, ver. 2. and then the introduction of her state of light and comfort by that extraordinary preaching of the word of God, which will be by the ministers of the gospel, and then, in the 5th verse, is the church to wait patiently for Christ's appearance, without using undue indirect means to obtain comfort before his time comes. And then in the following verses is more fully represented the happy state of the church after Christ has awaked and come out of the wilderness where he had hid himself. The like change we have again, chap. 8:4. which in a like sense also agrees well with the context.

[444] Song of Solomon 2:14. "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice." There is probably respect here to the rock of mount Zion, on which Solomon's house was built, or of the mountain of the temple, and to the stairs by which they ascended that high rock, to go up to Solomon's palace. See Neb. 3:15. and 12:37. or the stairs by which they ascended through the narrow courts into the temple; it comes much to the same thing, whether we suppose the rocks and stairs referred to, to be of the mountain of Solomon's palace or temple, for both were typical of the same thing, and both mountains seemed to have been called by the same name, mount Zion. The church, in her low state, before that glorious spring spoken of in the foregoing verses, is not admitted to such high privileges, and such nearness to God, and intimacy with him, as she shall be afterwards, is kept at a greater distance not only by God's providence, but

through her own darkness and unbelief, and remains of a legal spirit, whereby she falls more under the terrors of God's majesty manifested at mount Sinai under that legal dispensation which Moses, when God passed by, hid himself in the clefts of the rock. Her love to the spiritual Solomon causes her to remain near his house, about the mountain on which his palace stands, watching at his gates, and waiting at the poets of his doors, and by the stairs by which he ascends to his house, but yet hides herself as if ashamed, and afraid, and unworthy to appear before him, like the woman that came behind Christ to touch the hem of his garment. She has not yet obtained that glorious privilege spoken of, Psalm 45:14, 15. and Revelation 19:7, 8. which she shall be admitted to in the glorious day approaching, when she shall enter into the king's palace. She remains now waiting at the foot of the stairs that go up the house, as Jacob lay at the foot of the ladder, at the place of which he said, This is the house of God, this is the gate of heaven, and there she hides herself in the secret places of the stairs, but then she shall be made joyfully to ascend, and with boldness and open face to go to the king in his palace.

[4861 Song of Solomon 4:3. "Thy lips are like a thread of scarlet." There is probably a special respect to the speech of the saints in prayer, which is dyed in the blood of Christ, and by this means becomes pleasant and acceptable, and of as attractive influence, like a scarlet cord to draw down blessings. The prayers of saints are lovely and prevalent only through the incense of Christ's merits.

[487] Song of Solomon 4:3. "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." This probably represents faith, for it is that by which the church is united to her head. For Christ is her head; or if we look at ministers as a subordinate head, yet they are so no otherwise than as they represent Christ, and act as his ministers, and the same that is the union of believers to Christ in their union to ministers, and in receiving them they receive him, It is by the same faith whereby they receive Christ, and obey his word, that they receive and obey the instructions of ministers, for their instructions are no other than the word of Christ by them. Faith is the church's life, and strength, and constant support, and supply, as the neck is to the body. Faith is the church's shield; Ephesians 6:16.; it is the church's armory furnishing her with shields, because it provides them out of Christ's fulness which is contained in the promises.

[488] Song of Solomon 4:5. “Thy two breasts are like two young roes that are twins, which feed among the lilies.” Like two young roes, *i.e.* fair, loving, and pleasant. See Proverbs 5:19. Roes which feed among the lilies, not in a wilderness, but in a good pasture, or a pleasant garden, fair and flourishing. And by their being the white unspotted lilies for their nourishment, may also represent her chastity and purity, that her breasts are not defiled by an impure love. By the church’s breasts are meant means of grace; see Song of Solomon 8:1, 8. Isaiah 66:11. 1. Peter 2:2. These two breasts may signify the same with the two olive-trees, with the golden pipes emptying the golden oil out of themselves, and the two anointed ones, Zechariah 4:3, 11, 12, 14. and the two witnesses in Revelation, the two testaments, and two sacraments; another thing meant is love, the two breasts are love to God and love to men.

[428] Solomon’s Song, 4:8. “Come with me from Lebanon, my spouse, come with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards.” This call and invitation of Jesus Christ may be looked upon as directed either to her that is already actually the spouse of Christ, or her that is called and invited to be his spouse, that is, already his spouse no otherwise than in his gracious election. So the Gentiles are called a sister in the last chapter of this song, even before they were in a church estate, before she had any breasts. So in the 43d of Isaiah, where respect is had to the calling of the Gentiles, God calls those his sons and daughters, that were so as yet only in his decree of election. Ver. 6. “I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.”

Lebanon, Amana, Shenir, and Hermon, were certain noted mountains in the wilderness, in the confines of the land of Canaan, that were wild and uninhabited. Hence the wonderful work of God in turning barbarous and heathenish countries to Christianity, is compared to the turning such a wild forest as Lebanon into a fruitful field. Isaiah 29:17’. “Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?” They were mountains that were haunts of wild beasts, and probably some of them at least very much frequented by lions and leopards, those most fierce and terrible of wild beasts; they were places where lions had their dens, and either these or some other noted mountains in the wilderness, were so frequented by leopards, that they were called the mountains of the leopards. It is from such places as these

that the spouse, or she that is invited to be the spouse, is invited to look to Jesus Christ, where she was without the limits of the pleasant land of Canaan, wandering and lost in a howling wilderness, where she was in continual danger of being devoured and falling a prey to those terrible creatures. Christ graciously calls and invites her to look to him from the tops of these desolate mountains towards the land of Canaan, and towards the holy city Jerusalem, where he dwelt, though far off; yea, to come with him; for Christ is come into this wilderness to seek and to save her that is lost, to come and leave those horrid places, and come and dwell with him in the pleasant land, yea, in the city Jerusalem, that is the perfection of beauty, the joy of the whole earth. Yea, though the lions had actually seized her, and carried her into their dens, there to be a feast for them, yet Christ calls and encourages her to look to him from the lions' dens.

David represents his praying to God in a state of exile and in distressing circumstances, by his remembering God from the land of the Hermonites. Psalm 42:6. Christ saves souls out of the dens of lions, as he did Daniel, and out of the mouths of wild beasts, as David did the lamb from the mouth of the lion and the bear. He invites sinners that are naturally under the dominion of Satan, that roaring lion that goes about seeking whom he may devour; and invites saints under the greatest darkness, and distresses, and temptations, and buffetings of Satan, to look to him.

[435] Song of Solomon 4:9. "Thou hast ravished my heart with one of thine eyes, with one chain of thy neck." What that one chain of the spouse's neck is, that does so peculiarly ravish the heart of Christ, we may learn by Psalm 45:10, 11. "Forget thine own people, and thy Father's house; so shall the king greatly desire thy beauty." The thing here recommended to the spouse, in order to the king's greatly desiring or being ravished with her beauty, is poverty of spirit. That this peculiarly delights and attracts the heart of Christ, is agreeable to many scriptures. 1 Peter 3:2, 3. "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This is in a peculiar manner a sweet savour to God. Psalm 51:17. This in a peculiar manner draws the eye of God, Isaiah 60:2. and attracts his presence. Isaiah 57:15. Psalm 34:18. Or perhaps it may be the eye of faith that includes poverty of spirit and love. These graces being exercised in faith, are

peculiarly acceptable; faith derives beauty from Christ's righteousness, by which all mixture of deformity is hid.

[489] Song of Solomon 5:14. "His belly is as bright ivory, overlaid with sapphires." The word is the same in the original, which in ver. 4. is rendered bowels, and wherever it is attributed to God, it denotes affection, and is rendered bowels, as Isaiah 63:15. Jeremiah 31:20. his affection is said to be like bright ivory overlaid with sapphires, representing the justice and mercy which are both so perfectly exercised, and manifested in him, in the work of redemption. The bright or pure white ivory, represents his perfect justice. Solomon's throne of justice was ivory, which substance was chosen to be the matter of his throne in all probability, because it fitly represented justice; as the throne of Christ at the day of judgment, Revelation 20: is represented as a great white throne. His belly was overlaid with sapphires, being a precious stone of a beautiful azure or sky blue, the softest of all the colours, to represent mercy. Thus the throne of God had the appearance of sapphire, Ezekiel 1:26. to signify that he sat on a throne of grace.

[85] Song of Solomon 6:13. "What will ye see in the Shulamite? As it were the company of two armies," or, "the company of Mahanaim." The two armies that are the company of Mahanaim are the church of God in earth and in heaven the company of Jacob and the company of the angels, see Genesis 32:2.; or the church militant and the church triumphant, for both these armies make one spouse of Jesus Christ.

[490] Song of Solomon 7:1. "How beautiful are thy feet with shoes, O prince's daughter!" This is to signify the amiableness of her conversation, and that her conversation is not naturally amiable, but that this beauty of conversation is put upon her. And another thing implied is, that she was prepared for travel, as the people in Egypt were to have their shoes on their feet. Exodus 12:11. So the apostle directs that Christians should have their feet shod with the preparation of the gospel of peace, Ephesians 6:15. *i.e.* a preparation for travel according to the gospel, and by the gospel of peace.

To the same scope is what follows--"The joints of thy thighs are like jewels, the work of the hand of a cunning workman." The joints, the knees, and hips are especially the seat and means of motion in walking. When it is said, The joints of thy thighs are the work of a cunning workman, this may be explained by that of the apostle, Ephesians 1:10. "We are his

workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that they should walk in them.” The whole body of the church is fitly joined together by joints and bands; the joints are kept firm, and fit for their proper motion and operation by mutual charity, holy love and union, and communion of saints.

[491] Song of Solomon 7:2. “Thy navel is like a rotund goblet, which wanteth not liquor.” The navel, according to the ancient notions they had of things, was the seat of health. Proverbs 3:8. “It shall be health to thy navel.” Job 40:16. “His force is in the navel of his belly.” So that the thing which is here most probably represented is the spiritual health of the church: her navel is compared to a goblet which wanteth not liquor, *i.e.* full of wine, that enlivening, invigorating liquor, The word signifies mixture or temperament, or wine mixed or tempered; that is, wine that is so prepared as to make it the most agreeable and wholesome; (see Proverbs 23:30. and 9:2.;) probably the same may be meant that is called spiced wine, in chap. 8:2.

[492] Song of Solomon 7:4. “Thine eyes are like the fish-pools in Heshbon, by the gate of Bath-rabbim.” It seems there were two or more noted fish-pools near to the city of Heshbon, the chief city in the country of Moab, by one of the gates of that city, called the gate of Bath-rabbim, *i.e.* the gate of the house of the multitude, probably so called because at that gate was a house for the resort of the multitudes that resorted to these pools for the sake of the water of that pool, and fish which were caught there, and to wash themselves there; and perhaps these pools might be remarkable for the clearness of the water, and their fitness to exhibit a true and distinct image of the multitudes that resorted thither, wherein men might see themselves as they were, and might see the spots and filth which they would wash off; and wherein was a true representation of other things. So that the thing signified by the eyes of the spouse may be the spiritual knowledge and understanding of the church, by which she has a true knowledge of herself and her own pollutions, and also a true representation or idea of other things. And also hereby may be signified the benevolence and bountifulness of the eyes of a true saint, so that they as it were yield meat and drink to a multitude, as it is probable these fish-pools did. Proverbs 22:9.

[493] Song of Solomon 7:4. “Thy nose is as the tower of Lebanon, which looketh towards Damascus.” The tower of Lebanon, looking towards

Damascus, was probably some tower built in Lebanon, on the frontier next to the kingdom of Damascus, to watch over that country, and for the defence of Israel from its inhabitants, By the account which history gives of Damascus, it was a magnificent city, and an exceeding pleasant, delightful place, like a mere garden of pleasure, and therefore, it is called the city of praise and joy, Jeremiah 40:25. and in Amos 1. 2. is called Beth-Eden, or the house of Eden. Men of carnal minds would prefer the land to the land of Israel, that God calls the pleasant land, and the glory of all lands.

Naaman, the Syrian, contemned the waters of Israel in comparison of Abana and Pharpar, rivers of Damascus. And it seems their religion and worship was exceedingly pompous, tending much to please a vain carnal mind that savours the things of men more than the things of God. King Ahaz was greatly taken up with the curious fashion and workmanship of the altar he saw there, and he sent to Urijah the priest a pattern of it, that he might make one like it in the courts of God's house, and chose rather to offer his sacrifice on this new altar than on the altar of the Lord. 2 Kings 16:10, etc.

The nose is the organ of smelling; therefore here the church is commended for her spiritual scent, which was a good defence to her from corrupt doctrines, and false ways of worship of men's invention, however specious and fair, and tending much more to please a carnal taste than the true religion of Jesus Christ.

Pomp and magnificence, and the curious inventions of men, and the things which men's wisdom teaches, please men of corrupt minds; but a true saint, through a spiritual taste or scent, nauseates those things, and is defended from them. This spiritual scent is the best defence from those things that would corrupt her mind from the simplicity that is in Christ.

[494] Song of Solomon 7:5. "Thine head upon thee is like Carmel, (or crimson, as it is in the margin,) and the hair of thine head like purple." If by head here be understood the eldership of the church; then her head is compared to Carmel, probably because Carmel was a very fruitful hill, and a high hill, whose fruits were seen at a distance, as Christ compares his disciples to a city set on a hill, whose works could not be hid. (See Note on chap. 4:1.) The hair is the fruit of the head, and may represent both the doctrine and conversation of faithful ministers, who know nothing, and savour of nothing either in their doctrine or life, but Jesus Christ, and him crucified, and so their preaching and walk is, as it were, coloured with his

blood. And this also may be signified by it, that the holy doctrine and conversation of ministers are a princely ornament to them, purple being the colour of the robes of princes.

But, perhaps, by the head of the spouse, here may be meant the doctrine which she holds, the doctrine of the gospel, which is represented as a glorious crown on her head in Revelation 12:1. This may be compared to Carmel, that fruitful hill, because it is the doctrine that is according to godliness or to crimson, because Jesus Christ and him crucified, or Christ's shedding his blood, is the sum and substance of it.

[495] Song of Solomon 7:7. "And thy breasts to clusters of grapes." By her breasts here, most probably, is intended the grace of love, or spiritual complacency; affection to her husband and his children. The bosom is put for love; so Christ is said to be in the bosom of the Father. This agrees with that in Proverbs 5:19. "Let her breasts satisfy thee at all times, and be thou ravished always with her love." Christ's love is compared to wine, chap. 1: And so is the love of the spouse, chap. 4:10. "How much better is thy love than wine!" And here her breasts are compared to clusters of grapes. See No. 488.

[496] Song of Solomon 7:8. "And the smell of thy nose like apples." As by the roof of the mouth in the next verse, is not intended simply the roof of the mouth itself, as though that were exceedingly pleasant to the bridegroom, this being a part of the body that is hidden; but thereby is probably meant the speech which comes from the mouth: so here, by the nose, is not meant the nose itself, but the breath; so the bridegroom would hereby signify that the smell of her breath was sweet, her vitals being sound, and pure, and sweet, being made so by the food she ate, viz. apples, the food she from time to time desires to be refreshed with, it being the fruit that he yields, who is as the apple-tree among the trees of the wood, whose fruit was sweet to her taste. Persons' breath commonly smells of the food which they eat; thus the breath of the spouse is represented as smelling like apples.

[497] Song of Solomon 7:9. "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." By the roof of the mouth is here probably meant his discourse, which is like excellent wine that goes sweetly down, and so refreshes and enlivens other saints whom here Christ calls his beloved, that

it causes those of them that are asleep, and in the dullest frame, to speak; it enlivens their hearts and tongues in divine things.

[8] Song of Solomon 8:1. "O that thou wert as my brother, that sucked the breasts of my mother I when I should find thee without, I would kiss thee, yea, I should not be despised." Which wish of the church is now accomplished, by Christ's incarnation; the Son of God, who is infinitely higher than we, is come down unto us in our nature, and has familiarized himself to us.

[242] Isaiah 7:17. "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria." This seems not to be spoken of the king of Israel mentioned in the foregoing verse, but of Ahaz the king of Judah, to whom the prophet was then speaking. It could not be meant of Pekah, the king of Israel, because it speaks of bringing the king of Assyria in his father's house, but the family of Pekah was not cut off by the king of Assyria, but by Hoshea the son of Elab, who conspired against him, and slew him, and reigned in his stead. 2 Kings 15:30. God by the prophet had offered great encouragement to Ahaz under his present distress and fear of Pekah and Rezin, and gave him a glorious sign, which he would not give heed to, as appears by ver. 12. His confidence was not in God for help, but in the king of Assyria, whom he had hired by the treasures of both church and state, and by basely promising to be his servant. 2 Kings 16:7, 8. Seeing he would not believe God's promises, nor take encouragement from his signs, therefore he should not be established; and though God would do great things for his people by the Immanuel, that should be born in his family, yet he should have no benefit of it; and though it was true as the prophet had told him, that he should not be hurt by the kingdom of Syria, and kingdom of Ephraim, that was now plotting his ruin; yet seeing he would not believe, he should not be the better for it, for there should come a greater calamity upon him, than ever the kingdom of Judah suffered from the kingdom of Israel, and indeed greater than ever they suffered since the kingdoms were divided from them, and became unfriendly to them; and that from the king of Assyria himself, whom he trusted so much in for help, against the kingdom of Israel. The calamity came upon him in his life-time in a measure, as it is said in this verse [upon THEE;] for when the king of Assyria came up he distressed him, and strengthened him not; 2 Chronicles 28:20, 21.; and afterwards it came upon his father's house, and on his people.

[293] Isaiah 8:7, 8. "Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow, and go over."

The river Euphrates was the ancient boundary that God had set to the possession of the children of Israel, and to the dominion of their princes. This is from time to time mentioned as their eastern limits in the book of Moses, and over all on this side the river. The kings of Judah and Israel had formerly reigned, and their territories were overrun by the people that dwelt about that river: it is well represented as though the river Euphrates, their ancient boundary, broke its banks, and not only encroached upon them to the straitening their limits, but even overflowed all their possessions. They have no more their own by God's grant, than is left them on this side the river Euphrates; and therefore, when those waters came to overflow all, they have none left. See Note on Isaiah 28:17.

[243] Isaiah 9:9, 10, etc. "And all the people shall know, even Ephraim, and the inhabitants of Samaria, that say in their pride and stoutness of heart, the bricks are hewn down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars." They disregarded those awful and repeated judgments God had lately exercised upon them, whereby he had already greatly diminished their numbers and their wealth, and the extent of their dominions, when Pul, the king of Assyria, came up against the land, and took a thousand talents out of the land, as 2 Kings 15:19. and when afterwards Tiglath-pileser, in the days of Pekah, he that was now king, came and destroyed so great a part of the land beyond Jordan, and in the northern parts, as 2 Kings 15:29. and I Chronicles 5:26. They were insensible and unhumbled under these awful rebukes of heaven, as ver. 13. "For the people turneth not unto him that smiteth them." But when the hand of heaven was so evidently against them to diminish them, yet they were full of contrivances, and big with expectations of conquests, and enlarging their dominions, as appears in Pekah's conspiring with Rezin, king of Syria, to go and conquer the kingdom of Judah, of which in the two foregoing chapters. Thus even in the midst of God's awful judgments they were full of haughty ambitious designs, and big with expectations, of aggrandizing them, and making themselves bigger than they were before; though they had lost their western and northern countries, yet they hoped to obtain the kingdom of

Judah that should more than make up their loss, and so said, Though the bricks are fallen down, we will build with hewn stone, etc.

[246] Isaiah 10:26. "And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock Oreb." The prophet is speaking here of the destruction of Sennacherib's army, and of himself afterwards. There was a remarkable agreement between this destruction of his army, and that of the vast army of the Midianites, which was without the children of Israel's striking a blow. Judges 7:20, etc. And as Oreb, one of their princes, was taken afterwards, and slain after the battle was over, as he was returning to his own land; so Sennacherib, after he had fled, was slain in the temple of his god, Nisroch. isa. 37:38. So was that prayer against the enemies of the church, Psalm 83:11. "Make their nobles like Oreb, and like Zeeb," now fulfilled in Sennacherib.

[503] Isaiah 11:10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious;" or as the original is, "His rest shall be glory." There is an evident allusion in these words to the things which came to pass pertaining to the affair of God's redeeming the children of Israel out of Egypt, and leading them through the wilderness, and bringing them into Canaan, This is very manifest by the words immediately following, and by all the succeeding context to the end of the chapter. This is a prophecy of a second work, a greater work of salvation, wherein not only the Jews, but the Gentiles, and all nations, shall partake. When God redeemed his people out of Egypt to lead them to Canaan, which was God's rest, they were gathered together under ensigns, they were the standards or ensigns of the four quarters of the army. That of Judah, Reuben, Ephraim, and Dan, and then the ensign for the whole army placed in the middle of the congregation, was the tabernacle and ark where was Moses, the captain and leader of the whole host, with his rod which was used from time to time as the banner or ensign of the congregation, as it was especially at the time when it was held up over Israel while they were fighting with Amalek, and obtained a signal victory under that ensign, on which occasion Moses built an altar and called it Jehovah-Nissi, The Lord my Banner, or Ensign, (the word is the same in the original as here in this place, in Isaiah,) and both the rod and altar were types of Christ, who is Jehovah, who then was the ensign of his church, and would more especially and gloriously be exhibited as such in the days of the gospel, as is here foretold in Isaiah; and then it was a rod that was held up as an ensign of the people; so here, in

this 11th of Isaiah, Christ is spoken of as a rod, as in the first verse; “And there shall come forth a rod Out of the stem of Jesse, and a Branch shall grow out of his roots:” so in this 10th verse, “And in that day there shall be a root of Jesse, which shall stand for an ensign;” *i.e.* plainly, a rod or plant from a root of Jesse (though something further may be aimed at in using the phrase, Root of Jesse).

As the rod of Moses was occasionally used as an ensign of the people, so more constantly the tabernacle and ark. These were placed in the midst of the congregation, and the whole was to pitch in exact order round about it, at due distance from it, all having equal respect to it. And the ark is represented as going before the people in their marches; Numbers 10:33.; because that, however it was in the middle of the army, yet they had respect to it as their guide, their banner, that all whose motions they were to attend; and when they went through the Jordan into Canaan, their rest, the ark was remarkably made use of as the ensign of the people; it was to be carried before them at such a distance that it might be well seen by all the leaders of the people, and they were to take heed to its motions, with the greatest care and exactness, and to follow where that went. Joshua 3:3, 4.

But more especially was the pillar of cloud and fire, the ensign of that congregation in their marches from Egypt to Canaan, their rest. A banner or ensign was lifted up on high that it might be seen by the whole company. The ark and tabernacle could not be seen by the whole congregation, but the pillar of cloud and fire which abode on the tabernacle, and departed not from it, were lifted up to open sight, and displayed to the view of every individual person. That was the banner the people were listed under, that they were always to cleave to most strictly, and diligently to observe, stedfastly to follow, and never to depart from, and were to be directed by it in every step they took. When that moved, they were to move; when that rested, they must rest: see Numbers 9:15, to the end. This pillar of cloud and fire was the special symbol of Christ’s presence, and in that standing as an ensign, Christ stood as an ensign of the people. And it is moreover manifest that that pillar of cloud and fire was a remarkable type of Christ incarnate, or the Son of God in the human nature, concerning whom it is here prophesied that he should stand as an ensign of the people.

When it is said, “his rest shall be glory,” there is doubtless an allusion to Canaan, the promised rest to which the ark and pillar of cloud and fire led

the children of Israel, and the thing ultimately intended is heaven, It is said, Numbers 10:33, that the ark of the covenant of the Lord (over which was the pillar of cloud, as in the following verse) went before the people to search out a resting-place for them. That was the use of these ensigns under which that people were gathered together. They were to lead them to their rest. The rest spoken of in the text under consideration, is called Christ's rest, which is agreeable to the style used concerning the rest to which God was leading the congregation in the wilderness; Psalm 95:11.; "To whom he swore in his wrath that they should never enter into my rest."

Here the rest to which Jesus Christ, God man, should bring the Gentiles, as well as Jews, after his incarnation, is spoken of as another rest, a different rest from that which God brought the Jews to of old, agreeably to the observation of the apostle, Hebrews 4:8, 9, 10. "For if Joshua had given them rest, then would he not afterwards have spoken of another day: there remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God from his." Here it is remarkable, that take these words of the apostle with the foregoing context, he seems to signify that what is called God's rest, or Christ's rest, in the promises of the Old Testament, is so called, not only because it was a rest of God's providing and promising, but because it was his, personally. So here the rest which remains for the people of God, which Christ gives his people, is spoken of as Christ's own rest and happiness that he has entered into: and so the land of Canaan of old was represented as God's own dwelling-place, his inheritance, etc. his mountain in the field, etc. And therefore, when God brought the people out of Egypt to Canaan, he is represented as having brought them to himself. But especially was that particular part of Canaan which God chose to place his name there, represented as God's or Christ's rest, namely, Jerusalem, mount Zion, and the temple. Psalm 132:8. "Arise, O Lord, into thy rest, thou and the ark of thy strength." Ver. 13, 14. "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it." 1 Chronicles 28:2. "It was in my heart to build an house of rest for the ark of the covenant of the Lord." The temple that Solomon built was the rest of the ark, and the rest of the cloud of glory that abode over the ark; which had before that wandered long in the wilderness, and had walked in a tent and in a tabernacle, 2 Samuel 7:6. But when the temple was built in the place which God chose, then the glory of the Lord had rest, and took up its settled abode there as the place it delighted in; and mount

Zion and the temple are in Scripture often represented as the dwelling-place and quiet and delightful abode which they long after, and never can be at rest until they come to dwell in, and which shall be their settled dwelling-place. How often does the psalmist, speaking not only in his own name, but the name of the church, express his longings and pantings after God's courts, his amiable tabernacles, his altars, etc. and desire to make this place his rest, as the swallow and sparrow their nest! And how often do the prophets foretell a future redemption of God's people, and their coming from places of captivity and bondage, and from under the hand of their enemies, to dwell in mount Zion, and in God's holy mountain! etc.

But yet sometimes the prophets speak of no temple built by men as God's true rest, but represent heaven as God's true rest. Isaiah 66:1. "Thus saith the Lord, Heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest?" And chap. 57:15. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, dwell in the high and holy place," etc.

The rest of that Root of Jesse, that should stand for an ensign, is said to be glory; so the land of Canaan, Zion, and the temple are said to be the rest of him, who, as an ensign to the people, is represented in the pillar of cloud and fire. The land of Canaan is called the glory of all lands, Ezekiel 20:5, 16. and the glorious land, Daniel 11:16. and the glorious holy mountain; ver. 45. mount Zion is said to be beautiful for situation, the joy of the whole earth; and in another place, to be the perfection of beauty. So concerning the temple, it is spoken of as exceedingly magnificent of fame and of glory throughout all lands, 1 Chronicles 22:5. So in Psalm 29:2. as the words might have been (and probably better) translated, it is said,

Worship the Lord in his glorious sanctuary." Psalm 96:6. "Honour and majesty are before him, strength and beauty are in his sanctuary." Jeremiah 17:12. "A glorious high throne from the beginning is the place of our sanctuary." The temple was truly glorious in Solomon's time, when the people first began fully to enjoy the promised rest in Canaan; David having fully subdued the inhabitants of the land and their enemies round about; and then indeed the land was happy and glorious.

All these things show plainly that here is an allusion to God's salvation of Israel of old, when they were brought out of Egypt, and led through the wilderness to Canaan under Christ as their ensign, manifested by these types and symbols of his presence, Moses's rod, the tabernacle, the ark,

and especially the cloud of glory above them; and that the Rod of Jesse here spoken of is that person there exhibited in these types and symbols. And they also manifestly show that the Messiah was to work out another redemption far greater than that of Egypt, of both Jews and Gentiles, and gather them both into one great congregation, and head them to another and far more glorious rest than that of Canaan, Jerusalem, and the temple, even in their greatest glory in Solomon's time; and a rest which should be his own land, and his own dwelling-place, and temple, where his people should partake with him in his rest, happiness, and glory. And so that, as the apostle says, there remaineth a rest to the people of God, besides that which Joshua brought Israel into; and that heaven is that rest. Some description is given of the comfort and happiness of the rest to which this Ensign guides God's people, in No. 504. on Ephesians 2:7.

[175] Isaiah 13:20, 21, 22. "It shall never be inhabited. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Vide chap. 34:11, 12, 13, 14, 15. Babylon represents the whole church or congregation of the wicked; by her being to be destroyed, never to be built or inhabited again, is represented the eternal destruction of the congregation of the wicked; by those doleful creatures here mentioned, as possessing of Babylon, are represented devils which the church of the wicked shall be left to the possession of for ever. Babylon, after its destruction, full of these creatures, represents the church of the wicked in its state of punishment; therefore the apostle John, when speaking of the destruction of mystical Babylon, and alluding to this that is said of old Babylon, says expressly, "She is become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2.

[87] Isaiah 25:11. "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim;" which was the posture in which Christ was crucified in.

[218] Isaiah 30:27, to the end, and 31:9. Mr. Bedford supposes (Scripture Chronology, p. 671.) that what is here said respects the time when Rabshakeh came against Jerusalem, and God did so wonderfully appear for the defence of the city, and miraculously slew such a multitude of their enemies in one night. Chap. 30:28. It is said that his breath as an

overflowing stream should reach to the midst of the neck, *i.e.* should reduce them to the utmost extremity. This is very agreeable to the manner in which Dr. Prideaux very probably supposes that Rabshakeh's army was destroyed, viz. by God's bringing on them a hot pestilential wind; vide Connect. p. 34, 35.; and where it is said here that there shall be a bridle in the jaws of the people, causing them to err, this is agreeable to what is said concerning Rabshakeh and his army, chap. 37:29. It is here said, verse 29. that they should have a song, as in the night, when an holy assembly is kept, and gladness of heart; as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel: and God wrought this great deliverance by slaying Sennacherib's army in the night, as before he had done in Egypt, by slaying the first-born in the night, and thereby gave occasion to keep the night of the passover with joy, in a joyful manner, and with songs of praise, which probably was the holy solemnity that the prophet had a special respect to, as Bedford supposes what is said in the 30th verse, together with the 32rd of battles, of shaking, renders it probable that there was an earthquake accompanying that judgment, and also thunder, and lightning, and hail, as was common when God miraculously fought against the enemies of his people, as it was when he fought against Pharaoh and the Egyptians at the 'Red sea. Psalm lxxvii, at the latter end. "So God fought against the Amorites in Joshua's time, not only with hail, but thunder and lightning." Habakkuk 3:I 1. So God seems to have fought against Sisera and his host. (See Notes on Judges 5:20.) So God fought against the Philistines in Samuel's time. So God seems to have fought sometimes for David, against his enemies, and particularly at Baal-Perazim. Vide Note on Psalm 18:7, etc. So Hannah prophesied that God would appear against the enemies of his people. 1 Samuel 2:10. Thunder, lightning, hail, and rain, is God's artillery, that he was wont to make use of when he appeared in battle. Job 38:22, 23." Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" It is probable that the greater part of them might be slain by such a sudden and extraordinary pestilence while asleep; and God might pursue the rest that awoke and escaped the pestilence with a tempest of thunder, lightning, and hail, until the greater part of them were destroyed. And what is said, ver. 32. seems to be much better translated in the margin, viz. "In every passing of the rod founded which the Lord shall cause to rest upon him, it shall be with tabrets and harps;" this translation is word for word, as it is in the original, meaning the rod of God's anger on the Assyrian. In the

foregoing verse with this, it is foretold that the Assyrian, that beat down others with his rod, should be beaten down in his turn with God's rod; and thus to speak of the wrath of God's anger is agreeable to the phraseology of Scripture: particularly, to call a judgment that God had appointed, a rod that God had founded or established, and to express his subjecting them to the judgment, by God's causing the rod to rest upon them, and to call the smiting with the rod at each stripe, the passings of the rod. We read of these passings of the rod, chap. 28:18, 19. And when it is said it shall be with tabrets and harps, the meaning is, that when God's people shall behold the punishment which he shall bring upon them, it shall cause joy and songs in them, agreeable to verse 29. They shall, as it were, lift up the voice of music and joy, at every time, as they hear the voice or sound of God's avenging rod on their enemies, which is agreeable to what is said with respect to this very judgment on Rabshakeh's army, chap. 37:22. And what is said, ver. 33. seems well to agree with the place where this great destruction was, viz. Tophet, or the valley of the son of Hinnom, which was near Jerusalem, on the south side, whither Rabshakeh came from Lachish, Libnah, and Cush, and where he encamped before he could form the siege of the place, as Bedford observes.

The time when they were thus threatened by Sennacherib and Rabshakeh, was a time when they relied on Egypt for help, as appears by the words of Rabshakeh, chap. 36:6-9. which agrees with the beginning of 31st chap.; and what is said in the 4th, 5th, and 8th verses of that chapter, exceedingly agrees with the way in which God did by himself, immediately, without making use of the sword of man, defend and fight for Jerusalem, and what is said in the 9th verse, of the Assyrian's passing over to his strong hold for fear, agrees with what is said, chap. 37:7, 29, 34, 37.

[378] Isaiah 31:9. "Saith the Lord, whose fire is in Zion, and his furnace in Jerusalem:" i. e, There he has his throne of judgment, where he sits to judge the nations of the world, to try men as in a refiner's fire, to prove the righteous and justify them, and to consume the wicked. God in judging is represented in Scripture as doing the part of a refiner of metals. Malachi 2:2, 3." But who may abide the day of his coming, and who shall stand when he appeareth; for he is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver." The place where the refiner fines metals, is where he has his furnace; and so the place whence God judges the nations of the world, and executes judgment and justice on the earth, is where he has established his throne, which is in Zion. There God is

represented as having his throne, and from thence all his judgments that are executed in the earth are represented as proceeding. So in the 1st chap. of Amos, God's judgments upon Syria, and upon the Philistines, Tyrus and Edom, and upon the Amorites, are represented as proceeding from God in Zion, and from Jerusalem, as ver. 2. "The Lord will roar from Zion and utter his voice from Jerusalem;" together with what follows in that chapter. So God is represented as judging all nations from thence in the last chapter of Joel, as ver. 16, 17. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake."--"So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain." And ver. 21. "For the Lord dwelleth in Zion;" together with the rest of the chapter. So it is said, Psalm 76:2, 3. "In Salem also is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle." So God is represented as judging the nations of the world out of Zion. Psalm h. at the beginning. "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him.-He shall call I to the heavens from above, and to the earth, that he may judge his people." So Isaiah 2:3, 4. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people." So here God is represented as judging the Assyrians from mount Zion. He that sits in Zion as a refiner, is represented as bringing their young valiant men to the furnace there, and melting them in the fire, as in the foregoing verse, his young men shall be for melting, as it is in the Hebrew. So in the 33rd chap. he

is represented as destroying the enemies of Israel, as one that dwelleth on high, and fills Zion with judgment and righteousness. And as God's judgments on his enemies are represented as coming out of Zion, so is the salvation of his people, as Psalm 14:7. 53:6. 20:2. 110:2. 128:5. 134:3. The Assyrians that besieged Jerusalem are represented as consumed by fire. Chap. 9:5. "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire."

[213] Isaiah 32:2. "As rivers of water in a dry place, and as the shadow of a great rock in a weary land.' There is an allusion here to the deserts of Arabia, which was an exceeding hot and dry place, one might travel many days going, and see no sign of a river, brook, or spring, nothing but a dry

and parched wilderness, so that travellers there were ready to be consumed with thirst, as the children of Israel were when they were in this wilderness, when they were faint because there was no water. Now when a man finds Jesus Christ, he is like a man that has been travelling in these deserts, until he is ready to perish with thirst, and at last finds a river of cool and clear water, it is exceeding refreshing. Christ was one actually typified by a river of water that was miraculously caused to flow in the dry deserts of Arabia, for the refreshing and satisfying God's people when they were almost consumed with thirst, even by that stream of water out of the rock, for as the apostle says, that rock was Christ. This stream of water issued out of the rock that was in Horeb, which word signifies a dry place. This was a river in a dry place. Psalm cv. 41. He opened the rock and the waters gushed out, they ran in the dry places like a river. This is called a land of great drought. Hosea 13:5. See also Deuteronomy 8:15. Christ is as a river of water, because there is such a fulness in him for the satisfaction of the needy, thirsty soul, and enough not only for one, but for all the multitude of God's people, as the stream out of the rock was sufficient for the whole congregation, which was doubtless more than two million souls and their cattle.

And when Christ is said to be as the shadow of a great rock in a weary land, the allusion is still to the deserts of Arabia. It is not said as the shadow of a tree, because in those vast deserts there are no trees; nothing for shade to protect travellers, but here and there a great rock. Christ is to the weary soul as the cool shadow of a great rock, or a steep rocky mountain, in the scorched deserts of Arabia.

[261] Isaiah 32:2. "And a man shall be an hiding place," etc, Here Christ is compared to three things that correspond with several things in the congregation in the wilderness, that were typical of Christ.

First. Christ is called "An hiding-place from the wind, and a covert from the tempest," which corresponds with the tabernacle. Tabernacles are made to shelter travellers in a strange land, where they have no abiding place from the injuries of the weather; and a tabernacle is also a hiding-place; the secret of God's tabernacle is especially spoken of as such. Psalm 27:5. "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle;" and so in other places, there cited in the margin, and in the 4th chap. of Isaiah at the end. Christ is

expressly compared to a tabernacle in both these respects, viz, as a shelter, and as a hiding-place, or refuge.

Secondly. Christ is compared to a river of water in a dry place; which answers to those rivers of water out of a rock, in that land of great drought. Vide No. 213. And,

Thirdly. Christ is compared to the shadow of a great rock in a weary land, which answers to the pillar of cloud, which shaded the children of Israel in that parched wilderness, to which Christ is compared, chap. 4:5. Psalm 121:5. Isaiah 25:4, 5. And thou h it was not the shade of a rock, yet it was a rock that refreshed them otherwise, viz, with its cooling, refreshing waters.

[214] Isaiah 33:17. “Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.” This verse speaks of two different sorts of people that dwell in Zion, viz. 1. The true citizens of Zion, described here in the two preceding verses, much as the true citizens of Zion are described in the 15th Psalm, and Psalm 24:4, 5.; and., 2. Sinners in Zion, spoken of in the 14th verse. Of the former it is said, “Thine eyes shall see the King in his beauty, *i.e.* those that are spoken of in the immediately foregoing words. They shall see the land that is very far off, *i.e.* they that were spoken of before. There is an evident antithesis in the words: as they are opposite kinds of persons that are spoken of, so they are opposite things that are predicated of them. The one should “see the land that is very far off,” *i.e.* should be led away captive thither; as it was threatened to the children of Israel if they were not obedient, that they should be driven out of their own land, and carried captive into a very far country. Deuteronomy 28:49. “The Lord shall bring a nation against thee from far, from the end of the earth;” and 64th verse, “And the Lord shall scatter thee among all people, from one end of the earth, even unto the other; and this is a judgment often threatened by the prophets to the wicked Israelites, and is threatened by this prophet in particular. Isaiah 5:26. 13:5. “They came from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.” But the other should “see the King in his beauty;” this is here spoken of as the opposite to a being carried away into a far country. The literal and next meaning seems to be this, that while the sinners in Zion are cast out of Zion, and out of their own land to the ends of the earth, and made slaves to a foreign prince, thou shalt dwell peaceably and quietly in the land of

Israel, and in Zion, (the true citizens of Zion shall abide in Zion, Psalm 15:1.) under the peaceable and happy government of thine own prince, the King of Zion, the King that sits in the throne of David, who had his palace in Zion. Thou shalt see the King that reigns in Zion in his beauty, reigning and governing his people in great glory and prosperity, and thou shalt enjoy the blessing of his prosperous and glorious reign. Beauty is often put for glory and prosperity, as chap. 28:1. and Ezekiel 27:3, 4, 11. and chap. 28:12, 17. as ver. 20. of this context, Thou shalt see Jerusalem a quiet habitation, *i.e.* thou shalt enjoy the blessings of its safe and quiet state, as Psalm 128:5, 6. Thou shalt see the good of Jerusalem-and thou shalt see peace upon Israel. The blessing here promised to the righteous in Israel, seems to be the same with that which the queen of Sheba observed in Solomon's servants. 2 Chronicles 9:7. "Happy are thy men, and happy are these thy servants which stand continually before thee."

But although what the prophet here alludes to in the punishment threatened to the sinners in Zion, be the captivity into Babylon, and what he alludes to in the reward promised to the righteous, be the dwelling under the safe, and quiet, and prosperous government of their own king that sat on the throne of David, which was in Zion; yet the things chiefly meant, are spiritual things that are typified by these temporal things, for there never was literally any such distinction made between the wicked and righteous Israelites, as is here spoken of; for when the Jews were carried away into Babylon, there was no king left reigning in Zion in peace and prosperity, but it was a time of universal calamity throughout the whole land. Therefore, by being carried captive into a land very far off, seems to be intended chiefly the eternal rejection and banishment of hypocrites, who though they for the present dwell in Zion in God's church amongst his people, yet the time will come when they shall be removed at the utmost distance from it, and shall be sent into eternal banishment; and by the King that is here spoken of, that the true citizens of Zion shall see in his beauty, is meant Jesus Christ, even David their King, as he is called, Jeremiah 30:9. and Hosea 3:5. The King spoken of in the beginning of the foregoing chapter, and every where throughout this book. They shall behold him in his beauty, and shall enjoy the blessings of his kingdom of grace here; and hereafter shall for ever dwell in his presence, and see his face, and rejoice in his kingdom of glory.

[317] Isaiah 40:1, 2. "Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem; and cry unto her that her warfare is

accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand DOUBLE for all her sins." God often executes very severe judgments on his visible church for their sins, and though her punishment he never double to her deserts, or more than her deserts, yet she oftentimes suffers double in two respects.

1. Double to the sufferings which their sins, their violations of duties of the second table of the law, have brought on others, in which sense the false church is commanded to be punished. Revelation 18:6. "Reward her even as she rewarded you, and double unto her double; in the cup which she hath filled, fill to her double."

2. Double to all the pleasure or benefit, the wealth or worldly advancement, which she hath obtained or aimed at by her sins, as in the place in Revelations, it follows in the next verse, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." By double, is not meant precisely twice so much, but vastly more. Thus God does not only punish Babylon, or the false church, but his own visible church, when they corrupt themselves, and make themselves in a great measure a false church, like as Jerusalem and Israel of old did. God punished them with great severity; he punished them doubly. Jeremiah 16:18. "I will recompense their iniquity and their sin double, because they have defiled my land." God caused all the idolatrous nations to drink the wine cup of his fury, and especially Sheshack, or Babylon, but he in the first place gave it to Jerusalem. Jeremiah 25 God takes notice of the great severity with which he had punished Jerusalem; for this is manifestly the language of compassion. A father, while in wrath he is correcting his child, makes light of its sufferings; but when his heart begins to repent, and bowels of compassion to yearn, his sufferings begin to look great in his eyes. God is often represented as thus exercising the bowels of a merciful father towards his people after severe correction. See Judges 10:6. Jeremiah 31:20. Isaiah 15:16. Nahum 9:32.

[485] Isaiah 40:15. "he taketh up the isles as a very little thing." A very fine remark, and a solid correction of the common translation, is here made by that learned, sagacious, and devout expositor, Vitranga. He observes that the common translation is neither answerable to the import of the original, nor consonant to the structure of the discourse. The prophet had no intention to inform mankind what the Al mighty could do with regard to the islands, if he pleased to exert his power, but his design was to show

how insignificant, or rather what mere nothings, they are in his esteem, and before his majesty. The islands, says he, though so spacious as to afford room for the erection of kingdoms and the abode of nations, though so strong as to withstand for many thousands of years the raging and reiterated assaults of the whole watery world, are yet before the adored Jehovah small as the minutest grain, which the eye can scarce discern, light as the feathered mote, which the least breath hurries away like a tempest, [...], *‘Insulae sunt, ut levi quid, quod avolat’*. “The deep-rooted islands are as the volatile atom, which, by the gentlest undulations of the air, is wafted to and fro in perpetual agitations.” Hervey’s *Meditations*, vol. 2. p. 130.

[437] Isaiah 41:18, 19, 20. “I will make the wilderness pools of water--I will plant in the wilderness the cedar--That ye may see, and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.” God will cause waters to flow in the dry desert, and turn the barren wilderness into a pleasant garden, and bring forth these glorious things in such places that were most likely and most distant from any thing of this nature, and where was the least of any previous disposition, preparation, or foundation for any thing of this, that his hand might be the more visible, and his power and efficacy the more apparent and undeniable; as of old, when God furnished a table in the wilderness, and brought forth water out of the flinty rock. Therefore here it is said, “The Holy One of Israel hath created it.” To create, as the word is in Scripture, is either to make out of nothing, or, which is equivalent, to make out of that which has in itself no natural fitness, disposition, or proportion, or foundation for such an effect.

[438] Isaiah 41:22. “Let them bring forth and show us what shall happen: let them show us former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.” See also verse 4. and verses 23, 26. chap. 42:9. 43:9, 10, 11, 12. 44:6, 7, 8. 45:21, 22. 46:9, 10. 48:3, 4, 5, 6, 7, 8, 14, 15, 16.

By former things in these passages of the prophet, is meant former predictions of future events, or former and ancient dispensations, or works that pointed at things future, either by representing and typifying them, or by preparing for them and ordering things with an evident respect to future events; or more briefly, by former things is meant such words or works as so pointed at things future, as to show plainly that they, whose words or works they were, had the foreknowledge and ordination of those future

events, It is evident that by former things are meant former signs of future events, by what is said here in chap. 41:22. "Let them show us former things, what they be, that we may consider them what they be, and know the latter end of them;" *i.e.* let them bring forth their ancient predictions or dispensations pointing at future events, that we may consider them, and compare them with the event, and see how they prove in the latter end, see how they come out in the event of things. This is confirmed by ver. 26. "Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous?" *i. e.* that we may acknowledge that his cause is good, and that he is to be justified in his pretences; for here God is calling of them to come near together with him to judgment, that it may be tried who can best make out their pretences to divinity and claims of divine honours: see ver. 1 and 21. This is further manifest by chap. 42:9. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." And 43:9, 10. "Let all nations be gathered together, and let the people be assembled, who among them can declare this and show us former things? Let them bring forth their witnesses, *i.e.* let them bring forth their witnesses, that such and such things they foretold, or by some dispensation of theirs showed their foreknowledge of such and such events; and that the events exactly agreed with the prediction. Producing witnesses, that they may be justified, is a form of speech still alluding to a coming together in judgment. See also ver. 10, 11, 12. and chap. 44:6, 7, 8. 45:21, 22. 46:9, 10. 48:3, 4, etc.

[331] Isaiah 41:25. "I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay." Probably some respect may be here had to Cyrtis, who came from the north-east, being sent by the king of Media to destroy Babylon; and so this place seems parallel with chap. 44:28. 45:1 and 13. But yet the Holy Ghost seems principally to have an eye here to some other prince, an antitype of Cyrus, that shall come from the north-east to destroy the spiritual Babylon, or antichristian church, which shall be raised up at the time when that glory shall be accomplished for the church that is here prophesied of in this chapter, and the foregoing and following chapters. The chief of them that are called the kings of the east, that are represented as coming to destroy the spiritual Babylon on the drying up of the river Euphrates, in Revelation 16:12. as Cyrus and other princes of the east had their way prepared to destroy the literal Babylon on the drying up of the literal river Euphrates,

and probably the emperor of Muscovy. This better agrees with the context, which evidently speaks of the glorious times of the church of God, and it better agrees with the words themselves, that speak of the person that shall be raised up as one that shall call on God's name, which was not fully accomplished in Cyrus, though he showed great respect to the true God; yet never properly became a worshipper of the true God, but lived and died an idolater: and it better agrees with the following words, which speak of the glory of God in foretelling this thing so long aforehand.

The princes that the emperors of Muscovy shall probably come upon as mortar, are those two great princes that the devil has set up in opposition to Christ, viz. the emperor of the Turks and the pope. The emperor of the Turks first, so drying up the river Euphrates; and then the pope, when his way is thus prepared. The princes of these very countries, whose former princes overthrew the literal Babylon, will be joined with the princes of Muscovy, as they have of late been in war with the Turks.

[79] Isaiah 42:3. "A bruised reed shall he not break, an the smoking flax shall he not quench; he shall bring forth judgment unto truth." The thing most directly intended in this verse seems to be the perseverance of the christian church, and of particular saints; the church shall not be extinct, though it shall be greatly oppressed and persecuted, and shall be as a bruised reed, but it shall not be wholly broken; when once the fire is kindled it shall never be quenched; but though it do but just smoke at first, afterwards it shall flame out; it shall be as a grain of mustard-seed that by degrees shall become a great tree, or as the little leaven that was hidden in three measures of meal till the whole was leavened, or as the stone out of the mountain. Though the church sometimes be so oppressed that it is hardly visible, we can hardly see whether there be any fire or no, but only the smoke; yet it shall never be wholly destroyed. The same may be applied to particular saints, for he that has begun a good work in them shall carry it on to the day of Christ.

[479] Isaiah 42:8. "I am the Lord Jehovah, that is my name, and my glory I will not give to another, neither my praise to graven images." Concerning this text, these things may be remarked confirming the divinity of Christ.

1. The name Jehovah is a peculiar name of the true God. See also Psalm 83:18. "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth."

2. That the name Jehovah here spoken of, is often undeniably given to Christ, as is not denied by Arians themselves. It is given in this very book; see chap. 6:1, etc. compared with John 12:41.
3. God says expressly concerning Christ, who is called the Angel of the Lord, "My Name is in him," and therefore he requires the children of Israel to obey his voice.
4. He is often called "the Name of God."
5. The glory of the Lord was given to him; so that glory with which the angel of the Lord was wont to appeal', was in a peculiar manner called the glory of the Lord.
6. He is himself often called the glory of the Lord The apostle expressly says, he is "the brightness of God's glory."

[255] Isaiah 41:9. "Art thou not it that hath cut Rahab, and wounded the dragon." The word Rahab here is not the same with Rahab the harlot in Joshua: that is Rachab with XXX; this is with XXX, The word signifies pride, probably so called from the exceeding pride that the Egyptians manifested in the time here spoken, viz. when God cut or broke that land, and wounded the dragon; the task-masters of the Israelites and Pharaoh the dragon, here spoken of, manifested an exceeding haughtiness of spirit, in so standing it out with God, who appeared in such awful judgments against them. On this account Egypt is the more fit type of the antichristian church, that is spiritually called Sodom and Egypt; and Pharaoh the dragon, here spoken of, the fitter type of the great red dragon with seven heads and ten horns, and the pope his image.

[108] Isaiah 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings I" Jerusalem was compassed round with mountains, and therefore he that brought tidings to Zion must come over the mountains, and as he was coming over might therefore be seen in the city. The like expression is in Nahum 1:15.

[78] Isaiah 53:1, 2. "To whom hath the arm of the Lord been revealed? for he shall grow up before him as a tender plant," etc, That He that the prophet speaks of, as it is most natural to understand, is the arm of the Lord, spoken of in the first verse, and in the two foregoing chapters, as in the 5th and 9th verses of the 51st chap. and in the 10th verse of the 52rd,

who is the same as his servant spoken of in the three last verses of that chapter. Hereby two things are evident:

- 1.** That He that is the subject of this chapter, is no mere man, as the Jews suppose: this is evident by the 9th and 10th verses of the 51st chapter; and,
- 2.** By the same verse it is evident that it was Christ, the second person of the Trinity, that went before Israel when they came out of Egypt. God calls his son his arm, as Jacob calls his son his right hand. Genesis 35:18.

[15] Isaiah 53:12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Intending at least partly that Christ's portion should be the most perfect and glorious kingdom of the earth, the most wise, opulent, and learned nations of the world. Psalm 45:12. "And the daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour." Isaiah 60:13. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Psalm 72:10.

The kings of Tarshish and of the isles shall bring presents 'the kings of Sheba and Seba shall offer gifts.'

(13) Jeremiah 1:5. "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations.' In the same manner as God is said to sanctify Jeremiah as a prophet before he was, whom he had elected to be such, for he said he foreknew the elect or saints, and children and heirs of life. Exodus 23:12, 17.

[282] Jeremiah 2:2, 3. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Israel was holiness to the Lord, and the first-fruits of his increase. See ver. 21. "Yet I had planted thee a noble vine, wholly a right seed." Psalm 68:14. This has not respect to that generation that went out of Egypt, whose carcasses fell in the wilderness, that were a very corrupt generation, but the generation of their children spoken of Numbers 14:31. "But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." So Deuteronomy 1:39. It has respect to those spoken of Jeremiah 31:2. The people which were left to the sword found grace in the wilderness. The same generation that entered into the land of Canaan, with Joshua, and

took possession of the good land, it was the generation that God planted in Canaan, as is evident by verse 21. And the going after God in the wilderness that is here spoken of, is not the going of the children of Israel out of Egypt into the wilderness of Sinai, but their following God through that dreadful wilderness in which the congregation long wandered after they went back from Kadesh-barnea, which is spoken of Deuteronomy 8:15. "Who led thee through the great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water; who brought thee forth water out of the rock of flint." Although this generation had a much greater trial than the generation of their fathers had before they came to Kadesh-barnea, yet they never murmured against God in anywise as their fathers had done. But their trials had a contrary effect upon them, viz. to humble them, and fit them for great mercy.

Deuteronomy 8:2, 3. "And thou shalt remember the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee," etc. And ver. 16." Who led thee through that great and terrible wilderness, etc. that he might humble thee, and that he might prove thee, to do thee good in thy latter end." And therefore it is said, Hosea 13:5. "I did know thee in the wilderness, in the land of great drought."

This generation were eminent for piety, as appears by many things said of them in the book of Numbers, as especially Joshua. See Joshua 23:8. 22:I, 2. Deuteronomy 4:3, 4. See also Note on Hosea 11:1. Jeremiah 31:2, 3. Hosea 9:10. Jeremiah 2:21. Psalm 68:14. Joshua 1:and three last verses. Judges 2:7, 17, 22. And though there were some wicked men amongst them, they were not like their fathers, unbelieving generation; but believed God, and followed him, and by faith overcame Sihon and Og, and the giants and mighty nations of Canaan. They showed a laudable and fervent zeal for God on several occasions, on occasion of Achan's sin, but especially when they suspected the two tribes and half had set up an altar in opposition to the altar of burnt-offering before the tabernacle. Israel feared and served the Lord all the days that the men of that generation lived. See Notes on Judges 2:7.

[296] Jeremiah 2:2, 3. "I remember thee, the kindness of thy youth," etc. It is probable that all those open rebellions, which were in the congregation of Israel during the whole forty years that the congregation was in the wilderness, were what the men of that perverse generation, who were

adults when they came out of Egypt, were principally active and leading in, as the rebellion of Korah and his company that we have an account of Numbers 16: evidently was, for it was managed by some of the principal men in the congregation, which were wont to be their elders, or elderly men, see ver. 2. Their contesting with Moses and Aaron, such aged persons as those that ought to be esteemed equal with them, and other circumstances of the story, show it. And so it is probable was the rebellion at the place where they set up the fiery serpent; Numbers xxi.; and the rebellion and wickedness in the matter of Peor.; Numbers 25: Those that remained of that wicked generation seem to have led in it; for the heads or chief of the people, which doubtless were some of their elders, had a chief hand in it, and consequently were hung up before the sun. Numbers 25:4. That wicked generation continued their rebellions after that God for their rebelling had sworn in his wrath that they should not enter into his rest, as is implied in Psalm 81:12. “So I gave them up to their own hearts’ lust, and they walked in their own counsels.” This seems to refer to something in their history as delivered by Moses, as all other passages in the Psalm, concerning the church of Israel in Egypt, and the wilderness, do; but there is nothing else in that history they can refer to but those rebellions that have been spoken of. We may argue in like manner from Acts 7:41-43. “And they made a calf in those days. and offered sacrifice unto the idol, and rejoiced in the work of their own hands. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch,” etc.

Wherein God was grieved by the congregation during the whole forty years in the wilderness, it seems to have been chiefly by that generation, by Psalm 95:10, 11. “Forty years long was I grieved with this generation--unto whom I swear in my wrath,” etc. It was their carcasses, chiefly, that fell in the matter of Korah, and by the fiery serpents; and, the destruction that was of them in the matter of Peor, seems to have accomplished the threatening, and to have purged the congregation of the remains of that wicked generation, Jeremiah 31:2.

[478] That there was a time of remarkable influence of God’s Holy Spirit in the younger generation during the forty years’ travel, is confirmed by comparing Nehemiah 9:20, 21. and Deuteronomy 32:10. and also Deuteronomy 8:2-5. and 5:15. See also Numbers 31:48, to the end, and

Deuteronomy 31:48 considerable instance of the faith and obedience of that generation was their readily complying with God's command by Joshua in submitting to that painful rite of circumcision, which had been disused for above thirty-eight years; and that, just as they were entering into the land of Canaan full of their strong enemies, being now shut in by the Jordan. It was not only a considerable thing for the whole congregation under forty years at once to submit to what was so painful and disagreeable, but so to expose themselves to their enemies; for, excepting the divine protection, they must in those circumstances have been an easy prey to their enemies, if they had immediately fallen upon them, as the Shechemites were to Simeon and Levi. Their having just entered the country of their gigantic and numerous enemies, of whom they had heard such formidable accounts, and their not knowing what preparation their enemies had made, nor how soon they would fall upon them, tended to make them the more fearful and cautious; but they obeyed God, and trusted in his protection without murmuring against God or Joshua, as Zipporah did against Moses, saying, "Surely a bloody husband art thou to me."

[500] Concerning what the congregation of Israel were to do in order to the taking of Jericho, It was 'to try the faith,' and obedience, and patience of the people; to try whether they would obey, and believe a promise, which in human probability seemed impossible to be performed. They were also proved whether they could patiently bear the reproaches of their enemies, and patiently wait- for the salvation of the Lord. Thus by faith the walls of Jericho fell down. (Hebrews 11:30.) They were commanded to be silent, not to speak a word nor make any noise, ver. 10. which intimates their reverent expectation of the event. Zechariah. 2:13." Be silent, O all flesh, before the Lord." Exodus 14:14. "God shall fight for you, and you shall hold your peace." They were to go round the city blowing the trumpet for six days together; and they did so, and seven times the seventh day, ver. 14. God could have caused the walls of Jericho to fall upon the first surrounding them; but they must go round them thirteen times before they fall, that they may be kept waiting patiently for the Lord. Though they were newly come into Canaan, and their time was very precious, for they had a great deal of work before them, yet they must linger so many days about Jericho, seeming to do nothing, nor to make any progress in their business, He that believes does not make haste. Go yet seven times before any thing appears. 1 Kings 18:43. Henry.

Their faith was further tried in this, that one of the seven days must needs be the sabbath, on which they were commanded to rest. An unbelieving mind would have objected on this account, as the unbelieving Jews objected against Christ's healing, and commanding the man to carry his bed, on the sabbath-day. It is to be noted that it was the same person, even Jesus Christ, who now commanded the people to go round Jericho, and the priests all the while to blow the trumpets on the sabbath, which commanded the impotent man to carry his bed on the sabbath. John 5:11. Compare chap. 5:13-15. and 6:2, etc.

A further trial of the people's faith was that all the men of war in going round the city were obliged to leave their camp and all their goods, and their wives and children, every day defenceless, as to any other guard but the divine protection.

This last observed is agreeable to God's proceedings in the course of his providence, in the revolutions of the natural world, and in the revolutions of the world of mankind. Things only seem to go round and round, and return where they were before, as though no progress was made, until God's time comes. But this is through the narrowness of our views, He that looks only on a wheel of a chariot, and sees nothing beyond it, will not see that it does any thing but go round, the same spoke rising and falling alternately to the same place. But he that looks beyond the wheel to the world around, may see the progress that is made continually to an appointed journey's end.

This generation failed not of their duty under such temptations as Saul failed under when he was sent to destroy Agag. They destroyed all the inhabitants, cattle, and goods of Jericho, the first city they took; when they were under the greatest temptations greedily to take them to themselves, being lately come out of the wilderness where they had been destitute of all such things for so long a time. None transgressed but Achan; and when he was found out, none stood in his defence, but all Israel stoned him with stones. See how Joshua commands the soldiers of the two tribes and a halt; Joshua 22:1-3.

[14] Jeremiah 2:32." Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." For our holiness is all the righteousness of God, all the beauty of the soul is wholly and only divine light reflected; all grace is nothing but the Holy Spirit dwelling in us; and all these graces and spiritual beauties, which are to the

mind as attire and ornament are to the body, are Christ in the soul, and nothing else; wherefore we are commanded to put on Christ.

[294] Jeremiah 5:22. “Fear ye not me, saith the Lord? wi I ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” The unreasonableness and folly of their not fearing God appears from the consideration of the greatness and majesty of God’s appearing in his works. And this work of his ruling and restraining the raging waves of the sea, is mentioned in particular, because that wickedness of theirs, described in the foregoing part of the chapter, might fitly be compared to the raging waves of the sea in a storm. We are told, Isaiah 57:20. that the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. God puts a stop to the waves of the tempestuous sea; let them toss themselves never so proudly, and rage never so violently, as though they would carry all before them, and scorned any restraint. So the mighty God was able to put a stop to that rage and violence of theirs in wickedness, spoken of in verses 3, 5, 7, 8, 12. However headstrong, obstinate, and violent they were in it, God could curb and tame them by his almighty hand. He that looks on every one that is proud, and abases him, could bring down their pride, whereby they toss themselves up against the heavens like the waves of the sea. He could break their power, and subdue their spirits; he could bring them down with a strong hand, however set they were in their way. He could do it very easily by weak and despicable means; he could crush them before the moth; he could show them that his weakness was stronger than they, and could say concerning their wickedness, “Hitherto shalt thou come and no further, and here shall thy proud waves be stayed,” as the highest and most raging waves of the sea were brought down and broken, and brought to nothing, by such contemptible means as the sand. Thus God often pours contempt on wicked men, even on the greatest princes.

Such was the obstinacy and violence of the men of Judah and Jerusalem, that men and means could do nothing with them; no human power could stop them; the prophets had tried, and used their utmost endeavours, to counsel them; it was like preaching to the raging waves of the sea, as verses 3, 4, 5, 12, 13. Therefore, God would take the work in hand himself. God’s subduing the rage of the sea, and the rage of men’s spirits, and the wickedness of his enemies, are spoken of as parallel works of God.

Psalm 65:7. “Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people and Psalm 89:9, 10. “Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.” However for a while, and sometimes, wicked men may seem to carry all before them, and their wickedness rages without restraint; yet there are certain limits set to it, that are unalterable as the sands on the sea-shore, which here are said to be placed for the bound of the sea, by a perpetual decree.

[174] Jeremiah 7:33. “And the carcasses of this people shall be meat for the fowls of heaven, and for the beasts of the earth, and none shall fray them away.” As this Tophet here spoken of represents hell, so those fowls and wild beasts that feed upon the carcasses of those men, represent the devils who shall feed upon the souls of the wicked. The devils, we know, are compared to fowls of the air, in the parable of the sower and the seed, as Christ himself explains it. These fowls of the air that devoured these carcasses, were ravens and eagles, and other unclean and ravenous birds, that do fitly represent the impure spirits of the air, and those ravenous beasts do well represent him who is a roaring lion, going about seeking whom he may devour.

[176] Jeremiah 10:16. “Israel is the rod of his inheritance.” Deuteronomy 32:9. called the cord of inheritance, which in our translation is rendered the lot of his inheritance, that is, he is the inheritance as it were measured by a cord, or by a rod. Sometimes they were wont to lay out and measure land by a cord, sometimes by a rod or pole.

[38] Jeremiah 11:20. “Let me see thy vengeance on them, for unto thee have I revealed my cause.” Also Jeremiah 18:21. “Therefore deliver up their children to the famine,” etc. We hence learn that these imprecations that are to be found in Scripture, are not to be understood as expressions of a private desire of ill to their enemies contrary to the precepts of the gospel, for it is evident that Jeremiah did not hate his country, or desire or rejoice in its overthrow.

[177] Jeremiah 12:3. “But thou, O Lord, knowest me; thou hast seen me, and tried mine heart toward thee; pull them out like sheep for the slaughter, and prepare them for the day of slaughter.” The prophets pray for evil to their enemies. When we find passages of this kind in the Psalm, or the prophets, we are to look upon them as prophetic curses; they curse them

in the name of the Lord, as Elisha did the children that mocked him, as Noah cursed Canaan. We have instances of this kind, even in the apostles, and the disciples of the Lamb of God; as Paul curses Alexander the coppersmith, 2 Timothy 4:14. and Peter says to Simon Magus, “Thy money perish with thee;” as also they wish them ill, not as personal but as public enemies, enemies to the church. Sometimes what they say is in the name of the church Jeremiah 51:34, 35.

[19] Jeremiah 13:11. “For as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah.” As the body of a man is incomplete and defective without his garment, so does Christ look on himself as incomplete without his church.

[178] Jeremiah 13:12. “Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?” which denotes, bottles were made, prepared to be filled with wind; they are fitted for it; you tell us no news in saying so: but so are wicked men vessels fitted to be filled with the wine of God’s wrath, as bottles are fitted to be filled with wine: they are vessels of wrath fitted to destruction.

[37] Jeremiah 16:15. “But, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.” This has not merely nor principally a respect unto the return of the captivity of the Israelites from Babylon, but unto the gathering of the gospel church, the gathering together the elect (the spiritual Israel) from the four winds, from one end of heaven to the other, into the church their own land, from whence they were captivated by Satan. Matthew 24:31. This is one sense of all those prophecies of the Old Testament, that speak of the recalling of the Jews.

[236] Jeremiah 30:21. “Their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause hiini to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me?” This, as Dr. Ridgley, in his Body of Divinity, vol. 1:p. 366, 367. observes, seems to be a prophecy of Christ. The chapter is evidently a prophecy of the gospel times of the church, the times when the spiritual David was to be their Noble and Governor, as a p pears by

verse 9. "They shall serve the Lord their God, and David their King, whom I will raise tip unto them:" And what is in this verse translated nobles, is in the Hebrew in the singular number, their noble; it is the more probable that this is to be understood of Christ, and not of Zerubbabel, or any other governor after the Babylonish captivity, because the supreme governor of Israel was very rarely of themselves after the captivity, even till after their destruction by the Romans." They scarcely ever had this privilege in this sense to so great a degree as before their captivity, But when we look on this chapter, we cannot think it is a prophecy of less prosperity to God's people than what they now enjoyed; and then what is said here of this governor or noble, agrees peculiarly with Christ, and particularly that clause, "For who is this that hath engaged his heart to approach unto me!" The word translated engaged is, to become, or act, the surety for any one; to mingle himself with another, or unite himself to another, as a surety; and so the word is commonly used in Scripture, as Genesis 43:9. and 44:32. Proy. 11:15. Job 17:3. 2 Kings 18:23. and elsewhere. See Buxtorf. So that the words might well have been translated, "Who is this that hath mingled or united his heart as a surety to approach unto me!" It is here inquired with a note of admiration, Who is this that hath engaged his heart in suretyship to approach unto me! probably for two reasons, viz, because of the wonderfulness of his person, and because of the greatness of the undertaking; and whether we understand by the Israel, whose prosperity is here prophesied of, the Israelitish nation, or Gods spiritual Israel, yet Christ, their Governor, is of themselves; he has taken on him the human nature; he is of the human race, and is our brother, and he is a child of the church; he has sucked the breasts of our mother; he is one of the holy nation, the spiritual seed of Abraham, and he is also of the Israelitish nation, and he took on him the seed of Abraham in a literal sense. In the following verse is mentioned the consequence of Christ's approaching to God as his people's surety, viz, their covenant interest in God," And ye shall be my people, and I will be your God."

[179] Jeremiah 31:33. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." I think the difference here pointed out between these two covenants, lies plainly here, that in the old covenant God promised to be their God upon condition of hearty obedience; obedience was stipulated as a condition, but not promised. But in the new covenant,

this hearty obedience is promised if a man be but of the house of Israel, as by faith he becomes so. God promises expressly in this new dispensation that he shall perform a hearty obedience, and so have God for his God. That old covenant they broke, as it is said in the foregoing verse. The house of Israel, these were called so under the Old Testament, could break that; but the new covenant is such as cannot be broken by the spiritual house of Israel, because obedience is one thing that God engages and promises; and therefore this is called an everlasting covenant upon this account, as is plain from chap. 32:40. It is true the true saints, in the Old Testament, could not fall away any more than they can now, but they were not the Old-Testament Israel; and, though God had engaged in his covenant with Christ that they should not fall away, yet he had not expressly revealed that to them. God had not in those days so plainly revealed the primary and fundamental condition of the covenant of grace, viz. faith but insisted more upon the secondary condition, universal and persevering obedience, the genuine and certain fruit of faith.

[389] Ezekiel, chapter 1. Concerning Ezekiel's WHEELS. Divine Providence is most aptly represented by the revolution and course of these wheels: things in their series and course in providence do as it were go round like a wheel in its motion on the earth. That which goes round like a wheel, goes from a certain point or direction, until it gradually returns to it again; so is the course of things in providence.

God's providence over the world consists partly in his governing the natural world according to the course and laws of nature. This consists wholly as it were in the revolution of wheels. So the annual changes that appear in the natural world are as it were by the revolution of a wheel, or the course of the sun through that great circle the ecliptic, or the ring of that great wheel the zodiac. And so the monthly changes are by the revolution of another lesser wheel within that greater annual wheel; which, being a lesser wheel, must go round oftener, to make the same progress. Ezekiel's vision was of wheels within wheels, of lesser wheels within greater, which all went round, as though running upon several parallel plains, each touching the circumference of its respective wheel, and all making the same progress, keeping pace one with another; and therefore the lesser wheels must go round so much oftener, according as their circumference was less.

So again the diurnal changes in the natural world are by the revolution of a wheel still within the monthly wheel, and going round about thirty times in one revolution of the other. The system of the universe may exactly answer what is here said of these wheels, and livelily represents God's providence in the government of the moral world. There is as it were a wheel within a wheel; the whole system is nothing else but wheels within wheels, lesser wheels within greater, revolving oftener. There is the sphere of the fixed stars, which is the greatest wheel, includes all the others, and is many thousand years in performing its revolution. This includes the circle of Saturn's course, which is a lesser wheel within the other, finishing its revolution in about thirty years. That includes the circle of Jupiter, a lesser wheel, revolving in about twelve years: that includes the circle of Mars, that the circle of the Earth, that of Venus, that of Mercury, that of the Sun, which revolves about its own axis. And some of the greater wheels include lesser and of various kinds, as the great wheel of Saturn, besides those of the inferior planets, has annexed to it those lesser wheels of his satellites one within another, and then its ring, and then its own body about its axis. So of Jupiter, and so of the earth and moon. So some of the grand revolutions of providence that are but parts of the grand system of providence, have a particular system as it were belonging to themselves, wherein the great revolution includes lesser revolutions that are not parallel with any like them, continued from the beginning to the end of time, but begin their various revolutions with that particular great wheel that they are fixed to, and end with it. So it is with that great wheel, the continuance of the Jewish state; so it is with the continuance of the christian church; so it is with the state of some particular kingdoms and empires; so it is with the motion of the air in the winds, it goes and returns according to its circuits; and so it is with the motion of the water in the tides, and in their course out of the sea, and into the clouds, springs, and rivers, and into the sea again. So it is with the circulation of the blood in a man's body, and the bodies of other animals; so it is with the life of man; it is like the revolution of a wheel; he is from the earth and gradually rises, and then gradually falls and returns to the earth again. Dust we are, and unto dust we return; we came naked out of our mother's womb, and naked must we go and return. The dust returns to earth as it was, and the spirit returns to God who gave it. So it is with the world of mankind; it is the whole of it like a wheel; it as it were sinks and goes down to the earth in one generation, and rises in another, as it is with a wheel, at the same time that one side is falling to the earth, another part of the wheel is rising from the earth. Solomon takes

notice of these things. Ecclesiastes 1:4, 5, 6, 7, 8. "One generation passeth away, and another cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it."

So it is in the course of things in God's providence over the intelligent and moral world, all is the motion of wheels; they go round and come to the same again; and the whole series of divine providence, from the beginning to the end, is nothing else but the revolution of certain wheels, greater and lesser, the lesser being contained within the greater: what comes to pass in the natural world, is in this respect typical of what comes to pass in the moral and intelligent world, and seems to be spoken of by the wise man in that forementioned place in Ecclesiastes, as the words that follow next after those that were mentioned respecting the natural world, do respect the intelligent world. Ver. 9, 10. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun," etc.

Things in their series and course in providence, do as it were return to the same point or place whence they began, as in the turning of a wheel, but yet not so, but that a further end is obtained than was at first, or the same end is obtained in a much further degree; so that in the general there is a progress towards a certain and final issue of things, and every revolution brings nearer to that issue, as it is in the motion of a wheel upon the earth, as in the motion of the wheels of a chariot, and not like the motion of a wheel by its axis, for if so, its motion would be in vain.

The entire series of events in the course of things through the age of the visible universe, may fitly be represented by one great wheel, exceeding-high and terrible, performing one great revolution, In the beginning of this revolution all things come from God, and are formed out of a chaos; and in the end, all things shall return into a chaos again, and shall return to God, so that he that is the Alpha will be the Omega. This great wheel contains a lesser wheel that performs two revolutions, while that performs one. The first begins at the beginning of the world, and ends at the coming of Christ, and at the ending of the Old-Testament dispensation, which is often

represented as the end of the world in Scripture. The first revolution began with the creation of the world, so the second revolution began with the creation of new heavens and a new earth.

The course of things from the beginning of the world to the coming of Christ, may be represented as one great wheel performing one revolution; all things in the beginning of this revolution were from Christ the Creator of man, and the whole motion henceforward until Christ came was to bring things about to Christ again, and so to prepare the way for his coming, and to introduce him as the Redeemer of man. This wheel contains a lesser wheel, that performs two revolutions, while the great one does one; the first revolution ending at the calling of Abraham, at which time God did as it were plant the tree of his church anew, which he had planted at first in his revealing the covenant of grace to Adam; the second ending at the coming of Christ, the promised seed of Abraham and his antitype, in whom all the families of the earth are blessed, and in whom the church was planted anew, and in a far more glorious manner.

The course of things from the beginning of the world to the flood may be looked upon as the revolution of a wheel. At the beginning of it, God created the world, and the face of the earth was covered with waters, and the world was all of one man and his posterity, At the end of it, the world was destroyed and reduced to the same state again; the world was covered with waters, and the world of mankind was began anew with one man and his posterity. The course of things from the flood to Abraham, was as it were the revolution of another wheel, or another revolution of the same wheel, as at the beginning of it. The world was corrupt, and therefore one man and his family separated to be the father of the church; so it was again at the end of it. The space from Abraham to Moses was as it were another revolution of the same wheel; for, as God established his covenant with Abraham, and then separated his church from the heathen, in calling Abraham out of Chaldea and Syria, so in the end of it he again renewed his covenant, and again separated his church from the heathen world, by bringing them up out of Egypt. From Moses and Joshua, to Samuel, David, and Solomon, was another revolution of the same wheel: as in the beginning of it God gave the spirit of prophecy to Moses; so he renewed it in Samuel: as in the beginning of it God gloriously conquered the enemies of Israel, and settled them in Canaan in peace, by the hand of Moses and Joshua; so in the end of it God gloriously subdued the enemies of Israel, and subdued the remains of the inhabitants of Canaan, and the nations

round about, and gave them the full and peaceable possession of the land of promise, in the full extent of it, from the river Euphrates to the river of Egypt. The space from David and Solomon, to the return out of the captivity, is another revolution of the same wheel: in the beginning of it, the temple was built; in the end it was built again, and the temple and worship, and the courses of the priests and Levites, again restored, which David and Solomon had established, and the church-state of the Jews, as it had been settled by David and Solomon, was again renewed. From the return out of the captivity, until Christ came and established the christian dispensation, is another revolution of the same wheel: at the beginning of it God redeemed the church out of Babylon; at the end of it he redeemed his church from sin and Satan, and accomplished that great redemption, of which the redemption from the Babylonish captivity was a great type.

The course of things during the Jewish state was, as it were, the revolution of a great wheel. This course, as it respects the national state of that people, began with Abraham, Isaac, and Jacob, the fathers of that nation. The national state of that people was then in its infancy; the wheel then began to rise from the ground, and it rose to the height in Solomon's time, when the temple was built, and Solomon's kingdom in its greatest prosperity, which was about the middle of the space between the birth and calling of Abraham and Christ, and the destruction of Jerusalem; thenceforward they declined in numbers, and wealth, and strength, until they came to the ground again, when Christ came, and Jerusalem was destroyed by the Romans. Their state, with respect to their ecclesiastical constitution, began in Moses, the first prophet, and came to the height in Isaiah's time, that most evangelical prophet, who lived about the middle of the space between Moses and Christ, and came to the ground again in Christ's time. It was with the Jewish state, in this respect, as it is with the life of man, which I before showed was as the revolution of a wheel that began at the ground, and gradually rose to the height, and then gradually came to the ground again. So it is with kingdoms and empires; their state and course are very much like the revolution of a wheel, beginning at the ground, and rising to the height, and coming to the ground again. So it was with the four great monarchies of the world, and so it is with the reign of antichrist, and the continuance of the Mahometan empire, and other states and kingdoms; and when one nation or kingdom comes to the ground, another comes to the greatest height, that before was at the ground, as it is with the different parts of a wheel in motion. The space of time from Christ

to the end of the world, is as the revolution of a great wheel. In the beginning of it Christ comes into the world, and the wicked Jews were judged at the destruction of Jerusalem, and after them the wicked heathen world, in Constantine's time, and the old world comes to an end, and the church's glory follows, and then things in the christian church gradually sink, until they come to the ground in the darkest times of antichrist, and then gradually rise again until Christ comes again and judges the world, and destroys the church's enemies, and destroys the old heavens and earth, and then the church's glory follows.

The whole series of things through the age of the world may be represented as a wheel of various rings one within another, and some less than others: each one going round but once, the lesser ones finishing their revolution soonest, and each beginning at the creation of the old heavens and earth, which, in some respects, had different beginnings; one when Adam was created; another in Noah's time; the settling of the world after the building of Babel, and another at the establishment of the Jewish state. And the revolution of each wheel ends in an end of the world, and a day of judgment, and a creation of new heavens and a new earth; the last wheel finishes its revolution at the coming of Christ, and the destruction of Jerusalem, and overthrow of the heathen empires that followed, when the world, in a sense, came to an end, and there was a day of judgment. This began at the creation of the Jewish state in the time of Abraham, Isaac, and Jacob, and Moses, and Joshua, and the total apostacy of the Gentile world to heathenism. The next wheel, which is larger, began its revolution at Noah's coming Out of the ark, and the building of Babel, and the dispersing of the nations, and the settling the world from thence; which is, as it were, another beginning of the world, and ends at the destruction of Antichrist, or the spiritual Babylon, and Satan's visible kingdom on earth, (which began in the building of Babel,) and the commencing of the glorious times of the church. This is another end of the world, and day of judgment, and building of the new heavens and new earth. The third and greatest wheel begins its revolution at the creation, and finishes it at Christ's second coming to judge the world, and destroy heaven and earth, in a literal sense.

Every wheel, or every revolution, begins and proceeds from God, and returns to God's as in Ezekiel's vision God is represented as appearing above the wheels, so that to him they continually returned. God remarkably appears both in the beginning and ending of each of these wheels that have been mentioned, especially in those that respect the state of the church of

God. As to human things, however, such as human kingdoms, and empires, they rise from the earth, and return to the ground again but spiritual things begin their revolution from God on high, and thither they return again.

The changes that are in the world with respect to the profession of the truth, and rise and fall of heresies, is very much like the motion of wheels, they rise and fall, and rise and fall again.

These wheels, in this vision, are represented as God's chariot wheels. The world is the chariot of Jesus Christ, the Son of God, in which he makes his progress to that glory; that glorious marriage with his spouse, that eternal that everlasting kingdom of rest, and love, and joy, which the Father hath designed him.

What Ezekiel there saw was designed to represent God's chariot, in which God rode, and those wheels are the wheels of his chariot, and God, who sat on his throne above the firmament, over these wheels and cherubim is represented as on the seat in which he rides, and progress with the wheels and cherubim. God came to Ezekiel to speak to him, and gave him his mission on this chariot, and is so represented in his first chapter. In the second and third chapters we have an account of what he said to him from this seat. In the 12th and 13th verses of the 3rd chapter, we have an account of his departure when he had done speaking with him, which was with a great rustling and noise of the wings of the cherubim, and the noise of the wheels. God rode on these cherubim as those that drew his chariot, as it is said, Psalm 17:10. "He rode on a cherub and did fly." And Psalm 68:17. "The chariots of God are twenty thousand, even thousands of angels." And therefore God, in being in that chariot drawn by these cherubim, is said to be upon the cherub. Ezekiel 9:3. "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house;" and God appeared about to leave the temple, and his glory departed from off the threshold into this same chariot. Chap. 10:18. with the foregoing verses; and then it is said the cherubim lift up their wings and mounted from the earth- in his sight; and the wheels also went beside them, and the glory of the God of Israel was over them above; and after this, chap. 11:22, 23. God is represented as departing in this manner up out of the midst of the city, ascending up to the top of mount Olivet, being about from thence to ascend into heaven, from whence this same person afterwards ascended after his resurrection. (See Note on that verse.) And when it was represented in vision to Ezekiel how God would

afterwards return to the city and temple in those happy days that were to come, he is represented as returning in the same manner, chap. 43:2, 3, 4.

This chariot represents the world, which is confirmed by this, that one part of it is called the firmament, which was the upper part, but yet the pavement of it, above which was the seat of God, who sat and rode in that chariot, agreeably to Deuteronomy 33:26. "Who rideth upon the heaven in thine help, and in his excellency on the sky;" and to Psalm 68:4. "Extol him that rideth upon the heaven of heavens, which were of old." God appeared here on the same pavement as he appeared to the seventy elders on mount Sinai. (See Notes on Exodus 24:10.) What is signified by the wheels which were under the firmament, but above us upon the earth, is, God's providence in this visible world, especially representing mankind that dwell on the earth.

Christ was the person that appeared riding in this chariot, as is confirmed from that, that he appeared in the likeness of a man, ver. 26. and also from the description that is given of his appearance. (See Note on ver. 27.)

This chariot is drawn on those wheels by the four animals, which denote God's power, wisdom, justice, and mercy, and all proceed on feet like a calf's foot, because the great work of providence, that is as it were the sum of all providences, is that work of mercy, the work of redemption.

Corol. Hence I would argue that the affairs of heaven have doubtless great respect to the affairs of this lower world, and God's providence here; and that the church in heaven, as to the progress it makes in its state of glory and blessedness, keeps pace with the church on earth; that the glory of both is advanced together. These great dispensations of providence, by which glorious things are brought to pass for the church on earth, are accompanied with like advances made at the same time in the church in heaven. And also that the affairs of the church in heaven, have some way or other a dependence on God's providence towards his church on earth, and that their progress is dependent on the progress of things in God's providence towards his church here. For heaven and earth are both framed together. It is the same chariot, one part has relation to another, and is connected with another, and is all moved together; the motion of one part depends on the motion of the other; the upper part moves on the wheels of the lower part, for heaven is the room and seat of the chariot that is above the firmament that moves on the wheels that are under the firmament, and that go upon the earth; when these wheels are moved by the cherubim, then

the upper part moves; when they stop that stops, and wherever the wheels go that goes. It is on these wheels that Christ, the King of heaven, in his throne in heaven, makes progress to the final issue of all things. It is in the wheels of his providence that move on earth, that he in his throne in heaven makes progress towards the ultimate end of the creation of both heaven and earth, and the ultimate end of all the affairs of both; for this is the end of the journey of the whole chariot, both wheels and throne, for both are moving towards the same journey's end. And the motion of all is by the wheels on earth; and if so, doubtless it is on these wheels that all the inhabitants of heaven, both saints and angels, are carried towards their ultimate end; for all are Christ's family, they are either his servants and attendants in the affair of redemption, which is the grand movement of the wheels, and are the ministers that draw the wheels, or are his members and parts of his body.

This therefore confirms that the saints and angels in heaven do make progress in knowledge and happiness, by what they see of God's works on earth. We know that all the happiness of the saints in heaven is entirely dependent on those great things that Christ did on earth, in the work of redemption, as it was purchased by it; and there is reason to think that their knowledge and glory is in other respects, by what they see of these great works of providence which God carries on in the world in the prosecution of the grand design of redemption.

[393] Ezekiel 1:4. "And I looked, and, behold, a whirlwind came out of the north, and a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." This that was here seen by Ezekiel was the Shechinah, or the symbol and representation of the Deity.

Here is a cloud and fire as God appeared in the wilderness, as in a pillar of cloud and fire. Psalm 18:11. "His pavilion round about him were dark waters and thick clouds of the skies." And Psalm 97 "Clouds and darkness are round about him." And there was a whirlwind, which was an usual symbol of the divine presence, as Job 38:1. "Then the Lord answered Job out of the whirlwind;" so again Job 40:6. and Nahum 1:3. "The Lord hath his way in the whirlwind and the storm."

The fire that appeared, which did in a special manner represent the divine essence, is said to be a fire infolding itself, or catching itself, as it is in the margin, or receiving or taking itself into its own bosom; which represents

the action of the Deity towards itself, in the action of the persons of the Trinity towards each other. The Godhead is perceived only by perceiving the Son and the Spirit, for no man hath seen God at any time; he is seen by his image, the Son, and is felt by the Holy Spirit, as fire is perceived only by its light and heat, seen by one, and felt by the other. Fire, by its light, represents the Son of God, and by its heat the Holy Spirit. God is light, and he is love. This light, in the manner of the subsisting of the Father and the Son, shines on itself: it receives its own brightness into its own bosom. The Deity, in the generation of the Son, shines forth with infinite brightness towards itself and in the manner of the proceeding of the Holy Ghost, it receives all its own heat into its own bosom, and burns with infinite heat towards itself. The flames of divine love are received and infolded into the bosom of the Deity.

It is the nature of all other fire to go out of itself, as it were to fly from itself, and hastily to dissipate. The flames are continually going forth from the midst of the fire towards the exterior air, but this fire receives itself into its own bosom. Ezekiel saw this cloud of glory and fire infolding, or taking in itself, before he saw the chariot of God, the cherubim, and wheels, and firmament, and throne, and the appearance of a man above upon it, which came out of that cloud of fire; and therefore this fire, infolding itself, does especially represent the Deity before the creation of the world, or before the beginning of the being of this chariot with its wheels, when all God's acts were only towards himself, for then there was no other being but He.

This appeared coming out of the north, from whence usually came whirlwinds in that country, and possibly because in the north is the empty place. The chariot of the world came forth out of nothing.

[256] Ezekiel 36:5. "it shall be a place for the spreading of nets in the midst of the sea ;" and verse 14th, "And I will make thee like the top of a rock, and thou shalt be a place to spread nets upon." Mr. Maundrel, a minister of the church of England, who went there A. D. 1697, gives this account of New Tyre, that which was built on the island, as Dr. Wells, in his Sac. Geog. vol. 4:p. 96, 97'. relates. "On the north side it has an old Turkish ungarrisoned castle, besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, etc. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches harbouring themselves in vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how

God has fulfilled his word concerning Tyre, viz. that it shall be as the top of a rock, a place for fishers to dry their nets on.” Ezekiel 26:14.

[433] Ezekiel 38:and 39:Concerning Gog and Magog. This prophecy concerning Gog and Magog seems manifestly to have respect to two things foretold in the book of Revelations:

First. To that great company or multitude of the enemies of Christ and the church, that shall be gathered together to fight against them, after religion has begun wonderfully to revive and prevail in the world, just before the utter destruction of antichrist, and of the visible kingdom of Satan upon earth, that we read of Revelation 16:13, to the end, and Revelation 19:17, to the end.

Secondly. To that vast multitude that shall be gathered against the church after the millennium, a little before the end of the world, that we read of in the 20th chapter of Revelations, who are expressly called Gog and Magog.

That there is some respect to the former of these, though they are not expressly called Gog and Magog, is evident by the many things wherein there is an agreement. In Revelations 16:14. the kings of the earth and of the whole world are represented as gathered together to war against the church of God ; so here the kings and nations of the world are represented as gathering together against God’s Israel from the four quarters of the world, or the four winds of heaven: Magog, and Meshech, and Tubal, Gomer and Toarmah of the north quarters, chap. 38:2, 6. Persia from the east, ver. 5. Ethiopia or Cush, and Libya or Phut, Sheba and Dedan from the south-east, south, and south-west, ver. 5, 13. and the merchants and young lions (*i.e.* the princes) of Tarshish, and they that dwell in the isles from the west, ver. 13. and chap. 39:6.

The great occasion of gathering a innumerable host, spoken of in the 16th and 19th chapters of Revelations, to war against the church, is evidently her late great prosperity in a great revival and restoration from her long-continued captivated, desolate state under antichrist. So here Gog and his multitude are represented as excited to come and war against Israel, on occasion of her being brought back from a long-continued, and as it were perpetual, captivity and desolation. Ver. 8, 12.

This long desolation and captivity of Israel in the latter days, which is expressed by her having been always waste, can agree to nothing but the lying waste either of Israel according to the flesh, or the christian church,

the spiritual Israel, which has been waste for many ages in these latter days, and both of them through the devastations of Rome, or the mystical Babylon.

Revelation 16:18, 19, 20. It is said there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great; and the cities of the nations fell, and every island fled away, and the mountains were not found, And in Ezekiel 38:19, 20. it is said, "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." There seems to be a reference to this very place, in the passage from Revelations.

Revelation 19:21. "And the remnant were slain with the sword of him that sat upon the horse;" and Ezekiel 38:21. "I will call for a sword against him, throughout all my mountains."

Revelation 18 "And there were thunders and lightnings;" and ver. 21. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." And here, Ezekiel 38:22. it is said, "I will rain upon him and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." There seems to be reference to this in the passage from Revelation 18.

Revelation 19:17, 18. "And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven," etc. ver. 28. "And all the fowls were filled with their flesh;" and here, Ezekiel 39:4, 5. "Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured, thou shalt fall upon the open field, for I have spoken it, saith the Lord God;" and verses 17, 18, 19, 20. "And thou, son of man, thus saith the Lord, Speak unto every feathered fowl," etc. very much in the same manner as there in the Revelation so that there is a most plain reference in one place to the other.

In Revelation 16:14. the day of that battle there spoken of, is called “the great day of God Almighty;” and in verse 17, it is said, “there came a great voice out of the temple of heaven, from the throne, saying, It is done;” so here, chap. 39:8. it is said, “Behold, it is come; it is done, saith the Lord God; this is the day whereof I have spoken.” Here also seems to be a like reference.

Secondly. This prophecy has also respect to that innumerable multitude that should be gathered against the church after the millennium, a little before the end of the world, spoken of in the 20th chapter of Revelations; which is evident, not only because they are expressly called Gag and Magog in Revelations, but there are many other things that argue it.

The church of God is represented as being in a state of peace and quietness, and great visible prosperity, at the time that they are thus invaded, as verses 8, 11, 12, 13. This better agrees with that invasion of the church of Christ in the 20th of Revelations, than that in the 16th and 19th chapters.

The multitude of Gag is represented as being gathered from the four quarters of the earth; so it is said expressly in Revelation 20:8. “That the devil should go out to deceive the nations which are in the four quarters of the earth, Gog and Magog.

As it is said, Revelation 20:concerning the multitude there spoken of, that “fire came down from God out of heaven and devoured them;” so here, chap. 39:6. it is said, “I will send a fire on Magog, and among them that dwell carelessly in the isles.”

In Ezekiel 38:16. “Thou shalt come up against my people Israel, as a cloud to cover the land.” This agrees with Revelation 20:9. “And they went up on the breadth of the earth, and compassed the camp of the saints, and the beloved city.”

In Ezekiel 5:8. “In the latter days thou shalt come into the land;” and ver. 16. “and thou shalt come up against my people as a cloud to cover the land, and it shall be in the latter days.” This mote eminently agrees with that in Revelation 20 which is just before the end of the world.

That invasion, Revelation 20 is spoken of as following the first resurrection; wherein the martyrs, or God’s people that had been opposed and persecuted by their enemies, should live and reign with Christ, which is

undoubtedly the same resurrection with that spoken of in the 37th chap. of Ezekiel; where we have an account how that God's Israel, that had been captivated and killed by their oppressing enemies, are brought out of their graves, and God's servant David should be king over them, which is represented as preceding this invasion of Gog and his multitude.

In Revelations, the vision of the new Jerusalem follows, in chap. 21 and 20 the account of the destruction of Gog and Magog; and it was represented to John from a great and high mountain, chap. 11:10. "And he carried me away in the spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem, descending out of heaven from God." So a vision of the city Jerusalem in its renewed state, after its glorious restoration, follows the prophecy of Gog in Ezekiel, and is represented to the prophet in like manner, chap. 40:1,2. "The hand of the Lord was upon me, and he brought me thither, In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." There is doubtless a reference in that in Revelations, to this in Ezekiel; and that in Revelation 21:3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and be their God," is from Ezekiel chap. 37:26, 27. "Moreover I will make a covenant of peace with them, it shall be an everlasting covenant; and I will place them and multiply them, and I will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."

[100] Daniel 3:25. "And the form of the fourth is like the Son of God." Christ redeems from the furnace, by coming into it himself; so he redeems from wrath by enduring it himself.

[279] Daniel 7:13. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him." Here both Christ's humanity and divinity are signified: his humanity, in that it is said, "One like the Son of man; and his divinity, in that he came with the clouds of heaven. Appearing with bright clouds, or with the Shechinah, is a token of divinity, for this is often in Scripture called the glory of the Lord, and sometimes the cloud of glory.

Another thing that may be observed of these words is, that it is not said that he descended with the clouds of heaven, or that he ascended, but he

came with the clouds of heaven, and came to the Ancient of days; which is equally applicable both to his ascension into heaven, when he went to receive his kingdom, and to be invested with his royal dominion and glory; and to his last coming at the day of judgment, which is called his coming in his kingdom; and doubtless includes both, for one is like the other, and both might very well be spoken of under one; for as the angel told the disciples at Christ's ascension, "This same Jesus shall come in like manner as he was seen to go into heaven;" he shall descend in the same manner as he ascended; in both he comes with the clouds of heaven; Acts 1:9. in both he comes attended with hosts of angels, and probably in both with the whole multitude of the heavenly hosts; in both he is attended with risen saints, for it is probable that those saints that came out of their graves with him, also ascended with him. In both he comes to the Ancient of days, and is brought near before him. He is so in his ascension, for he ascended to his Father, to appeal before him; and when he comes at the last day he will come to the Ancient of days in a more mystical sense, for all the glory that he will be invested with on that day will be by his Father, and all that he will do in the day of judgment will be as acting from his Father and in his name; he shall then in the most glorious manner of all receive a kingdom from his Father; he shall then be brought near to the Father, and sit down on the Father's throne in the most eminent manner of all; he shall then most fully receive his church, the kingdom of his grace, that is made up of all peoples, nations, and languages, as in the next verse.

Both these are remarkable periods or epochs of the commencement of the kingdom of heaven, of which the Messiah is the King, and are so spoken of in the New Testament.

This prophecy doubtless has respect to Christ's ascent into heaven, for to that it is much the most obviously and directly applicable, That is most plainly spoken of in the New 'testament, as the time when he went to God, the Ancient of days, to receive his kingdom. It also doubtless has respect to his coming to judgment, for that coming to judgment seems often in the New Testament spoken of with reference to this very prophecy. With reference to this it is called his coming in his kingdom. The Jews seem to have taken that phrase of the Messiah's coming in his kingdom from this prophecy; and with reference to that it seems often to be spoken of in the New Testament, as the Son of man's coming in the clouds of heaven.

[81] Daniel 9:7. "O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day." By confusion of faces, he does not mean so much shame and repentance, as punishment. It is an acknowledgment that they were justly punished, and brought to such sorrow and ruin, as they were then the subjects of; that is often represented by being ashamed and confounded; therefore he says, "As it is this day:" he did not mean that they then were ashamed with the shame of repentance, but that they then were in a ruined condition.

[413] Daniel 9:27. "And for the overspreading of abominations he shall make it desolate." It ought to have been translated, "by or with, the overspreading of abominations, he shall make it desolate;" so the particle ~,y sometimes is used. (See Buxtorf.) It is manifest that the abomination here mentioned, is spoken of as the efficient or instrument of the desolation, from other scriptures that have a manifest reference to this, as Daniel 11:31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Daniel 12:11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate sit up, there shall be a thousand two hundred and ninety days."

And the expression is very much like those concerning that which is spoken of, Daniel 8:11, 12, 13. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under-foot?" And Matthew 24:15, 16. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in 'the holy place, (whoso readeth let him understand,) then let them which be in Judea flee to the mountains." And the same words in Mark 13:14. The great difficulty of understanding these places seems to lie in these two things:

I. That the abomination of desolation spoken of in all those places seems to be the same. There are these following things that argue them to be the same:

1. The manner of speaking of the abomination that maketh desolate in Daniel 11:31. and 12:11. seems to imply a reference to some such thing of which there had been a revelation made to Daniel, and which Daniel had already in his mind, And the passage in Daniel 9:27. seems to have a reference to that transgression of desolation in chap. 8:11, 12. It seems evidently to be the same thing spoken of several times: here is something spoken of over and over, called by the same or a like name, called by way of eminency the abomination, or the transgression described by maketh desolate.

All are spoken of with a special reference to the holy city and sanctuary; as appears by comparing the several places and contexts; all are spoken of, in each place in Daniel, as attended with the ceasing of the sacrifice.

2. Christ, when he refers to the abomination of desolation spoken of by Daniel the prophet, seems to suppose but one abomination of desolation, spoken of by Daniel the prophet.

3. Some things that Christ says of this abomination of desolation, spoken of by Daniel the prophet, seem to be especially taken from one place, others from another. He speaks of it as the abomination that makes desolate, that accompanies the destruction of Jerusalem by the Romans, and this seems to be taken from Daniel 9:27. He speaks of it as standing, or set up, in the holy place. This seems rather to be taken from Daniel 11:31. where it is said they shall pollute the sanctuary, or holy place, and place the abomination that maketh desolate. And Daniel 12:11. "And the abomination that maketh desolate shall be set up." And that manner of expression--of desolation--seems to be taken from Daniel 8:13. And yet,

II. The prophecies of the abomination that maketh desolate, in different places in Daniel, seems evidently to have respect to different seasons and events; as those in Daniel 8:11, 12, 13. and 11:31. have an evident reference to what came to pass in the days of Antiochus Epiphanes; and what is spoken of, Daniel 9:27. has an evident reference to what came to pass at the destruction of Jerusalem by the Romans; and that in Daniel 12: has a reference to what comes to pass in the days of antichrist, as is manifest from the preceding part of the chapter.

But the reconciliation of the difficulty is in this, that they are all, mystically, one and the same; for they are lively types one of another. What is ultimately respected, is that spoken of in the 12th of Daniel, which is accomplished in the days of antichrist, of which the preceding are lively images. That setting up of the abomination that makes desolate in the sanctuary, by Antiochus Epiphanes, is typical of what was done by antichrist; for he was a great type of antichrist. And so was that which came to pass at the time of the destruction of Jerusalem by the Romans, spoken of Daniel 9:27. and spoken of by Christ, Matthew 24:15. Luke explains “the abomination of desolation, standing in the holy place,” by Jerusalem being compassed with the Roman armies, Luke 21:20, 21. Jerusalem was the holy city, and so many furlongs about it were accounted holy. Now when the Roman army approached within the limits of the holy ground, then the abomination of desolation might be said to stand in the holy place. But the word abomination seems particularly to refer to the Roman ensigns, upon which were the images of their emperors, which the Romans worshipped, as Suetonius expressly tells us, and Tacitus calls them their “*Bellorum Dei*,” their gods of war. Now it was an abomination to the Jews, to see those idols set up within the limits of the holy city; to which may be added what Josephus tells us afterwards, that the Romans, after they had conquered the city, set up these ensigns in the ruins of the temple and sacrificed to them.” (Thus, Abp. Tillotson, vol. 2 of his Works, Sermon 185. p. 533.) This setting up the image of the emperor within the limits of the holy city, and afterwards in the ruins of the temple, and there sacrificing to it, is a lively representation of setting up the pope in the church of God, the spiritual Jerusalem, who is the emperor of the anti-Christian Roman empire, and the image of the beast, an image of the heathen Roman emperors, who is set up as a god in the temple of God, where he exalts himself above all that is called God, or is worshipped, although it be in the temple in ruins. He first in effect destroys the temple of God, and then sets himself up there as God, to be worshipped and sacrificed to. Here see Bp. Kidder’s Demn. part 2 p. 11, 12, 13.

[247] Hosea 1:4. “For yet a little while, and I will avenge the blood of Israel upon the house of Jehu.” This prophecy was given in the days of Jeroboam, a king of the house of Jehu, not long before the destruction of that house; for Zechariali, Jeroboam’s son and successor, was the last that reigned of that family, and he reigned but six months. Jehu’s killing all that were of the house of Ahab, was both rewarded and punished; it was

rewarded, because as to the matter of it, it was agreeable to God's command; (see 2 Kings 10:30. ;) but it was done in a wicked manner. He did not do it so much from a spirit of obedience as from an aim at his own advancement; for he little regarded God's honour in it, as afterwards plainly appeared by his idolatry, the very sin for which he was bid to kill Ahab and destroy his Family. God saw that he did it with a murderous heart, and so punishes it by the overthrow of his family. As Jehu with a murderous heart slew Ahab and all his Family, so shall the posterity of Jehu be slain, and his Family be overthrown in their turn. So the house of Basha was rooted out, because he did the like to Jeroboam, 1 Kings 16:7. because Jehu performed the matter of God's command, he was rewarded

Continuing the crown of Israel in his family unto the fourth generation, but because he did it in a wicked manner, as his after-behaviour manifested, therefore it was continued no longer, but then taken away. His doing the matter of his duty was rewarded, but his doing it in a murderous manner was punished: which two things are not at all inconsistent.

[250] Hosea 7:14. "And they have not cried unto me with their heart, when they howled upon their beds." In their calamities which they suffered, they are compared to sick and wounded men, as chap. 5:16.; and many of them were doubtless literally sick, wounded men, in grievous pain on their beds, by reason of the continual wars that they had of late been embroiled in. They howled in pain and distress on their beds, and cried that God would help them. When he slew them, then they sought him, but it was all in hypocrisy, and probably they cried in their prayers under distress with a loud voice, as they used to cry to Baal and other idols, as if they must be awakened, or could be prevailed upon by the loudness of the noise they made; but God, to show his abhorrence of it, calls it howling.

"They assembled themselves for corn and wine, and they rebelled against me." They assembled themselves to Fast and pray for these blessings, when they were by divine judgments cut short in them, but they sought in such a manner that God looked upon it as rebellion, as the prophet Isaiah says, Isaiah I. 17. "The calling of assemblies i cannot away with, it is iniquity, even the solemn meeting."

[252] Hosea 10:9, 10. O Israel, thou hast sinned from the days of Gibeah; there they stood, the battle in Gibeah against the children of iniquity did not overtake them. It is my desire that I should chastise them," etc. When the Benjamites committed such wickedness in Gibeah, the stood and

defended themselves, and were victors in the first and second battle that was fought against them, and at last the battle did not overtake them all, but six hundred made their escape; that wicked tribe was not extirpated, and they have stood and remained in their successors in their wickedness to this very day, until the generation of such wicked men in Israel' has now at length so increased, that they have overspread not only one tribe, but all the tribes of Israel. That wicked tribe of Benjamin was not overtaken or rooted out by the battle in Gibeah. "But I have a design now that the battle shall overtake them, my desire is that I should chastise them," as it follows in the next verse, When the Benjamites committed such wickedness in Gibeah, the other tribes had a desire to chastise them, by wholly rooting out that tribe; they seemed to be greatly engaged about it, but Failed of it; there they stood and remained notwithstanding. "Now I have a desire to chastise them, I myself will take it in hand, and I will make more thorough work; I will root out all of them; none shall be able to stand against me."

"And the people shall be gathered against them when themselves in their That is, when they shall fortify themselves in their two furrows, where they shall fortify wickedness and sowed iniquity, ver. 13. *i.e.* in an and Bethel, the places of their two calves, or in the service of their two gods. In this field they bind themselves; they are resolute not to depart from these two furrows that they have ploughed; they remain there as if they were bound there; they are obstinate in their wicked works, in their two furrows. Their two ways of wickedness, or two wicked works, viz. their worshipping the two calves, are here compared to two furrows that they have ploughed, in analogy to the rest of the allegory in the following verses. In these wicked works they persist, and think to stand it out as the Benjamites did, but they shall not be able to defend themselves as they did, but the people shall be gathered against them as the tribes of Israel were gathered against the wicked Benjamites, and to more effect.

[253] Hosea 10:11. "I will make Ephraim to ride, Judah shall plough, and Jacob shall break his clods." In the preceding words, God hath threatened that he would put a yoke on Ephraim's fair neck, that she might be made to do harder work than treading out the corn, to wit, plough the field. Here the comparison is in part continued, and in part altered from the labour of the cattle in ploughing to that of the men that plough, wherein one man was wont to ride to guide the beast that drew the plough, another to hold the plough, and another to break the clods. God here says that he would cause Ephraim to ride, 1:c. he should go foremost in this labour God had

to call them to, and Judah should plough,... e. Judah should follow in it as he that held the plough did him that rode, and then Jacob, *i.e.* the whole nation of Israel in all the tribes, should be in the same calamity, and reduced to the same slavery. As he that broke the clods in ploughing came last. See chap. 12:1, 2.

[260] Hosea 12:12, 13. “And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.”

1. Israel are here put in mind of their former meanness, in the same two instances that they were commanded every year to remember and confess anew, when they offered the basket of first-fruits. Deuteronomy 26:5. “And thou shalt speak, and say, A Syrian ready to perish was my father, and he went down into Egypt and so journeyed there with a few.” God puts them in mind from what small beginnings he raised them. Their Father served and kept sheep for their mothers. He came to Syria a poor fugitive, and lived there a servant. He came to Syria with nothing; he had nothing to endow a wife with, and therefore was forced to serve for a wife; and again they were poor slaves in a strange land in Egypt.

[2] They are put in mind of Gods great mercies of old to their forefathers in twice bringing them out of banishment, and out of servitude, vid. ver. 9, And he brought them out of Egypt, and led and preserved them in the wilderness; it was by a prophet, which shows their ingratitude in their despising and rejecting the prophets, the successors of Moses. Ver. 10.

[221] Amos 1:6 to 13. The injuriousness and cruelty of the Philistines, Tyrians, and Edomites, towards the children of Israel, that is here spoken of, and for which God’s judgments are, by the prophet, denounced against them, seem to have been acted at the time that those things were done that we read of in 2 Chronicles 21:8, 9, 10, 16, 17.; and 22:1. The judgments spoken of concerning the Philistines, seem in part to have been fulfilled before the prophecy of Amos, in what we have an account of, 2 Chronicles 26:6, 7. when Uzziah, king of Judah, went forth and warred against the Philistines, and broke down the walls of Gath, and the walls of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines, his God helped him, so that he was successful. Accordingly the words of the prophecy may be interpreted, “And I have sent a fire upon the wall of Gaza, and have cut off the inhabitants from Ashdod.” And as the prophets frequently speak of things to come in the same manner as if they

were past or present; so it was further fulfilled in the time of Hezekiah, who smote the Philistines, even unto Gaza, and the borders thereof; from the tower of the watchmen to the fenced cities, 2 Kings 18:8.; or both in town and country, where they built little cottages; where they watched their flocks by night; and therefore the prophet Isaiah bids the Philistines not to rejoice, because the rod that smote them was broken, or Uzziah was dead, who had sorely afflicted them. Isaiah 14:29, to the end. For Hezekiah should come out of his root, or be descended from him, who should more grievously gall them. And it was more fully completed when Sennacherib, king of Assyria, marched against Egypt; and the better to open his way into that country, he sent Tartan, one of his generals, before him, who fought against Ashdod~ and took it.

Secondly. The prophet Amos prophesieth also against Tyre, for this reason, that God would send a fire upon the walls of Tyrus, which should devour the palaces thereof. This was also fulfilled when Shalmanezzer, king of Assyria, made war upon Tyre, in the reign of Elul~us, their king, and having sent an army invaded the whole country of Phoenicia; and taking it very heinously to see the Tyrians to be the only people who disputed his authority, he sent a large fleet against them, which being beaten, the king of Assyria returns and sets guards along the river, and upon all springs and aqueducts, to keep the Tyrians from water, which distress continued for five years, when they were forced to relieve themselves by pits of their own digging. After this Nebuchadnezzar, continuing a long and terrible siege of thirteen years, made himself master of it, who, finding but little spoil therein to reward his soldiers for their great pains, was so inflamed with anger, that he rased the whole town to the ground, and slew all that he found therein; from which time it never more recovered its glory, but the city on the island became the Tyre which was afterwards so famous, and this was ever after a village called by the name of Old Tyre.

Lastly. The prophet, for the same reasons, foretells the destruction of Edom, that God would send a fire upon Teman, their capital city, which should devour the palaces of Bozrah, a city in the confines of Moab. This seems first to have been fulfilled when Shalmanezzer, king of Assyria, came against Samaria; and having conquered the country of Moab, ravaged and destroyed the country of Edom, the neighbouring kingdom, the better to secure himself from any disturbance on that side. And also when Sennacherib, king of Assyria, went with his forces into Egypt; for the same reason that induced him to send Tartan into Ashdod, would induce him to

overrun all Idumea, which lay directly in his way, and would open a freer communication with his own country. And after this the army of Nebuchadnezzar ransacked the country when Tyre was taken, and when he marched into Egypt, and his soldiers were hungry for want of plunder, as it had been foretold by the prophets Obadiah (throughout his prophecy) and Jeremiah, (chap. 49:7 to 23.) when the accomplishment thereof was near at hand. (Bedford's Scripture Chronology, p. 633, 634.)

[97] Jonah 1 and 2 As the ship and company were saved by Jonah's being cast into the waters, and his intended and supposed death, so was the church, which is several times typified by a ship saved by Christ, being cast into and overwhelmed by sorrows and troubles, which are represented by water, and by his death. Jonah being swallowed of a whale, or leviathan, represents Christ being as it were swallowed by him that hath the power of death, the devil, the spiritual leviathan; but however, it was but a means of Christ's being under better advantages to come at his heart, and to give him the more mortal wound. The whale thought to have made a sweet feast of Jonah, but he found him a dreadful medicine, he was sick of him at the heart and vomited him up again. Vide Jeremiah 51:44. So the devil thought Christ was his food, but he proved not his meat, but his poison. The devil has deeply regretted putting Christ to death, since he has seen what the effect of it is. As Jonah was three days and three nights buried in the sea, so was Christ in his grave three days and three nights.

It is said, when Jonah was cast into the sea, the sea ceased from her raging: so, when once Christ was swallowed up in God's wrath, his wrath ceased from raging towards the church. The words of Jonah's song, chan. 2: make the thing more apparent. He calls the belly of the fish, the belly of hell, or the belly of the grave, 2d and 4th verses. "I cried by reason of mine affliction, then said I, I am cast out of thy sight." So Christ said, "My God! my God! why hast thou forsaken me?" Ver. 3. "The floods compassed me about, all thy y waves and thy billows passed over roe," (the words of the psalmist, Psalm 42:7. also Lamentations 3:4, 5.) to signify the great sorrow and distress that God brought upon him. Ver. 5. "The waters compassed me about, even to the soul," (the words of the psalmist, for great trouble and anguish, Psalm 69:1.) Ver. 6. "Yet hast thou brought up my life from corruption," agreeable to what is said of Christ, "Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption."

[274] Jonah 2:6. “The earth with her bars was about me for ever.” It alludes to the bars of a prison, he speaks of himself as having as it were been in hell. Ver. 2. “Out of the belly of hell cried I;” which in Scripture is often spoken of as being in the bowels of the earth, and under the bottoms or foundations of the mountains. Deuteronomy 32:22. “A fire is kindled in mine anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.” So here, “I went down to the bottom of the mountains.” So hell is spoken of as being under the bottom of the sea. Job 26:5. “Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering.” (See Notes on this place.) Hell and destruction here seem to be synonymous terms. Hell is by a metonymy called destruction. So Psalm 88:11. “Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction?” So Pray. 15:11. “Hell and destruction are before the Lord;” and 27:20. “Hell and destruction are never full;” and in other places. This prayer of Jonah was indited by the Spirit of God, and so is mystical; and the Holy Ghost in it has an eye to Christ, who, as it were, went to hell in our stead. Hell is here represented as a prison in the heart of the earth, that hath the earth with its rocks and other strong and immovable parts for its walls and bars; and therefore it is such a prison as cannot be broken through, but effectually for ever confines those that are prisoners there: and therefore it is said, “The earth with her bars were about me for ever;” *i.e.* it would have been so, were it not for the wonderful power of God’s delivering me, which was stronger than the walls and bars of this prison.

[501] Micah 5:2. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, who is to ‘be Ruler in Israel, whose goings forth have been from of old, from everlasting.” Here it may be noted concerning these two expressions in the verse, shall he come forth unto me, and that other, whose goings forth have been from of old, etc, that the verb come forth, in the former, and goings forth, in the latter, are words of the same root in the Hebrew.

Now in order to an understanding of this text, and a clear discovering of the great doctrines taught in it, it may be worth the while to observe particularly how these words, and words of that root, are used in the Hebrew Bible.

These words are often used to signify the proceeding or flowing forth of water, as from a fountain. Genesis 2:10. "A river went out of Eden;" Deuteronomy 8:7. "Fountains that spring out of valleys;" Ezekiel 47:1. "Waters issued out from under the threshold;" ver. 8. "Waters issue" so ver. 12.; Zechariah 14:8. "Living waters shall go out of Jerusalem;" Numbers 20:11. "And the waters came out abundantly;" Judges 15:19. "And there came water thereout," *i.e.* out of the jaw-bone, or out of Lehi; Isaiah 58:11. "Like a spring of water," in the Hebrew, "A going forth of waters;" so Psalm 107:33. "Water springs," in the Hebrew, "Going forth of water;" so ver. 35. "Water springs;" Isaiah 41:18. "The dry land, springs of water."

They are often used to signify the rising of the sun or the rising of the light of the morning, or the proceeding of beams of light from a shining body, or luminary. Genesis 19:24. "The sun was risen on the earth;" Ezekiel 7:10. The morning is gone forth; Isaiah 13:10. "The sun shall be darkened in his going forth;" Isaiah 62:1. "Go forth as brightness;" Hosea 6:5. "Thy judgments are as the light that goeth forth;" Psalm 19:6. "His going forth is from the end of heaven;" Psalm 65:8. "The out-goings of the morning."

They are often used to denote the springing or sprouting of plants, or of something that grows like a plant. Job 14:2. "He cometh forth like a flower;" Isaiah 11:1. "And there came forth a Rod out of the stem of Jesse;" 1 Kings 4:33. "The hyssop that springeth out of the wall;" Deut 14:22. "All that the field bringeth forth;" Hebrews "All that goeth forth out of the field;" Job 8.

16. "His branch shooteth forth in his garden;" Daniel 8:8. "There came forth four notable horns;" Exodus 25:32. "Six branches shall come out of the sides of it;" so ver. 33, 35. and chap. 37:18, 21. Isaiah 42:5. "He that spreadeth forth the earth, and that which cometh out of it."

They are often used to express the proceeding of a word, or voice, from him, whose word or voice it is: Genesis 24:50. "The word proceedeth from the Lord;" Judges 11:36. "According to that which proceedeth out of thy mouth;" Esth. 7:8. "As the word went out of the king's mouth;" Jeremiah 44:17. "Whatsoever thing goeth forth from my month;" Daniel 9:23. "Came forth the word; Isaiah 48:3. "They went forth out of my mouth;" Exodus 30:2. "Do according to all that proceedeth out of his mouth;" Ezekiel 33:30. "What is the word that cometh forth from the Lord;" Numbers 32:24. "Do that which proceedeth out of your mouth;" Joshua

6:10. "Neither shall my word proceed out of your mouth;" 1 Samuel 2:3. "Let not arrogancy, or hard speech, come out of your mouth;" Job 37:2. "The sound that goeth out of his mouth;" Isaiah 55:11. "My word that goeth out of my mouth;" Lamentations 3:38. "Out of the mouth of the Most High proceedeth not evil and good;" Psalm 89:34. "Nor alter the thing which is gone out of my lips;" Hebrews Alter the going forth of my lips.

They are very often used for proceeding by generation both from the father, and the mother.

They are very often used for proceeding from a Father by generation: 2 Samuel 16:11. "My son, my son, which came forth out of my bowels;" Genesis 12:14. "Out of whom came Phihistim;" so 1 Chronicles 1:12. 1 Chronicles 3:53. "Of them came the Zarethites;" Isaiah 48:1. "Are come forth out of the waters of Judah;" 1 Kings 8:19. "Thy son that cometh forth out of thy loins;" so 2, 6, 9. the same words; Genesis 46:26. "That came out of his loins;" so Exodus 1:5. "That came out of the loins of Jacob;" Judges 8:30. "Threescore and ten sons;" so in the Hebrew; Genesis 15:4. "He that shall come forth out of thy bowels;" 2 Samuel 7:12. "Thy seed which shall proceed out of thy bowels;" 2 Kings 20:18. "And of thy sons which shall issue from thee;" Isaiah 39:7. "Thy sons which shall issue from thee;" Genesis 17:6. "Kings shall come out of thee;" Genesis 35:11. "Kings shall come out of thy loins;" 2 Chronicles 32:21. "They that come forth out of his bowels;" Jeremiah 30:21. "Their nobles shall be of themselves, and their governor shall proceed from the midst of them; so commonly the word, offspring, in our translation, is in the Hebrew a word of his root, that signifies as much as goings forth; Isaiah 22:24. "all the glory of his father's house, the offspring and the issue; Isaiah 48:19. "the off spring of thy bowels;" Isaiah 44:3. "my blessing upon thine offspring;" so Isaiah 61:9. Isaiah 65:23. Job 21:8. Job 27:14. and Job 31:8.

They are often used for that proceeding which there is in the birth, from the mother; Genesis 24:25, 26. "his brother came out;" Genesis 38:28. "this came out first;" so ver. 29. and ver. 30. Job 38:29. "out of whose womb came the ice?" Ecclesiastes 5:15. "as he came forth out of his mother's womb;" and Job 3:11. Job 20:18. Job 1:21. Exodus 21:22. "so that her fruit depart from her;" Deuteronomy 28:57. "her young one than cometh out from between her feet;" Deuteronomy 12:12. "when he cometh forth out of his mother's womb;" Job 38:8. "as if it had issued out of the womb."

Now concerning these things, I would make the following observations:

I. The generation of mankind, their proceeding from their fathers or ancestors, or of a particular stock and family, is often compared in the Old Testament to the issue of waters from a fountain: so Isaiah 48:1. Psalm 68:26. Genesis 33:28. and other places.

II. The generation of mankind is often compared to the springing and shooting forth of plants: Isaiah 44:3, 4. "I will pour my blessing upon thine offspring, and they shall spring up as among the grass, and as willows by the watercourses. Psalm 72:15. "They of the city shall flourish as the grass of the earth;" so Job 14:2. "He cometh forth as a flower," and many other places; and particularly is the birth of the Messiah often compared to the springing of a plant or branch; as in Isaiah 11:1. "There came forth a Rod out of the stem of Jesse," and many other places.

III. The birth of a prince is compared to the rising of a luminary; the birth of Christ in particular, in that prophecy of Balaam, "A Star shall rise out of Jacob."

IV. It being thus, and the words used in this passage of Micah 5:2. which express the Messiah's coming forth out of Bethlehem, and also his going forth from everlasting, being the same or from the same root with those that are so often used to signify the issuing of waters from a fountain, and the sprouting forth of plants, and the going forth of a luminary; and not only so, but also abundantly used expressly to signify generation, or a being born: hence it is most reasonable and natural to understand the coming forth and going forth of the Messiah, here spoken of, concerning his GENERATION.

V. Considering these things, and the word used when it is said that the Messiah shall come forth out of Bethlehem, is so often used to signify a person's being born of his mother, and that to be born unto such a one, is a phrase used in the Scripture to signify that the person, to whom he is said to be born, is his father; hence when God says, "Out of Bethlehem shall the Messiah come forth unto me," it is most natural to interpret it thus: "In Bethlehem shall the Messiah be born of a woman, who shall be his mother, but not as begotten of a man, or having any man for his father; but I only will be his Father; she shall not bear this child to any earthly father, but to me only"

VI. And when these words are subjoined, “Whose goings forth were of old, from everlasting,” and the words goings forth are so very frequently used for generation of a father hence it is most natural to interpret the text thus: “In Bethlehem shall the Messiah be born of his mother, who is begotten not by any man, but by me only as his Father; and this generation of him, by which I am his Father, will not be then a new thing; it is an eternal generation, it has been already of old, from everlasting.”

VII. It greatly confirms the supposition, that the goings forth, which are said to be of old, from everlasting, intend his eternal generation, or proceeding from the Father, that Christ, with respect to his proceeding from the Father, is represented as the Father’s glory and brightness, as though he proceeded from him, as brightness from a luminary; and as the Father’s Word and that the original word used here, is so from time to time used to signify the going forth of light, or brightness, and abundantly for the proceeding of a word from him whose word it is.

[483] Habakkuk 3:2. “Revive the work in the midst of the years; in the midst of the years make known, and in wrath remember mercy.” There was a certain number of years that were as it were the appointed day of the church’s trouble and calamity, and the day of God’s wrath, or anger. The prophet prays that though God’s anger were not wholly removed till the number of years was finished, and the day of wrath passed, yet that God would remember mercy in wrath, and grant some revival in the midst of the years, and not hide himself wholly from his people for so long a time, but make himself known to them in some measure, before the expiring of the dark season. The prophet here in his prayer, speaking of the appointed years, has respect to the same appointed time that he speaks of in the foregoing chapter, ver. 2, 3. “And the Lord answered me and said, Write the vision and make it plain, etc. for the vision is yet for an appointed time, but at the end it shall speak and not lie,” etc. What he has a more immediate respect to is the appointed time of deliverance from the Babylonish captivity. This whole book seems to relate to that captivity and the deliverance from it; that was a time of sore trouble to the church, from the captivity until the restoration of Jerusalem. The appointed time was seventy years; but God remembered mercy, and gave some revival in the midst of the years, by Daniel’s advancement, which was doubtless greatly for the ease and relief of the Jews, and then the destruction of Babylon and Cyrus’s decree were before the end of seventy years from the destruction

of Jerusalem, though the temple was not rebuilt until the seventy years was ended; and religion revived among the people in the younger generation in the midst of those years. So is God wont to remember mercy in the midst of the years, in the times of the church's oppression, as in the times of its sore distress by Antiochius's tyranny and cruelty. They were helped with a little help by the Maccabees before the appointed time expired. Daniel 11:32, 33, 34. So God remembered mercy to his church during the reign of antichrist, and granted a revival of his church before the time of his reign, and of the church's captivity, was expired, and made himself known in the midst of the years, in the time of the reformation.

[208] Habakkuk 3:11. "The sun and moon stood still in their habitation; at the light of thine arrows they went, at the shining of thy glittering spear." By this it is evident that there was not only a dreadful storm of hail, but thunder and lightning with it, on the day that the sun and moon stood still, as we commonly have thunder and lightning in storms of hail, in the summer time. That by the light of God's arrows, is meant the light of his lightning, is evident by Psalm cxliv. 6. "Cast forth lightning and scatter them, shoot out thine arrows and destroy them;" and especially Psalm 18:13, 14. "The Lord also thundered in the heavens, and the Highest gave his voice, hailstones and coals of fire: yea, he sent forth his arrows and scattered them, and he shot out lightnings and discomfited them." These lightnings are called God's arrows; and the instance that David has reference to was parallel with this, for it was an instance wherein God fought against David's enemies in a storm of hail, as he did against the enemies of Israel, when the sun and moon stood still; and it was probably when God came forth upon David's enemies, before him, like the breach of waters at BaalPerazim, that we read of, 2 Samuel 5:20. And that which God did for David there, is particularly mentioned as parallel with what God did for Israel at Gibeon, when the sun and moon stood still, Isaiah 28:21. If this needed any further confirmation it might be further confirmed by the last expression in that verse, "At the shining of thy glittering spear." The radix of the word, that is translated glittering, which is **qrk** signifies to lighten; and the word itself, which is **qrb** properly signifies lightning; so that the literal translation of the words is, "At the shining of the lightning of thy spear." And besides, we read, Joshua 10:10, that the Lord discomfited them before Israel; and Mr. Bedford observes that the word used in the original signifies to strike a terror by the noise of thunder. (Scripture Chronology, p. 510, margin.) Whenever the same word in the original is

used, and it is said that God discomfited these or those; this seems to have been the case that God fought against them with thunder and lightning. So when Sisera and his host were discomfited, 4 (see Notes on Judges 5:20.) and so 1 Samuel 7:10. 2 Samuel 22:15. Psalm 18:14.

It is here said that the sun and moon stood still, but went or walked at the light of God's arrows, and at the shining of the lightnings of his spear; by which it seems that when the lightning began, the sun and moon began to move again, after they had stood still. The case seems to have been thus: as long as the sun and moon stood still, there was a serene air, that the children of Israel and their enemies might behold that great and wondrous miracle by which God then manifested his power, and glory, and wonderful mercy to his people. But then the storm began to arise, and appeared first at a distance with thunders and lightning, but approaching, and when the lightnings appeared, the sun and moon began to move, and then came the dreadful storm and destroyed the Amorites. The lightnings appearing and playing at a distance before the storm came, seems here to be compared to a man of war's brandishing his weapons when coming to battle. The sun and moon, God's creatures, had stood still to help Israel against their enemies; but when God himself appeared with brandished weapons coming to the battle, they withdrew, as conscious that now there was no further need of their help, seeing that God himself was coming, who needed not the help of his creatures, and did not need to have the sun and moon stand still to give him time: he could do his work in a short time. And though God's fighting against the Amorites by hail, is mentioned before the sun and moon's standing still, yet doubtless it was after: when the sun stood still, it was to give them opportunity to fight for themselves, but there would have been no need of that, if God was fighting for them. God did not appear thus to take the burden of the battle immediately on himself until they were weary. It is not God's manner to appear, until after others have done their part. And then it must be either before or afterwards, that God fought by the storm of hail, and not in the time of the sun and moon's standing still; for if so, the storm would have hid the miracle, and it is unreasonable to suppose that it was afterwards, or that there was any need of the sun's standing still twelve hours together, to give opportunity for the children of Israel after God had taken the work into his own hands, and had so terribly destroyed them with hailstones. God does not need men to finish the work after he has taken it in hand, when he begins he will also make an end.

In all probability when God began with thunder, lightning, and hail the children of Israel stood still, and rested while God fought for them: see Exodus 14:13, 14.; and also 2 Chronicles 20:17. It could be no otherwise than that by that time the children of Israel needed rest, having been in battle and pursuit for above eighteen hours, and having travelled all the night before, Joshua 10:9, and the latter part of the time in the scorching heat of the sun, (Vide No. 209. on Joshua 10:12-14.) it having stood still over their heads for twelve hours together. And besides, this destruction by hail was doubtless after the children of Israel had done, and not when they were mixed with their enemies fighting with them; for, if so, they themselves would be exposed to the hail, and thunder, and lightning, as well as their enemies. (Vide Notes on Psalm 68:8, 9.)

It is signified in the margin of our Bibles, that the words may be translated, “Thine arrows walked in the light, and thy glittering spear on the shining,” i.e. in the shining of the sun while it stood; but this is not so natural a translation, for by this way of rendering the words are thus, in the light thine arrows walked, and in the shining the glittering of thy spear. But this is not so natural a translation; for,

1. There seems to be an evident antithesis in the words between standing still and walking and therefore they are to be attached to the same subject, viz. the sun and moon.
2. It is not a natural metaphor, to say, that a spear walked in the light; for a spear is not a weapon that is to do its execution flying through the air, though arrows are; and it is less natural speaking to say, that the glittering of the spear walks.
3. The shining spoken of seems evidently to relate to the word that next follows, viz. the glittering or lightning of the spear.
4. The prefix, that is translated at, is Lamed, and not Beth, and therefore is more properly rendered at than in. And besides this translation confutes itself, because without doubt the thing that respect is had to here, when mention is made of God’s appearing in battle himself, with his own weapons, on that day when the sun and moon stood still, is God’s fighting, as he did against the Amorites, and destroying them by the storm of hail. But then God’s arrows could not be said to walk in the light and shining of the sun, because the storm hid the shining of the sun; and besides that it is not probable that they

did this execution, while the sun continued to stand still, because the storm would have hid the miracle.

[269] Zechariah 1:8. "I saw in the night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled and white." The grove of myrtle-trees signifies the church. It was a grove of myrtle-trees, down in a bottom, hid by the adjacent hills, so that you were not aware of it, until you were just upon it. This represents the low, dark, solitary, melancholy condition of the Jewish church at this time. They were overtopped by all their neighbours, buried in obscurity, as the woman in the wilderness, Revelation 12:6. Being in a valley, is evidently used to signify being in mean, depressed, afflicted circumstances; Isaiah 33:19. "And the city shall be low in a low place." And being set on high, on a mountain, denotes a state of great honour and prosperity: Isaiah 2:2. "The mountain of the Lord's house shall be established in the top of the mountains." Hence Babylon, though built on a plain, is called a mountain. Jeremiah 51:25. The man upon the red horse, in the midst of this myrtle grove, is no other than Jesus Christ, the same that appeared to Joshua with his sword drawn in his hand, as Captain of the hosts of the Lord, Joshua 5:13,14.; and to John, as captain of the armies of heaven, sitting on a white horse, clothed with a vesture dipped in blood, out of whose mouth went a sharp sword, that with it he should smite the nations, who should rule them with a rod of iron, and who treadeth the wine-press of the fierceness and wrath of Almighty God, having the armies of heaven following on white horses, Revelation 19.

Though the church was in a low condition, yet Christ was present in the midst of it. He was riding as a man of war, as a man in haste, riding on the heavens for the help of his people, Deuteronomy 33:26. He rode on a red horse, either naturally so, or dyed red with the blood of war, as this same victorious prince appears red in his apparel, by treading on his enemies, and besmearing his raiment with their blood, as in the forementioned place of Revelation and isa. 63:3. Red is a fiery colour, denoting what is said, ver. 14, 'that he was jealous for Jerusalem, and for Zion, with great jealousy, and that he was very sore displeased with their enemies. Christ under the law appeared on a red horse, denoting the terror of that dispensation, and that he had yet his conflict before him, when he was to resist unto blood. But under the gospel he appears on a white horse, Revelation 19: denoting that he has now gained the victory, and rides in triumph, and hangs out the white, not the bloody, flag. Here also follows him an army on horseback,

as in the 19th chapter of Revelation. Behind him were some on red horses, some speckled, some white, angels attending on the Lord Jesus Christ, ready to be employed by him, some in acts of judgment, others of mercy, others in mixed events. And probably they appeared in the order in which they are mentioned; the red first, and the speckled next, and the white last. The red that appeared first, noting God's indignation, and just judgments against the church of Israel in their captivity, mentioned ver. 12.

"Jerusalem and the cities of Judah, against which thou hast had indignation these threescore and ten years." The speckled, that were partly red, partly white, noting God's present dealings with them since their captivity, that were mixed. God had exercised great mercy towards them, iii restoring them out of captivity to their own land, as it was far otherwise with them than it had been. But yet it was a time of great adversity with them, which is signified by the myrtle-trees being in a low place, and which was the occasion of the earnest intercession of him that stood among the myrtle-trees for them. Ver. 12. The white horses that were last, denote that glorious prosperity which God now promises to his church, that shall be the conclusion and issue of all those troubles. Ver. 13, 16, 17. The colour, white, sometimes is made use of to signify holiness, or purity, and sometimes mercy and prosperity; sometimes freedom or purity from the evil of sin, and sometimes freedom from the evil of affliction. So it is evidently used, Revelation 7:14. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

[102] Zechariah 14:6, 7'. "And it shall come to pass in that day, that the light shall not be clear nor dark. But it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening-tide it shall be light." That is, there shall no more be the successions of light and darkness, day and night, but it shall be one continued day, and it shall be light imi the time of the night, or evening.

[396] Zechariah 14:16,17, 18,19. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of TABERNACLES. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the

feast of tabernacles, This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.” The feast of tabernacles here spoken of, is the glorious spiritual feast that God shall provide for all nations in the last ages of the world, and in the expected glorious state of the christian church, which is spoken of, Isaiah 25:6. This feast was on the seventh month of the year, which was a kind of a holy sabbatical month, as the seventh day of the week was a holy day, and the seventh year a holy year, and also the year of jubilee, at the end of seven times seven years. so this glorious state of the church is to be in the seventh age of the world, or seventh thousand years. The feast of tabernacles was the greatest feast in the month, it was to be kept on that month, after Israel were prepared for it by the feast of trumpets and the day of atonement, both in the same month. So way shall be made for the joy of the church of God in its glorious state on earth, by the preaching of the gospel, and deep repentance, and humiliation for its great sins and long-continued deadness and carnality.

The feast of tabernacles was the last feast they had in the whole year, before the face of the earth was destroyed by the winter. Presently after the feast of tabernacles was over, a tempestuous season began; see Acts 27:9.

Sailing was now dangerous, because the feast was now already past.” So this feast of the church will be the last feast she shall have on earth; the last pouring out of the Spirit, before the lower world is destroyed. The feast of tabernacles was kept when they had gathered in the fruit of their land; Leviticus 23:39; and is called the feast of ingathering, at the end of’ the year. So this great spiritual feast of the church shall occur after God’s ingathering of both his harvest and vintage spoken of Revelation 14. It will be the time of his gathering in all his good fruits before winter, as it were; that is, before the destruction of the world, a time wherein the saints of the earth will come to their full ripeness.

The feast of tabernacles was kept in commemoration of God’s setting up his tabernacle among the children of Israel in the wilderness, but in that glorious time God will above all other times set up his tabernacle among men, in the midst of his spiritual Israel, as is prophesied, Ezekiel 37:27. and proclaimed in Revelation 21:3. The world was created about the time of the feast of tabernacles. See No. 204. on Leviticus 23:34-36. So this is the creation of the new heavens, and new earth. The temple of Solomon was dedicated at the time of the feast of tabernacles; then God descended in a

pillar of cloud, and dwelt in the temple; so this is the time wherein the tabernacle of God should be erected, and beautified, and dedicated, and God shall come down from heaven to dwell in his church. The church of God shall as it were go up to the mountain of the hill of the Lord, as they did on that great occasion of Solomon's dedicating the temple.

Christ was born, and came to tabernacle in flesh on the feast of tabernacles; so then shall Christ be born. The woman in travail shall then bring forth her son that is to rule all nations, and them mankind above all other times shall enjoy the benefit of the birth of Christ; Christ shall then be born in the souls of men.

There seems to be greater tokens of rejoicing in this feast than any other. The people dwelt in booths of green boughs, which represent the flourishing, beautiful, pleasant state the church shall be in, rejoicing in God's grace and love (represented by the colour green). She shall yet dwell in tabernacles on this side heaven, her land of rest. Their branches of palm-trees represent the church's flourishing as the palm-tree, and the glorious victory the church shall then have obtained. The willows of the brook they shall make use of, represent the flourishing state of the souls of God's people, as a tree planted by the rivers of waters. Leviticus 23:40. Nehi. 8:15. The olive-branches represent the church's fulness of the Spirit, the antitype of the oil of the olive, At the feast of tabernacles God's people left their houses to dwell in booths, which represented two things that should be in the glorious times, viz, their great weanedness from the world, and their joy in God.

Thus the two great feasts of the Jews that followed the passover, represent the two great seasons consequent on the death of Christ, which was at the passover of the communication of the benefits of Christ's redemption to his church on earth; one that which was in primitive ages of the christian church, which began in the day of Pentecost, on which the Holy Ghost was not only given in the ordinary sanctifying, saving influences, but also given in extraordinary gifts of inspiration for the revealing the mind and will of God, and establishing the standing rule of the faith, worship, and manners of the christian church, which answered to the giving of the law at mount Sinai, which was on the feast of Pentecost: the other is that which shall follow the destruction of antichrist, which answers to the setting up the tabernacle in the wilderness, and the gifts, sacrificings, and rejoicings that were on that occasion, which was on the same day of the year that the feast

of tabernacles was. These three great feasts do prefigure those three grand events that are brought to pass for the church of God in the progress of the work of redemption, and the death of Christ to purchase salvation for the church, and those two great outpourings of the Spirit to apply in. See Note on Ezekiel 45:25.

[106] Malachi 2:15. “And did he not make one? Yet had he the residue of the Spirit.” he made them one flesh, their bodies are each other’s; but the rest. (or residue,) which is the Spirit, God reserves for himself. A man is one body with his wife, but one Spirit with Christ. 1 Corinthians 6:16, 17. The phrase in this sense is not different from what is common, as Deuteronomy 21:8. thy people of Israel; the city of London; the city of Jerusalem: and besides, it does not appear by the original but the words are in opposition and not in regimen. It might have been translated the residue, the Spirit; or if we interpret it as in the margin, the excellency of the Spirit, then the meaning is, that though God needed them, and therefore they ought to be most nearly united in affection, yet be reserved to himself the soul’s best love, the best of the heart.

[321] Malachi 4:1, 2. “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day than cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” The day here spoken of is the day of the coming of Christ; the day spoken of in the first, second, and third verses of the foregoing chapter; “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 the Lord of hosts; but who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner’s fire,” etc. This day shall burn as an oven, with respect to the wicked. Christ, who will then come, the Sun of righteousness, whose coming or rising will usher in that day, and who then will be as a refiner’s fire, will search and burn up the wicked as stubble, and dry and dead plants, so that it shall leave them neither root nor branch; but with respect to those that fear God’s name, his beams shall not be scorching, but healing, of a benign, healthful nature, as the warm, pleasant sun-beams are to living plants and animals, which make them to grow and flourish, so that they grow up as calves of the stall. He will be as a refiner’s fire; will then

only refine the sons of Levi, and others that fear God's name; they are as gold and silver that are not consumed, but refined, in the fire; but he will consume the wicked, that are as dross. Christ shall then prune and purge the faithful branches; but as for those that are dead, barren, dry branches, they shall he cut off, and cast into the fire, and burnt. The Stun of righteousness that shall come in that day, when he is risen, shall he as the pillar of cloud and fire was of old, which gave light to the Israelites, and was a defence unto them, was their sun and shield, but consumed and destroyed the Egyptians.

Thus it will be at Christ's last coming, the light and glory of his appearance will be intolerable to the wicked, it shall be like the fire of a furnace to their souls, and shall make the day like an oven to them, and his coming shall actually be attended with a dreadful conflagration of the fiercest glowing heat in which they shall be burnt. But the appearance of his glory shall be exceeding pleasant, and joyful, and healthful to the saints. The sight of thus glory shall perfectly heal them; shall drive away all remains of sin, and make them perfectly holy; shall drive away all corruptibility and ill qualities of their bodies, and they shall be changed in the twinkling of an eye into a state of glorious health, strength, perfection, activity, and incorruptibility; it shall perfectly heal all trouble and sorrow, and shall for ever banish all such things, however the church of God shall then be found in a very distressed state. So it was at Christ's first coming, that coming was infinitely for the benefit of the elect, but to the unspeakable misery of the wicked many ways, as might be shown. It brought on a glorious state of the church, but a most fearful destruction of unbelievers, as in the destruction of Jerusalem, and the whole land. So it was at Christ's coming in Constantine's time, and so it will be at his coming at the destruction of antichrist.

[133] Malachi 4:2. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings:" that is, in his beams; it is very much like other metaphors that were common amongst those eastern people. The sun rises to fly through the heavens, and the bright beams by which it is encompassed are the wings.

[68] Malachi 4:6. "Turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." By fathers, are meant all sorts of fathers, parents, rulers, and teachers; the hearts of these shall be turned to the children, that is, they

shall faithfully rule, and guide, and teach them, take care of them, and consult their true good; and the hearts of the children shall be turned to their fathers, that is, they shall be obedient, shall hearken to their teachers, etc.; so it is applicable, Luke 1:17. “the disobedient to the wisdom of the just.”

[11] Matthew 1:3. “And Judas begat Pharez and Zara of Thamar.” So it is remarked, in the 5th verse, that Salmon begat Booz of Rachab, and that Booz begat Obed of Ruth, and in the 6th verse, that David begat Solomon of her that had been the wife of Uriah. All the mothers are not noted, but] only those which were either harlots or Gentiles, except the wife of Uriah the Hittite, who was a wife of a Gentile. These are taken notice of, because Christ’s descending from several harlots and Gentiles intimates unto us that all that are saved by Christ were sinners. That the church of Christ is made up wholly of such as were once sinners, that is, spiritual harlots, or adulterers and idolaters, thereby also typifying the calling of the Gentiles.

[124] Matthew 1:16. “And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.” This genealogy proves that the kingdom of Israel was Christ’s by right of inheritance. Christ, though he Was not the real son of Joseph, yet was the legal son; with greater reason than, when a man took a wife, and died, and left no seed, his brother’s seed by her were to be looked upon as his, and had the right of inheritance.

[332] Matthew 3:2. “ Repent ye, for the kingdom of heaven is at hand.” The following are the places of the Old Testament from whence probably the Jews principally took their notion of the kingdom of heaven.

Daniel 2:44, 45. 7:9 to 15. 26:27.; Psalm 96 especially the four last verses; Psalm 1:1 to 7. compared with Daniel 7:9 to 15.; Psalm 97 and 98. especially the last verse; Isaiah 2:1 to 6. and 15 to the end, 9:6, 7. 11, 12 24:23. and especially verses 9, 10, 11. 25, 26. 27, 32. 1 to 9. 35:40. 3, 4, 5, 10, 11. 41:42. 1 to 22. 49:60, 61 62, 43, 1 to 7. 64:1, 2. 65:17 to the end, 66; Jeremiah 23:5 to 9. 30:9. 31:33. especially ver. 15, 16.; Ezekiel 21:27. 34:20 to the end, 37:20 to the end; Hosea 2:16 to the end; Joel 2:28 to the end, 3:9 to the end; Amos 9:11 to the end; Micah 4:1 to 9. 5:7. 8 to the end; Obadiah, ver. 17’ to the end, especially ver. 15, 16.; Nahum 1:15.; Zephaniah 3:8 to the end; Haggai 2:1 to 10, and 21 to the end; Zechariah 2:11, 12, 13. 3:8, 9, 10. 6:9 to the end, 8:20 to the end, 9:9 to the end, 10, 12, 13, 14.; Malachi 3:1 to 7, and 16 to the end, and chap. 4.

[91 Matthew 3:7. “Who hath warned you to flee from the wrath to come?” Having respect principally to that wrath that should come upon those of the Jews who should reject the Messiah and continue in impenitence, both in their rejection from being the people of God, and judicial hardening, and those many great calamities that nation suffered after Christ’s ascension, especially their dreadful overthrow by the Romans.

[136] Matthew 6:1 3. “And lead us not into temptation.” This includes trials brought upon us by God’s providential hand, as well as the temptation of lust God often leads his children into these, and always for their good; but yet we are to pray against it, with submission to God’s will, because, simply considered, it is an evil.

[12] Matthew 8:25. “And his disciples came to him, and awoke him, saying, Lord, save us, we perish.” This ship shadows to us the christian church, which indeed it contained in it, with its head. God commonly suffers his people to be just upon the very brink of destruction before he delivers them; as here the tempest arose so much, that the ship was covered with waves. God seems to be asleep, and so lets them alone, as Christ was, and must be awaked by the earnest prayers and cries of his people, before he will deliver them;’ and says, as in Psalm 44:23. “Awake! why sleepest thou, O Lord? Arise; cast us not off for ever!” Psalm 7:6. 23:78, 65. “Then will the Lord awake as one out of sleep, and like a mighty man that shouteth by reason of wine.”

[10] Matthew 9:10. “And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.” Jesus ordering or preferring it to be thus, intimating the nature of the gospel and the design of his kingdom; the gospel grace, the feast of fat things, being offered freely to all nations and kinds of men, having respect to the calling of the Gentiles.

[61] Matthew 9:24, When Christ said, She is not dead, but sleepeth, thereby is meant that her soul was not finally separated from her body, so as to enter into the spiritual and eternal world; nor had there that transformation passed upon her soul from a middle state to perfect holiness, or misery, and her soul was kept in a state of insensibility, as in a sound sleep, that her resurrection might not be inconvenient; therefore Christ also said, “ Our friend Lazarus sleepeth.” His state was not changed, his soul not purified from sin, nor any way altered so as to prepare it for glory, but his state was only intermitted.

[355] Matthew 11:25, 26. “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.” Christ does not merely praise God, as God might be praised or glorified for his majesty and greatness, sovereignty, or justice, or any perfection or glorious work of his, but he thanks him as one interested, as though it were a work of God, whereby he had received a benefit. And so it was, these persons to whom his Father had revealed these things were his before God had revealed them to them, for they were given him from eternity, and he had set his love upon them before the foundation of the world, and for their sakes he came into the world, and he knew them all by name, their names were written on his heart, and he looked upon them as himself; and therefore he thanks the Father for revealing those things to those who were his, whom he so loved, and for whom he was so greatly concerned, though they were but poor, weak, helpless, and despicable creatures, when he had passed by others more noble, more wise, and prudent; as a loving father, if he had a number of poor children, in themselves very mean and contemptible, might well be the more affected with the goodness of God, and justly have his heart more enlarged with thankfulness, if God should look on his poor children, bestowing infinite blessings upon them, when he saw that the rich and noble, potent and learned, were generally passed by. Persons themselves, that see themselves very weak, and distinguishingly contemptible, have the most cause to thank God for saving mercy to them, when they consider how they are distinguished from many far greater and more considerable than they; and so Christ looked upon it that he had like cause of thankfulness on this account, because they being from eternity given to him, he looked on them as himself, and on himself as they. Christ, the head of the elect church, here thanks the Father, with rejoicing in spirit, as Luke tells us, for that which will be the matter of the most exalted thanksgivings of the church itself to all eternity.

Christ thankfully acknowledges God’s kindness herein, because he did it of his own will: “Even so, Father, for so it seemed good in thy sight;” that is, without regard to their meanness, or others’ greatness. Compare this text with Romans 6:17.

[22] Matthew 12:32. “It shall not be forgiven him, neither in this world nor in the world to come.” Some sins may not be forgiven in this world, that yet are forgiven in the world that is to come. God does not manifest his

forgiveness in this world, but, is provoked sometimes by the grievous fall of the godly, in a great measure to hide his face as long as they live. So that ever after they shall go hanging down their heads, even to their graves. God sometimes inflicts judgments that last as long as life, and their former joy and comfort is no more restored to its wonted degree until they die.

[2] Matthew 13:38. Luke 13:21. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened." By three measures is meant the whole world: the progeny of the three sons of Noah, who settled the three parts of the world, Shem Asia, and Ham Africa, and Japhet Europe.

[136] Matthew 14:13, 14, 15. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." Christ had told his host that he should not invite his rich friends and neighbours, expecting to be invited to a feast again by them, out should invite those that could not invite him again; and he tells him he shall be blessed, and should be recompensed at the resurrection of the just, intimating that he should be rewarded by feasting them. Now the Jews thought that the resurrection would be when the Messiah came. By the kingdom of Gad, they understood the kingdom of the Messiah; and that is the reason that when Christ told the Pharisee he should be blessed, for he should feast at the resurrection, that he makes this reply consenting to it, "They shall be blessed indeed, that shall eat bread in the kingdom of God."

[39] Matthew 15:21, 22. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out," etc. The casting out of the devil out of the daughter of this woman, in my opinion, figures forth the casting the devil out of the Gentile and antichristian world; Tyre frequently representing in the Scripture Sodom's idolatrous kingdom.

[197] Matthew 16:28. "Verily! say unto you, There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." The disciples saw sufficient to answer this promise. Some of them immediately after, as we have an account in the beginning of the following chapter, saw Christ in his glory, in his transfiguration, in the like

glory with that in which he will come to judgment, as far as it could well be seen by them in their frail state, and by their feeble eyes.

Again: They saw him coming in a glorious manner in the descent of the Holy Ghost on the day of Pentecost, for that was a coming of Christ, wherein they saw him, agreeably to John 14:18, 19. "I will not leave you comfortless; I will come unto you Yet a little while, and the world seeth me no more, but ye see me." And this was a coming in his kingdom, for he came then to set up the christian church, to introduce the gospel-dispensation, which seems to be called the kingdom of heaven. And respect is doubtless had to this by John the Baptist, and by Christ after him, when they preached, The kingdom of heaven is at hand.

Again: Some of them saw him coming in his kingdom at the destruction of Jerusalem, and an eye seems chiefly to be had to this event; for then was there a total end put to the Jewish church, and the Jewish dispensation, which is compared to the end of the world. The world that then was, the old state of things in the world with respect to religion that had subsisted so long a time, was then utterly and finally done away, and the kingdom of heaven succeeded the gospel-dispensation, or the kingdom was then fully established, the state of things thenceforward in the church was really evangelical. Christ did then in a very awful manner, and with a signal manifestation of his hand destroy the enemies of his kingdom, and remarkably deliver his people; he then came to judgment; he judged his adversaries, and delivered his chosen people; there was a remarkable rewarding of men according to their works then. It is most apparent that Christ did call his appearing in that great event of the destruction of Jerusalem, and other events that attended it, his coming, Matthew 24:2, 3. There Christ tells his disciples, when showing him the building of the temple, that not one stone shall be left on another; whereupon the disciples ask him, When these things shall be, and what should be the sign of his coming, and of the end of the world? And in his answer, he has respect still to the destruction of Jerusalem, as is evident by the 15th, 16th, 17th, 18th, 19th, and 20th verses, It is expressly said to be the desolation of Jerusalem. Compare these texts in Matthew with Luke 21:20. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." And ver. 23. "There shall be great distress in the land, and wrath upon that people;" and, in the 27th and 28th verses, he particularly gives his disciples a sign, whereby they might know the time and place of his coming; for Christ is there expressly speaking of his coming: he says, "So

shall the coming of the Son of man be, for wheresoever the carcass is, there will the eagles be gathered together;" denoting it to be at Jerusalem, and at the time of its destruction by the Romans. See my Notes on these verses. There is no need of supposing that Christ here meant his coming in any other than a spiritual sense; for so Christ was wont to speak of things to come, when it is plain that he intended a spiritual fulfilment. So he speaks of the resurrection. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Here he speaks of the resurrection of bodies at the end of the world, and the spiritual resurrection of souls together, including both in one and the same words, viz. "the dead shall hear the voice," etc. he speaks as if it were but one event that he had respect to; but yet when he says, "it is coming," he means one thing, even the resurrection of bodies, especially at the end of the world. When he says, "It now is," he means another thing viz the resurrection of souls, by the preaching of the gospel and the manner of speaking there, is very parallel to that in this and the foregoing verse, In the foregoing verse Christ says, "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." There he has a respect principally to his coming at the end of the world; but then in this verse, says he, "Verily I say unto you, There be some standing here, that shall not taste of death till they see the Son of man coming in his kingdom;" and now he has chiefly a respect to another event, viz. his appearing in the work that he will do at the destruction of Jerusalem, and therefore it can be no just objection against this explication, that Christ evidently meant the same coming in this as he did in the foregoing verse, for we ought not to dispute against plain facts. I cannot see that, if we explain the words as I have done, the case is any more than exactly parallel to that in those other words, John 5:25. and it is plain and evident that it is a common thing in Scripture that things are said to be fulfilled that have been spoken of in the same context, when they are only fulfilled in their type, and not in that which is ultimately intended. So Christ, speaking of his coming and the end of the world, says, "This generation shall not pass till all those things shall be fulfilled." So the apostle John, speaking of the predictions there had been of the coming of antichrist, mentions the prophecies as being fulfilled in the false teachers there were then," Even now," says he, "there are many antichrists." 1 John 2:18.

But perhaps we are not sufficiently accurate, when we distinguish several events, as so many distinct accomplishments of the prediction so often given of Christ's coming in his kingdom, to be understood in different senses; and so to look upon Christ's coming at the effusion of the Holy Ghost at Pentecost, as one coming of Christ in his kingdom; and his appearing in the events that were at the destruction of Jerusalem, as another coming of Christ in his kingdom; and his appearing in Constantine's time as another, and at the destruction of antichrist as another, and at the end of the world as another. They seem rather to be spoken of in Scripture as several parts, or rather as several degrees, of the fulfilment of one event. That great event spoken of in Daniel 7:13, 14. "And I saw in the night vision, and beheld one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given to him dominion, and glory, and a kingdom, that all peoples, 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:" which was what the Jews expected, and called the kingdom of heaven; and which John the Baptist and Christ had reference to, when they said, "The kingdom of heaven is at hand," and which Christ has respect to in this place; also in the 24th Matthew I say, this great event is gradually accomplished; it is accomplished by several steps and degrees, and the great events that were at the descent of the Holy Ghost at Pentecost, and at the destruction of Jerusalem, and in Constantine's time, and the destruction of antichrist, and the end of the world, are all so many steps of the fulfilment of the same great event. When the Holy Ghost descended at Pentecost, it was fulfilled in a degree: then the Son of man came, and then was his kingdom set up in the world in a glorious manner. When Jerusalem was destroyed, it was fulfilled in another greater step: then did he remarkably exercise his royal authority in judging his enemies, and putting an end to the old state of things in the church, and beginning a new world, establishing the Gentile church. When Constantine was destroyed it was fulfilled in a yet higher degree; and in a still far more glorious manner at the destruction of antichrist; but it is fulfilled in its most complete and perfect degree at the end of the world.

So that Christ has indeed respect to the same great events here as he spake of in the foregoing verse, and promises that some there should see the accomplishment of that event before they tasted of death; *i.e.* they should

see that, which indeed should be an accomplishment of it in the beginning of it, in a glorious degree, though not in its most glorious degree.

Hence, also, it cannot be said, that Christ referred to the destruction of Jerusalem only, when he speaks of his coming in his kingdom, or merely to that and what went before it; or to the pouring out of the Holy Ghost at Pentecost: but it was this great event in general which was to be accomplished in several degrees; though when he said they should see it before they tasted of death, he did not mean that they should see it in all its degrees.

The forementioned prophecy of Daniel, without doubt, had a respect not only to Christ's coming at the end of the world, but also an important respect to his coming, as he did, in those events that occurred before some of them tasted of death: vid. No. 279. This prophecy of Daniel Christ doubtless had in his eye when he spake this; and doubtless the disciples understood him as meaning that; for the event foretold in this was what they and the Jews were big with expectation of, and had their eye upon, and always understood one another as referring to, when they spake of the coming of Christ in his kingdom; and therefore all that they would understand Christ as referring to, was, that some of them should see that prophecy accomplished before they died.

It need be no difficulty that Christ's manner of expressing himself would lead them to expect that it should be accomplished in another manner; for the disciples knew that Christ was wont to speak to them in mystical language; and besides Christ, in expressing himself thus, does it but as referring to the prophecy or vision of Daniel. The expressions are taken out of that prophecy, and no wonder that events in visions and prophecies are represented mystically. And the disciples were not cheated in it; for there was as much accomplished as answered their expectation, while some of them lived, though not in the same manner; for they had poor mistaken notions what the kingdom of Christ was, yet they saw it accomplished in a more glorious sense than they expected.

[414] There is this that argues that Christ did not suppose that the end of the world would be in that generation, that when he is discoursing of the destruction of Jerusalem, and the end of the world, Matthew 24:and Luke 21:and says to his disciples, Luke 21:32. "Verily, I say unto you, this generation shall not pass away, till all be fulfilled;" yet he says in the same discourse, ver. 24. speaking of the terrible destruction of that land, "And

they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled;" from whence it seems evident, that Christ did not expect that the end of the world would be before many ages, for first all these things must be accomplished that had been spoken of by Christ as forerunners of the destruction of Jerusalem; wars, and rumours of wars, and earthquakes, and famines; and yet the destruction of Jerusalem not very near, and the gospel must be preached to all nations, which must be a work of time. And many other things are mentioned, as the rising of false Christs, and false prophets, and persecutions, etc.; all which denote that considerable time was to pass before the destruction of Jerusalem; and then the whole land was to be destroyed by war and great distress, and the people were to be dispersed into all nations, which also must be a work of time; and then Jerusalem should be trodden down of the Gentiles, till the times of the Gentiles should be fulfilled, which at least intimates that Jerusalem was to lie a long time in ruins. Christ refers to the "time, times, and half a time," in the 12th of Daniel, which is there exceeding plainly spoken of as a long time; and then it is supposed, in the words, that Jerusalem is to be again rebuilt after this, and rebuilt to some purpose, (not just rebuilt, and then immediately and eternally destroyed again,) before the end of so great a work as the rebuilding could be answered, so as to answer the designs of the restoration of the state, the peace and prosperity of the people in their own land. For the words imply a restoration of the people from their miserable state, as trodden down; and the times of the Gentiles in Daniel, to which Christ refers, are spoken of by that prophet, very plainly and abundantly, as ending in a comfortable restoration of God's people from a miserable ruined state. But to be rebuilt in a few years, in order to be eternally destroyed, is not worth the name of a restoration or end to their long-continued ruin. Besides, the mere rebuilding Jerusalem and restoring the state of the land, after such a total and long-continued destruction, must be the work of a great deal of time: it was a work of considerable time when the people returned from their Babylonish captivity.

[464] Christ's kingdom comes by various steps and degrees, and so the end of the world is brought to pass in like manner by various steps; one step was the abolishing the Jewish state and their ecclesiastical economy, the peculiarities of which the apostle calls the rudiments of the world. Again, Christ's kingdom was set up, and the world came to an end, in another step

or degree, by the conversion of the Roman empire; and so again at the destruction of antichrist. In each of these is a degree of the accomplishment of Christ's kingdom, the resurrection, the judgment of the righteous and the wicked, and the end of the world. (See Note on Revelation 21:22. No. 73.)

[75] Matthew 17:21. "Howbeit this kind goeth not out but by prayer and fasting:" this kind as to the manner of possession and influence. There were dumb devils, and unclean devils, and a spirit of infirmity. Some only took the advantage of bodily distemper and disorder of the brain; others possessed them in a more extraordinary manner, so as to have their bodies more absolutely under their influence, using of them as they pleased, sometimes casting them into the fire, and sometimes into the water, as that spoken of in this place, and sometimes using their tongues as if they were their own, as did the man possessed with the legion.

[326] Matthew 17:27. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money that take, and give unto them for me and thee." Which signifies that ministers of the gospel should receive of the temporal things of those that they preach the gospel to, whose souls they catch for Christ, for they are the fish of which gospel ministers are the fishers. Peter was a fisherman by trade, and Christ had commanded him to leave his net, and to follow him, and he would make him a fisher of men.

[45] Matthew 18:16. "And if he will not hear thee, then take with thee one or two more; that, in the mouth of two or three witnesses, every word may be established." It is evident from the next verse, that the end of bringing these others, is that he may hear them and be convinced of the evil of what he has done, and not to entrap him in his words. They are come indeed as witnesses, that is, as witnesses of the evil of what he has done (for witnesses in scripture phrase are not only of facts). It is this only that is wanted; they are come because he will not hear the first, that he may hear when the voice of two or three concur in the matter; it is this that wants to be established, it is the main and the joint voice of several, has the same tendency to establish such wishing, when they jointly bear testimony of the evil of a thing, as in bearing testimony to a fact; the end of their joining together therefore is, that every word of their admonition may be heard; this is evidently the meaning of the place.

[324] Matthew 21:”And when he drew nigh unto Jerusalem, and was come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, go into the village over-against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.”

Christ’s solemn entry into Jerusalem, that we have an account of in this place, seems to represent his ascension into heaven; that which had before been very remarkably represented by the carrying of the ark into Jerusalem, and its ascending into mount Zion, into the sanctuary. This is here again represented by the entering of Christ himself, the antitype of the ark, into the same city Jerusalem, and his ascending up into the mountain of the temple, into the sanctuary there. As in the Roman triumph, the triumphing general entered Rome, and went first to the capitol, the chief temple in all the city. So that there was a literal ascension of Christ at this time into the mountain of the temple, the greatest type of heaven upon earth. And Jerusalem itself, the city he then entered into, was the next greatest type of heaven to the temple, for heaven is called “the Jerusalem which is above.”

In this his solemn entry into Jerusalem, he passed from the mount of Olives, the same mount from which he ascended into the heavenly Jerusalem. He ascended from the mount of Olives, the mount of peace; olive-branches were used as a symbol of peace among the Gentiles, and so was the olive-branch brought by Noah’s dove. Christ ascended after he had made peace, or finished the work of reconciliation; without his reconciliation he could not have ascended. He entered into the holiest of all by his own blood. God was as it were reconciled to him by his blood, who was before as it were the object and mark of God’s wrath for our sins, which he had taken upon him. It was the mountain where he had his agony, and sweat that blood by which he obtained peace, and where he was betrayed to endure the cross. The ascension and glory of Christ, and the glory of the saints, is consequent on, and procured by, Christ’s sufferings, by which he wrought out reconciliation. The place on mount Olivet that he ascended from, was Bethany, (Luke 24:50.) the house of affliction, signifying that his exaltation was consequent on his sufferings. So he ascended into Jerusalem from Bethany and Bethphage; (Mark 11:1. Matthew 21:1. Luke 19:29.) which latter signifies the house of first-ripe figs, signifying that Christ entered into heaven as the first-fruits: Christ the first-fruits, and afterwards they that are Christ’s at his coming.

He entered Jerusalem, as a king sitting on an ass, for kings formerly were wont to ride on asses. So he ascended into heaven as the King of glory. His riding an ass betokened two things, viz, kingly glory, and great humility and meekness, agreeably to the passage in Zechariah, chap. 9:9. cited on this occasion. Christ ascended in great glory, so he also ascended in unparalleled humility and meekness; a most admirable conjunction of diverse qualifications appearing in him, which may perhaps be signified by the colt's being found at a place where two ways meet, denoting that two things that seem very diverse, and seem to have a very diverse relation and tendency, meet here: as two men that go diverse ways, meet together at the meeting of two paths. The path of humility seems to lead him that walks in it a diverse way from the path of honour; one seems to tend downward, and the other upwards; yet indeed they both meet and become the same, both carry a man to the same place: as the ass was a token both of kingly honor and great humility. The ass, the symbol of humility, carries a king on his back, and on an ass does the King of glory ascend into the city and temple of the great King, as by humiliation Christ ascended into heaven.

The ass on which Christ rode, was a colt, on which never man sat. So Christ's humiliation was now such as there never had been a parallel of, nor any thing like it, and it carried him into glory as unparalleled.

Zion is called upon to rejoice on this occasion: so heaven rejoiced on occasion of Christ's ascension. They cut down branches of palm-trees, the symbol of victory, and spread them in the way; so Christ's ascension to heaven was a triumphant ascension, he having obtained the victory in his sore conflict with his enemies. A great multitude attended Christ; so a vast multitude attended him in his ascension into heaven-a multitude of saints and angels. They spread their garments under his feet; which is like the angels and elders casting down their crowns at his feet: they consecrate all their honours to Christ's honour. He sat on their garments, and went on them, he is attended with great and joyful acclamations and praises, all the way as he went up into the mountain of the temple, the children crying hosanna there in the temple. As the multitude attended the ark in all its ascent into Jerusalem and mount Zion, (which was then the mount of the house of the Lord,) all the way with most joyful acclamations and songs; so the saints and angels attended Christ all the way as he went from the uppermost regions of our air, with most joyful praises and acclamations, to heaven.

As he came into Jerusalem, all the city was moved, saying, "Who is this?" so on occasion of Christ's ascension, the inhabitants of heaven say once and again, "Who is this King of Glory?" Psalm 24: See Notes on the place.

It is very remarkable that one thing that the multitude cry in their acclamations, is, "Peace in heaven, and glory in the highest!" (Luke 19:38.) being wonderfully directed thus to express the joy and glory there would be in heaven, the highest heaven, at the ascension of Christ.

God was pleased thins to give Christ such a representation and earnest of the ascension and glory that should be the reward of his sufferings, a little before those sufferings, to encourage him to go through them, as he had before done another way in his transfiguration.

[330] Matthew 21:12, 13, 14, 15, 16. Concerning making Christ's house a den of thieve, etc. The apostate Jewish church that was in Christ's time, was in many things an image of the apostate christian church. or rather the antichristian church; and among other things the Jews making Christ's Father's house a house of merchandise, and a den of thieves, was typical of what the clergy of the church of Rome do. And Christ's overthrowing them, and driving them out of the temple, is typical of what Christ hath done, and will further do, with respect to that church. It shows how displeasing and provoking to Christ their so doing is, how Christ abominates such practices. They sold doves in the temple, so the merchants of the church of Rome pretend to sell those things that are the gifts of the Holy Spirit, the heavenly dove. These gifts are called spirits in Paul's epistles, and so in the Revelations. The Spirit of God, with respect to his various gifts and operations, is called, "Seven spirits." They do as Simon the sorcerer, who desired to buy a power to confer the gifts of the Holy Ghost on whomsoever he would, to that end that he might make merchandise of them. So the clergy of the church of Rome sell baptism, regeneration, and salvation; they sell forgiveness of sins, the eucharist and ordination, consecration and extreme unction, etc, The Holy Spirit is the great commodity that their merchandise consists in.

Christ cast the Jewish merchants out of his temple; so Christ cast such merchants out of his church. When Christ came into his temple at Jerusalem, this was the effect; so when Christ returns into his church, after its great apostacy, this is the consequence. At the same time, the blind and the lame come to Christ, and he heals them; so when Christ comes to drive out the antichristian merchants out of his house, there will be a great

flocking of poor miserable souls to Christ to be healed. At the same time also the children cry hosanna in the temple, and the priests and scribes are sore displeased, which are all typical of what will be when Christ comes to revive religion, and execute judgment on the Romish church. Then will the mouths of God's people be filled with praises to Christ, and there will be a remarkable fulfilment of that saying, "Out of the mouths of babes and sucklings thou hast perfected praise;" which will greatly displease and provoke the chief priests and scribes of the church of Rome.

Because this was typical of something very remarkable that should surely come to pass in the church, therefore it was repeated, as Pharaoh's dream was, concerning the years of famine and plenty, for Christ drove out the merchants out of his temple once before. John 2:13.

[4] Matthew 21:40, 41. "When the lord, therefore, of the vineyard cometh." It is manifest here that the destruction of Jerusalem is called the coming of the Lord. this is called the end of the world: it is the end of the old world, and from this time began the new heavens and new earth, spoken of in Isaiah; and the time when the heavens and the earth are shaken: this was the end put to the Jewish church, and polity, and nation, and law, country, city, sanctuary, and all the Jewish world; and from this time began the Gentile church to be the chosen people of God; for as soon as these husbandmen were destroyed, then the vineyard was let out to others, according to this place, and this coming of Christ. It was that which was spoken of as being very near by the apostles; and said by Christ to be within the life-time of some there present. This city was begun anew and finished in Constantine's time, when the heathen world was overthrown, as now the Jewish. The calling of the Gentiles is what is called, (Matthew 24:3.) "The gathering together the elect from the four winds, from one end of heaven to the other."

[379] Matthew 22:31, 32. "But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The argument is very strong for the immortality of the soul, considering how often God manifested his great- favours to those patriarchs in their life-time, time after time entering into covenant with them, and professing himself to be their God, declaring to them that he was God, all-sufficient, and that he was their shield and their exceeding great reward, promising that he would be with them and

would bless them, and considering what great and manifold afflictions they met with while they lived, especially Abraham and Jacob, and how little good they ever saw of those promises that God had made in this life. God promised them the land of Canaan, but they were pilgrims and strangers in it; they had no settled habitation in it, but dwelt in tents, removing to and fro. Other people had the possession of the land, and oftentimes molested them, as Abimelech did in particular. They were driven out of the land by famines: all three of them were so. Abraham came from a far country; left his own kindred and his father's house, and went out, not knowing whither he went, for the sake of this land; but yet" God gave him none inheritance in it; no, not so much as to set his foot on." Jacob had the promise of this land; but yet he was still driven out of the land by Esau, that had no promise of it, and lived an exile from it twenty years, for fear of him, in a state of servitude, and in abundance of trouble; and in the latter part of his life he was forced to leave it to go down into Egypt with all his family, and posterity, and flocks and herds, and there he died. Though Canaan was the promised land, yet the principal quietness Jacob had in this world, was in Egypt, that seventeen years he lived there with Joseph his son, and not in Canaan. Another thing that was chiefly insisted on in God's covenant with them, was their being blessed in their posterity, that should be numerous and happy; but how little did they see of this while they lived! How long did Abraham wait before he had any child! and after he had one, he was obliged to cast out his first child, greatly to his grief; and he was a hundred years old before he saw one child in whom his seed should be called; and then God gave him but one, so that he saw nothing like a numerous posterity while he lived. And Isaac never had but two sons; and concerning his eldest and best beloved, it was revealed that his seed was not to be called in him, and he was obliged to disinherit him; and he had a great deal of grief in him and his wives: and his other son, that was to be his heir, he was obliged to part with into a strange land, and saw not for twenty years together. And Jacob, though he had a numerous family, yet he had abundance of sorrow and trouble in them. His eldest son committed incest with his own concubine; his two next sons were guilty of barbarous murders. Judah, in whose posterity chiefly it was that Jacob's posterity were to be blessed, behaved himself very sinfully, and so as, doubtless, was greatly to his father's grief. Joseph, his best beloved son, he went long mourning for as lost, and having come to an untimely and sorrowful end. The sons of the handmaid seem to be none of the best beloved.

Esau's posterity seems to have come to greater prosperity than Jacob's', as Esau himself seems to have been vastly richer and more potent than his brother. Considering these things, how can it be that God's so often speaking of it as so great, inestimable, and distinguishing a happiness that he had admitted them to, that he was their God, and insisting on these covenant promises that he made to them, as so exceeding great and precious? I say, how can it be imagined but that God, in thus saying and promising, had respect to something that they should see and enjoy further than they ever enjoyed in this life?

[381] The same may be argued, and in some respects were strongly, from God's still revealing himself as "the God of Abraham, and the God of Isaac, and the God of Jacob, after they were dead." It was respect to the promises that had been made to them while living, of which it was known that they never saw the fulfilment, and never had received the promises, but had received a great deal of the contrary affliction; and therefore if their being was now finally extinct, and they no more capable of seeing and enjoying the fulfilment of any promise, why should God mention and insist on his friendship and love, and promises to them, as what still moved him to do great things for their sakes? and why should God still delight to characterize himself by his being their covenant God and friend, when there appeared so little foundation for it in any benefit that ever they had received by it, or were ever like to receive? It was because they were still capable of receiving the benefits of his favours and friendship, that he was not ashamed to be called their God. Hebrews 11:16. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." If it had not been for this, God's being their God, spoken of so much, and as so great a thing, would come to a very small matter, hardly worth the mentioning.

From these things we may not only argue that the patriarchs continued to be, and did enjoy something after they were dead, but also that they lived to see and enjoy the fulfilment of those promises that were made to them, with respect to which it is that God calls himself their God, both before and after their death; and that their happiness in great part consisted in seeing the fulfilment of these promises in the course of his providence to their seed, and in the dispensation of providence towards the church. And so I would argue that the happiness of departed souls in heaven, in a most important degree, consists in beholding and contemplating God's glorious dispensations towards the church in this world, and in seeing h\ is

wonderful wisdom, and infinite grace, and other perfections, therein manifested. The principal employment of one great part of the heavenly world, viz, the holy angels, is about these things; that in which the angels do chiefly behold the manifold wisdom and other perfections of God, is in these things, and the same is that wherein chiefly the souls of departed saints do chiefly behold God's glory.

The fulfilment of the promises God made to him concerning what should be accomplished in and for his seed, and for the church of God after his death, he said was "all his salvation and all his desire;" and therefore doubtless great part of the happiness he enjoyed after his death, consisted in fulfilling that desire of his.

[219] Matthew 23:34, 35. "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah son of Barachiah, whom ye slew between the temple and the altar." The learned Bedford, in his Scripture Chronology, speaking of Zechariah son of Jehoiada, whose murder in the court of the temple we have account of, 2 Chronicles 24:20, 21, 22. says, there are some of good authority who look upon this Zechariah to be the person of whom our Saviour spake in this place; but says, as our Saviour begins with Abel, the first instance, so we may suppose that he concluded with the last; and as he here speaks of future things, so this may be one instance among the rest, and the naming the name of both father and son is such an instance of his knowledge, the like whereof was never given by any other; we may therefore conclude, that the Zachariah, whom our Saviour speaks of, was one whom Josephus mentions in the time of the Jewish wars, and of whom he gives this account, that he was the son of Baruch, a man of the first rank, a friend to all good men, and an enemy to the wicked. This Zachariah the zealots looked upon as a man so very popular, that they themselves could not be safe without taking away his life. For this purpose they bring him before a court of their own setting up, and falsely accuse him of a conspiracy to betray Jerusalem to the Romans, and treating with Vespasian about it. When the court, contrary to their own expectation, had declared him innocent, two of the greatest ruffians of the company fell outrageously upon Zachariah, and murdered him in the middle of the temple, with this insolent raillery in their mouths, "Now we have given you your discharge

too, and you are much surer of this than you were of the other;" and so they cast his body down the precipice of the mountain.

[292] Matthew 24:21, 22, 23, 24, etc. "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect," etc. By these days of great tribulation that Christ here speaks of, is not to be understood only the tribulation that accompanied the taking and destroying the city of Jerusalem by Titus, but it is a day of tribulation to the spiritual Jerusalem, as well as the literal, It is a day of tribulation wherein the elect or true Christians should be concerned, as seems to appear from verses 22 and 23. For it seems to be partly for this reason that Christ warns his church to beware, that under such a day of extraordinary temptation they should not be over-forward to believe any that appeared in his name, pretending to be Christ, appearing in his second coming to deliver them from their suffering; for that was all the primitive Christians expected, that when Christ came the second time he would deliver his church from its sufferings and tribulations. And Christ speaks of his second coming at this time as the day of their redemption out of their tribulation. Luke 21:28, "Then lift up your heads, for your redemption draweth nigh;" therefore knowing that through their great tribulation they would be earnestly waiting for his coming, and so under temptation to listen to any that pretend in his name to set up for their deliverers, and appear to lead them to war against their enemies, Christ warns them not to listen or follow such impostors. The christian church was especially under this temptation, under the persecutions of heathen Rome, for in those days especially there prevailed an opinion in the church that Christ would soon appear for their deliverance.

2. When Christ says, "Except those days should he shortened, no flesh should be saved; but for the elect's sake these days shall be shortened;" Christ seems to have respect to those days of tribulation that he had been speaking of in the former part of the chapter, not only in the 21st verse, but in the 7th, 8th, 9th, and 10th verses. That those earthquakes, famines, etc. Mark 13:8. are said to be the beginning of what were not only sorrows to the Jews, but Christians, as is evident by what immediately follows: "Then

shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake; and then shall many be offended, and shall betray one another, and shall hate one another."

3. Therefore, the time of tribulation here spoken of is, as the prophet Jeremy expresses it, the time of Jacob's tribulation. Jeremiah 30:7. "Alas, for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." It is the time of the trouble both of the literal and spiritual Jacob; the literal Jacob shall be saved out of it, when the time comes that the apostle speaks of in the 11th of Romans, when all Israel shall be saved, And the spiritual Jacob shall be saved out of it, as appears by the words of Daniel, chap. 12: where there seems to be reference to these words of Jeremiah; "And at that time shall Michael stand up, that great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered every one that are found written in the book." And that the spiritual Jacob, or the elect, shall be delivered out of it, appears by the words of Christ in this place, where Christ seems to have reference to what had been before said by both these other prophets.

The prophecies of the Old Testament that speak of Israel, Jacob, Jerusalem, Zion, commonly have respect both to the christian church and also the nation of the Jews, in things that are to be fulfilled to both in the latter days; and so it is here in the 24th of Matthew See Note on Numbers 24:23, 24.

4. More particularly by the time of tribulation here spoken of, is meant the whole time of the tribulation and suffering both of the literal and spiritual Israel from the Roman empire or the whole time wherein both the literal and spiritual Jerusalem shall be trodden down under-foot by Rome, or the spiritual Babylon. Beginning with the troubles that both Jews and Christians suffered under Nero, about which time was that beginning of sorrows spoken of in the 7th, 8th, and 9th verses, and ending with the time, and times, and half a time of the reign of antichrist. That this tribulation should be suffered from Rome, or in the spiritual Babylon, is signified by Christ, in ver. 28. "Whosoever the carcass is, there will the eagles be gathered together:" the tribulation is by the eagles, *i.e.* the Roman powers preying on the carcasses of Israel.

5. The tribulation of the literal and spiritual Jews from Rome both began about the same time, and therefore both the sufferings of the Jews, and the persecution of Christians from the Romans, are mentioned together in the preceding part of this chapter, and called the beginning of sorrows, about the same time that the troubles of the Jews from the Romans began under Nero, who persecuted both Jews and Christians together; and both will end together; sir. when the power of Rome, the city that has brought this tribulation upon them, ends; much as of old the captivity of the Jews ceased, when Babylon, that carried them captive, was destroyed. So when the spiritual Babylon falls, the christian church shall be delivered, and the Jews shall be called.

6. The tribulation of the literal Jerusalem and the Jewish nation spoken of by Christ, at the time that we have an account of in this chapter, was not any short tribulation, or something that should soon be over, but is expressly spoken of by Christ as that which shall be continued for many ages, and even till the commencement of the glorious times of the christian church, in the latter ages of the world. Luke 21:23, 24. "There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The calamity or judgment upon the Jews here spoken of, is manifestly the same with the tribulation spoken of in Matthew, so far as that nation were the subjects of it; but this calamity or judgment here spoken of is the great and sore judgment of God on the Jewish nation, that has now continued for many ages, begun in the destruction of Jerusalem by the Romans: their state of captivity and dispersion into all nations, and being trodden down of all nations. But this calamity yet continues, and is spoken of in these words as what shall be continued till the times of the Gentiles be fulfilled. This tribulation was but begun when Jerusalem was destroyed, the calamity was not ended when the destruction was finished; it is not ended till they are delivered from that destruction, or till the state of destruction they were then brought into ceases. The calamity of being killed, or brought into a state of death, is not ended as soon as a man is killed; it is then but brought to perfection; it is not ended till the resurrection comes. The tribulation on the Jews cannot be said to be ended as long as the ruin of the city and dispersion of the nation brought by it remains; these are the great judgments spoken of as included in this

tribulation, and as long as the judgments remain the tribulation is not ended.

7. And as the calamity brought on the Jewish nation by Rome continues all this time, so is the christian church throughout this time kept in a state of tribulation and oppression. There was indeed a short intermission of their trouble after Constantine came to the throne, but this was no proper end to their day of tribulation, but only a short breathing spell; it is represented by John, as silence for half an hour; but soon after this the church of Christ began again to be persecuted by the power of the Roman empire, first by the emperors, and afterwards by the power of Rome antichristian, and is to be persecuted to the end of antichrist's reign, or that time, times, and a half, that the holy city is to be trodden under-foot, and that forty and two months, or one thousand two hundred and sixty days, wherein the woman is to remain in the wilderness, and the witnesses are to prophesy in sackcloth. This whole space of time may be called the time of Jacob's trouble, or the time of the tribulation of the church of God; a time of far greater outward affliction than ever the church of God saw from the beginning of the world till that time, and greater than ever it should see again. This long period of suffering of his church Christ had respect to, when he said he did not come to send peace on the earth, but a sword. This whole time is what is called the time of the mystery of. God, as it is called, Revelation 10:7. and the time of thee wonders, as it is called, Daniel 12:6. i. e, the time of God's mysterious and wonderful dealings with his own people in their great sufferings. See Note on Revelation 10:7. This is properly the time of the church's travail; for from Nero's time till now the church has been in travail to bring forth the approaching millennium, or the establishment of Christ's kingdom through the earth. When the millennium begins, then will the church, which God has redeemed from being an accursed Jericho by the blood of his first-born, have gates set up; but from the time of the laying of the foundation in the blood of the first-born till this time, even all the while this Jericho is in building, it has been by the shedding the blood of God's younger children. Th is long space of time is the time of the slaying of those children, being the time of the building of the city, until it is finished in setting up the gates of it. And all this tribulation has been from one enemy, viz. the spiritual Babylon, or the idolatrous empire of Rome.

The church in all ages in this world, may be said to be in a degree in a militant state, and the triumphant state to be reserved for heaven, But of

the different states of the church in this world, compared one with another, one may be called the militant, and another the triumphant, state of the church; and the state of the church from Christ's time, till the downfall of the spiritual Babylon, may be called its militant state, and after that, during the millennium, it is in its triumphant state. This is properly the time of Jacob's trouble, beyond all that went before it, or shall follow it. The church's sufferings properly follow Christ's sufferings, as the church's glory follows his; the church bears the cross after Christ, and so follows him to the crown; it is made conformable to his death that it may be conformable to his resurrection. The travails of the church come after Christ's, to fill up, as the apostle expresses it, what is behind of the sufferings of. Christ. The sufferings of the Head are in some respects a forerunner of the sufferings of the members, as the glory of the Head is of the glory of the members.

This whole time is the time of the captivity of God's people in the spiritual Babylon.

8. Christ, in these words, probably has an eye to what is said by the prophet Jeremiah, in the place forementioned, chap. xxx, of his prophecy, 6th and 7th verses, where he speaks of the church's travail, and says, "Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble; but he shall be delivered out of it." Here the prophet seems indeed to have some respect to Jacob's trouble from the literal Babylon, and the deliverance of the Jews out of their captivity, into that Baby ion but it is manifest that it is something else he has a main respect to under that time, viz, the time of Jacob's trouble under Rome, the spiritual Babylon, and that deliverance out of this trouble that he speaks of, is not what the Jews had on their return from the Babylonish captivity, nor at any time before the calling of that nation at the beginning of the glorious times of the church; for it is said, verse 8. that at that day strangers shall no more serve themselves of them, and that Jacob shall return, and shall be in rest and in quiet, and none shall make him afraid; and their nobles shall be of themselves, and their government shall proceed from the midst of them, as ver. 8, 10, 21. But these things have never yet been accomplished to that nation; and there it is mentioned as the peculiar glory that shall attend their deliverance, that they should serve David, their King, whom the Lord would raise tip unto them, which was not

accomplished on the Jews' return out of Babylon; for this King did not appear until many hundred years after, and when he did appear, they did not serve him, but crucified him, and his rising again was followed with the destruction of that land, and of Jerusalem, instead of building it on her own heap, as ver. 18.; so that this has never yet been accomplished.

9. But that this great tribulation that Christ speaks of, is no short tribulation, finished when Jerusalem was destroyed by the Romans, but that which is not ended till the reign of antichrist is ended, and respects not only the sufferings of the outward, but also the spiritual, Jerusalem, is more fully manifest from what the prophet Daniel says of it, Daniel 12:1. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that is found written in the book." Concerning these words in Daniel, several things are manifest.

1. It is manifest that that is a time of trouble and great trial to the church and people of God, and that it is the same people that is first in is trouble, that, through Michael's standing up for and appearing for distress, shall be delivered out of trouble; as it is often spoken of in Scripture as God's manner of dealing with his people, first to bring them into great distress, and then to appear or stand up for them in their extremity, and deliver them. Probably here is an eye to the forementioned prophecy of Jeremiah, where this time of trouble is said to be the time of Jacob's trouble, and the same Jacob shall be delivered out of it. Daniel made use of these prophecies of Jeremiah, at the time that he had those revelations, as appears by chap. 9:2. And it is further manifest by the Seventy, where speaking of the time when this time of trouble should be ended, it is said to be "when he should have accomplished to scatter the power of the holy people.".

2. It is manifest that this is a time of trouble that was to be in the Christian church, after the Messiah had appeared in the world; for after the prophet in the foregoing chapter had been giving an account of many successive events that lie between the time that then was, and the coming of the Messiah, he now in the beginning of this chapter proceeds to give an account of the Messiah's coming, and what should befall God's church after that. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people, etc

3. It is manifest that this time of trouble here spoken of is not to be ended until the time, and times, and half a time of antichrist is ended; for when the angels, being tenderly and greatly concerned for the church under such great trouble, say to Jesus Christ, “How long shall it be to the end of those wonders?” Christ for the comfort of them and his church, lest his people should faint under such tribulation, holds up his right hand and his left to heaven, and swears by him that liveth for ever and ever, that it shall continue no longer than for a time, and times, and a half; ver. 6, 7.

4, It is manifest that the time of great tribulation, spoken of by Christ in the 24th of Matthew, is the same with that spoken of by Daniel in this place. It can scarcely be doubted whether Christ has reference to these words of Daniel, in what he says here, his words being so much like them, and he having just before expressly cited Daniel’s prophecy, ver. 15. and refers to it from time to time in the chapters, and particularly has reference to Daniel’s words in this chapter, in what he says of the continuance of those days of tribulation, But this may be more particularly considered under the next head.

10. All this he more abundantly manifests, and it will be put beyond dispute, by comparing three scriptures together, viz. what Christ says of the continuance of those days of tribulation in that forementioned place, Luke 21:24. “And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled,” with what Daniel says in this 12th chapter of his prophecy, of the continuance of this time of great trouble, till a time, times, and a half and what is said in Revelation 11:2. “But the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under-foot forty and two months.” Concerning these three scriptures, would observe,

1. That nobody doubts whether these forty-two months of which John speaks, in which the holy city should be trodden under-foot of the Gentiles, be the same with the time, times, and a half, that Daniel speaks of, till the end of which the time of great tribulation was to last.

2. Both Christ in the 21st of Luke, and John in the Revelations, speak of treading down Jerusalem; for by the holy city is meant Jerusalem, that was commonly called the holy city; and both speak of treading down Jerusalem by the Gentiles; and probably in that place in Revelation, reference is had to those words of Christ.

3. Hence we may infer, that when Christ says, “Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled,” by the times of the Gentiles, he means the same with that forty-two months of the prevailing of the Gentiles against Jerusalem, or the Jews, of which John speaks; and the same with the time, times, and half, that Daniel speaks of; and probably in the phrase he uses, viz. “times of the Gentiles,” he has reference to the “time, times,” etc. of Daniel, whose prophecy he had reference to. The times of the Gentiles Christ here speaks of, are the same with that time that the angel swears shall be no longer, Revelation 10:6. compared with Daniel 12:7.

4. That the Jerusalem that Christ speaks of, is especially the literal Jerusalem, and that by the Jerusalem or holy city that John speaks of; is that spiritual Jerusalem; from all which it is greatly confirmed that the time of tribulation that Christ speaks of is the same that Daniel speaks of, and that it respects the continuance of the tribulation, or treading down both of the literal and spiritual Jerusalem, and that it shall last till the fall of antichrist.

11. It seems to be intimated that the time in itself was very long, by the 22nd verse, “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.” The days are shortened by taking out many days out of the long period of time, for times of respite and rest. Then the proper time appointed for Jacob’s trouble, is from Nero’s time till the all of antichrist, which is a great many ages, but for the elect’s sake the tribulation is not constantly continued through this whole time, for if it should be so it would wear out the saints, and would wholly root out and destroy the church; therefore for the elect’s sake God will take out many of those days for respite; so that the days of actual tribulation shall be much fewer than this whole period. Thus there was respite between the ten heathen persecutions; and there was a remarkable time of rest after the tenth and hottest of them upon Constantine’s coming to the throne. And towards the end of the antichristian persecutions, many of the days should be taken out, and many parts of the church should have rest, after the reformation, being out of the reach of the persecuting power of Rome; which is possibly what is signified by the witnesses rising and standing on their feet, and being caught up to heaven, out of the reach of their enemies.

It is further evident that the tribulation Christ speaks of is not merely a calamity that was brought on Judea and Jerusalem, or limited to that people or land, from those things that

Christ says are the beginning of this tribulation, 7th and 8th verses. "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places; all these are the beginning of sorrows." Now it cannot be supposed that wars between other nations, and earthquakes and pestilences in other countries, can be signs and forerunners merely of a calamity upon the nation of the Jews, and troubles in their land.

12. What has been said, is further confirmed by the 29th verse of the 24th of Matthew "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken;" *i.e.* immediately after the tribulation of those days, shall those great events be accomplished which are signified by those places in the prophets, that speak of the sun's being darkened, etc. which you have often read and heard discourses of. It is observable that, almost throughout this whole discourse of Christ with his disciples, he refers to things that had been said by ancient prophets; and what Christ says, does not imply that what the prophets have said in those things, is to be understood literally, but he seems to intimate the contrary, viz. that their meaning is mysterious, in that expression, verse 15. "Whoso readeth, let him understand." The places in the prophets that speak of those things, have reference to the great events, and the wonderful changes in the face of things, that shall be brought to pass at the beginning of the glorious times of the church; and particularly the utter overthrow of the kingdom of Satan, and casting down all powers and authorities by which false religion has been maintained, and the putting out all their glory, as in Joel 3:15. "The sun and moon shall be darkened, and the stars shall withdraw their shining;" and then the prophet goes on to speak of the glorious times of the church in the following verses,

Jerusalem shall be holy, and the mountains shall drop down new wine," etc.; and chap. 2:30, 31. speaking of the time when God shall pour out his Spirit on all flesh, it is said, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;" and Isaiah 13:10, 11. "For the stars of heaven, and the constellations thereof, shall not give their light, the sun shall be darkened in his going forth, and

the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible; and verse 13. "Therefore I will shake the heavens, and the earth shall remove out of her place;" agreeably to what Christ says, "The powers of the heavens shall be shaken." This had its first fulfilment in the destruction of Babylon, but has a further and more full accomplishment in the destruction of the spiritual Baby Ion, of which that was a type. Again, in Ezekiel 32:7, 8. it is said of Pharaoh and Egypt, "And when I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord." This will have a further accomplishment in the destruction of the city, of which it is said, in Revelation that it is spiritually called Egypt; and again, Isaiah 24:23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, before his ancients gloriously." Possibly there may also appear some strange phenomena in the heavens, just before that time; by which there may be something of a literal accomplishment, as in the events signified by the pouring out of the fourth vial on the sun, there was both a figurative and literal accomplishment of it. See Lawman on the Revelations.

13. Now if we understand these days of tribulation, in the sense in which I have explained them, these great events do immediately follow them. If we understand them in a more limited and restrained sense, for the days of the church's suffering tinder Rome heathen, which was much the greatest under the last of the ten persecutions; then immediately after the tribulation of those days, there was a remarkable accomplishment of this, then was the sun and moon darkened, and the stars fell from heaven, and the powers of heaven were shaken, in the sense of scripture prophecy, as appears by Revelation 6:12, 13, 14. which speaks of these times, "And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind, And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their place." But if we understand it in its greatest and full extent, it is to be understood for the whole time of

Jerusalem's lying waste, and the church's suffering under the idolatrous persecuting Roman power. Then also those great events shall immediately follow, which are a yet much greater accomplishment of these things. These events seem plainly to be here spoken of.

14. Thus the sun is darkened, and the moon turned into blood, and the stars fall, and the heavens are shaken, immediately after the captivity of God's people in the spiritual Babylon, just as these things came to pass with respect to the Babylonish empire, that the prophet Isaiah signifies by the very same expressions, Isaiah 13:11, 12, 13. as soon as ever the seventy years of the Jewish captivity were ended.

15. But if we understand Christ, by this time of tribulation, to mean only the time of the besieging and taking of the city of Jerusalem by the Romans, those things did not come to pass in any sense, so far as we have any account, immediately after those days. The overthrow of the heathen empire, the nearest event after this, signified by those expressions, was about two hundred and fifty years after this.

16. When Christ had said that "immediately after the tribulation of those days the sun shall be darkened," etc. he then adds in the next verse, (ver. 30.) "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Then shall appear, *i.e.* after these things are accomplished, not signifying that it should be immediately after, but that it should not be till all those things are first accomplished, as the apostle says,

"Let no man deceive you by any means, for that day shall not come except there come a falling away first," (2 Thessalonians 2:2.)

etc. So Christ is here telling his disciples what great events are to be accomplished before his last coming, how that there should be a time of great tribulation, and then after that, there should be great signs in the heavens, in the sun, and in the moon and stars, and in the earth distress of nations: that is, there should be very great, extraordinary, and wonderful things brought to pass, such as never were before, causing great and universal changes in the state of things in the world, such as never were seen before this; and then the next sign or wonder that shall be seen to this, shall be the sign of the Son of man, *i.e.* this shall be the last great revolution, of change of the state of things in the world, before the last

judgment. This darkening of the sun and moon, etc, shall be the last great step of providence towards finishing the state of things in this world, and setting up Christ's heavenly kingdom, excepting the personal appearing of the Son of God to judgment. The manner of expression, then shall such or such an event be, does not, in the manner in which the prophets use it, signify that it shall be immediately upon it. The prophets often express themselves after that manner, when the event is to be many ages after. Thus, when the prophets are foretelling the return of the Jews from the Babylonish captivity, they often speak of the coming of Christ as what shall be (as they express themselves) at that time, or in that day. So here, when Christ is speaking of the return of his people, from their captivity in the spiritual Babylon, he speaks of the second coming of the Messiah as what shall be at that time. For it shall be at the conclusion of the state of things that he introduced by that dispensation of providence, though much degenerated by an apostacy at the latter end of the period; as the first coming of Christ was at the conclusion of that state of the Jewish church into which it was brought after the return from the literal Babylon.

Corol. 1. Hence, when Christ, ver. 24. speaks of false prophets and false Christs, that shall arise in this time of tribulation, that should show great signs and wonders, insomuch that if it were possible they should deceive the very elect, it is probable that Christ has respect not only to those false Christs, and false prophets, that arose at, or near, the time of the destruction of Jerusalem, but that he has especial respect to the great antichrist, to the pope and his clergy, that are from time to time stigmatized in the Revelations by the name of the false prophet; and by the character of the false prophet that works miracles, Revelation 16:13, 14." And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and omit of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles;' and by that of the false prophet, that works miracles, by which he deceives the world, as in chap. 19:20. "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them which had received the mark of the beast," etc.; and in chap. 13:13, 14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast;" and so, 2 Thessalonians 2:9, 10, 11. "Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders,

and with all deceivableness of unrighteousness-for this cause God shall send them strong delusions.” And again this great false prophet is a false Christ; for the false Christs here spoken of, are those that personate Jesus the true Christ, that was crucified. This false prophet pretends to be Christ’s vicar; and therein is antichrist. He claims that he is vested with all the power and authority of Christ, as if he were Christ, or God on earth, and challenges the glory and worship due to Christ alone. Thus he has horns like a lamb, Revelation 13:11. “ And he sitteth in the temple of God, showing himself that he is God.” In that, he showeth himself that he is Christ, and therein exalteth himself above Christ. 2 Thessalonians 2:4. Christ nowhere foretells the coming of antichrist, if not here. It is not probable that Christ would omit so great an event as the coming of antichrist, which is the principal subject of the New-Testament prophecy, next to those events signified by the coming of Christ himself. I say, it is not probable that Christ would omit so great an event in those predictions, which he is giving his disciples, of the great events that should come to pass in his church till his second coming, when he was about to leave the world after his first coming. Indeed all that Christ has respect to, in this prediction, of false prophets, and false Christs, is, either the great antichrist and a seer prophet, or those lesser false prophets and antichrists that were his types and forerunners; compare 1 John 4:1.

“Many false prophets are gone out into the world,”

with chap. 2:18.

“As ye have heard that antichrist should come, even so now are there many antichrists.”

Corol. 2. This leads us to interpret those things in the Old Testament that speak of the glory of the christian church, of the state of the church in the millennium; for that is the time of her glory on earth. The time preceding, excepting some intermissions by which God has graciously shortened those days, is the time, not of her prosperity, but of her great tribulation.

[55] Matthew 24:22. “ But for the elect’s sake those days shall be shortened.” Inquiry-What is meant here by being shortened? We in the Scriptures read of God’s hastening the deliverance of his people; avenging them speedily; helping his church right early; and the like; though God suffers them for many ages to be persecuted. By it is intended that he will manifest his wisdom in swiftly turning the wheel of his providence, and

with wondrous expedition bringing things about that were necessary to be done before they could be delivered.

[105], Matthew 27:14. “And he answered him to never a word.’ The reason why he did not speak, or answer his accusers and those that sought his life from falsehood, malice, unreasonableness, and cruelty, was his wonderful meekness in the midst of all the affronts and injuries, afflictions and vexations, that he was surrounded with. He chose that there should not be the least appearance of a disquieted, ruffled temper; and he did not speak as vindicating himself, because he knew it would signify nothing, and that there might be no appearance as if he flinched and gave back, and was not willing to suffer, or endeavoured to avoid that which was his errand into the world, or repented, when it came to that, that he had. undertaken so great a task for his people.

[21] Matthew 26: These things seem to be intended to be shadowed by what is related in this chapter:

1. That Christ is betrayed by pretended disciples. These are those that deliver him up to his open enemies. So it has been all along; antichrist is another Judas, who pretending to be the follower of Christ, is his worst enemy in the world, as Judas more incensed God’s anger than his murderers. So hypocrites in all ages are the betrayers of Christ; who, by a seeming embracing of religion, expose Christ to shame and mockery, as Judas with a kiss. And,
2. What should afterwards come to pass, that the clergy would be the chief persecutors of Christ, as the priests of the Jews were.

[339] Matthew 27:45. “Now from the sixth hour there was darkness over all the land unto the ninth hour.” This darkness seems to be a presage of the approaching destruction of that land, for that sin of crucifying Christ. This darkness begins at noon, whereby the sun, as it were, went down at noon. The prophet Amos, in the 8th chapter of his prophecy, foretelling the destruction of the land, when the end shall come upon the people of Israel, and God will not pass by them any more, and the songs of the temple shall be turned into howlings, and there shall be many dead bodies in every place, says in the 9th verse, And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

This also seems to be a fulfilment of Jeremiah 2:12, 13. Be ye astonished, O ye heavens, at this, and be ye horribly afraid; be ye very desolate, saith the Lord, or my people have committed two evils, they have forsaken me, the fountain of living waters.”

[340] Matthew 27:51. “And, behold, the veil of the temple was rent in twain from the top to the bottom.” This was the veil that hindered our access to the throne of grace, or the mercy-seat in the holy of holies.

That hiding of the mercy-seat, and hindering of our access to the mercy-seat, figured a twofold hinderance of access to God.

1.The hinderance by which all men are kept off while they remain under the first covenant of works; they are hindered by their guilt, God’s law and justice.

2.That hinderance of free access that was under the first testament while the church was in a legal state, and in its minority, and under carnal ordinances, so that access was rare and difficult, only allowed to the high priest, and that but once a year: so that the veil signifies two things, viz. 1. The sin of man, both guilt and corruption of heart; which both in diverse respects are a veil to hide the mercy-seat, and hinder our access. Both these were typified by the flesh of Christ. The sin of God’s people, or elect church, was typified by Christ’s flesh; for sin is called flesh in Scripture, and the elect church is Christ mystical; so that Christ, in taking flesh upon him, took their sin upon him: he became sin for us, and when his flesh was crucified, when his human nature died, then this veil was removed, for that abolished the sin of the elect church. So likewise Christ in the flesh, in his infirm, weak state, signified the church, or Christ mystical, in its Old-Testament minority, when it was in its weak, infirm, and carnal state, under carnal ordinances, under the elements of the world; and those carnal ordinances, and carnal dispensations, that Christ mystical was under, was as it were the flesh of Christ, When Christ died, then there was an end to those types and shadows, because they were then all fulfilled.

Christ’s human nature was a temple; it was the anti-type of the temple; and his flesh, or the infirmity of his human nature, was the veil that hid the glory of God, or the divinity that dwells in him, and was in his person. So that the veil of the temple, in the 3d place, typified the literal flesh of Christ, that had veiled his glory; which it ceased to do when his state of humiliation was at an end. Christ himself, our great High Priest, entered

into the holy of holies through the veil of his own flesh. That day that Christ died, was the great day of atonement, typified by the day of atonement of old, when the high priest entered into the holy of holies. Christ, as God man, could enter into heaven no other way than by rending this veil. Christ offered his sacrifice in the outward court, in this world, and then in the conclusion of it rent the veil, that his blood might be sprinkled within the veil.

[98] Matthew 27:60. "And laid it in his own new tomb. Christ was laid in a disciple's grave; he suffered that death which belonged to us, and he was laid in our grave. He entered into the shade of death in our stead; he went down into that deep pit where we were to have one. He had no sin of his own, so he had no death of his own: it was our sin, and our grave: it was a tomb hewed out of a rock. Our state of death and misery was such, that it would have been impossible for us to escape; for our prison that we are going to is strong as a solid rock.

[220] Matthew 28: The accounts of the four evangelists, concerning the resurrection of Christ, reconciled.

In the first place, there was a great earthquake; an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His appearance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men. Matthew 28:2, 3, 4. And presently, as soon as their extraordinary surprise would allow them, they ran away into the city; and then, soon after they were gone, Mary Magdalene, from her extraordinary affection, comes to the sepulchre before the other woman, while it was yet dark, and seeth the stone taken away from the sepulchre, and finds not the body there, and then runneth, and cometh to Simon Peter, and the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him;" then Peter and John came running to the sepulchre; and Mary returns with them or comes after them as fast as she could. Peter and John went into the sepulchre, and saw the linen clothes lying, but found not the body of Christ, and not knowing what to make of things, went away again. Mr. Prince supposed that Luke speaks of this coming of Peter to the sepulchre in the 24th chapter of his Gospel, 12th verse, and supposes the word should have been rendered thus, "Now Peter also had risen, and ran to the sepulchre, and stooping down, saw the linen clothes lying by themselves, and departed,

wondering in himself at what was done;" but when they were gone, Mary staid behind, and would not go away. She probably staid waiting for the company of women that she expected would presently come with spices to anoint the body; but as she stood there weeping, she stooped down, and looked into the sepulchre, and saw two angels in white, sitting one at the head, and the other at the foot, where the body of Jesus had lain; they speak to her, and ask her why she wept; she answers," Because they have taken away my Lord, and I know not where they have laid him; and when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." (Probably because the twilight was yet dim.) Jesus asked her why she wept. She, supposing him to be the gardener, says to him," Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary;" and she then knew him, and worships him. Christ bids her go and inform his disciples, etc. On which Mary went away in haste to tell his disciples, and did not wait till the women came with the spices as she intended; Mark 16:9, 10, 11. John 20:1-19.

The other women, that were concerned in the design of anointing the body of Jesus, went together in order to go to the sepulchre about break of day, and came to the sepulchre about sun-rise, after Mary Magdalene was gone, whom they had not seen, nor she them; and they said among themselves, Who shall roll us away the stone from the door of the sepulchre? and when they came, they found that the stone was rolled away. Mark 16:2, 3, 4. and Luke 24:1, 2. "And they entered in, (the angel now not appearing on the stone,) and found not the body of Jesus there; and while they were much perplexed thereabout, behold two men stood by them in shining garments," and one of them of a distinguished brightness and glorious appearance, being the same, the glory and majesty of whose appearance had so terrified the keepers. He sat on the right side, clothed in a long white garment. Matthew 28:4, 5. Luke 24:3, 4. Mark 16:5. This angel on the right side is he that speaks to them, saying, "Fear ye not; I know that ye seek Jesus of Nazareth, who was crucified. Why seek ye the living among the dead? he is not here, for he is risen, as he said; come, see the place where the Lord lay; and remember how he spake unto you while he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. But go your way quickly; tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him as he said unto you. Lo, I have told you." Matthew 28:5, 6, 7. Mark

16:6, 7. Luke 24:5, 6, 7. “ And they remembered his words, and they came out quickly, and fled from the sepulchre, for they trembled and were amazed, nor said they any thing to any one, for they were affrighted, they came out with fear and great joy, as they tan to bring his disciples word. Matthew 28:8. Mark 16:8. Luke 24:8. And as they went to bring his disciples word, ho, Jesus met them, saying, All hail; and they came to him, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me. Matthew 28:9, 10, And they returned from the sepulchre, and told all these things unto the eleven, and to all the rest.”

[76] Mark 1:24. “ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.” The devils were exceedingly jealous of Christ; they understood of old that the Son of God was to come into the world to destroy them, and they dreaded that destruction, It is probable that Christ came in a manner very unexpected to them, as well as to the Jews; but yet they were sensible who he was, they seemed to think that Christ appeared in so low and obscure a manner, out of some secret design against them; that he came in disguise that they might not know of it, that he might some way or other be under better advantage to overthrow them; they therefore are willing to let him know that they knew who he was.

[23] Mark 4:5. “And immediately it sprang up, because it had no depth of earth.” The weakest minds, and persons of the least solidity, soonest receive a thing that is new and externally plausible, and at first receive it with most lively emotions of their spirits, being guided by fancy only; but the more solid and substantial mind is more slow and deliberate, and weighs matters in an even balance, and comes to it by degrees; but when once it is fixed, it is lasting and immovable, and grows stronger and stronger, and brings forth substantial fruit.

[24] Mark 4:25. “For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath.” Spiritual and heavenly gifts are not given merely in proportion to a person’s improvement of what he has, in such a manner that he that as but little, if he imp roves it as well in proportion to what he has, shall receive as great a reward as he that has a great deal; for then the additional talent should with equal reason be given to him who at first received the two talents, as to him who received five; Matthew 25:28.; but it was not; and the reason is

given in the 29th verse, “For to every one that hath shall be given, and he shall have abundance; but from him that hath not, shall he taken away even that which he hath.” It is so with respect to advantages and privileges: he that improves great advantages well shall receive a greater reward than he that improves small ones; otherwise they could be no advantages; therefore glory, honour, and peace is given to every man that worketh good, but” to the Jew first.” Romans 2:10.

[25] Mark 4:26, 27, 28. “And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.” So the kingdom of God comes without observation, without noise and tumult, but goes silently and calmly, but irresistibly, on. So it increased gradually from Christ’s disciples, till, in about three hundred years, it filled the world, and yet grew nobody knew how, being promoted by an invisible hand, without war, noise, and clamour; by operating on men’s understandings and wills. So the kingdom of God often in the same manner grows in men’s hearts, being at first only as an invisible seed, but afterwards as the blade, then the ear, then the full corn.

[26] Mark 6:44. “And they that did eat of the loaves were about five thousand men;” not that the multitude that was about him now was more numerous than very frequently at other times; whereby we know how publicly Christ’s miracles were wrought.

[27] Mark 6:52. “For they considered not the miracle of the loaves, for their hearts were hardened.” By hardness of heart here, and in other places, is intended so largely as to take in blindness of mind, and the depravation of the faculties of the mind in general, and the prevention of their exercises.

[29] Mark 9:29. “This kind can come forth by nothing but by prayer and fasting.” Wherefore fasting, that which is here so called, is acceptable to God, now, under the New Testament.

[30] Mark 9:38, 39.” And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us, and we forbid him, because he followeth not us. But Jesus said, Forbid him not.” Hereby is the justice of many in these days condemned, who will not suffer others to do

good, and use their endeavours to save men's souls and dispossess Satan, because they follow not them.

[31] Mark 9:42. "Whosoever shall offend one of these little ones that believeth in me," etc, Christians are but babes and infants in this world, especially were Christ's disciples so at that time; and the primitive church was an infant, they are called by the apostle John, little children. Christians must become as little children in humility, innocency, tender-heartedness, etc. By offend, in Scripture, is intended to cause to offend. We hereby learn how dangerous and dreadful a sin it is to endeavour to make weak Christians go against their consciences.

[148] Mark 10:29, 30. "There is no man that hath left house or brethren, etc. but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, with persecutions, and in the world to come, eternal life." We may be helped to understand this place by Matthew's account of the same thing, Matthew 19:27, etc. where we have an account that Christ told his disciples upon John's asking this question at the same time, that they should sit upon twelve thrones, judging the twelve tribes of Israel, *i.e.* they should be the means of the conversion of the world, the world should be given into their hands, should be brought to embrace their doctrine, and their word should be the standard of their faith, and rule of their worship and practice, and thus they had houses, and brethren, and sisters, and mothers, and children, an hundred-fold. They had the houses of all the Christians to receive them, and at their service; they had brethren and sisters, for all Christians were such in Christ; they had mothers, for so were the churches of Christ. We may observe in the foregoing verse, their forsaking fathers is mentioned, the fathers are not put in here as being restored an hundred-fold, but only mothers, but one Father, even their heavenly Father; they were to have children, for so were those they converted, and lands, for most regions of the earth were to be given to them. The meek shall then inherit the earth. This is especially fulfilled in the glorious times of the church, after the fall of antichrist.

[226] Mark 11:13. "And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves, for the time of figs was not yet." By the time of figs here, seems to be meant the fig-harvest, or the time of the ingathering of figs; as the author of the Reply to Woolston with great probability supposes, agreeably to the manner of expression in Matthew 21:34. "When

the time of the fruit drew nigh,” [...], and Psalm 1:4. “Yields its fruit in its season.” This is given as a reason why Christ came seeking and expecting figs on the tree. The time of ingathering of them was not yet come, and therefore he might well expect to find them hanging. The particle (for) has reference not separately to the last words, viz. and when he came to it, he found nothing but leaves, but it has reference to the whole sentence taken together, signifying that he came seeking and expecting fruit, and was disappointed. Those words, for the time of figs was not yet, contain a reason both why he came, and why it was a disappointment to him to find none, both which are understood and necessarily implied in the words preceding.

If we suppose the particle (for) here has no reference at all to the last words, viz. when he came to it, he found nothing but leaves, but look on the words as a parenthesis, this is no difficulty; for we have an instance fully parallel in Luke 19:24, 25, 26. “And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds: for I say unto you, that unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away from him.” Whence it is most evident that the consecutive particle for has no reference to the words immediately preceding, viz. “And they said unto him, Lord, he hath ten pounds;” but to those before. See also a parallel instance, Mark 16:3, 4.

And though the fig-harvest was not yet come, or the time of general ingathering of figs, yet it was a time of year, as the fore-mentioned author observes, wherein Christ might expect to find some ripe figs fit for eating On the tree; for, as he observes, the more common sort of figtrees in those parts brings two crops in a year; (see Hosea 9:10.;) and that the first ripe fruits of the first crop might be expected then; and that Josephus says, that at the time of the passover some Jewish robbers made an excursion from the castle of Mastada, and carried off the ripe fruits belonging to the town of Engaddi; and that he, describing the fruitfulness of the country of Gennesareth, says, It affords figs and grapes or ten months without intermission;” and that Pliny says, these two crops of figs kept pace with the harvest and vintage; and that, if so, the first crop will be ripe at about the time of the passover; and that the end. of the winter and beginning of spring in Judea was, at latest, about the middle of February, and then the fig-tree began to put forth green figs, agreeably to Song of Solomon 2:13.; and therefore, that in the words,” the time of fruit is not yet,” is signified,

that the barrenness of the tree, and not merely that the fact that the proper time wherein figs used to be ripe was not yet come, was the reason why Christ did not find eatable figs on the tree, since, in the latter case, it never would have been expressed, as it is here, that he found nothing but leaves, but rather that he found nothing but green figs; for, undoubtedly, by what has been observed, there must be green figs on all fig-trees that were not barren long before this time.

[32] Mark 12:7. "But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours." This was really the case with the Pharisees; they were the teachers of this people, and they saw, if Christ was followed, they should be neglected; this greatly startled them; they feared losing their credit, so that they should be unable to rule that nation any longer; but if they] could any way prevail to kill him, they doubted not but they should have quiet possession still.

[33] Mark 12:29. "And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scripture, neither the power of God; for when they shall rise from the dead they neither marry, nor are given in marriage, but are as the angels which are in heaven." We may conclude, therefore, that these doctrines of a future state and the resurrection are taught, and may be heard in the Old Testament, yea, and in general the manner of it may be known by it.

[34] Mark 13:22. "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Let us explain election which way we will, and one of these two doctrines is established. If the election spoken of precedes their calling, the doctrine of predestination is established; if it follows, and they are chosen for their Christianity, then the doctrine of perseverance is established; for it is impossible to seduce such, as is implied. Mark 16: See No. 220. Matthew 28.

[314] Luke 1:35. "And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing that shall be born of thee, shall be called the Son of God."

The Virgin Mary, the mother of Christ, was a type of two things: she was a type of the church, that is often in Scripture represented as Christ's mother that travails in pain with him, and brings him forth; she brings him forth in

the hearts of believers, and especially those that are ministers in the church, who (as the apostle said he did) do travail in birth with souls; and he, being brought forth, appears and lives in their lives. The church is also represented as a chaste, pure virgin, and she is often called his undefiled in the Canticles. She nourishes Christ, or grace, in the hearts of the saints by the ordinances of religion, and those means of grace that are maintained in the church. She affords the sincere milk of the word, by which believers, as new born babes, are nourished, and do grow. And the blessed Virgin, in conceiving and bringing forth Christ, is an eminent type of every believing soul, who is Christ's brother, and sister, and mother. As Christ was formed in her, so is he in every true convert; he was formed in her by the Holy Ghost's coming upon, and the power of the Highest overshadowing her; which is a lively representation of the manner in which the new creature is formed in the saints. The mother of Christ was a pure virgin; so are believers represented in Scripture; they are represented as chaste virgins to Christ, they are those that are not defiled with women, for they are virgins, as is said in Revelations. The blessed Virgin brought forth Christ with pain so is Christ commonly brought forth in the hearts of believers with that contrition, and repentance, and sorrow for sin, that self-denial and mortification, that may fitly be compared to the pains of a woman in travail. As the blessed Virgin nourished her babe with nourishment from her breast, so Christ in the heart is refreshed with the exercises of graces in the saints, and their good works, which are often represented in Scripture as food to Christ in the heart, or the principle of grace there, which is as a new-born child, and causes it to grow; and the exercises and fruits of grace that come from the hearts of the saints, do as it were nourish Christ's interest in the world, and cause Christ's mystical body, which is small as in infancy, to be strengthened and increased. The mother of Christ was very careful of Christ when he was an infant, tended him with great care, watched over him lest he should be hurt, and was careful to feed and nourish him, when he was wounded to heal him, to please and gratify him, and by all means to promote his health and growth, as tender mothers are wont to do their little children. So should the believer do with respect to Christ in the heart. The care that a tender mother has of her infant, is a very lively image of the love that a Christian ought to have of grace in the heart. It is a very constant care; the child must be continually looked after; it must be taken care of both day and night. When the mother wakes up in the night she has her child to look after and nourish at her breast, and it sleeps in her bosom, and it must be continually in the mother's bosom, or arms,

there to be upheld and cherished; it needs its food and nourishment much oftener than adult persons; it must be fed both day and night; it must in every thing be gratified and pleased; the mother must bear the burden of it as she goes to and fro, This is also a lively image of the care that the church, especially the ministers of the gospel, should have of the interests of Christ, committed to their care; 1 Thessalonians 2:6, 7, 8, 9. "We might have been burdensome as the apostles of Christ; but we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." That when the church is spoken of under the character of a mother, the ministers are especially meant, see Note on Cantic. 2:11, at the latter end.

[137] Luke 8:28, 30. The legion of devils besought Christ that he would not torment them, and that he would command them to go out into the deep. This shows that the devils had a very trembling expectation of having their punishment completed, and of being dreadfully destroyed some time or other, by the Messiah.

[28] Luke 11:44. "Woe unto you, scribes and Pharisees, hypocrites," etc. The Jewish church was now in its apostatized state, being become a hypocritical, superstitious, corrupt, haughty, persecuting church, very much as the apostatized christian church under antichrist, only in a far less degree, but their crimes were exactly of the same nature. It is called a generation of vipers; like as the church of Rome is called the dragon, the beast. Here it was that our Lord was crucified; and the blood of all the prophets which was shed from the foundation of the world, was required of this generation, verse 50. So the church of Rome is said to be the city where our Lord was crucified, Revelation 11:8. "And that in her was found the blood of prophets, of saints, and of all that were slain upon the earth;" and in innumerable things did this apostatized church agree with the church of Rome. Now the scribes and Pharisees were the teachers of the nation, and as their clergy, and were the haughtiest, most hypocritical, most covetous, deceitful, and malicious, persecuting sort of men in the whole nation; their enormities that are mentioned here and elsewhere, exactly to a wonder corresponding with those of the Romish clergy, and the high church; their temper and behaviour was just as this is.

[295] Luke 10:38, to the end. Concerning Mary's and Martha's different ways of showing their respect to Christ. Martha and Mary seem to be types of different churches, or rather different parts of the christian church: the one showing their respect to Christ by much external service and ceremony, as Martha was cumbered about much serving; the other that part of the church that is more pure and spiritual in their worship, as Mary sat at his feet, and heard his word. Particularly Martha represents the Jewish christian church in the apostles' days, made up of Jews and judaizing Christians, who were fond of the ceremonies of the Jewish worship. Mary represents the Gentile church; they were more spiritual in their worship. What is signified in this type is also exemplified in the church of England, that is cumbered about much serving; their worship consisting much in external form and ceremony: and the church of Scotland, and the dissenters in England, are like Mary, who worship Christ according to his own institutions, without the pomp and cumbrance of outward forms. Martha was the elder sister, so the Jewish church was the elder sister with respect to the Gentiles; so the church of England is the elder sister, and has the ascendant over the other, and has the chief government of the house, as the house that Christ was in is called Martha's house, ver. 38. Martha complains of Mary that she did not Join with her in her external service, and would have Christ oblige her to help her; so those churches that are ceremonious in their worship, are commonly impatient of others, who dissent from them, and are of an imposing spirit, and are desirous of having others being obliged to conformity. So was it with the Jewish-christian church in the primitive times with respect to the Gentile church, and so it is with the church of England. Christ declares that Mary's way of showing respect to him was far the most necessary and most acceptable; so is that worship that is pure and spiritual.

[3] Luke 14:22, 23. In this parable is represented, 1st, The rejection of the Jews and the calling of the Gentiles, 22d verse, But in the 23rd there is manifestly another general calling of the Gentiles spoken of; the first is that which is called the calling of the Gentiles; the next, that which is called in Scripture, the bringing in of the fulness of the Gentiles, It is manifest, therefore, by this text, that there remains yet another calling of the Gentiles than hath yet been.

[40] Luke 15:21, 22. "And the father said to the servant, Bring forth the best robe and put it on him, and a ring on his hand, and shoes on his feet, and bring hither the fatted calf," etc. As Christ's eating with the publicans

and sinners, was figurative of the calling of the Gentiles, so are the parables of the lost sheep, the lost piece of money, and the prodigal son, especially the last, agreeing in all circumstances.

[41] Luke 17:20. “And when he was demanded of the Pharisees when the kingdom of God should come, he answered and said, The kingdom of God cometh not with observation.” This clears up any difficulties that might be raised from any speeches of Christ, or the apostles, that seem to speak of a bodily descent of Christ from heaven, to receive his kingdom, in a very short time.

[42] Luke 17:30, to the end. “Even thus shall it be in the day when the Son of man is revealed;” and the following verses, especially the last, may convince us that the coming or revealing of Christ, so often spoken of by Christ and his apostles that was to be so suddenly, was at the destruction of Jerusalem.

[2331] Luke 18:35. “And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging.” Here this is said to be as he came nigh unto the city, in the original it is said, [...], in his approaching to the city. And we have an account afterwards in the first verse of the next chapter of Jesus’s entering and passing through Jericho, And yet it is said in Matthew 20:29. that it was as they departed from Jericho, or as it is in the original, **εκπορευομενων αυτων**, they going out of Jericho; and in Mark, the same is said, and there we have an account before of his coming to Jericho, Mark 10:46. “And they came to Jericho: and as he went out of Jericho, with his disciples and a great number of people, blind Bartimeus,” etc. It seems to me the difficulty and seeming inconsistency is thus to be solved, viz. That Jesus passed near the Jordan the day before from the other side, where he had been, John 10:40, 41, 42. Matthew 19:1, 2. Mark 10:1. and came to the suburbs of Jericho that night, and that this is what is meant by Mark, when it is said they come to Jericho, in the first words of chap. 10:46. now mentioned; and that Christ did not go into the main city that night, but lodged in the suburbs for the comfort of lodging, and to avoid the crowd and throng of people, for it is evident that the people. were now in a great disposition to flock after him and throng him, by the whole context of these places. If he had gone into the midst of so populous a city as Jericho that evening, the multitude would necessarily have greatly distressed him that night; and that Christ did lodge somewhere after he came over the Jordan into Judea, before he

entered the main city of Jericho, seems evident by this, that otherwise we shall not find room for the four days that Lazarus had been dead before he came to Bethany, if we suppose the day that he was raised to be the fourth day; for we are told that, when Christ heard he was sick, he abode two days still in the same place where he was, even beyond the Jordan, John 11:6. compared with the next verse, and the 40th verse of the foregoing chapter. Lazarus died before Christ heard this news, as is evident by what Christ said, verse 11. It was when Christ was going out of that place into Judea, that he said to his disciples, “Our friend Lazarus sleepeth, but I go that I may awake him out of sleep;” by this we cannot rationally suppose that he died sooner than the day before he went over the Jordan, which may be reckoned one day of his being dead, and when he came over the Jordan and lodged in the suburbs of it, there was two days, and the next day he passed through Jericho and lodged at the house of Zaccheus, Luke 19:5, etc. and the next day he came to Bethany, which is four days. There is a necessity of supposing that Christ lodged somewhere on this side ‘of the Jordan before he came to the house of Zaccheus; but it seems evident that he did not lodge at all in the old city of Jericho, but passed directly through it, and came to Zaccheus’s house the same day that he entered and passed through the city, by Luke 19:1, 2. “And Jesus entered and passed through Jericho, and behold, there was a man named Zaccheus,” etc.

Another thing further strengthens the probability that Christ had lodged a night on this side of the Jordan before that day that he passed through the city and came to the house of Zaccheus, viz. that if he went through the city to his house, the same day that he came near the Jordan, it is not at all likely there would have been gathered such a multitude to him, there would not have been time for it. The multitude was exceedingly great, as appears from the blind man’s taking so much notice of the noise they made as they passed, Luke 18:36. and by Zaccheus’s being forced to climb a sycamore-tree to see him; and therefore thus the seeming inconsistency between the evangelists is solved.

Jesus’s coming from beyond the Jordan to the suburbs of Jericho, and lodging there, Mark calls his coming to Jericho, chap. 10:46.; and when Christ set out on his journey the next morning to go from Jericho further towards Jerusalem, Mark calls his setting out from Jericho as his going forth from that city, though the main city was in his way, and he passed through it in his journey, which is not disagreeable to our customary way of speaking. If a man that belongs to a certain town, suppose the town of

Northampton, then living in the outskirts of it on the north side, sets out to go a journey to another town south of Northampton, supposing Hartford, and any one at his journey's end should ask him at what time it was that he set out from Northampton, such a question would be understood to mean at what time he began his journey from his own home at Northampton, though he after that passed through the main body of the town; or if he was on a journey before, and lodged at Northampton for a night, at a house in the utmost northern skirts of it, and so went forward on his journey to Hartford the next morning, this does not alter the case. The ease seems to have been thus, that Jesus lodging in the eastern suburbs of Jericho, the people flocked to him in the morning before he set Out on his journey, and when he set forth on his journey forwards to leave that town, on the borders of which he then was, Mark and Matthew speaking of him as then going out of Jericho, but between the place where he lodged and the walls of the main city, which he must pass through in his way; the blind man cried for mercy, and therefore Luke says it was as he was entering into the city.

Note, that the supposition of his coming over the Jordan is not agreeable to Doddridge's Harmony.

[338] Luke 22:31. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." The true meaning of these words seems to be this. It is ordered in providence that Satan should at this time extraordinarily seek and hope to have you, and it is so ordered to that end, that by his temptations he might sift you as wheat; that is, that there might be a separation made between you and your corruptions, your pride and self-confidence, as wheat is separated from chaff by sifting; which proved to be the effect of those trials that Peter and the rest of the disciples had at that time; they were sifted and purified, and came forth abundantly brighter than before, as gold that is tried in the fire. It is not Satan's end in desiring to have them that is here spoken of, but God's end in so ordering it that Satan should desire to have them. Satan's end in desiring to have the saints, is not to sift them and purify the wheat from the chaff, but to destroy them.

[225] Luke 22:44. "And being in an agony, he prayed more earnestly." This was in his second prayer. He prayed more earnestly than in his first; but we cannot justly suppose that it is meant that he prayed more than before that his cup might pass from him, for this was after the angel

appeared to him from heaven, strengthening him, as in the foregoing verse. This angel came from heaven on that errand, to strengthen him with the more cheerfulness to take the cup and drink, and to go through with the sufferings that were before him, that were so dreadful to him; and therefore we must suppose, that in consequence of it, Christ was more strengthened in it. And though Christ seems to have had a greater sight of his sufferings given him after this strengthening than before, that caused such an agony, yet he was strengthened in order to fit him for a greater sight of them, and he had greater strength and courage to conflict and grapple with those awful apprehensions than before; his strength to bear sufferings is increased with his suffering. And then, seeing this angel came to strengthen him with courage to go through his sufferings, and Christ knew it, we must suppose that Christ now, in answer to what he said to God in his former prayer, herein had it signified that it was the will of God that he should drink that cup; and so it is not to be supposed that, immediately upon it, he prayed more earnestly than before that the cup might pass from him; that he should so do is utterly inconsistent with Matthew's account of this second prayer. The account we have of this second prayer of Christ in the other evangelists, together with John 12:27, 28. and Hebrews 5:7. serve well to lead us into an understanding of the matter of this prayer. Indeed, when the evangelist Mark gives us an account of this second prayer, he says that "he spake the same words that he did before." Mark 14:39. But, by what the evangelist Matthew says of it, we are not to understand this, as though he spake all the same words, but the same words with the last part of his former, viz. "Not what I will, but what thou wilt." The account Matthew gives of it, is this; Matthew 26:42. "He went away again the second time, and prayed, saying, O my Father! if this cup may not pass away from me, except I drink it, thy will be done." By Matthew's account, he prays the second time, as if he had received a signification from God, since he prayed before, that it was his will that the cup should not pass from him; and the evangelist Luke tells us how, viz, by the angel that came from God to strengthen him; and therefore, though he prays now more earnestly than before, yet he only prays that God's will may be done, *i.e.* not only in his sufferings, but in the effects and fruits of them; that God would so order it, that his end and will may be obtained by them, *iii* that glory to his name, particularly the glory of his grace and mercy in the salvation and happiness of his chosen ones, which he intended by them. Christ's second request after it was signified and determined that it was the will of God that he should drink the cup, corresponds with his second request that was made

on the same account that we have in John 12:27, 28. The first request was the same as here, and in like trouble; “Now is my soul troubled, and what shall I say? Father, save me from this hour.” And then after this he was determined within himself as now, that the will of God must be done, otherwise that he should not be saved from that hour. “But for this cause came I to this hour;” and then his second request after this is, “Father, glorify thy name.” So this was the purport of this second request, as Matthew gives us an account of it, saying the same also the third time, ver. 44. wherein the evangelist Luke says, “He being in an agony, prayed more earnestly,” which seems to be the strong crying and tears that the apostle has respect to, Hebrews 5:7, 8. “As he saith also in another place, Thou art a priest for ever after the order of Melchizedek: who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things that he suffered.” The thing that he feared, and the thing that he prayed to be delivered from, in those prayers and supplications, that he offered up with such earnestness and agonies, to him that was able to save him from death, that so the Father’s will might be done, and his glory attained in his sufferings, was that he might be saved from death—that though he must drink the cup and pass through death, yet that he might not be swallowed up; that he might not foil and sink in so great a trial, but might overcome. As Christ is represented praying, Psalm 69:14, 15. He prayed that his heart might not utterly fail in his last passion, and that it might be effectual or the obtaining of God’s will and the glorious ends proposed. If he had failed, all would have failed, and the whole affair would have been entirely frustrated. The man Christ Jesus, in such an extraordinary and terrible sight of the cup he had to drink, did not trust in his own feeble human nature to support him, but looked to God for support. If he had not overcome in that sore trial and dreadful conflict, he would never have been saved from death.; (for his resurrection was our release from the grave, was our token that he had vanquished, and fulfilled and satisfied God’s will;) and then all would have failed, and we should never have been redeemed. Our faith would have been vain, and we should have remained yet in our sins. The things which Christ prayed for, and the things in which he was heard, were those two things mentioned in Isaiah 49:8. When Christ prayed to be delivered from death, it was not as a private person, but as a common Head. His deliverance from death is virtually the deliverance of all the elect. Thus this High Priest (for he is

spoken of as such in that place in Hebrews, see verse foregoing) offered up prayers and supplications with his sacrifice, as the Jews were wont to do. he mixed strong cryings and tears with his blood that was shed out, and fell down to the ground in his agony, praying that the effect and end of that blood might be obtained. Such earnest agonizing prayers were offered with his blood, and his infinitely precious and meritorious blood was offered with his prayers. How effectual must such prayers be! And how sure may those be of salvation that have an interest in those supplications!

[311] Christ, in these strong cries and tears, wherein he wrestled with God in a bloody sweat for the success of" his sufferings in the salvation of the elect, hath given us example how we should seek our own salvation, and the salvation of others, whose souls are committed to our care; viz, as striving, wrestling, and agonizing with God. See Proverbs ii, at the beginning. When Christ says, Luke 13:24. "Strive to enter in at the strait gate," the word in the original for strive is [...].

[122] John 1:16. "And of his fulness have all we received, and grace for grace;" that is, he has a fulness of grace, and we receive grace from him, answerable to his grace--grace for grace, that is grace answerable to grace. The word [...], translated for, signifies so. Christ has many gifts from the Father, and we have gift for gift.

[446] John 1:31. "And I knew him not; but that he should be made manifest to Israel," etc. This may seem strange that John did not know Jesus, seeing the families were so related; Elisabeth, his mother, being cousin to the Virgin Mary, and they were intimately acquainted one with another, and at the very time of their pregnancy, when the child of each had been already conceived, and both were thoroughly acquainted with the miraculous circumstances of each other's conception, and what the children were that they had conceived, and to what end they were to come into the world; and conversed together of these things. Soon after Christ's birth, he was conveyed away privately by his parents into Egypt, for fear of Herod, and probably nobody knew where they were gone, or what was become of them. There it is supposed that he remained in Egypt until the death of Herod; and Archelaus his son, reigning in his stead in the province of Judea, and manifesting by some bloody acts in the beginning of his reign, the like tyrannical disposition with his father, Joseph and Mary returned from Egypt, we may suppose, as privately as they could, into Nazareth, an obscure city in Galilee the province of Herod Antipas. And as to John the

Baptist, when Herod massacred the infants at Bethlehem, his malice proceeded as far as the hill-country; for having heard great things of John, the son of Zechariah, he sent one of his messengers of death to despatch him. The care of his mother prevented the design, by flying with him into the wilderness, or unfrequented parts of the country, on the south side of the river Jordan. It is recorded by Nicephorus, lib. i cap. 14. that he was about eighteen months old when he was conveyed into this sanctuary, that forty days after his mother died, and near the same time his father Zechariah was killed in the court of the temple. [There is an account of these things in Reading's Evangelical History of Christ, chap. 7:viii. 9:x.] However, thus much seems manifest from the Scripture, that John's parents were both old when he was born, and therefore we may well suppose that they did not live long after, so that he could not be led by them into personal acquaintance with Jesus; and it is also manifest that John was from his infancy in the desert, in a hidden, secret state of life, even unto the day when he began his public ministry; (Luke 1:80.) and that there he lived so much separated from the rest of the Jews, and from the society of mankind, that he lived on the spontaneous productions of the uncultivated desert, his meat being locusts and wild honey, and his garment nothing but camels' hair, girt about him with a girdle of skin, Matthew 3:4. Mark 1:6. And so when he began to preach it was in the borders of the wilderness, where he had lived all his days, Matthew 1, 3. Mark 1:4. Luke 3:2, 4. Therefore Christ says to the multitudes concerning John, "What went ye out into the wilderness for to see?" Matthew 11:7. Luke 7:24.

Things being thus, it is not to be wondered at that John had never seen Jesus, who lived obscurely so remote from him, and that he knew not where he was, or how to find him, till God showed him to him.

[368] John 2:1, 2. Concerning the marriage at Cana of Galilee. The company here at this wedding may represent the church of Christ, who are often represented as the guests called together to a marriage feast. Jesus, and his mother, and his disciples were there; thus it is in the church. The former circumstances of the marriage, wherein they wanted wine, represent the state of the church before Christ came, or rather before the evangelical dispensation was established. The latter state of the wedding, wherein they had plenty of wine, represents the latter state of the church after the glorious pouring out of the Spirit at Pentecost, and especially after the fall of antichrist. The wine represents the spiritual supplies of his church, the grace and comforts of the Holy Spirit, which are often represented by wine

in Scripture. Their wine ran low and was just out; so formerly the Old-Testament church had a supply of wine; but when Christ came into the world it was just out, they had in a manner no wine. But when Christ came and ascended up to heaven, he soon gave his church plenty of wine, and much better wine than ever the Jewish church had enjoyed, as it is said, "Thou hast kept the best wine until now." So again, before the glorious times of the church commence, the church's wine runs very low, and is almost out; what they allay with is water; human learning, sapless speculations and disputations, and dead morality. Formerly the christian church had wine, as in the times of the primitive church, and in the times of the reformation, but now their wine is just gone. But after the beginning of these glorious times their water shall be turned into wine, and much better wine than ever they had before. The mother of Jesus may represent the more eminent ministers of the gospel, or the public ecclesiastical authority as exercised in synods, public schools, etc, They in a dark and dead time of the church complain to Christ of their unsuccessfulness, of the want of wine in the church, and look to him for a supply, but must not expect an answer till Christ's time is come; their prayers are not answered till then, and then they shall be fully answered; their prayers are not rejected, they are offered up with incense, the cries of the souls under the altar that cry, "How long, Lord, holy and true?" are not rejected; but yet it is said to them that they should wait till God's time comes. The servants represent gospel ministers, they have a command from Jesus's mother, i. e, from the church in her public authority, to do whatsoever Jesus commands. Whence we may note that the way to have a plentiful effusion of the Spirit with his word and ordinances, is to be faithful in their work. They are to fill up the waterpots of purification with water; that is all that they can do. They can in the use of the ordinances of God's house, and the appointed means of grace and purification, be instant in season and out of season; they can fill the water-pots up to the brim; they can be abundant in preaching the word, which as it comes only from them is but water, a dead letter, a sapless, tasteless, spiritless thing, but this is what Christ will bless for the supplying of his church with wine.

[47] John 2:21. "But he spake of the temple of his body." And it seems to me here that he should speak of his body in two senses: in one sense, of the church, which is called his body, and is also called the temple of God, of which the temple of Jerusalem was a type. The temple of Jerusalem may

signify the Jewish church Christ put an end to by his coming, and in three ages after erected his spiritual temple, the christian church.

[26] John 5:45. 8:15. 12:47. "I judge him not, for I am not come to judge the world, but to save the world." Men are not properly judged and condemned by the covenant of grace, but by the law, a covenant of works, that is the eternal rule of judgment. The covenant of grace is a deliverance from this judgment: those who are Christ's are delivered from the law and escape the condemnation of it; the law has its force upon Christ, and can go no further; but the law has its full force upon unbelievers.

[263] John 7:38, 39. "Out of his belly shall flow rivers of living water. But this spake he of the Spirit." The Spirit of God in the saints is called living water upon three accounts.

1. And chiefly it is meant that the water had life in it; common water is mere passive dead matter. But this water is alive, it is a living divine person. So Christ is called a living stone, 1 Peter 2:4. This water is not only something living, but it is life itself; it is that spirit that is the very life of God, and so is divine and infinitely perfect life, and act, and energy; for which cause partly the Spirit of God is called water of life, Revelation 22:at the beginning. Because divine life is the very matter of this water.

2. He is living water, as he is life-giving water, as Christ is called the living bread, John 6:and as the Spirit of God is called living bread there in that chap. ver. 63. vid. No. 262. He is living bread, as he is life-giving bread; for so Christ explains himself in that chap. 3:It is living water in those in whom it is, as it is like a spring that never fails; as it gives life, so it will infallibly maintain life for ever. So it seems to be explained by Christ, John 4:10, 11, 13. and especially the 14th. So Christ is called bread of life, because they that eat of him shall never die, but live for ever, John 6:So the hope of Christians to which they are begotten by the resurrection of Christ from the dead, is said to be, I Peter 1:3. a living hope, *i.e.* a never-dying, never-failing hope; vid. Notes in bc. But yet it is not probable that this water would on account of its perpetuity be called living water, if there was no life in the water, and life was not the thing that was perpetual; for it does not appear that springs of water that were never dry were, on that account, called living springs then, as now, but it seems to be a metaphor invented since.

[234] John 10:34, 35, 36. "Jesus answered them, It is written in your law, I said, Ye are gods. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him," etc. The rulers of God's people were called gods, because unto them the word of God came, *i.e.* his law was come to them, was committed to them, and trusted with them for them to enforce and execute: they were herein instead of God to the people. Because they held forth the law, or word of God, the law of God was in a sense their law. They were judges or executors of the law for God, for the judgment was God's, Deuteronomy 1:17. 2 Chronicles 19:6. Herein they were types of Christ, to whom the Father hath committed all judgment. Thus it was a ceremony in Israel, in inaugurating a king, to bring the law and commit it to him; as 2 Kings 11:12. "And he brought forth the king's son, and put the crown upon him, and gave him the testimony, and they made him king, and anointed him, and they clapped their hands, and said, God save the king." Thus the word of God came to him. This interpretation of this exposition of Christ is confirmed by what God says to Moses, Exodus 4:16. "And he shall be thy spokesman unto the people, and he shall be, even he shall be unto thee instead of a mouth, and thou shalt be to him instead of God;" *i.e.* by speaking the word of God to him, he was instead of God, because the word of God came to him, and was committed to him to speak in God's name, and so in the 7th chap. verse 1. "And the Lord said unto Moses, See I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet:" he represented God before Pharaoh, by the word of God in his mouth, as he spake in his name, and by his word wrought miracles be fore him.

These earthly rulers were called gods, because the eternal word of God came thus to them; whereby they were rendered types and images of the Son of God, the internal word of God; hence they are not only called gods, but the sons of God. Psalm 82:6. "I have said, Ye are gods, and all of you children of the Most High;" and if they were called gods, only for thus resembling God's Son, how much is Christ to be justified, who was himself the Son of God, when he called himself God!

[482] John 10:34, 35, 36. "Jesus answered them, Is it not written in your law, I have said, Ye are gods," etc. In the 82nd Psalm, to which this refers, we see, ver. 6. those who are called sons of the Highest by the word of God that came to them, are by that same word called gods. So that in that passage, son of the Highest, is the same with God. Jesus takes notice that they are called gods, and he says the scripture cannot be broken, *m. e.* it

must be verified; but verified it could not be in them who died like men, and fell thereby like other princes, (who were not called gods,) from that eminent station wherein they were called gods. it is not every prince or potentate among men that is called god in this psalm. Those called gods, are plainly the princes of Israel, the judges in God's land, who stood and judged among them in that theocracy,; and they are manifestly distinguished from other princes on the very same account on which they are called gods. For in their office as rulers and judges of Israel, they prefigured him who was to rule the house of Jacob for ever, and they stood in that office as his types, even as the priests prefigured him in his priesthood; therefore they are called gods; and the scripture calling them so is not broken, because what is said of these types holds fully true in their antitype; who is plainly enough pointed at in that same psalm, ver. 8, "Arise, O God, judge the earth: for thou shalt inherit all nations." They shall die like men, and fall like one of the princes: but he arises from the dead to judge and inherit the church of all nations. His resurrection manifests him to be truly God; the same God that stood in the congregation of these mighty, and judged among them, to whom the word of God came, "Ye are gods, and sons of the highest." Vid. Glass's Notes on Scripture Texts, No. 1. pp. 11, 12.

They are called gods, as the manna is called the bread from heaven, and angels' food, and as Cyrus is called God's Christ and his loved, Isaiah 45:1 48:14.; and as Saul (whom the psalmist has a special respect to in Psalm 82.) is called the Lord's Christ, (he fell like one of the other princes who were not called gods,) and as the rock in the wilderness is said to be Christ, and as many things are said of Solomon in the 72nd Psalm, that are verified only in Christ. That passage, 1 Kings 18:31. may serve to explain these words, To whom the word of God came; "According to the number of the tribes of Jacob, unto whom the word of the Lord came, saying, Israel (i. e. the Prince of God) shall be thy name. The word of God came to Jacob in his prevailing with God, two ways.

1. God said to him, I have called you ISRAEL, Prince of God; as here, Psalm 82. he says to the princes of Israel, "I have called you gods;" and that word of God came to them in Exodus 22:28.

2. God, by a special designation, made Jacob, in what he ordered concerning him, to be a type. Now, types are a sort of words; they are a language, or signs of things which God would reveal, point forth, and

teach, as well as vocal or written words, and they are called the word of the Lord, in Zechariah 4:6. and 11:11. "And thus also the word of the Lord came to the princes of Israel," *i.e.* that state and those circumstances came to them, and were ordered to them, that were typical of the Son of God, and were as it were God's word, signifying the dignity and office of the Messiah. Such divine significations, when persons were made the inherent subjects of them, were generally of the Son of God, the eternal personal Word; and therefore when such a typification happened, or was ordered to a person, or any person became the inherent subject of such a divine signification, the word of God was said to come to him. It was the signification or typification (if I may so speak) of the word of God, both as it was God's signification, and also as the thing signified was the personal word of God.

[33] John 11:51. "And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation." By this it appears that things are ordered by God to be acted and spoken, after such a particular manner, with a design to indicate and represent heavenly things, without the least thought of the actors or speakers. See Note on Genesis 22:8.

[134] John 16:8, etc. "And when the Comforter is come he will convince the world of sin, of righteousness, and of judgment." He shall convince the world of sin, as men must be convinced of their guilt, in order of their receiving of Christ. That is, the reason that sin and guilt lies upon them, is, because they believe not in Christ; and their rejecting Christ above all things enhances their guilt. Of his righteousness, that is, he will convince them of the sufficiency of Christ's righteousness, of the way of removing guilt by him. Christ finished his work as priest, what he did for the removal of guilt, by his ascending into heaven, his entering into the holiest of all with his own blood to make intercession for us, and thereby gave evidence to the world, that what he had done was enough. Ver. 10. "Of righteousness, because I go to my Father, and ye see me no more;" that is, he shall convince the world of Christ's sufficiency and excellency as a king and head of influence and government, as the sanctifier and deliverer of his people from their enemies, and he that brings them to eternal life. He delivers from the influence and power of the devil, redeems his captives, and in spite of him sanctifies and glorifies. In thus redeeming men by power, Satan is judged. John 12:31,32. Verse 11. "Of judgment, because the prince of this world is judged." The conviction here spoken of

righteousness and judgment is to the same purpose with that, Isaiah 45:24. "In the Lord Jehovah have I righteousness and strength," and in the next verse, "In the Lord shall all the seed of Israel be justified, and shall glory."

[498] John 16:8, 9, 10, 11. "And when he is come he will convince the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged." In these words of our Saviour is a great manifestation of his divine knowledge and wisdom.

The greatest SIN that is in the world, is sin against the gospel, contempt of, and opposition to, Jesus Christ; and the greatest evidence of the sin and wickedness of man, is the world's ill treatment of Christ, and the gospel, and the followers of Christ, In this does most clearly appear the malignant nature of sin, and the true nature of it is fully manifest; and particularly that violent opposition that appears on occasion of the pouring out of the Spirit of God. As the coming of the Spirit is the occasion of this; so his coming eventually holds forth matter of conviction to the world of its wickedness. And those that are savingly taught by the Spirit, are in the first place convinced of sin, especially as appearing in their sinning against Christ, or against God, as revealing himself in the gospel. Thus we find that immediately after the pouring out of the Spirit of God on the day of Pentecost, the Jews that were awakened, were reprov'd for this sin, oh' rejecting and crucifying Christ, and for this they were pricked in their hearts, and said, "Men and brethren, what shall we do," Acts ii.; see also chap. 3:13, 14, etc. 4:11, etc. 5:30, etc. 7:51, etc, And when Saul was converted, this especially was the sin which he was reprov'd for, and convinced of. Acts 9:4, 5. In most places where the apostles preached, there first arose great opposition, and the gospel finally prevailed against their opposition, and opposers were converted; and in this case we may suppose the thing wherein chiefly they were convinced of their sinfulness, was their opposition to Christ. This seems to have been the case with the gaoler; and so in all ages, they that are truly humbled by the Spirit of God, and brought to repentance, are wont to be convinced of their sins against the gospel.

The greatest and most glorious righteousness that ever was in the world, is the righteousness of Christ. Indeed it was infinitely the most excellent righteousness that ever was wrought out by any servant of God in heaven

or earth. It was the only righteousness properly so called, (*i.e.* agreeable to that grand and eternal rule of righteousness, the law of God,) that ever was among mankind, and the only righteousness by which any of mankind are accepted as righteous. And the greatest, strongest, and most convincing evidence of the reality, excellency, sufficiency, and completeness of this righteousness, was Christ's going to the Father, and his being seen here no more in such a state as he was in when the disciples saw him here. God's raising Christ from the dead, was a great testimony of God to the sufficiency and completeness of Christ's righteousness; but his bestowing upon him so glorious a reward in heaven; God's exalting him at his own right hand, far above all principalities, etc, and there admitting this high priest into that holy of holies, with his own blood, not merely to bow down before the throne in humble posture was the high priests of old, but to sit down on the throne, at the right hand of the Majesty on high, and so to be a priest on the throne, was a far more striking evidence of it. And it was a great evidence of the transcendent excellency of this righteousness, its acceptableness to the Father, and his exceeding delight in it. And it greatly heightens the strength and brightness of the evidence, that Christ did not only go to the Father, but that he went thither to return no more to be seen on earth in a state of humiliation. He needed to suffer no more, to go through no more labours and self-denials, in order to complete his righteousness; he offered up himself; by one offering, he perfected for ever them that are sanctified. Having by his righteousness completed our redemption, he sat down for ever on the right hand of God. He entered into the holiest of all, not as the high priest of old, to be there a little while, and then to return and go there again once a year, but he there enters to abide there. He is set down for ever on the right hand of God. He ever lives there to make continual intercession for us. See Hebrews 10:12, 13. and 9:11, 12, 24, 25, 26.

Christ's ascension into heaven, everlastingly to live and reign there, was the greatest evidence of righteousness in all senses and respects. It was the greatest evidence of Christ's innocency, and that he suffered wrongfully. It was the greatest evidence of the righteousness and veracity in the words which he spake, the doctrine that he taught concerning God and himself, and his design in coming into the world, and concerning life and immortality, and a future state, and the greatest evidence and confirmation of the truth of his promises made to his disciples of eternal life, and heavenly glory, and indeed of all his promises, especially taken with that

consequence of his ascension, the coming of the Spirit, whereby his people are sealed to the day of redemption. The great promise of Christ, the sum of all his promises, fulfilled in the earnest of it in their hearts. And this ascension taken as the completing and crowning of the grand affair of redemption, and so taken with its antecedents and the things manifested by it, particularly the divinity and infinite dignity of the person of Christ; I say, taken with these, shows it was the greatest evidence of the righteousness and holiness of God in saving sinners, of his faithfulness in fulfilling the promises of the Old Testament, and in general by far the greatest manifestation, and the brightest effulgence, of the moral perfection and glory of the Divine Being that ever was.

The greatest instance of judgment that ever was, or ever will be in the world, is in Christ's judging Satan, the prince of this world. God hath set Christ as King on his holy hill of Zion, having put all things under his feet, made him the Head of all authority and power, and has committed all judgment to the Son, and this is the greatest instance of Christ's power of ruling and judging. Satan is the greatest and highest of all the enemies of God, and Christ, and his people; he probably originally was the highest and strongest of all creatures. He has usurped the throne; as he is called the prince of this world, he set up himself as god of this world. It is the greatest evidence of Christ's kingly power and his might, as the Captain of the salvation of his people, to overcome this enemy, dispossess him of his throne, cast him like lightning from heaven; and make him his footstool, and bruise his head under his feet; and it is the greatest manifestation of his high judicial authority to judge and condemn this great rebel, and head and leader of all the rebellion in the universe, and to execute vengeance upon him.

By judgment, as the word is used in the New Testament, as appears by the Greek Concordance, is most commonly meant the exercise of judicial authority, or the manifestation and effect of it; sometimes the exercise of rule and authority in general, because judging is a chief exercise of it; and sometimes particularly a righteous exercise of such authority; and when the fruit or effect of judgment is meant, in sentence or execution, commonly a sentence of condemnation, or the execution of such a sentence, is meant. Sometimes, though rarely, the word is used to signify a judgment passed in the mind concerning moral matters, or the expression of it in word, and sometimes it means one's right in judgment. So that the use of the word in

the New Testament will clearly justify the interpretation that has been given of it in this place.

Gospel light and knowledge consist in these three things, and the things implied in them.

A conviction of these three things, is the sum of that conviction which is implied in saving faith. By the knowledge of these things, God's people say, "In the Lord have I righteousness and strength."

In the knowledge of these things consists the true knowledge of ourselves, and the knowledge of God in Jesus Christ, or the light of his glory in the face of Jesus Christ. The knowledge of these things is the foundation of all true compliance with the gospel in the heart, of repentance, faith, hope, charity, obedience, and joy.

God permitted the fall, that his elect people might know good and evil. The saving knowledge of good and evil consists in the spirit's conviction of these three things.

These three things are the most important objects of knowledge in the world, in order to sanctification and comfort, holiness and happiness.

[66] John 16:16. "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." A little while, and ye shall not see me, i e, when I ascend into heaven; and a little while, and ye shall see me, that is, spiritually, when I shall send the Holy Ghost, who would not come if I did not go to the Father. Seeing of Christ is so understood, chap. 14:19.

[445] John 19:14. "And it was the preparation of the passover, and about the sixth hour." Mark says (Mark 15:25.) it was the third hour, and they crucified him, which seems by the context, to be manifestly the time of his being nailed to the cross at Golgotha, with which this place in John is reconciled thus. John is here as it were beginning a new paragraph, containing an account of that grand event of the last passion of our Saviour, which he proceeds to do from hence to the 38th verse. John had before been giving a large account of those things that went before this his last passion, and made way for it; but now he being about to proceed directly to this event itself, the greatest and most astonishing of all events, he as it were makes a pause, and begins an account of it as a distinct story, worthy to be peculiarly taken notice of. Those words in the 14th verse are

the introduction to the story of this event, giving an account at what time it came to pass, viz, on the day of the preparation of the passover, and about the sixth hour, that is, in the middle of the day, so that the words, it was the preparation of. the passover, and about the sixth hour, do not relate especially to the words immediately following, And he said unto the Jews, Behold your King, but rather to the whole story, beginning with these words and ending with the 37th verse, or the grand event related in the story, viz. Christ's last passion; for the words are an introduction to the story of this event, and not to that particular fact of Pilate's saying, "Behold your King;" and this is very manifest by John's interrupting the thread of his narrative, and standing to tell us that it was the preparation of the passover; if he only meant it was the preparation of the passover, when Pilate said, "Behold your King;" for, if so, why should he stand in this place to tell us it was the preparation of the passover, and to tell us that this fact happened on this day, any more than any of the other many facts as important as this, that he had been giving an account of before, from the 28th verse of the preceding chapter, which all were on the same day? so that John's design is not to give us an account of the precise time when Pilate said those words, but of the time in general of that great event of Christ's last passion, the story of which he immediately introduces in this verse, and goes on with to the end of the 37th verse. He says it was about the sixth hour, *i.e.* at the middle part of the day, it beginning at the third hour, or middle of the forenoon, and ending at the ninth hour, or middle of the afternoon; and if the time of this grand event be signified by mentioning any hour about which it was, it is most properly said to be about the sixth hour, for that was the very centre or middle of the time about which it was, it beginning three hours before it, and continuing three hours after it. The three preceding evangelists all agree that the darkness by the sun's withdrawing his light, began at the sixth hour, and as they all relate the story of the crucifixion, it seems manifest that some considerable time passed after he was nailed to the cross before this darkness began. So that it seems on the whole beyond doubt that Christ was nailed to the cross about the third hour, and hung about six hours on the cross before he expired.

[313] John 21:25. "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." If here, by the things that Jesus did, be not only meant the actions of Christ, but the things

done or accomplished by those actions, we may suppose it to be literally true, that if they were written every one, the world itself is not large enough to contain the books that should be written, There are other things that belong to what Christ did, besides merely the external action, that was immediately visible to the eye, or the words that might be heard by the ear, which we must suppose are included in what the evangelist means by the things that he did. There was the internal manner of doing, the design with which it was done, what moved and influenced Christ in doing; the ends and events brought to pass by doing, the evangelist does not mention; some of Christ's ends, and motives, etc. in acting. The apostle John in this history mentions some of them, but to mention all, would be to write a declaration of all the glorious, wise purposes and designs of God's wisdom and grace, and the love of Christ, and all that belongs to that manifold wisdom of God, and those unsearchable riches of wisdom and knowledge, in the work of redemption, that we read of in the Scripture, which, if they should be all written, it is probable the universe would not contain the books; for here are the multitudes of God's mercies that we read of in Psalm 5:7. and 51:1. and 69:13, 16. and 106:7. and 119:156. These works that the evangelist speaks of that Christ wrought, are the same with those spoken of, Psalm 40:5, 6, 7, 8, 9, 10. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire. 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. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation;" and Psalm 71:15. "My mouth shall show forth thy righteousness and thy salvation all the day: for I know not the numbers thereof;" and Psalm 139:17. "How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." The wonderful things designed and virtually accomplished in what Christ did when on the earth, are so manifold as to be sufficient to employ the contemplation of saints and angels to all eternity, who will discover more and more of the manifold wisdom of God therein, and yet never will discover all.

[70] Acts 1:15. "Time number of the names together were about one hundred and twenty." Great respect seems to be shown to the number twelve in things pertaining to the church, as may be seen in the account of the new Jerusalem in Revelation, and the number of the sealed of every tribe were twelve thousand, and here the number of the church, when the Holy Ghost was poured out upon it, is one hundred and twenty; there were twenty-four elders round about the throne.

[333] Acts 4:32, etc. The reasons why the primitive Christians of the church of Jerusalem had all things common, seem to be these:

1. Great part of the members of this church were strangers or Hellenists, or Grecians, as here called. The first christian church was set up in Jerusalem, the centre of the resort of the Jews from all nations, when they came up to their three great feasts; and therefore the christian church of Jerusalem, as it was the only christian church then in the world, was, as it were, the house for the reception and entertainment of the people of Christ, that came from all parts of the world, as we read that this church was constituted of Jews from every nation under heaven. But these strangers did not bring their estates with them, and yet it was very needful that they should mostly keep together in their new and infant state, and not disperse by returning into their several countries; it was fit therefore that the Hebrew Christians should entertain them, and give them of what they had; they all lived upon the estates of the Christians that properly belonged to Judea, and therefore it came to pass that there soon arose a complaint that the Grecians were neglected in the daily ministration; for the estates being originally the Hebrews, they some of them began to grudge to bestow so freely of it on them as on themselves. The circumstances of this church being such, it was thought meet that the church of Jerusalem, which was the first church, and then the only christian church, and a long time after as a mother to all other churches, should be as a common father's house, where all the children from the utmost ends of the earth might be freely entertained, without money and without price: representing the manner of their spiritual entertainment in their Father's house.

2. Many of them were to be continually employed as teachers, as the apostles, and the whole number of that first one hundred and twenty, on every one of whom the Holy Ghost was poured out in, his extraordinary gifts, sitting on each of them in the appearance of cloven tongues of fire, to fit them and mark them out for teachers; and accordingly they all began to

exercise their gifts in teaching, as appears by the beginning of the second chapter of Acts. And after this the same miraculous gifts were given to great numbers of others among them, to fit them also to be teachers, for it was agreeable to the circumstances the church was then in, a little flock in the midst of a dark, blind world, and agreeable to that design of God, of a swift propagation and dispersion of the gospel over great part of the world, that great numbers of the first Christians should be teachers; but those being constantly employed in this work, it was necessary that they should be maintained by the substance of others; and there being so many of them was another thing that made it needful that they should have all things common.

3. The state that this church was in, in the midst of an enemy's country, liable to be sorely persecuted, and driven to and fro, made this requisite, on several accounts:

First. It was needful that their possessions should be turned into that which was portable, so that when persecuted in one city they might fly to another.

Secondly. Their being subject to such great and continual persecutions, made it needful that they should not be entangled in the world, or encumbered with worldly cares about their estates. This made it needful that they should do as a man that is going a journey, about to remove to some other country, sell what he has, and carry the effects with him. A man in his journey has no care but only to use what he carries with him, to lay out his money to support him from hand to mouth; or as a man that goes into the wars, he has no care about any thing but fighting, and receiving his food daily from a common stock.

Thirdly. This made them less liable to the rage of their persecutors. A people that are supported one by another, what they have among them in common, are not so liable to be deprived of all support, as he that has nothing but a possession of his own to depend on; for when things are in common, if they took one, and took from him what he had about him, yet there remained others to help him. A portable estate, consisting in money, is also more easily concealed, and kept out of the way of persecutors, than a real estate.

[387] Acts 17:26, 27. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him:” *i.e.* God hath so ordered the state of the world of mankind, though scattered abroad upon the face of the earth, that provision should be made in providence at all times, that the nations of the world, if their heart had been well disposed to seek after the truth, might have had some means to have led them in their sincere and diligent inquiries to the knowledge of the true God, and his ways; partly by making them all of one blood, and partly by an adjustment of the particular places and limits of the habitation of the people that had the knowledge of the true religion, and might hold forth light to others, and to the Gentiles that had it not; and the different times, changes, and circumstances of the world of mankind, that the bounds of their habitations, and the state of the times, might be so adapted one with the other, that the Gentile world might always be under a capacity of receiving light from the Jews. The world had great advantage to obtain the knowledge of the true God, by their being all made of one blood; by this means the knowledge of the true religion was for some time kept up in the world by tradition, and there were soon great corruptions and apostacies crept in, and much darkness overwhelmed great part of the world; yet there was so much light remained till Moses’s time, that tradition, and the memory of things past, would have afforded means sufficient to an honest, sincere, and faithful inquirer to have come to the knowledge of the true religion; at least that, together with what there was here and there of revelation among those that still held the true religion, the bounds and limits of whose habitation was appointed and fixed to that end. And afterwards, even till Christ’s time, there remained by tradition many scraps of truth among the heathen, that would greatly have served with well-disposed inquirers, as a clue in their search after truth.

About Moses’s time, when truth, that had been upheld by tradition, was very much lost, and former things became much out of sight by being far off, and the professors of the true religion, except in the posterity of Jacob, very much ceased in the world, God took care that there might be something new, which should be very public, and of great fame, and much taken notice of abroad in the world, that might be sufficient to lead sincere inquirers to the true God; and those were the great things God wrought in Egypt, and at the Red sea, and in the wilderness, for the children of Israel.

These things were very publicly wrought. Egypt, where many of them were wrought, was one of the most noted heathen nations in the world; and we

often read how that those great miracles that God wrought were actually taken notice of by the heathen nations round about; and probably most, if not all the heathen nations, heard of them. See Exodus 9:16. “And in very deed, for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth.” For then the bounds of their habitations were so appointed that they did not live near so much dispersed abroad as afterwards they did; see Genesis 41:56, 57. They were probably almost all within hearing of these great things, which it is likely became yet more public, and were carried further abroad in the world, together with other great things that God did in Canaan when the sun stood still, (which was a miracle done in the presence of the whole world,) and Joshua had conquered that land, and multitudes of the inhabitants were driven out, and went some to Africa, to Carthage, and other parts of Africa, and to the isles of the sea, to many parts of Europe as well as Asia, to carry the tidings of those things, and to interpret the miracle of the sun’s standing still. So that, in a manner, the whole world heard of these great things. See Deuteronomy 2:25.

“This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee.”

And the memory of these things was kept up a great while among the nations, as appears by the accounts we have of the occasional mention which the neighbouring nations from time to time make of them, till about David’s time, when the memory of those things began to be lost among them. And then God did new things to make his people Israel, who had the true religion, taken notice of among the heathen, viz. his subduing all the nations from the Euphrates to Egypt under David, and setting Israel at the head of the greatest empire in the world, in his days, and the days of his son Solomon, This there is respect to in many such passages in the Psalm, as that Psalm 98:2. though there be also a prophetic respect to what should be in gospel days: and the great wisdom and prosperity of Solomon, and the great things that were done by him, the fame of which filled the world to the utmost bounds of it, though by that time God had enlarged the bounds of their habitation. That one design of Providence in these things was, that the heathen nations might hear the fame of the God of Israel, and so have opportunity to come to the knowledge of him, is confirmed by i Kings 8:41, 42.,

43.The memory of these things kept up the fame of that nation and of their God for several hundred years. They were remembered until the Jews were carried captive into Babylon, as appears by the mention that the enemies of the Jews make of them in their letter to Artaxerxes, and by Artaxerxes's answer, in the 4th chapter of Ezra. But then when the memory of these things was decaying, and the bounds of the habitation of the heathen nations was enlarged, God altered the place of the habitation of his people, and carried them to Babylon, the mistress of the world, where some of them, especially Daniel and his three companions, raised the fame of the true God, and caused it to go from thence through the world by the great things he wrought by and for them, and also by what he wrought for Daniel in Persia. After this, the appointed bounds of the Jews' habitation were not the limits of any one land, but they were dispersed all over the world, as they were very much in Esther's time, when they were a people very famous through the world by what was done respecting them in her time, and afterwards were much more dispersed abroad in the world, and so remained till Christ's time; so that the heathen world had opportunity by them to have come to the knowledge of the true God.

God appointed the particular place of the habitation of the Jews to be as it were in the midst of the earth, between Asia, Africa, and Europe; and in the great contests there were between the great empires of the world, they were always in the way; and before the days of the gospel, the bounds of the world of mankind seem not to have been near so extensive as since; and particularly it is probable that America has been wholly peopled since. See Isaiah 45:19, Ezekiel 5:5.

[318] Romans 1:16, 17, 18. Justification-Christ' righteousness. "For I am not ashamed of the gospel of Christ," etc.--"For herein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." In these verses I would note two things:

First. That here, in the beginning of this discourse of his of the wickedness of the whole world, both Jews and Gentiles, which is continued from this place to the 19th, 20th, and 21st verses of chap. 3: as well as in the conclusion in that part of the 3rd chapter, he manifests his design in it all to be to show that all are guilty, and in a state of condemnation, and therefore cannot be saved by their own righteousness; that it must be by the righteousness of God through Christ received by faith alone, He here in the

17th verse asserts that it is thus only that men have justification, and then in the 18th verse enters on the reason why,” For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;” and so goes on setting forth the ungodliness and unrighteousness of men through most of those three first chapters, and then at the end concludes his argument as he began it; that, seeing all are under sin, “Therefore by the deeds of the law shall no flesh living be justified in his sight;” but that it is by the righteousness of God which is by the faith of Christ.

Secondly. I observe that, by the righteousness of God, in this place, cannot be meant merely God’s way of justifying sinners, but that hereby is meant the moral, legal righteousness which God had provided for sinners, is evident by two things.

1. It is the righteousness or justice which those that are justified have, by which they are righteous or just; as is evident from the apostle’s selecting that passage of the Old Testament to cite on this occasion,” The just shall live by faith.”

2. It is evident from the antithesis; for here it is most manifest that the righteousness of God, by which God’s people are just, in one verse, is opposed to the unrighteousness of men, by which they in themselves are unjust, as is evident from the argument of the apostle in those verses. It is a righteousness that believers are vested with, as is evident from chap. 3:22, 23. The same is also manifest from the antithesis in that place. The same is manifest both those ways from Philip. 3:9. The same is very manifest from Romans 10:3, 4. “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” The antithesis here makes it evident that by God’s righteousness, is meant a righteousness, in having which we are righteous. And the 4th verse shows that this righteousness was procured for every believer by Christ, as he was subject to the law; “Christ is the end of the law for righteousness the natural meaning of which is, that as to what concerns the elect, or them that believe, the Lawgiver, in making the law and establishing it as a rule for them, had respect to Christ only for its being answered. The law that requires righteousness looks to Christ only to produce that righteousness that it requires; “who, of God, is made to be righteousness,” and who is “the Lord our righteousness.” I can

find no instance in the New Testament where the word *row*., here translated end, is any where used in Scripture for final cause, but it seems properly to signify the final term, finishing, or accomplishing; so that the words might be rendered, Christ is the finishing and completing of the law, as to the righteousness it requires, as it respects all them that believe.

There is one place where the same word in the original is used as here, and also speaking of the end of the law, or commandment, that exceedingly confirms this interpretation, viz. 1 Timothy 1:5. “Now the end of the commandment is love;” *i.e.* the accomplishment or fulfilment of the law; as the same apostle says, “Love is the fulfilling of the law,” in this epistle of Romans 13:8, 10. So that it is manifest from this place that that righteousness, which this apostle calls the righteousness of God, consists in Christ’s fulfilling or answering the law; and therefore that it is the same thing with what we call the righteousness of Christ.

This righteousness of God, which the apostle so often speaks of in the matter of our justification, is in Christ. Corinthians 5:21. “He was made sin for us, that we might be the righteousness of God in him.” “He was made sin,” *s. c.* sin was imputed to him; and what sin was it? Why that sin that was in us. So we are made the righteousness of God. But what righteousness of God is it that we are made? Why that which was in Christ our Mediator.

It is not called by the apostle Christ’s righteousness; because the righteousness, by which a believer stands just before God, does but in part consist in that which can properly be called Christ’s righteousness, for it is only the obedience of Christ that is properly his righteousness. But this is not all that by which we stand just before God; for, beside this, his sufferings as our atonement were necessary. Without this we are not righteous, but must appear sinful before God, because our old sins would remain. Those sufferings, abating the obedience that was in them, were not in themselves Christ’s righteousness, and therefore the Scripture does not ordinarily call them so; but calls the whole of the provision made of God as in Christ, for our appearing just, consisting both in his obedience and atonement, God’s righteousness, and the righteousness of God, which is by the faith of Christ. Chap. 3:22. See Note on chap. 10:3.

[365] Romans 2:29, 30. “But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God.” That by this last expression,” Whose

praise is not of men, but of God,” the apostle has respect to the insufficiency of man, to judge concerning him, whether he be inwardly a Jew or no, and would signify that it belongs to God alone to give a voice in that matter; is confirmed by the same apostle’s use of the like phrase, in 1 Corinthians 4:5. “Therefore judge nothing before the time, until the Lord come who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.” The apostle in the two foregoing verses says, “But with me it is a very small thing that I should be judged of you, or of man’s judgment; yea, I judge not mine own self, yet am I not hereby justified, but he that judgeth me is the Lord.” And again, it is further confirmed, because the apostle in this 2nd chapter to the Romans, directs himself especially to those that had a high conceit of their own holiness, that made their boast of God, and were confident of their own discerning, and that they knew God’s will, and approved the things that were more excellent, or tried the things that differ, as it is in the margin, verse 18. and were confident that they were guides of the blind, a light of them which are in darkness, instructors of the foolish, teachers of babes; and so took upon them to judge others See verse 1, and 17, 18, 19, 20. These things show that for any to take upon themselves, by only a little occasional conversation with others, that are professors of godliness, to judge them as hypocrites, unexperienced and unconverted men, is a great error. The same is confirmed by 1 Corinthians 2:15. “But he that is spiritual judgeth [discerneth] all things, but he himself is judged of no man,” or (as it is in the margin) is discerned of no man.

Every thing in the Christian, that belongs to the spiritual and divine life, is spoken of in Scripture as being hidden, known only to God and to himself His life is said to be hid with Christ in God, but to appear, and to be made manifest at the day of judgment, when Christ shall appear. Colossians 3:3, 4. Their joy is said to be what others intermeddle not with. Their spiritual food is said to be hidden. Revelation 2:17. “To him that overcometh, will I give to eat of the hidden manna.” So Christ told his disciples that he had meat to eat that they knew not of. And their new name, which is the name they have as new creatures, as born again, is said to be what no man knows but he that receives it. Revelation 2:17. The heart, which is the thing that God looks at, and in which are those spiritual ornaments and graces, by which persons are sincere Christians, is called the hidden man. 1 Peter 3:4.

“But let it be the hidden man of the heart in that which is not corruptible,” etc.

Again: The same is confirmed from that in the parable of the good seed, and the tares, in the 13th chap. of Matthew 28, 29, 30th verses. “The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together, first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.” The servants of the householder can be interpreted of nothing better than ministers, who were represented by Abraham’s servant; aid by the servants of the householder in the parable of the king, that made a wedding for his son, and sent forth his servants to call guests; and by the servant of the man that made a great supper in the 14th of Luke; and by the servants of the householder, to whom he committed the care of his family when travelling into a far country; and by the servants of the householder that waited for the coming of their lord, in the 12th chapter of Luke; and by the servant or steward in the same chapter, that gives to every one his portion of meat in due season; and by the servant that beat his fellow-servant; and by the servants of the householder, that dressed, and adorned, and fed the returning prodigal; and by the servants that were sent to receive the fruit of the vineyard, Luke 20: The same that were there to take care of the fruit of the vineyard, are those that in this parable have the care of the fruit of the field. The servants of the householder are oftentimes very apt to conceit themselves sufficient to separate between the wheat and the tares; but the householder says, Stop. He is aware of more danger of their rooting up the wheat with the tares, than they are, and therefore commands that they should let both grow together until the harvest, and signifies that that is the proper time of doing it. This parable shows plainly, that the proper time of judgment in this respect, viz. of judging who of professors are sincere, and who not, is the day of judgment; and that therefore, if any take it upon them to do this now, they do it out of its proper season. And therefore, judging men in this sense, comes under that prohibition forementioned, 1 Corinthians 4:5. “Therefore judge nothing before the time.”

When we are so often forbidden to judge, that we be not judged; without doubt it refers to a judging of men’s state, of their sincerity and hypocrisy, of their good and evil principles, of their hearts in general, as well as of

particular actions. For what is meant by that prohibition is doubtless, that men should not take God's work out of his hands, and anticipate the proper business of the day of judgment. In the place Just now mentioned, we are forbidden to judge; in 1 Corinthians, we are forbidden to judge others upon that account, because it is before the time; and in the 14th of Rom, at the 4th verse, we are forbidden to judge others upon the other account, because we therein go out of our place, and take God's work into our hands. Romans 14:4. "Who art thou that judgest another man's servant? to his own master he standeth or falleth;" and James 4:12. "There is one lawgiver, that is able to save and to destroy; who art thou that judgest another?"

These two reasons are given as good reasons in Scripture against judging others, but they are as strong against judging the state of men's hearts in general, as against judging the state of their hearts with regard to particular actions:

For, 1. It is as much the proper work of God, and his prerogative, to judge the state of men's hearts in general, to determine what hearts are good, and what not, what hearts are sincere, and what not, as to judge the state of the heart with regard to particular actions. When knowing the hearts or men is so often ascribed to God as his great prerogative, one thing principally intended is his knowing the state of their hearts, whether they are sincerely godly or no, as is evident by what Peter says concerning the conversion of the Gentiles before the council of Jerusalem, Acts 15:7, 8." God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe: and God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us." It is often challenged by God as one of the most glorious prerogatives to search the heart and try the reins of the children of men. And this is challenged as God's prerogative, especially as it relates to the trial of the general state of the hearts of professors, in Revelation 2:22, 23. There Christ threatens to destroy, and finally condemn, certain professors, except they repent; and adds," And all the churches shall know, that I am he which searcheth the reins and the hearts; and I will give unto every one of you according to your works." And again, 1 Chronicles 28:9. this divine prerogative is asserted, with respect to the judging of the state of the heart in general in order to that salvation, or destruction and casting off for ever, that depends on it, "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the

Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever. So Psalm 7:9, 10, 11.” O let the wickedness of the wicked come to an end, but do thou establish the just. For the righteous God trieth the hearts and reins. My defence is of God which saveth the upright in heart God judgeth the righteous, and God is angry with the wicked every day.” So, trying the hearts is spoken of as God’s prerogative, as the furnace tries what is gold, and what is dross or base metal. Proverbs 17:3. “The fining-pot is for silver, and the furnace for gold, but the Lord trieth the hearts.” So the psalmist prays in the 26th Psalm, that God would judge him with respect to his integrity and trusting in God, and that he would examine him, and prove him, and try his reins and his heart, and not gather his soul with sinners, nor his life with bloody men, verse 9. So it was part of Christ’s prerogative to know which of his followers, and professed believers on him, were to be depended on, and which not, John 2:23, 24, 25. “Many believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of men, for he knew what was in man, It is God’s prerogative to weigh the spirits and ponder the hearts of men, Proverbs 16:2. and 21:2. It belongs to him to weigh men in the balance, and say who is found wanting, Daniel 5:27. This certainly is as much and much more claimed in Scripture, as God’s prerogative, than taking vengeance is; and therefore for any one to take upon him to decide what professors are sincere, and what insincere, and to draw a dividing line between them, is as much and much more invading the divine prerogative, than private revenge is.

2.If that reason why we should not judge men be a good one, that in so doing we shall judge men before the time, because the proper time for this is the day of judgment; then there is a good reason why we should not take upon us to judge professors with respect to their state; for this is one great and principal part of the work of the last judgment, and one special end of the day of judgment, to make an open distinction between the sincere and hypocrites, to separate between sheep and goats, between wheat and tares, between good grain and chaff, between gold and dross, as is manifest by Malachi 3:2. “But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap and Matthew 3:12. “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff

with unquenchable fire.” Yea, in most of the descriptions we have in Scripture, this is all the work that is mentioned. This is all that is mentioned in the description we have of the day of judgment, in the explication of the parable of the good seed and tares in the 13th chapter of Matthew; and this is all the business that is mentioned in that famous description that Christ gives of the day of judgment in the 25th chap. of Matthew; and this is all the business mentioned in that description we have in the 20th chap. of Revelations, which is the most famous of any we have in the Bible, excepting that in the 25th of Matthew.

Yea, judging of persons’ state, and sentencing or damning them, is chiefly intended by Christ when he forbids us to judge them; for this is most properly judging them, or judging and condemning their persons.’ We may blame a man for many things he does, yet not condemn or sentence the man in doing the part of the Great Judge of men that is chiefly forbidden, which is either to justify them or condemn them as wicked or righteous.

As to that text, Judges 12:6. “Then said they unto him, Say now Shibboleth; and he said, Sibboleth; for he could not frame to pronounce it right; then they took him and slew him at the passages of Jordan;” though that be an undoubted truth, that want of experience has a tendency to cause men to lisp, and greatly to fail and blunder in talking of experimental religion, which may very fitly be compared to the failing of the Ephraimite in pronouncing Shibboleth, yet we cannot infer from it that we are warranted to go as far in judging men’s state by what we think of their rightly expressing themselves in spiritual and experimental language, any more than we can infer that it is committed to us to proceed upon it as far as they did in the wrong pronunciation of Shibboleth. We cannot carry the inference so far, because the thing here principally typified is not the language of false professors, as it sounds in the ears of fellow-professors in this world, but in the ears of their Judge, and of the saints or assessors with him at the passage of the Jordan, *i.e.* in their passage out of this world into the next, or when they are attempting to pass out of this world into the heavenly Canaan. In Christ’s ears, no man can learn the language of the Canaanites but those that are indeed Canaanites, even as no man can learn the song of the one hundred and forty-four thousand, but only those that are redeemed from the earth. What is wanting, is the heart and the practice, which are the essential part of the song; and it is the language of the heart and practice that are the essential part of the language of a Christian. And these are the things by which we are often told professors of religion shall

hereafter be judged, b him t at searcheth the heart, and trieth the reins, and renders to every man according to his works.

When Christ and his apostles so much warned against judging others, they doubtless had especially respect to judging their hearts. And Christians in those days understood this to be the thing so strictly prohibited, and a practice marked out as so presumptuous; as is confirmed by the manner of the apostle James, introducing what he says in the 2nd chap. of his epistle, at the 4th verse; speaking of their preferring of a man of gay appearance to the man in mean apparel, he says, “Are ye not then partial in yourselves, and are become judges of evil thoughts?”

The eleven disciples, though they were all true converts, did not know but that Judas was also converted, and always supposed him to be so, though they had such abundant opportunity of conversation with him, and Christ all along treated him as if he had been a true disciple, and even sent him forth to preach the gospel, because he therein acted as minister of the visible church. He did not take it upon him to act as an Omniscient Judge at that time, but as setting an example for his disciples and ministers how to behave themselves in the visible church. The psalmist, though so wise a man, and a man so greatly acquainted with the word of God, and a man of such great experience, did not find out that Achitophel was not a convert, though he had so bug been so intimately acquainted with him, but always looked upon him as a saint, and an eminent saint, and delighted in him as such. Psalm 55:13, 14. “But it was thou, a man, mine equal, my guide, and mine acquaintance; we took sweet counsel together; we went to the house of God in company.”

And besides, we are nowhere directed to judge of men chiefly by the account they give of their experiences, but chiefly by their works; and it is evident it was not the manner of the apostles to judge of Christians’ sincerity chiefly by the account they gave of the manner of the work in their hearts, but by their behaviour.

And the signification of the word Shibboleth seems to intimate the same thing, which is an ear of corn. This seems to intimate that it is the fruit, or ear”, that is the grand characteristic by which the true friends of Jephthah may be known from hypocrites, or the wheat known from tares, It is the fruit that we shall be judged by at last; our fruits shall be weighed in the balance, and, if they are found wanting, we shall be slain in this Jordan, and never suffered to go over into Canaan. It is probable that, according to the

dialect of Ephraim, an ear of corn was called Sibboleth, and so that was the name of the fruit of Jephthah's enemies; but Shibboleth was the name of the fruit of Jephthah's friends, according to the dialect of Gilead. This, therefore, signifies that if at last our fruit be found to be not the fruit of the friends of Christ, but that of his enemies, we shall be slain.

It seems very probable that the devil, though he sees and hears a great deal more what men do and say than we, and has incomparably more experience, yet does not know who are converted, and who not. Thus he did not know that Peter was converted, and therefore hoped to overthrow him. So he did not know that Job was, as God told him, a perfect and an upright man; he questioned it, though he was so eminent a saint, he doubted whether he would not fail in the trial (unless we may suppose that the devil seeks to overthrow particular Christians, only as he seeks to overthrow the church of God, which he does what he can to destroy, though God has promised that it shall never be destroyed).

[141] Romans 4:3,4. "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." The apostle lays stress upon the word counted, or imputed. If he had had a righteousness, that is, of his own, upon the account of which the reward was of proper debt, it would not have been expressed in this manner, as he evidently argues in the following verses. Abraham's believing God was not righteousness, but was only imputed for it. It was of God's mere grace looked upon as supplying the room of righteousness.

[426] Romans 4:12." And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham," etc. In the foregoing verse it is set forth how Abraham is the father of those that are uncircumcised, if they have the faith of Abraham. In this verse the apostle declares that he also is the father of the circumcised, who have not only or barely circumcision, but also walk in the steps of the faith of their father Abraham. So that, put both verses together, this is what the apostle declares, that Abraham received circumcision, a seal of the righteousness of faith, which he had being yet uncircumcised; whereby God sealed to him the promise he made to him, that he should be the father of all such as should believe as he had done, and only to such, whether they were circumcised or not, that he should be the father of the uncircumcised Gentiles, that should believe as he had

done, and the father of no more of the circumcised Jews than should believe as he had done.

[83] Romans 5:18. "Therefore as by the offence of one [judgment came] upon all men to condemnation, even so by the righteousness of one [the free gift came] upon all men unto justification of life." Seeing the words judgment, and the free gift, are not in the original, I do not see why it would not have been better construing to have translated it thus, "Therefore as by the offence of one, the offence came upon all men to condemnation, so by the righteousness of one righteousness came upon all men to justification of life;" and so the word that is understood would have been the same with that that is expressed. The placing of the same word in the 16th verse, gives considerable colour for this translation.

[99] Romans 6:8, 9 "Now if we be dead with Christ," etc. These two verses, with the context, seem irrefragably to prove perseverance.

[244] Romans 6:14." For sin shall not have dominion over you, for ye are not under the law but under grace." The law, or covenant of works, is not a proper means to bring the fallen creature to the service of God. It was a very proper means to be used with men in a state of innocency, but it has no tendency to answer this end in our present weak and sinful state; on the contrary, to have been kept under the law would have had a tendency to hinder it, and would have been a bar in the way of it, and that upon two accounts.

1. It would have tended to discourage persons from any attempts to serve God, because under such a constitution it must necessarily have been looked upon as impossible to please him and serve him to his acceptance; and one in despair of this would have been in no capacity to yield a cheerful service to God, but would rather have been far from any manner of endeavours to serve him at all. But to have abandoned himself to wickedness by such a despair, the dominion of sin would have been dreadfully established, and all yielded up to it, as in the damned in hell.

2. God must necessarily have been looked on as an enemy; which would have tended to drive from him and stir up enmity against him. A fallen creature held under the covenant of works cannot look on God as a father and friend, but must necessarily look on him as an enemy; for the least failure of obedience by that constitution, whether past or future, renders him so. But this would greatly establish the dominion of sin or enmity

against God in the heart, and indeed it is the law only that makes wicked men hate God. They hate him no otherwise than as they look upon him as acting, either as the giver or judge of the law, and so by the law opposing their sins, and the law tending to establish the hatred of God. Hence it is necessary to be brought from under the dominion of it, in order to a willing serving of God.

Corol. Hence men, when they are convinced of the law, under awakenings, and have God represented to them as a strict lawgiver and judge, before they are convinced of the gospel, have sometimes such sensible exercises of enmity of heart stirred up against God.

But those that are redeemed from the bondage of the law, they have,

- 1.** Great encouragement to serve God, in that their poor and imperfect obedience may be accepted.
- 2.** They have a great deal to incline them to an ingenuous obedience; for God now represents himself as a merciful God, a God ready to pardon past transgressions and future infirmities, and he promises that if we will yield ourselves willingly to serve him as we are able, he will be our friend, and will treat-us as a merciful and gracious father.

If a man does perform an external service while under the bondage of the law, it is no real service, it is merely forced by threats and terrors, it is not performed freely and heartily, but is a dead, lifeless obedience.. But a 'being delivered from the law and brought under grace, tends to win men to serve God from love, and with the whole heart; Romans 7:6." But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter.

[84] Romans 8:15. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." That is, ye have not the spirit of slaves and bond-servants, that work by slavish fear, but the spirit of children, so that you are not afraid, but dare cry, Abba, Father; dare, as children, approach God with a holy boldness. The spirits are different; one is the spirit of God, the other is not.

[268] 1 Corinthians 1:1. "Paul, called to be an apostle of Jesus Christ, through the will of God." St. Paul, when he calls himself an apostle, does commonly add some such clause as this," through the will of God;" so 2

Corinthians 1:1. "Paul, an apostle of Jesus Christ, by the will of God;" and the very same words, Ephesians 1:1. and Colossians 1 and 2 Timothy 1:1. and 1 Timothy 1:1. "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ;" and Romans 1:1. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Ver. 5. "By whom we have received grace and apostleship;" which was use he continually carried a deep sense of his unworthiness to be an apostle, who before was so great a sinner. And how it was not owing to any thing in him that he was promoted to such dignity, but only to the sovereign will and pleasure and free grace of God, which, of a persecutor of the church, made him an apostle in the church. Therefore, when he takes the honour of the name of an apostle, he ascribes it to God's sovereign pleasure and grace. The cause of it is a sense of what he expresses in 1 Corinthians 15:9, 10. "For I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the church of God. But, by the grace of God, I am what I am;" and Ephesians 3:8. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

[155] 1 Corinthians 1:24. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The power of God answers to a sign or miracle, which the Jews sought after; and the wisdom of God, to the wisdom which the Greeks sought after, mentioned in the last verse but one preceding.

[156] 1 Corinthians 2:15,16. "For he that is spiritual judgeth all things; but he himself is judged of no man.' He that has the Spirit of God to teach him truth, he is not in those things subject to the judgment or correction of any of the wise men of this world. The instruction, and judgment, and correction of a human master, of what he understands or believes by the Spirit of God, is what he needs not. In this case it does not take place, it will not alter him, for, says the apostle, "Who hath known the mind of the Lord, that he may instruct him? for we have the mind of Christ." A man that has the mind of Christ, is taught by his Spirit; if he should be subject to the judgment and correction of men, that would argue that the mind of the Lord itself was subject to human correction.

[157] 1 Corinthians 4:6. "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn not to think of men above that which is written, that no one of you be puffed

up far one against another.” It seems that it was not Paul and Apollos particularly that the Corinthians were divided about; but what the apostle means, when he says,” some say they are of Paul, and others of Apollos,” is, that some were for one teacher, others for another; they over-valued their teachers, and built their faith upon them. He mentions his own name, and that of Apollos, personating any human teachers whatsoever; he transferred it in a figure to himself and Apollos, that they might not be apt to suspect that he reprov'd them for being for this and that man, out of respect to himself; he would not have them set too much by men, though it were himself.

[152] 1 Corinthians 9:16. “For though I preach the gospel, I have nothing to glory of.” That is, In case I had a dependence upon preaching the gospel for a livelihood, then might it be said that necessity is laid upon me. Yea, woe is unto me if I preach not the gospel. That this is what the apostle means, I think is evident by the context.

[49] 1 Corinth. 11:14. “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” Having the head covered, by long custom, had been used to denote subjection; and as a mark of subjection in man, it was plainly against nature itself. The plain light of nature had taught all nations the superiority of man to woman, and his rights to rule over her. The apostle had been pleading against man’s wearing long hair, or his covering the head, only on this score, that it was a debasing of man below the place that God had put him in, that it was unnatural and a shame, a debasing of man, and confusion of the order of nature, and in this sense against nature. In this nature teaches the contrary, it is a disgrace to him, to appear below the woman, a debasing of him below his nature, and therefore nature teaches the contrary; not but that, if having the head uncovered were a sign of subjection, it would have been as much against nature for the man to have his head uncovered, And that which is against nature in this sense, is against it in a proper sense. It is against nature in a proper sense, to bow down before an idol, because it is against nature to adore an idol; and bowing down, by universal custom, is used to denote adoration; but if bowing down by universal custom were used to denote contempt, it would not be against nature.

[305] 1 Corinthians 13:8, 9, 10, 11, 12. “Charity never faileth: but whether there be prophecies, they shall fail; we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall

be done away. When I was a child,-Now we see through a glass darkly,” etc, There is a twofold failing or ceasing of those miraculous and other common gifts of the Spirit, both of which the apostle has doubtless respect to: one is their failing at the end of the present state of probation, or the present imperfect state of God’s people in time, with respect to particular persons that have common gifts, at death, and with respect to the church of God collectively considered, at the end of the world; and the other is the failing of miraculous gifts in the church of Christ, even while yet remaining in its temporary and militant state, as they failed at or about the end of the apostolic age, that first and more imperfect, and less settled and established state of the christian church, before it was wholly brought out from under the Mosaic dispensation, wherein it was under tutors and governors, and before the canon of the Scripture was fully completed, and all parts of it thoroughly collected and established. Miraculous, and other common gifts of the Spirit, cease at the end of the imperfect state of the church: wherein the church knows in part, and is in a state of childhood in comparison of the more perfect state that follows. So there is a twofold perfect state of the church to answer them, wherein the church may be said to be in a state of manhood, with respect to that more imperfect state that they succeed. The first state of the church, in its first age on earth, before the canon of the Scripture was completed, etc. is its imperfect state, wherein the church knows in part, and is as a child, and speaks, and understands, and thinks as a child, and sees through a glass darkly, in comparison of the state of the church in its latter ages, wherein it will be in a state of manhood, in a perfect state, and will see face to face in comparison of what it did in its first infant state; and so the gift of prophecy and tongues, etc. ceased at the end of the church’s age of childhood, but charity remains when the elder age of the church comes, and when it shall put away childish things. That age shall be an age of love, but there shall be no miraculous gifts of the Spirit, as being needless, and more proper helps for the church in a state of infancy, than in that state of manhood.

Again, the church, all the while it remains in a militant state, is in an imperfect state, a state of childhood, sees through a glass darkly, thinks, speaks, and understands as a child, in comparison of what it will be in its heavenly and eternal state, when it shall be come to the measure of the stature of the fulness of Christ; when it shall see face to face, and know as it is known, then it shall put away such childish things, as the miraculous gifts of the Spirit, but love shall gloriously prevail. The world shall be a

world of love. If we thus understand the apostle, it fully proves that the gifts of tongues, and miracles, etc. are not to be upheld in the church in the millennium.

[304] 1 Corinthians 13:13. "And now abideth faith, hope, charity; these three, but the greatest of these is charity." The apostle in this place is not comparing these together as three distinct graces, but gifts of the Spirit of God. They cannot be properly three distributively distinct graces, or saving virtues, because charity or love is the sum of all saving virtue, as abundantly appears from the foregoing part of the chapter, and from innumerable other places of Scripture. Love is an ingredient in saving faith, and is the most essential thing in it, is its life and soul, and so it is in hope. The apostle is here comparing gifts of the Spirit, and not graces, as is manifest from the last verse of the foregoing chapter, and the former verses of this and the beginning of the next; what is in faith and hope, which is distinct from love, which are principles or exercises of mind that are called also by those names of faith and hope, though they are not christian and saving faith and hope, yet they are principles that are gifts of God. And in those three gifts of the mind, Faith, Hope, and Love, are the three gifts into which all Christianity, as a principle in the mind, is to be resolved.

The first, viz. Faith, as distinct from love, hath its seat purely in the understanding, and consists in the understanding of divine things, and an apprehension of their reality. Hope, if we mean that hope that is distinct from love, has its seat both in the understanding and natural will, or inclination, and apprehends not only the reality of divine things, but our interest in them.

Love has its seat in the spiritual will, and apprehends divine things as amiable. And in these three consists the whole of that respect that the mind of man has to divine things wherein the Christianity of the mind consists; and those three, when joined together and united in one, constitute saving faith, or the soul's savingly embracing Christ, and Christianity. But of these three constituents of justifying faith, love is the greatest; the other two are the body, that is, the soul.

[158] 1 Corinthians 15:28. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Christ as Mediator has now the kingdom and government of the world so committed to him, that he is to all intents and purposes in the room of his Father. He is to be respected as God

himself is, as supreme, and absolute, and sovereign Ruler. God has left the government in his hands wholly, now since his exaltation, that he may himself have the accomplishment and finishing of those great things for which he died. He is made head over all things to the church until the consummation; and he is now king of the church, and of the world, in his present state of exaltation. He is not properly a subordinate ruler, because God hath entirely left the government with him, to his wisdom, and to his power. But after Christ has obtained all the ends of his labours and death, there will be no farther occasion for the government's being after that manner in his hands. He will have obtained by his government, all the ends he desired; and so then God the Father will resume the government, and Christ and his church will spend eternity in mutual enjoyment, and in the joint enjoyment of God; not but that Christ will still be the king and head of his church, he will be as much their head of influence and source of good and happiness as ever. But with respect to government, God will be respected as supreme orderer, and Christ with his church united to him, and dependent on him, shall together receive of the benefit of his government.

[120] 1 Corinthians 16:21, 22, 23, etc. "The salutation of me, Paul, etc. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. The grace of the Lord Jesus Christ be with you." The apostle concludes his epistle with a curse and a blessing; he curses all that do not love the Lord Jesus Christ, but yet he blesses all that are of the church of Corinth; by which it is evident that those that are regularly of the communion of the christian church are visible lovers of the Lord Jesus Christ, that is, they are so looked upon in public charity, and treated as if they were really such.

[67] 2 Car. i 24." Not for that we have dominion over your faith," etc.; this verse is to be joined to the 14th verse.

[363] 2 Corinthians 2:14, 15, 16. "Maketh manifest the favour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish, To the one we are the savour of death unto death, and to the other we are the savour of life unto life." This last verse might more literally, and more properly, have been translated thus: "To those indeed we are a savour of death unto death, but to these a savour of life unto life," which makes the sense much less perplexed. Ministers are, as it were, the vessels that carry the sweet ointment of the name of Christ, whose name is said to be as ointment

poured forth. Christ is the fragrant rose. That knowledge of Christ that is diffused by his ministers is the savour of this rose, and this is the savour that the apostle speaks of, which in the 14th verse he calls the savour of his knowledge. This is always a sweet savour to God. The name of Christ is ever delightful to God, and the preaching of Christ in the world, whether to elect or reprobates, is acceptable to God, as he delights in having the name of his Son glorified; for Christ's being made known to those that perish, shall be greatly to the glory of Christ. God loves to have the name of his Son made known to all men for his Son's glory, so that the knowledge that reprobates receive of Christ, by the preaching of the gospel, is a sweet savour to God; for wherever the name of Christ is found, it is acceptable to God. But yet it is not always a sweet savour to them to whom the gospel is preached, though it be to God. Indeed to the elect, to those that are saved, it is a sweet savour as well as to God; it is a savour of life; we are to them a savour of a living Redeemer; they believe him to be a risen and glorified Redeemer. He is a savour of life unto life, *i.e.* not only a sweet savour as of a living Redeemer, but a refreshing, renewing, life-giving savour.

But to them that perish he is a savour of death unto death; the preaching of Christ crucified is not a sweet savour unto them, but an odious savour, as of a slain dead carcass; they do not believe his resurrection; they look upon him dead still; and the doctrine of Christ crucified is nauseous to them; it is a savour of death unto death.

[96] 2 Corinthians 3:17. "Where the Spirit of the Lord is, there is liberty." It seems to refer to that place, 51st Psalm, 12th verse, where the Spirit of God is called the free Spirit.

[89] 2 Corinthians 3:17, 18. "Where the Spirit of the Lord is there is liberty;" that is, freedom of looking; and behold our sight is not hindered as the children of Israel's was, but we have liberty to see. "But we all with open face beholding as in a glass the glory of the Lord;" with open face, not covered with a veil, as Moses's face was, as in the 7th and 13th verses; [are changed into the seine image;] as Moses was by beholding God 's brightness, his own face shone; [from glory to glory;] that is, changed from the glory of God, from a sight of his glory, to a glory to, and glory in, ourselves like it.

[335] 2 Corinthians 3:18. "But we all with open face beholding as in a glass the glory of the Lord." The word in the original, [...], signifies beholding, as in a reflecting glass, or looking-glass. Had the meaning been,

beholding through a transmitting glass, the word would rather have been used, which signifies to see through or to look through.

We behold the glory of God, as in a glass, in two respects, both which seem to be intended in these words.

1. We behold the glory of God, as in the face of Jesus Christ, who is the brightness of God's light or glory, as it were reflected, and is the express image of the Deity; the perfect image of God, as the image in a plain and clear looking-glass is the express image of the person that looks in it; and this is the only way that the glory of God is seen by his church, he is seen no other way but in this perfect, and as it were reflected, image; for no one hath seen God immediately, at any time; the only-begotten Son of God that is in the bosom of the Father, he hath declared him, He is "the image of the invisible God;" and "he that hath seen the Son hath seen the Father;" and the Father is seen no other way but by the Son; and it is only by this image in Christ, that God is seen in heaven by the saints and angels there; yea, it is by this image only that God sees himself, for he sees himself in his own perfect substantial idea. And that one thing here meant by the image in the glass, is the image of Christ, that is to be seen in Christ's face, may be argued from two things.

(1.) The apostle is here comparing the glory of God that we see in Christ to the reflected glory of God which the children of Israel beheld in Moses, where Moses's face was instead of a glass to them, in which they beheld the glory of God reflected to their view; though with this difference, that a veil was put over the glass then, or there was a veil between their eyes and Moses's face, which was the glass that reflected God's glory, because the children of Israel could not bear to look upon the glass immediately; but now we all with open face behold the image in the glass.

(2.) Another thing that argues this, is what follows here in the continuance of the apostle's discourse on this subject, in the 4th verse of the next chapter; where the apostle, speaking of the same glory, mentions it as the light of God's glory, which we see in Christ as the image of God; (*i.e.* as the image in the glass is the image of the man it represents;) and in the 6th verse he speaks of this same glory as that which is seen in the face of Christ; alluding to the children of Israel seeing the reflected light of God's glory in the face of Moses.

2. We behold the glory of God as in a looking-glass in another respect, and that is as we behold it by the intermediation of the outward means of our illumination and knowledge of God, viz. Christ's ministers, and the gospel which they preach, and his ordinances which they administer; which serve instead of a looking-glass, to reflect the glory of the Lord. When men read the Holy Scriptures, they there may see Christ's glory, as men see images of things by looking in a glass, so we see Christ's glory in ordinances. Ministers are burning and shining lights; but then they do not shine by their own light, but only reflect the light of Christ. They are called stars, that are held in the right hand of Christ, and shine by reflecting Christ's light, as the stars shine by reflecting the light of the sun; and so they are as mirrors that bring the light of Christ's glory to the view of the church. They are lights set up in golden candlesticks; by looking on these lights, they see light, they see the light of Christ reflected, It is evident the apostle is here speaking of the light of Christ's glory as ministered and communicated by ministers of the gospel, and ministers of the Spirit, which is that light and glory, as we shall show presently. Verses 1, 2, 3, 4, 5, 6. So in the words next following in the beginning of the next chapter, ver. 1, 2, 5. and which is strongly to the purpose in the 6th verse, he expressly speaks of the light of this glory as communicated to men by ministers in this way, viz. by first shining upon them or into their hearts, and then being communicated, or given from them to others, which is just as light is communicated from a reflecting glass. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." And in the next verse they are spoken of as the vessel that conveys the treasure: now a vessel is to the treasure that it conveys, as a glass is to the light that that conveys. And, it further argues that the apostle has respect to ministers and to the means of grace, as a glass in which we see the glory of the Lord, by that to which he here alludes, viz. the children of Israel's seeing the glory of the Lord in Moses's face; but Moses is here by the apostle spoken of, as in this representing both Christ and gospel ministers, That he speaks of him as in this thing representing Christ, is most evident by the 6th verse of the next chapter; and that he also speaks of him as herein like gospel ministers-the apostles and others-is also evident, because the apostle does expressly compare Moses's holding forth the glory of God in his face to ministers' holding forth the glory of Christ, as in the 12th and 13th verses.

And herein the sight, that the saints have of the glory of Christ in this world, differs from that sight that the saints have in heaven; for there they see immediately face to face, but here by a medium, by an intervening looking-glass, in which the glory is but obscure in comparison of the immediate glory seen in heaven. 1 Cor. 13:12. "Now we see through a glass darkly, then face to face." But it is a very plain and clear sight in comparison of that which was under the law; it is beholding with open face in comparison of that, though the face that is seen be in a glass; the sight we have now is by a medium as well as then, though the medium made use of now excels that made use of under the law, as much as an open glass, for discerning, exceeds a glass covered with a veil.

"Are changed into the same image." In this there is an agreement between our looking in this glass, and a person's looking in a material glass, that there is an exact resemblance between the image in the glass, and the person that beholds it, in both cases. But in this there is a difference, that, whereas when a person looks in a glass, the image in the glass is conformed to him, as being derived from him as his image; he impresses his image upon the glass; but, when a person looks in this spiritual glass, the image that he beholds there conforms him to it. It is not his image, hut the image of God, and reflects and impresses its likeness on the beholder.

[341] 2 Corinthians 3:18. "Behold as in a glass." What seems especially to be meant by the looking-glass here spoken of, is the figurative representation of gospel things in the Old Testament, especially the law of Moses; which, to the Jews, who did not know the meaning of them, nor see the image of Christ, or gospel things, in them, was as a veil; but to us, to whom the image plainly appears as unveiled by the gospel, those types and other figurative representations are as a glass, in which we see the image of Christ's face.

[57] 2 Corinthians 5 beginning. The house from heaven means the body of Christ's resurrection; as appears by the last clause of the 4th verse.

[60] 2 Corinthians 5:1. It is a confirmation that the apostle meant the body of the resurrection by a house not made with hands eternal in the heavens, that Christ said, Destroy this temple made with hands, and in three days I will raise another, made without hands; as the false witnesses testified, probably, so far truly.

[62] 2 Corinthians 8:10. "Who have begun before not only to do, but also to be forward, a year ago." It may seem strange that the apostle says, not only to do, but also to be willing. Doing is more than merely being willing, but it is as if he had said, Ye have not only begun to do before now, but you have been ready to do for a long time, even a year ago: to be forward, so long ago, was something that might well be mentioned, in addition to their having now begun to do.

[164] 2 Corinthians 11:4. It ought to have been translated, Ye have well borne, or ye might well have borne with me. In the beginning of the chapter he desires them to bear with him because he was jealous over them, having betrothed them to Christ, that he might present them a chaste virgin to Christ. He was jealous lest they should yield their supreme affections to other objects, and be defiled; and he tells them in this verse that, seeing they were solicited to forsake Christ, seeing that he that cometh preacheth another Jesus, he might well be jealous, and they might well bear with him in his boasting to set himself off, or rather to set off Christ, appearing, speaking, and working in him, to their affections, that so they might not like his rivals better.

Verse 5. "For I suppose I was not a whit behind the very chief," etc.; and so accordingly now he begins to boast.

[165] 2 Corinthians 12:13. "Whether in the body or out of the body, I cannot tell." When the apostle said, absent from the body and present with the Lord, he doubtless meant by absent from the body, the same that he here means by out of the body, which is a proper separation of the soul from the body.

[425] 2 Corinthians 13:1. "In the mouth of two or three witnesses shall every word be established." These words seem to be quoted from the law of our Saviour, Matthew 18:16. and not from the law of Moses in Deuteronomy; not only because the words are the same with those in Matthew, but from the likeness of the case. In Deuteronomy, the law given concerns only judicial trials; in Matthew, it is a rule given for the management of persuasion used to reclaim offenders by fair means, before coming to the utmost extremity; which is the case of Paul here. The witnesses, which he means that he made use of to persuade them, being his two epistles. That, by witnesses, he means his two epistles, is plain from his way of expressing himself here, where he carefully sets down his telling them twice, viz. before in his former epistle, chap. 4:19.; and now a second

time, in his second epistle, and also by these words, as if I were present with you a second time. By our Saviour's rule, the offended person was to go twice to the offender; which the apostle refers to. Mr. Locke's exposition.

[272] Galatians 1:17." Neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again to Damascus." It is probable that this was Arabia Deserta, which was that part of Arabia that lay nearest to Damascus, lying east of the land of Canaan, and reached up to the very neighbourhood of Damascus. By the apostle's going from Damascus into Arabia, and returning from thence into Damascus again, it looks as if the Arabia that he went into, was that which was neighbouring to this city; As Christ after his baptism withdrew into the wilderness, before he actually began to preach; so it is no improbable conjecture that Paul, after his conversion and baptism, withdrew into the deserts of Arabia, there to receive the knowledge of the gospel, by immediate revelation from Christ; and that this being done, he returned to Damascus, and after this his return that way preached Christ in their synagogues, as Acts 9:20. See Wells's Sacred Geography, part 2:p. 22, 23. This very well agrees with this context, in which the scope of the apostle is to show that he had his gospel not from men, but by revelation of Jesus Christ, as verse 12. "For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ;" and verse 15, 16. "But when it pleased God who separated me from my mother's womb, and called me to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood."

Then follow the words of this verse that we are upon, to show how he did not confer with flesh and blood, but was taught immediately of Christ; "neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus." This is a desert, uninhabited country; and therefore it is the more probable that the apostle went thither for this end, and not to preach the gospel to any that dwelt there. And the inhabitants that were in Arabia Felix, under whose king, Aretas, Damascus then was, they were chiefly heathens; but preaching to the heathens was not yet begun, though there were then some Jews, that were then inhabitants of Arabia, of whom we read in the 2nd chapter of Acts; "Cretes and Arabians."

[421] Galatians 3:16. “Now to Abraham and his seed was the promise made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.” This Mr. Locke paraphrases thus: “God doth not say, ‘And to seeds,’ as if he spake of more seeds than one that were entitled to the promise on different accounts, but only of one sort of men, who upon one sole account, were that seed of Abraham which was alone meant and concerned in the promise, so that unto thy seed, designed Christ, and his mystical body, *i.e.* those that became members of him by faith.” And Mr. Locke adds in his notes,” By seeds, Paul here visibly means the **οἱ ἐκ πίστεως**, those of faith; and the **οἱ ἐξ ἔργων**. those of the works of. the law, spoken of above, ver. 9, 10. as two distinct seeds or descendants claiming from Abraham. Paul’s argument to convince the Galatians that they ought not to be circumcised, or submit to the law from their having received the Spirit from him, upon their having received the gospel which he preached to them, ver. 2, and 5. stands thus, The blessing promised to Abraham and to his seed, was wholly upon the account of faith, ver. 7. There were not different seeds who should inherit the promise, the one by the works of the law, and the other by faith: for there was but one seed, which was Christ, ver. 16. and those who should claim in and under him by faith. Among those there was no distinction of Jew and Gentile. They, and they only who believed, were all one and the same true seed of Abraham, and heirs according to the promise, “ver. 28, 29. and therefore the promise made to the people of God of giving them the Spirit under the gospel, was performed only to those who believed in Christ: a clear evidence that it was not by putting themselves under the law, but by faith in Jesus Christ, that they were the people of God, and heirs of the promise.”

[422] Galatians 3:17, 18. “And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.” Mr. Locke paraphrases it thus, “This therefore I say, that the law, which was not till four hundred and thirty years after, cannot disannul the covenant that was long before made and ratified to Christ by God, so as to set aside the promise. For if the right to the inheritance be from the works of the law, it is plain it is not founded in the promise to Abraham, as certainly it is. For the inheritance was a

donation and free gift of God settled on Abraham and his seed by promise.”

[423] Galatians 3:19,20.” It was added because of transgressions, till the seed should come to whom the promise was made. And it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.” The apostle’s design in mentioning the law’s being ordained in the hand of a mediator, is to show the contrary of what the Jews and judaizing teachers supposed concerning that transaction of mount Sinai, between God and the people. When the law was ordained, they supposed it to be a merely legal transaction, that God acted therein merely as a sovereign righteous lawgiver in that affair, prescribing to the people legal terms of life and death; this is implied in their doctrine of justification by the works of the law. The apostle in what he here mentions of the transaction’s being by a mediator, would show the contrary, viz, that it was not a mere legal transaction, but a transaction of grace; for a mere legal transaction of God with men does not admit of any mediator, but a transaction of grace does. Indeed, in a mere legal transaction, a middle person may be improved to act in the name of God, and appear for God to them, but such a middle person does not answer the notion of a mediator, as the apostle would signify. A mediator acts for both parties: he not only appears for God to man, and to act for God, but he also appears for man to God, and acts for man; for a mediator is not of one, he is not a middle person to act only for one of the parties. But God is one, *i.e.* God is but one of the parties transacting. If he acts as a middle person only on one side, he does not act as mediator; but a mediator appears for both parties, he acts for each to the other. A legal transaction would have admitted of a middle person to act for one side, viz, for God to man, but not for man to God, to intercede and plead for him. So was Moses. Moses was the mediator here spoken of, as is confirmed by Deuteronomy 5:5. God condescended, because the people could not bear the terrors of the law, to admit Moses as a mediator for them to stand before him, and hear and bear those terrors for them, as well as to act as his messenger to them. This shows plainly that it was a transaction of grace, wherein God was willing to admit a method to screen and save the poor fearful people, to screen them from the dreadful things apprehended, as well as from the terrible apprehension they had by hearing the dreadful voice, and seeing the raging fire. Therefore this is an evidence of what the apostle is arguing for, viz. that God in this transaction was not disannulling the transaction of grace,

or that gracious covenant that had before been established with Abraham; he was now only building on that foundation that was then laid, and not setting it aside by this transaction that seemed to have an appearance of a legal transaction. This inference is made very much after the same manner with many others from transactions and passages of the Old Testament in the epistle to the Hebrews, and here and there in other epistles. And this reasoning is not so far fetched, and the arguments so much out of sight, as some may imagine. The words might be paraphrased thus: “In that transaction of mount Sinai, when the law was given, a mediator was made use of, and the notion of a mediator is, one that appears and pleads for both parties, one with the other.

This mediator that therefore that was admitted did not only transact for God, who in the transaction was but one party, but also appeared and pleaded for the other party also with God, which shows that it was not a merely authoritative and legal, but a gracious, transaction.” The 20th verse comes in as a kind of parenthesis, or a short exegetical digression, just to explain the meaning of the word mediator, which the apostle had used, because the argument he intended his readers should conceive from it, depended on their understanding what a mediator was; and therefore he was willing to let them know that, by a mediator, he did not only mean a middle person to act for God towards the people, but also one to act and plead for the people towards God. The apostle’s words therefore may be otherwise paraphrased thus: “The law was ordained by angels in the hands of a mediator, *i.e.* in the hands of a middle person who appeared and pleaded for each party with the other, and not merely for God, who was but one party.”

[196] Galatians 5:18. “But if ye be led by the Spirit, ye are not under the law.” Here inquire, 1. In what sense they are not under the law; and, 2. Why it is said, Ye are not under the law, if ye are led by the Spirit; or wherein is the connexion between being led by the Spirit, and not being under the law.

Inq. I. In what sense Christians are not under the law? Anna. In one word, They are not under the law as servants; for this is what the apostle insisted on, in the 4th chapter, and latter end of the 3rd, that Christians are not under a schoolmaster, but a father, chap. 3:25, 26. and 4:2.; that they are not servants, but children, chap. 4: the seven first verses, especially the 7th verse; that they are not the children of the bond-woman, but of the free,

and so are not in a state of bondage, but in a state of liberty, as chap. iv, from the 9th verse to the end; and it is the argument the apostle is still upon in this chapter, as verse I, etc.

And it is evident, that, by being under the law in this verse, the apostle means, being under the law as a servant; or as being under the law, is opposite to a state of liberty; by the immediate context, and by the manner in which this and the intermediate verses are introduced, by verse 13.” Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh,” etc. which may be seen. So the apostle opposes being under the law to liberty, in the beginning of this chapter, and so in the latter part of the foregoing chapter: see the 21st verse, compared with the allegory that follows; also the apostle’s explanation of that allegory, ver. 25. He tells us that Agar the bond-woman represents mount Sinai, the mount where the law was given. So being under the law, is called being under a schoolmaster, and under tutors and governors; which is opposed to being children, chap. 3:24, 25, 26. and chap. 4:2. with context. Yea, a being under the law is expressly opposed to being children, chap. 4:5. and is called being servants, ver. 7.

By these things it is most evident that the apostle here, when he says Christians are not under the law, means only that they were not under the law as servants or bondmen, or in any sense wherein a being under the law is opposite to liberty, or the state of children.

I. “They were not under the ceremonial law at all; which was a yoke of bondage, a law adapted to a servile state of the church, or the state of the church’s minority, wherein it differs nothing from a servant, as chap. 4:1, 2, 3.; where it is evident the ceremonial law is especially intended, by the expression of the elements of the world there used. It is evident that, by being under the law, the apostle has a special respect to the ceremonial law, from chap. 4:9, 10, 11. and chap. 5:3, 6, 11, and from the occasion and drift of the whole epistle.

II. They are not under the moral law, as servants. Not only the ceremonial but the moral law is intended in the words; as is evident from the context, as particularly the 14th and 23rd verses. Children in a family, where things are in their regular order, *i.e.* where the father has the proper qualifications and spirit of a father, and the children, of children, are not so properly under law, as the servants. The commands of a father in such a family to

his children, especially if the children be not in their minority, is not called law, in the same sense, as the edicts of an absolute monarch to his subjects. Laws are not made for children, and for intimate and dear friends, but for servants. A being under the law, in the more ordinary use of the expression among the apostles, was inconsistent with liberty; a being under the law, and enjoying liberty, were opposites; and therefore the phrase, the law of liberty, is used by the apostle James as paradoxical. To be under law, is to be under the declaration of the will of another, not only as an instruction or doctrine for our direction in acting, but to be under it as a rule of judgment, or a being under the justifying or condemning power of it. A being under the law in this sense is the apostle's meaning as is evident by the 4th verse of this chapter, and by chap. 3: per totum: vid. Romans 8:1. For what is said in that 3rd chapter, introduces what follows in these two succeeding chapters. They cannot be said to be under the law where the breaches of the law are not imputed to them; sin is not imputed where there is no law; and, vice versa, (in a sense,) there is no law, or persons are not under the law, where sin is not imputed.

The doctrine of the holy will of God, as revealed, and directed to those that are in Christ, is improperly called giving law: where we find it so called, that word is used out of its strictly proper sense. The giving law to another is the exacting conformity to the declared will of the lawgiver. There may be a command without a law: a declaration of another's will, without an exaction, is not a giving law: a being under the law, is being under such an exaction. God may be said to exact obedience of men to the commands of the law, when he signifies, or makes known to them, that they are by his power held bound either to obedience or the penalty of the law. And they that receive a declaration of another's will, but at the same time have it not exacted of them, have it not as a law, but only as an instruction or doctrine. A declaration of a superior's will without its being signified or supposed that it will be exacted by power, may be called a doctrine, a rule, a precept, or command, but not a law, unless improperly, as God's declaration of his will to his saints is called the law of liberty the expression shows that the word is not designed to be used in this strictly proper sense.

Object. But is not sincere obedience exacted of believers, though perfect obedience be not? The Scripture often gives us to understand that no man can be saved, and that every one shall perish, without sincere obedience.

Ans. 1. If sincere obedience be exacted of them, yet it is not by the law by which it is exacted of them.

The thing that the law exacts is perfect, and not sincere, obedience. It is a contradiction to suppose that any law requires and exacts any other than conformity to itself, or, which is the same thing, perfectly as much, or full as much, as it requires or exacts. Sincere obedience, or sincerely aiming at obedience, is not required or exacted by the law, in any other way than as we consider it as a part of perfect obedience, or a part of that conformity to the law, and so it is no more exacted by the law than the perfect obedience is. if the whole is not exacted, apart is no more exacted than the whole; a part of the conformity to the law cannot be exacted by the law any more than conformity, because it is not exacted at all only because it is a part of conformity and included in it; and therefore if conformity is not exacted of believers by the law, or which is the same thing, perfect obedience, no more is a part of conformity. So that no obedience at all is exacted of believers of the law. They are not under the law in whole nor in part, for conformity is by the law exacted of all that are under it; Christ has freed them from the whole law, by fulfilling the law for them. So that if any obedience at all be exacted of believers, it is not by the law, but it must be by some other constitution, or superadded law. But,

II. It is not properly by any other constitution made since the law, there is indeed nothing properly exacted of any man whatsoever by any other constitution than the law. Indeed faith, and so sincere obedience, which is virtually implied in it, are by a new constitution made the conditions of salvation. Salvation is promised to them, and they are declared to be the only conditions of salvation, so that without them we still lie under condemnation, and must perish. Yet it will not hence follow that any new constitution or law does exact faith and sincere obedience, or require them upon pain of perishing, or suffering any punishment at all of any man whatsoever; because it is not by virtue of the new constitution, which was only an offer or promise, that he perishes or suffers in unbelief, but by virtue of the law only that he was under before. If a criminal is to be put to death for his breach of the law, and his prince offers him a pardon if he will accept of it at his hands, acknowledging his grace in it; if he refuses the king's offer, he is not pardoned but suffers, and the law is executed upon him. But the prince cannot be properly said by a new law or edict to exact it of him, that he should thankfully accept of pardon; for his execution is by virtue of a law made before that he had broke, and not by any new law, nor

by that new act of his prince, his offering him pardon. It is not by virtue of any threatening contained in that new act, but the threatening of the law that he had before broke, that he suffers. Yea, though besides his suffering for all that breach of law, the pardon of which he refused, he may also suffer for his refusal, he may receive an additional punishment from his affronting the king in his contemptuous rejecting his gracious offer. Yet it will not follow that acceptance of pardon was properly exacted of him as by law, for that additional suffering for his affront may also be by virtue of the law that he was under before, and the threatening of that, and not any threatening implied in the king's offer: that may be contained in the law, that whoever by his behaviour affronts or casts contempt upon the king, shall be punished according to the degree of the affront: and he may be punished for his rejecting of the king's offer, by virtue of this, and not by virtue of any threatening contained in that new act of the king in offering pardon. Accepting the offer, indeed, is exacted of him; but it is exacted by the law and not by the offer.

So faith and repentance, and sincere obedience, are indeed exacted of sinners, upon pain of eternal damnation, but not by the gospel. Eternal life is offered upon these terms by the gospel, and eternal damnation is threatened for the want of them by the law.

Unbelief in the present state of things is a great immorality, and as such forbidden by the law, and faith is strictly commanded, and as a duty of the law is exacted of all that are under the law. It is not by the gospel, but by the law, that unbelief is a sin that exposes to eternal damnation, as is evident, because we have the pardon of the sin of unbelief by the death of Christ, which shows that Christ died to satisfy for the sin of unbelief, as well as other sins, but Christ was to answer the law, and satisfy that: he in his death endured the curse of the law. Galatians 3:10, 11, 12, 13. Romans 8:3, 4. It is absurd to say that Christ died to satisfy the gospel, or to bear the punishment of that.

Inq. II. Why is it said, "If ye are led by the Spirit, ye are not under the law!" or what is the connexion between being led by the Spirit, and not being under the law?

Ans. The connexion consists in two things:

1. As this evidences their not being under the law.
2. It renders them not the proper subjects of law.

I. Their being led by the Spirit, is an evidence of their being in Christ, who has fulfilled the law, and delivered them from it. The Spirit is given in Scripture as the proper evidence of being in Christ, 1 Corinthians 1:22. 5:5. Ephesians 1:13, 14. and 4:30. Romans 8:9. 1 John 3:24. and 4:13. it is the proper evidence of their being children, for it is the Spirit of the Son, Galatians 4:6. "As many as are led by the Spirit of God are the sons of God, because it is the Spirit of adoption." Romans 8:14. "But children are not under the law as servants."

II. A being led by the Spirit is a thing that causes that alteration with respect to them, that renders them unapt to be the subjects of law.

1. By their having the Spirit given them, they are advanced to that state that does not agree with a state of subjection to the law. 2 Corinthians 3:17. "Where the Spirit of the Lord is, there is liberty;" see Note on that verse. For hereby they are regenerated, are born of God, and do become the sons of God; they are hereby assimilated to the Son of God in nature and state. Being sons, it is suitable that they should be dealt with after another manner: to hold them under the law, is to treat them as servants, as in the 6th and 7th verses of the preceding chapter," And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son."

2. The Spirit of Christ in Christians, or Spirit of adoption actuating and leading, is a principle that supersedes the law, and sets them above law, upon two accounts:

(1.) By their having this principle, so far as it prevails, they are above the need of the exaction of the law, and therefore are such as the law was not given for, and are not aimed at in the law. They have a spirit of love and truth that fulfils the law, 1 Timothy 1:9. the thing that is aimed at by the law, as in the 14th and 16th verses of the context. They do not need the exaction of the law to drive them to their duty; for, so far as they are led by the Spirit, they are of themselves naturally inclined to the same things that the law requires, and derive strength from God according to his promises to fulfil them. The fruits of the Spirit are such, as they by the Spirit without the law are inclined and enabled to, such as hope, joy, peace, etc.; are such as the law is not against, as in the 22nd and 23rd verses of the context," Against such there is no law."

The filial Spirit, or Spirit of love and truth, fulfils the law; that is, the law obliges to no other things but what this Spirit inclines to, and is sufficient for. The law was not made for those that are already sufficiently disposed to all things contained it. 1 Timothy 9. "The law is not made for a righteous man, but for the lawless and disobedient," etc. — A filial spirit is law enough. It is a superior sort of law, the law of the Spirit of life is the best law, and makes free from any other law. The spirit is better than the letter. The", that have the Spirit of Christ in them, have the law written in their hearts, according to God's promise by his prophets.

The Spirit of Christ is superior to the law, and sets a person above a subjection to the law, because it is a principle that is superior to a legal principle, or that principle which is the proper subject of the force and influence of the exaction of a law, viz, fear; so far as the Spirit of the Son, or the Spirit of adoption, prevails, so far he is above t in need of that principle, and consequently above the need of being under the law.

II. The filial Spirit, or Spirit of the son, or Spirit of adoption, is a principle that, so far as it prevails, excludes and renders the saints incapable of fear, or a legal principle, or spirit of bondage. 1 John 4:18. "Perfect love casteth out fear." It casts it out as Sarah and Isaac cast out the bond-woman and her son, that we read of in the chapter preceding the text that we are upon. It is in Christian's a principle of love, of childlike confidence and hope, as in the 6th verse of the foregoing chapter, it cries, "Abba, Father." It evidences to them their being the children of God, and begets that trust and assurance that renders them incapable of a legal principle. Rom. 8:15, 16. "For ye have not received the spirit of bondage again unto fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God." If a person has not that legal principle, or principle of fear, he has not that principle which the law, or that constitution which exacts obedience, was made to influence and work upon; and therefore is not a proper subject of law, because, being destitute of that principle, the law takes no hold of him, for it finds no principle in him to take hold by.

A being led by the Spirit of the Son of God, as a Spirit of adoption, is inconsistent with a state of bondage, as sonship is inconsistent with servitude. 2 Corinthians 3:17. "Where the Spirit of the Lord is, there is liberty."

[235] Ephesians 1:22, 23. "And gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all." By fulness, according to the apostle's use of the phrase, is signified the good of any being; all that by which any being is excellent and happy; including its perfection, beauty, riches, joy and pleasure. Romans 11:12. "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness!" The word fulness, in the former part of this verse, is doubtless to be understood in like manner as the word filleth in the latter part. By Christ's filling all in all, seems evidently to be intended that he supplies all the creatures in heaven and on earth, angels, and blessed spirits, and men, with all good; as in chap. 4:10. "He that descended, is the same also that ascended far above all heavens, that he might fill all things, viz. that he might supply all intelligent creatures in heaven and earth with good. So when it is said, chap. 2:19. "That ye might be filled with all the fulness of God," the meaning seems to be, that ye might have your souls satisfied with a participation of God's own good, his bounty and joy; "for our communion is with the Father and with his Son Jesus Christ." 1 John 1:3. So when the apostle says Christ, the **ἐκενῶσε ἑαυτόν**, "emptied himself," as Philippians 2:7. he means that he appeared in the world without his former glory and joy see John 17:5. So that here the apostle teaches that Christ, who fills all things, all elect creatures in heaven and earth, is himself filled by the church; he, who supplies angels and men with all that good in which they are perfect and happy, receives the church as that in which he himself is happy; he, from whom and in whom all angels and saints are adorned and made perfect in beauty, himself receives the church as his glorious and beautiful ornament, as the virtuous wife is a crown to her husband. The church is the garment of Christ, and was typified by that coat of his that was without seam, which signified the union of the various members of the church, and was typified by those garments of the high priest that were made for glory and for beauty, Exodus 28:2. as seems evident by the 2d verse of the 133rd Psalm, and by the precious stones of his breastplate, in a particular manner, on which were engraven the names of the children of Israel. Isaiah 62:3. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," i. e. in the possession of God. So Zechariah 9:16, 17. "And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown lifted up, as an ensign upon his land." As it is from and in Christ that all are supplied with joy and happiness, so Christ receives the church as that in which he has exceeding

and satisfying delight and joy. Isaiah 62:5. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." This seems to be the good that Christ sought in the creation of the world, who is the beginning of the creation of God; when all things were created by him and for him, viz, that he might obtain the church, who is "the bride, the Lamb's wife," to whom, and for whom, he might give himself, on whom he might pour forth his love, and in whom his soul might eternally be delighted. Until he had attained this, he was pleased not to hook on himself as complete, but as wanting something, as the first Adam was not complete before the creation of Eve. Genesis 2:20.

[481] Ephesians 1:23. "The fulness of him that filleth all in all." The church is not only represented as Christ's ornament, but God's people are often spoken of in the Old Testament as God's portion and inheritance, his treasure, his jewels, his garden of pleasant fruits, his pleasant plant, Isaiah 5:7. the plant of his pleasures, his pleasant food, as the first ripe figs. Jeremiah 24:2. Hosea 9:10. the first-fruits all his increase, Jer. 2:3. A garden and orchard of spices, and his bed, or field, of lilies, among which he feeds, his fountain of gardens, or refreshing streams from Lebanon, a garden where he gathers his myrrh and his spice, and where he eats his honeycomb with his honey and drinks his wine with his milk.

So the saints in the New Testament are spoken of as God's wheat, and good grain, that he gathereth into his garner.

[300] Ephesians 2:7. "That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." Intimating that this was not made known in ages past, but in a great measure kept hid, as it is said in the next chapter, at the 5th verse, which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. The riches of God's grace in his kindness through Christ Jesus here spoken of, is the same with those unsearchable riches of Christ spoken of in the next chapter, 8th and 9th verses, which the apostle there says was a mystery, which from the beginning of the world had been hid in God. So Romans 16:25. "According to the revelation of the mystery which was kept secret since the world began;" and Colossians. 1:26. 27. "Even the mystery which hath been hid from ages and generations, but is now made manifest to his saints, to whom God would make known what is the riches of thee glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

The apostle, in this text we are upon, speaks of it as being now made known for the present and all future ages; brought to light for the last ages of the world, which were new begun.

Upon second thought, I am inclined to doubt whether by τῶν αἰώνων τῶν ἐπερχομένων, may not be meant the world to come κίων is almost every where put for world, and αἰών ἐπερχόμενος, or μελλών, is always put for the world to come, though here it be in the plural number. See chap. 1:21. and this chap. ver. 2. in the original.

[504] Ephesians 2:7. "That in the ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus." In Dr. Goodwin's Works, vol. 1 part 2:p. 237. there are two interpretations of this.

I. Some say that what is intended, is God's holding forth in that kindness which he had shown to the primitive Christians, (whom he had converted out of so desperate and damnable a condition,) an assurance of the communication of the like riches of his grace in all ages to come, to the end of the world, whereof they were mere patterns and examples. I find most of the protestant writers run this way, and the most judicious among the papists.

II. Others say, that this showing forth the riches of his grace in ages to come is to eternity, after the resurrection which he had spoken of in the words immediately before; and that these words do contain the utmost accomplishment, the manifestation and breaking up of the hidden treasure, which shall be expended in the world to come, and requires an eternity to be spending in, And I find this latter to be the sense that all the ancient interpreters run upon, not one exempted, and some of our protestant writers, and most of the papists."

Ibid. p. 238. "That of the apostle, 1 Timothy 1:16. is alleged as parallel with these words in the former interpretation. 'For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.'" p. 240, 241, 242, 243, 244.-" But to go on to the second interpretation, which I think to be as much the scope of the apostle here, if not more than the other; and if both cannot stand together, I had rather cast it to exclude the other and take this. To confirm this interpretation to you, I shall head you along through these several reasons.

I will begin with the phrase, In the ages to come, in opposition to this present world, as the apostle calleth this in Galatians 1:4. You have the very phrase in the first chapter of this epistle, [to the Ephesians,] ver. 21. “Far above all principalities, etc. not only in this world but that which is to come,” ἐν τῷ αἰῶνι the word translated there world to come, is the word which is used here for ages. And in Hebrews 6:5. they are said to have tasted of the powers of the world to come. It is the word that is here used for ages.

But it will be objected, are ages, in the plural, taken for the times after the day of judgment to eternity, where there is no flux of time?—For that, my brethren, the Scripture often expresseth it in the plural. Also, you read of phrase for ever and ever, you have it in Revelations again and again: “We shall reign with Christ for ever and ever,” it is for ages and ages. You have the same in Romans, 16:27.; and in the 3rd chap. of this epistle, [to the Ephesians,] ver. 22. you shall find it in the plural as well as here. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” He means not only this world, but the world that is to come too; and why? because that to come is the age of ages, it is the *secula seculorum*.

And then it is to be considered that in these words, “That in the ages to come he might show the exceeding riches of his grace,” is held forth God’s ultimate and highest end that he hath in the salvation of man He mentions it as the close of all, in the language of a final event. But this is accomplished in heaven, and nowhere else. The gospel revealeth infinite grace to us, but the exceeding riches of grace shall be broken up in the world to come. There is a reserve of it for eternity, such as we cannot now comprehend. Therefore here is now intended the actual enjoyment that those saints which God hath now quickened, and set in heaven in Christ, shall have in ages to come of these exceeding riches of grace, which Christ hath taken possession of for them in heaven.

And then is to be observed the apostle’s order in discoursing of our salvation in this place. He sets out salvation in all the gradual accomplishments of it, until it is made fully perfect and complete. First he shows what is begun in our own persons in quickening of us. He tells us, secondly, how heaven and the resurrection is made sure to us, though we do not enjoy it; ver. 6. “He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Now then, here, in the 7th verse, as the close of all, he shows how that God will spend to eternity the

exceeding, the utmost riches of that grace; there he will show it, and then he will bring it forth. In the world to come he will bring forth all his rich treasure, and then shall salvation be complete, and there shall be the utmost demonstration of it.

It answers the parallel that the apostle did intend to make between Christ and us. He tells us in the first chapter, that the same power works in us that believe, that wrought in Christ when God raised him from the dead, and set him at his own tight hand in heavenly places; and here you see in the 6th verse of this 2nd chapter, the verse next before the text, he brings in the parallel. "He hath quickened us, saith he, and raised us up, and made us sit in heaven in hum." There it is said of Christ, that in heaven he sits far above all principality, etc. not only in this world, but that which is to come. To make up the parallel now on our parts, he tells us in this chapter, You have worlds to come, (for it is the same word, only in the plural number,) in which to sit with Christ, and you shall have all the riches of God's free grace, bringing in joy and happiness to you to feast you with unto eternity.

Then again the phrase show forth, will exceedingly fit this interpretation. For we do not see now otherwise than by faith the riches of the glory that Christ hath taken possession of for us in heaven. But, saith he, After the resurrection in the world, or ages, to come, he will show them forth; and so it is a parallel place with that Colossians 3:3, 4, where he had said, ver. 2. "Ye are risen with Christ," as here he addeth, "Your life is hid with Christ in God, but when Christ, who is your life, shall appear, then shall ye also appear with him in glory."

That in Romans 9:23. is a clear parallel to this in the text. The apostle there, in ver. 22. says, "What if God, willing to show his wrath, (it is the same word,) and to make his power known, and that he might make known the riches of his grace, which he there calls the riches of his glory, on the vessels of mercy before prepared unto glory."

The word likewise exceeding riches, agrees well with this sense. The apostle uses the phrase, the exceeding riches of his grace, nowhere that I know of but here; and why? Because he speaks of the utmost manifestation and accomplishment of the height of the riches of grace, which shall not be till then.

And here is another confirmation also of this interpretation. We have here a continued discourse of the apostle, which agrees with the 18th verse of the

foregoing chapter, which ends with this verse of the second chapter. There he begins this discourse by praying that they might know what is the riches of the glory of his inheritance in the saints, and then concludes his discourse in this verse, by signifying that there is a world to come wherein God will show forth the exceeding riches of his grace towards them. The apostle begins and ends his discourse with these riches of grace and glory; in this glorious circle involving all things concerning our salvation.

[502] Ephesians 2:19, 20, 21, 22. “And what is the exceeding greatness of his power to us-ward, etc.-According to the working of his mighty power, which he wrought in Christ Jesus, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality and power, etc. — And hath put all things under his feet,” etc, In the work that was wrought, and the alteration made in exalting Christ from the depth of his humiliation to his height of glory, two things are to be considered, viz. the relative change, or change of Christ’s circumstances; and the real change made in the human nature, which was not only greatly exalting it from that low state of sorrow, weakness of body and mind, and comparative meanness of nature, and narrow capacity, to that high, and as it were infinite, degree of knowledge, power, holiness, joy, and real inherent glory; (here is to be considered the change made both in body and in soul. Christ, in his exaltation, not only received power, riches, honour, and blessing, wherein the change of circumstances consisted, but also wisdom and strength, as in Revelation 5:12.;) but exalting it to this from a far lower state, from a state of death under which he descended into the lower parts of the earth, and as it were into hell; in raising him from which, we may conceive greater difficulty than in raising another from the dead, as we may suppose all the powers of hell engaged to their utmost to hinder his resurrection. This real change made in Christ in his resurrection and exaltation, is an unspeakably greater power than the work of creation, not only considering the term from, which was a state of death, and so a creation as it were from nothing; but as overcoming the greatest created power; but especially if we consider the term to which, or the thing finally extant as the fruit of this work, which is as it were infinitely higher, greater, and more excellent than any thing accomplished in the old creation.

But then Christ in this affair is not to be considered by the apostle singly and personally; but all his church are considered as thus raised and exalted with him, and in him: he as the head, and they as partaking members. This power is manifested in raising them, in raising their dead souls from an

infinite depth, infinitely lower than a state of nonentity, and from under as it were infinitely strong chains, to hold them in that state, and the most mighty opposition to their restoration; and also raising their bodies from the dead, and from a state of corruption, and exalting them with Christ, making their bodies like his glorious body, and their souls like his glorious soul; giving them a participation of his elevation of nature, his exalted knowledge, strength, holiness, beauty, glory, and joy, according to their capacity and station.

Herein, in this whole work of the restoration and exaltation of Christ mystical, is above all things manifested the power of God and the new creation.

[169] Ephesians 3:10. "That now unto the principalities an powers might he known by the church the manifold wisdom of God; that is, by the things done in the church, by what they see concerning the church.

[50] Ephesians 4:13. "Till we all come in the unity of the faith, and of the knowledge of God, to the measure of the stature of the fulness of Christ;" that is, till we all come to agree in the same faith, which is fully conformed to Christ, and therein are come to his rule and measure in faith, and perhaps in other graces, the body of Christ becomes complete, being completely conformed to Christ. The church is the completeness of Christ, the fulness of him that filleth all in all. But this body is not complete, and perfect, till it is perfectly conformed to his mind in faith, and to his image in other graces. Christ and his church, as here, so elsewhere, being as body and soul, are called one man, it is as if he had said, till Christ's body is complete in stature. The church, the body of Christ, is called a man. Ephesians 2:15.

[232] Ephesians 5:30, 31, 32. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." Christ did as it were leave his Father in order to obtain and be joined to the church; he came down from heaven, and did as it were leave the bosom of his Father, he left the sweet and joyful manifestations of his Father's love, and became subject to the hidings of his Father's face, and even to the expressions of his wrath, and gave himself to his church that he might be joined to his church, and that he might present it to himself a glorious church, etc. as ver. 25, 26, 27. So he also left his mother, which was the

church of the Jews, to cleave to the New-Testament church. Christ was born of the Jews, and the ordinances, and legal observances of the Jewish church. Christ was hid as the infant is hid in its mother's womb. All God's dispensations towards that church, his calling of them by Moses, his giving them such ordinances, and his so ordering their state from age to age, was in order to bring forth Christ into the world. This Old-Testament church is represented by Sarah, Isaac's mother and the New-Testament church by Rehekab, whom Isaac loved, and in whom he was comforted after his mother's death. (Vide Genesis 24:67. Notes.)

The Old-Testament church was as Christ's mother, but the New-Testament church is as his wife, whom he treats with far greater affection and intimacy, He forsook his mother also in this respect, viz, as he made a sacrifice of that flesh and blood, and laid down that mortal life, which he had from his mother, the Virgin Mary; that which is horn of the flesh is flesh; though he did not derive flesh from his mother in the sense in which it is spoken of, John 3:6. viz, corrupt, sinful nature; and therefore, did not forsake his mother for the church, in the same sense wherein the church is advised to forsake her father's house for Christ's sake, viz. to forsake sin, and lusts derived from parents, by crucifying the flesh, with the affections and lusts. Yet Christ derived flesh from his mother, viz. the animal nature, and human nature, with that frailty and mortality that is the fruit of sin; this Christ forsook, and yielded to be crucified for the sake of the church.

[146] Philip. 2:11. And every tongue should confess. In the place of the Old-Testament, that is here quoted, it is, every tongue shall swear, which confirms, that by swearing by God's name, so often spoken of in the Old-Testament, as a great duty of God's people, is meant publicly professing the true God, and entering into covenant with him.

[69] Colossians 2:11. "In putting off the body of the sins of the flesh, by the circumcision of Christ." If this means the outward circumcision, with which Christ was circumcised, our sins are put off by Christ's circumcision, after the same manner as by our own baptism; that is, Christ's circumcision signified the putting off our sins, as much as our own baptism, for our body of sin 'was imputed to him, he bore it, and put it off in outward sign by his circumcision. Christ represented us; he came into the world without any original sin, and he was circumcised to signify the putting off our corruption of nature.

[329] 2 Thessalonians 2:7. "For the mystery of iniquity doth already work." As Christianity, or the scheme for setting up the kingdom of God, and advancing his glory, and the salvation of men, by Christ, is called the mystery of godliness; so antichristianism, or the scheme for setting up the kingdom of the devil, and accomplishing the destruction of men by antichrist, is called the mystery of iniquity. The christian scheme is called the mystery of godliness very much on that account, that all the ancient mysteries, types, shadows, and prophecies, relating to the kingdom and interest of godliness, have their fulfilment in it. So antichristianism is called the mystery of iniquity, because in this the types and prophecies that relate to the kingdom and interest of iniquity have their principal fulfilment. Here is fulfilled what was shadowed forth of old, by the murder of Cain, and his city in the land of Nod, and by the building of the tower of Babel, and by the city of Babylon, and by the mighty Nimrod, and Belus, or Bel, and by the city of Sodom, by Egypt, and Pharaoh; and the great things that were done in Egypt, in the time of Moses and Aaron, are types of what is done by and to the church of Rome. Here is the antitype of Jabez and Sisera, Oreb and Zeeb, Zeba and Zalinunna, the Moabites and the Ammonites, the Philistines, and especially the Edomites. Here is the antitype of proud Nebuchadnezzar, and Belshazzar, and Haman. Here is the antitype of the city and king of Tyrus, and of Antiochus Epiphanes, and here is the chief fulfilment of the ancient prophecies of Daniel and other prophets that relate to the kingdom of iniquity, and also of most of such prophecies in the New Testament. On the same account the antichristian church is called "MYSTERY, BABYLON THE GREAT."

[137] 2 Timothy 2:18. "Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some." The Jews before Christ, had a general belief that there would be a resurrection, and they thought it would be when the Messiah came, When he comes, they thought the saints that were of old, Abraham, and Isaac, and Jacob, and David, etc. would rise again, and there was a number of them did rise when Christ rose, as Matthew informs us, and therefore there were some that the apostle here speaks of that thought we were to expect no other resurrection.

(339) Hebrews 3:6, 7, 8. to chap. 4:11. "Whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Wherefore, as the Holy Ghost says, To-day if ye will hear his voice, harden not your hearts, as in the provocation," etc. The apostle here supposes that

when the psalmist here says, “To-day if ye will hear his voice, harden not your hearts;” it is as much as if he had said,” Although that was a long time ago, and though their day was long since past, yet bear his voice, and do not harden your hearts now in this your day, and see that you never harden your hearts while your day lasts; for if ye do not harden your hearts, there is a rest of God, that you may enter into as well as they; but if you continue to harden your hearts, your day in a little time will be past as well as theirs.” The former part of this sense, viz. that by the expression,” To-day,” the psalmist means, In this day that you now have so long after their day is past, is evident by chapter 4:7. And the latter part of it, viz. that he means, Take heed that your heart is no time hardened during your day, is evident, because in that 8th verse the words are brought in as a motive to perseverance. It is still more evident by the manner of the apostle’s bringing in the words in the 11th and 12th, as also in the 14th and 15th verses, and by the apostle’s paraphrase of the words, or gloss he puts upon them there, while it is called To-day, verse 13. and while it is said Today, ver. 15. which is the same thing as during the continuance of the day.

From the psalmist exhorting us to hear God’s voice today, so long a time after the carcasses of the children of Israel fell in the wilderness, and so they failed of entering into God’s rest, and so long a time after others that believed entered into that temporal rest that Joshua brought them into; the apostle would argue that there remains still another rest for the people of God, to be entered into, as God spake concerning the children of Israel in the wilderness, as if there was a rest of God still to be entered into, though there had been a rest of God many ages before that, viz. that rest, or sabbatism of God, which God enjoyed on the seventh day of the creation, resting from the works of creation, which had been distinguished as God’s rest, or his sabbatism; but yet there then remained another rest of God to those that believed, viz. Christ’s rest in Canaan after the Egyptian bondage, and his redemption of his people out of Egypt, as is implied in his swearing in his wrath at those that did not believe should not enter into rest. So there still remains another rest also besides God’s rest from that redemption, as is implied in the psalmist, when speaking so long after of the unbelievers in the wilderness failing of entering into that rest, he still exhorts and says, “To-day if you will hear his voice, harden not your hearts, as they did;” implying that it will not be in vain for us even now to hearken, but we shall enter into God’s rest still if we hearken, even that rest that Christ entered into in heaven, after his great bondage here on earth, and his finishing the

work of redemption. By which may be understood the force of the apostle's reasoning in ver. 3, 4, 5, 6, 7, 8, 9, 10, 11. of the next chapter.

[142] Hebrews 5:9. "And being made perfect, he became the author of eternal salvation unto a em that obey him." By obeying, here, is not meant believing, but obedience to the law and commands of God, as it is understood in the foregoing verse.

[74] Hebrews 6:4, 5, 6. "For it is impossible for those that were once enlightened, and have tasted of the heavenly gift," etc. What is meant by those things here mentioned, may be gathered from the foregoing verses. The apostle exhorts us, when we have begun in Christianity, to go on, and make progress to higher attainments, and not to have all to begin again; that whenever we had laid the foundation, we should go on and build the superstructure, and not to keep always laying the foundation, or have occasion to lay it the second time, which foundation, or beginning, or first setting out in Christianity, consists in these things, in repentance from dead works, and in faith towards God; which foundation was laid when they first turned from their erroneous and wicked-ways, and embraced Christianity, and believed the gospel. And nextly, in the doctrine of baptisms, and of laying on of hands, because when they first entered upon a profession of the gospel, they well baptized, and had hands laid on them, that they might receive the holy Ghost. By the doctrine of baptisms and laying on of hands, the apostle means those plain instructions that were given them, to prepare them for baptism and laying on hands; and lastly, as to the resurrection of the dead, and eternal judgment, the doctrines of the resurrection and the future state, or world to come, were the first principles of religion, that they first began with.

Now, by those who were once enlightened, the apostle means those that were once indoctrinated in Christianity and brought so far to understand and believe it, as to make them forsake their former errors and vicious courses in their unbelief, as is evidently understood, chap. 10:32. Tasting of the heavenly gifts, and being made partakers of the holy Ghost, are the same, and mean their receiving the Holy Ghost, as they did by the laying on of hands; and lastly, in tasting of the good word of God, and the powers of the world to come, though it is probable those were everywhere made partakers of the gift of the Holy Ghost, by the laying on of hands, that were true saints; yet I believe that when it was not accompanied with gracious exercises, it was always accompanied with great common illuminations and

affections. It is not probable that they should have the Holy Ghost dwelling in them with respect to his miraculous influences, and not feel any thing of the power of it in their souls. When the Holy Ghost was given them, they felt his influence, not only outwardly, but inwardly; not only in their understandings, but affections. I believe never any had the Holy Ghost, with respect to his extraordinary operations, (see Numbers 23:10. 24:5, 6. 1 Samuel 10:6.) more than Balaam and Saul. They were unconverted men, but yet they felt his influence in this way. Thus they tasted of the good word of God, and the power of the world to come. They tasted of the good word of God as the stony-ground hearers, who anon with joy receive the word, and as the Galatians did who thought it such a blessedness to hear the word of God, and would have plucked out their eyes, and given them to the apostle. They experienced in themselves the power of the world to come, that is, of the invisible world; see Ephes 1:21. and Hebrews 2:5. and felt the powers of the invisible agent of that world upon their minds. It is certain none exercised miraculous gifts without extraordinary influence of the Spirit of God to convince the judgment. I Corinthians 13:2. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing;" and doubtless there was commonly an answerable or proportional effect on the affections, as there was on the judgment. As that faith there mentioned is there distinguished from true grace or charity, and therefore differed in kind from saving faith, so do these things here mentioned from saving grace.

[299] Hebrews 6:4,5,6. If any think that the apostle here used expressions too high to denote any gifts of the Spirit common to good and bad men, though miraculous gifts, I answer, that the drift of the apostle, and his argument in those words, led him to set forth the greatness of the privilege that such persons had received, that he might the better show the exceeding aggravations of their apostacy, whence what the apostle says might be the more easily believed, viz. that it was impossible to renew them again to repentance. For it is certain that he intends the aggravatedness of their crime, as a reason of it, because he himself gives it as a reason of it, ver. 6. in those word; "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

[107] Hebrews 11:1. "Faith is the evidence of things not seen:" that is, it is their being evident. This verse is as much as if he had said, Faith is the being present of things that are to come, and the being clear/s., seen of

things that are not seen. The substance of things ?zoped for, might have been translated the subsistence, that is, their now subsisting.

[227] Hebrews 6:4, 5, 6. “For it is impossible,” etc. Those that the apostle here has respect to, must be such as were guilty of the unpardonable sin. The falling away that he speaks of is an apostacy from Christianity. It could not be otherwise but that those who in those days had been Christians, and then openly renounced Christianity, must openly reproach that spirit that Christians were then so generally endued with in his miraculous gifts, which was so notorious, and was so great a thing, and the principal thing in them that drew the eyes of the world upon them, and was the greatest seal that God gave them to evidence in the sight of the world that they were his people, and which was the argument that was principally effectual for the gaining others to them. When they openly renounced Christianity, that they once had appeared to embrace, their renunciation contained a great and open reproach. For it was an avowed casting away and rejecting a thing that has been received, as having found it naught and vile. He that admits and receives another in the capacity of a wife, or husband, or lord, or other relation, and then afterwards on trial rejects them and turns them out of doors, casts a vastly greater reproach on them than those that never received them: much more those that received any one for their God. So these apostates here spoken of, in renouncing Christianity did openly cast the greatest reproach on Christianity; and therefore the apostle says, ver. 6. they put him to an open shame. And indeed an open, declared renunciation of Christianity after it had been embraced, is itself an open reproaching, and blaspheming of it in words: and they that apostatized and openly renounced Christianity in those days, and the church being in those circumstances that have already been mentioned, must openly renounce and reproach that Spirit that the Christians were endued with, and confirmed by; for that Spirit was the principal and most obvious thing in that Christianity that they renounced and reproached. And especially must it be so, when those openly renounced Christianity that had themselves been endued with the Holy Ghost, as those here spoken of had been. In renouncing Christianity, they must renounce the Spirit, that great seal of Christianity that they had had. And those that had such experience of the evidences of the truth of Christianity that those had, as has been explained, No. 165. must do it against light and the conviction of their own consciences, and so what they did amounts to the sin against the Holy Ghost. And those that apostatized from Christianity under these

circumstances, would naturally be abundant in their reproaches of the religion they had renounced, and the Spirit that confirmed it, that they might justify themselves, and that they might not appear inconsistent with themselves in the eye of the world. The same apostates are evidently spoken of in chap. 10:25, etc. where the apostle speaks of their forsaking the assemblies of Christians, and sinning wilfully after they had received the knowledge of the truth, and treading under-foot the Son of God, and renouncing the blood of the covenant, wherewith they had been sanctified, and doing despite to the Spirit of grace.

[501] Hebrews 6:4, 5, 6. Concerning those who were once enlightened, etc. It is an argument, that those here spoken of are such as were never regenerated, that they are compared to the thorny ground, which, however it may seem to receive the seed and to nourish it, so that it may spring up, and appear flourishing awhile, yet never brings forth any good fruit, but the fruit finally produced always is briers and thorns, because the ground is thorny, full of seeds and roots of thorns, which were never purged out to prepare the ground for the good seed; so that whatsoever showers descend upon it, how benign soever they are, yet they only go to nourish the thorns, and make them grow the faster, ver. 8. which representation certainly implies that the ground is nought, it was never so changed as to prepare it to bring forth good fruit. It is a good rule in our endeavours to understand the mind of the Spirit of God, to compare spiritual things with spiritual, and to interpret scripture by scripture. Now it is manifest that Christ represents the thorny ground as different from the good ground. The ground itself is naught, and not fitted so to receive and nourish the seed, as to bring good fruit to perfection; and they that are represented by the thorny ground are, in Christ's explanation of the parable, distinguished from those that have good and honest hearts. The fault of the way-side, of the stony ground, and of the thorny ground, was, in each the nature of the ground; and the good fruit in the good ground is ascribed to the better nature of the ground; and therefore, they that are here represented as ground, which, though often receiving refreshing benign showers, always brings forth briers and thorns, are ground that never has been purged, and changed, and made good, but is inveterately evil, and therefore fit for nothing but to be burnt. It is not impossible that thorny ground may be brought to bring forth good fruit, but then it must be changed, the very roots of the thorns must be killed or rooted up. If this is not done, let good seed be sown in it, and good and kindly showers of rain descend upon it

never so often, it will bring forth briers and thorns. This killing or rooting up of the lusts of the heart, compared to thorns, is done by a work of regeneration, or circumcising the heart, as is represented, Jeremiah 4:4, 5. "Break up your fallow ground, sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, lest my fury come forth like fire and burn that none can quench it." There the end of the ground that bears briers and thorns, is represented as being to be burned, as here in the 6th chapter of Hebrews. This is the end of those whose hearts do as it were bring forth briers and thorns, and that because their hearts were never circumcised, *i.e.* never regenerated.

In Luke 8:18. when Christ had ended the parable of the sower, he concludes, Take heed how you hear; *i.e.* that you in hearing the word are not like the way-side, or the stony or thorny ground, on which the good seed fell;) for says Christ," Whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have;" referring still to the parable, and the taking away, or the withering and perishing, of the seed from the evil sorts of ground; implying that such have no true spiritual life, no real goodness, and that the seeming good they have, they shall lose.

[284] Hebrews 6:19. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." That which is here called hope, is the same with the grace of faith, but only with respect to one kind of its exercises, viz, those that respect God's promises, or our own future promised good. it is no other than trust in God; (or rather faith in God,) through Christ, for salvation. This agrees with the context, beginning with the 12th verse, and with the description given of hope in the words themselves; for it is faith in Christ that is the stability of the soul, faith is that by which we are built on that strong rock, so that we cannot be overthrown, and the same is the anchor by which we are held fast, and cannot be driven to and fro of winds and storms, and shipwrecked and lost. That which is here called hope is the very same that is elsewhere called faith; and saving and justifying faith is often in the New Testament called by the name of hope; as in Romans 8:24, 25. "For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." How are we saved by hope, but as we are saved or justified by faith! It further appears that by hope here is meant faith, by the following words," But hope that is seen is not hope," etc. compared with the words

of the same apostle, Hebrews 11:1." Faith is the evidence of things not seen;" and by the next verse, "But if we hope for that we see not, then do we with patience wait for it," compared with the 12th verse of the context in this 6th of Hebrews, "That ye be followers of them who through faith and patience inherit the promises." And it may be further confirmed by comparing this last place with the foregoing verse," And we desire every one of you to show the same diligence to the full assurance of hope to the end;" and also comparing both with the 19th verse, the text we are upon. That faith with the apostle sometimes signifies the same with hope is manifest from his description of it in the 1st verse of 11th of Hebrews "Faith is the substance of things hoped for;" and Galatians 5:5. "We through the Spirit wait for the hope of righteousness, through faith;" and Colossians. 1:23." If ye continue in faith grounded and settled, and be not moved away from the hope of the gospel:" continuing grounded and settled in faith, and unmoved in the hope of the gospel, are expressions evidently used as exegetical one of another; and Hebrews 3:6." If we hold fast our confidence, and rejoicing of hope firm unto the end:" our confidence and our hope seem to be synonymous; so, Romans 4:18. "Who against hope believed in hope." 1 Timothy 1:1. "Jesus Christ which is our hope." So the apostle Peter seems to use the term hope. 1 Peter 1:21." Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God." So chap. 3:15.

Be ready to give a reason of the hope that is in you with meekness and fear;" that is, to give a reason, or declare the grounds, of your faith. So hope seems to be used for faith by the apostle John. 1 John 3:3. "Every man that hath this hope in him, purifieth himself, even as he is pure."

Hope, in the New Testament, is often spoken of as a great christian grace and virtue, and one of the main things that distinguishes a true Christian, which would be difficult to understand or account for, if by hope is meant no more than what we commonly understand by the word, viz. his thinking well of his own state, or hoping well of his future state. That is not hard to do; it is what nature is prone to; but by hope they doubtless meant something more, viz, an embracing the promises of God and fiducial relying on them through Christ for salvation, This is the great christian grace that the apostle speaks of in the 13th chap. of 1 Corinthians where he speaks of faith, hope, charity; and by faith there, and also where it is distinguished from hope, is meant faith in a larger sense, viz, acquiescing in the truth iii whatever he testifies or reveals, without any special regard to

our own concern and future interest in what he reveals. Hope is our acquiescing and relying on God's truth and sufficiency as to what concerns our own future happiness.

[310] Hebrews 8:1. "We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens." This is often taken notice of in this epistle, as chap. 1:3. 10:12. 12:2. This high priest, when he enters into the holy of holies with his own blood, does not only appear there standing before the throne, or mercy-seat, as the high priests of old were wont to do when they entered into the holy of holies once a year with the blood of others, but sits down on the throne in the holy of holies, on the right hand of God; which shows the exceeding dignity of the priest, his nearness and dearness to God, and the absolute sufficiency of the sacrifice that he had offered, the blood of which he entered in there with, and the dignity and honourableness of the manner of his interceding there; which was not merely by supplicating, as one in humble posture before the throne, but by representing his will to the Father, as one sitting in glory with him on the throne, as John 17:24. "Father, I will that they that thou hast given me, be with me," etc. His thus being admitted and invited of God to sit with him on the throne, denotes God's full, and perfect, and great satisfaction, and well-pleasedness in, and rest on, this high priest when he had offered his sacrifice, and entered into the holy of holies with the blood of it to obtain of God that for which he shed his blood. God immediately receives him, and accepts him and his plea, and says to him, "Sit thou on my right hand till I make thine enemies thy footstool." Audit is a note of Christ's perfect assurance of the Father's acceptance of him as priest, and his rest in him, as having virtually obtained what he intercedes for, having all things put into his hands, being made head over all things to the church, that he does not merely stand before the throne supplicating, hoping, and waiting, as the legal high priests did, but sits down in perfect rest, as being satisfied in his full acceptance and virtual possession of all he seeks. He sits on the throne as a royal priest, as a priest on the throne agreeably to the prophecy in Zechariah 6:13.: being made to reign to accomplish the ends of the priesthood, according to his own will; for God has given all power in heaven and on earth, that Christ may give eternal life to as many as God hath given him.

[312] Hebrews 9:28. "So Christ was once offered to bear the sins of many, and unto those that look for him, shall he appear the second time without sin unto salvation." The first time that Christ appeared, he in one sense did

not appear without sin; for he bare the sins of many, he appeared in that form, in those circumstances, and with those labours and sufferings, that were tokens of imputed sin, or guilt, that lay upon him; but then he perfectly freed himself from this imputed sin, he perfectly abolished this guilt, by those sufferings he underwent, as the apostle is here arguing in the preceding part of the chapter; and therefore when he appears the second time, it shall be without sin, without any of those tokens of imputed guilt which he had in his state of humiliation. He shall be exceedingly far from them, the state in which he will appear will be immensely different from the state of one under the tokens and fruits of guilt and wrath, for he will appear in the glory of his Father, with the holy angels, as the Supreme Head and Judge of the universe, with ineffable and inconceivable glory and magnificence. Had not Christ perfectly satisfied for the sins of men, and so done away all his imputed guilt, he could not have appeared a second time without sin, but must always have remained under the tokens of God's curse for sin, But at the day of judgment he will appear infinitely far from that. The glory he will appear in at the day of judgment, will be the greatest and brightest evidence of all, of his having fully satisfied for sin. His resurrection is a glorious evidence of it, and therefore is called his justification. His ascension into heaven, and sitting on the right hand of God, is a still brighter evidence, as it is a higher degree of his exaltation; but the glory that he will appear in at the day of judgment, will be the brightest evidence of all, as herein appears the glory of his exaltation in its highest degree of all, and is the highest reward which the Father bestows on him for it, and so is the highest token of his acceptance of it as sufficient and perfect. Beside the glory of the special affair of that day which Christ shall bear, then will be the beginning of the consummate glory and reward of both Christ and his church, to last throughout eternity, And not only the glory that Christ will then appear in, but the nature of the business that he will come upon, will show him perfectly to have done away all the sins of his elect, of which he will be the judge, and will save those that have believed in him. God would not have committed this affair to one that had undertaken for them, unless he had satisfied for them.

He will appear without sin to salvation. The first time appeared it was with sin to procure salvation; the second he will appear to bestow salvation, which will in the event show that salvation is fully procured.

[288] Hebrews 10:1. "The law having a shadow of good things to come, and not the very image of the things." Here a shadow is distinguished from

images, or pictures, as having a more imperfect representation of the things represented by it. The types of the Old Testament are compared to this kind of representation of things, not only here, but chap. 8:5. and Colossians 2:17. which fitly resemble them on several accounts. The shadow of a thing is an exceedingly imperfect representation of it, and yet has such a resemblance, that it has a most evident relation to the thing of which it is the shadow. Again, shadows are a kind of dark resemblances. Though there be a resemblance, yet the image is accompanied with darkness, or hiding of the light: the light is beyond the substance, so that it is hid. So was it with the types of the Old Testament; they were obscure and dark; the light was beyond the substance. The light that was plainly to reveal gospel things came after Christ, the substance of all the ancient types. The shadow was accompanied with darkness and obscurity; gospel things were then hid under a veil.

[230] Hebrews 10:25, 26, 27, 28, 29. That the sin against the Holy Ghost is here intended, is confirmed from the place in the Old Testament that seems to be referred to in the 28th and 29th verses; for the place that seems especially to be referred to is that in Numbers 15:30, 31, etc.; where God having been speaking of the sins of ignorance, that should be atoned for with sacrifice, tells what sins should not be atoned for with sacrifice in these words, “But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people; because he hath despised the word of the Lord, and hath broken his commandment; that soul shall be utterly cut off:” and then in the words next following, there is an instance given of such a man so sinning presumptuously, viz. the sabbath-breaker, that gathered sticks on the sabbath, and how no sacrifice was accepted for him, but he perished without mercy by all the congregation’s stoning him with stones. See margin of the Hebrew Bible. That the apostle here refers to this passage, seems evident by these things. The apostle is here speaking of a sin, for which there remains no more sacrifice, and in that in Numbers shows what sins were not to be atoned for by legal sacrifice. He speaks here of him that despised Moses’s law, which agrees with those words in that place in Numbers, “Because he hath despised the word of the Lord, and hath broken the commandment:” the reason given in that place why no sacrifice was to be accepted for him, so here the reason given why no more sacrifice remains, is that he sins wilfully. In that place another reason why he should perish without accepting a sacrifice was, that he reproached the

Lord; so here the reason given why there remained no sacrifice for this was, that he had insolently and maliciously reproached the Spirit of grace, for so the words in the original signify which are translated hath done despite to the Spirit of grace. (Vide Van Maestricht, p. 363. col. 1.)

Another reason there given is, that he had despised the word of the Lord; a reason here given is, that he had trampled on the Son of God, who is the Word of God. The man gathering sticks perished by the hand of all the congregation; the whole congregation were commanded to stone him with stones, to bear testimony that none had mercy on him, agreeably to God's direction in such a case, Deuteronomy 13:8, 9, 10. "Neither shall thine eye pity him, neither shalt thou spare him, but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people, and thou shalt stone him with stones that he die." Thus the sabbath-breaker perished without mercy. And he died under the hand of two or three witnesses, as the apostle concluded from the law in such a case.

Hence we may gather the meaning of the word wilfully in that place, That the apostle means by it in the same sense as the man in Numbers is said to sin presumptuously; the phrase in the original is with an high hand, or rather, a lifted up hand, as of one that is going to strike another. The same word is used of Jeroboam, 1 Kings 12:26. "He lift his hand against the king."

[135] Hebrews 12:21. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." The place referred to seems to me to be, Deuteronomy 9:18, 19. "I fell down, for I was afraid of the anger and hot displeasure," etc. God at that time manifested his displeasure by the extraordinary burning in the mount. See verse 15.

[289] Hebrews 13:12, 13, 14. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach, for here we have no continuing city, but we seek one to come." Christ suffered as one that was not fit to live among men, nor to die in a place where men dwelt; and therefore was carried forth as execrable without the gate to suffer there:

such reproach did Christ suffer, and such were the circumstances of the christian church in those days, that those that would be the faithful followers of Christ must suffer like reproach: they were cast off by the

generality of men; they were looked upon as not fit for human society, worthy to be shut out from dwelling with men. Matthew 10:22. "And ye shall be hated of all men for my name's sake." If they would cleave to Christ, they must even go forth with him without the camp, and be reputed as unclean as he was: they must be shut without the gates of the city as execrable too, and must bear his reproach, or the same reproach that he bore. So the apostle advises them to be willing to go forth unto him without the camp, bearing his reproach.

But by going forth to Christ without the camp, or the gate of the city, the apostle here seems especially to mean exposing themselves to be shut out as unclean, from the congregation of the Jews, and from the temple and city of Jerusalem, and from the religious society of the Jews in their synagogues, by their forsaking the ancient legal sacrifices and other legal observances for Christ, ver. 9.

[52] James 2:19. "The devils also believe and tremble." They believe that Jesus is the Christ, etc. And tremble at the thoughts of the overthrow he will give them.

[264] 1 Peter 1:3. with the context. The apostle directing his epistle to the Christians in Pontus, etc. takes notice, in the foregoing verse, of the hand that each of the persons of the Trinity had in their being so distinguished from the rest of the world, as to be Christians, or saints, "elect according to the foreknowledge of God the Father, through sanctification or the Spirit unto obedience and sprinkling of the blood of Jesus Christ." And having mentioned the blood of Christ and referred to his death; which is, in itself considered, without what followed, a melancholy subject, as Christ says, Matthew 9:15. "The days come when the bridegroom shall be taken from them, and then shall they fast; he therefore in this verse leads their thoughts to the resurrection, a more joyful subject. The death of Christ, without a resurrection following, might justly have damped and killed the hope of all his disciples; but his resurrection revives their hearts, and renews and everlastingly establishes their hopes, no more to be thus damped. It is probable that the apostle, when he wrote this, remembered how it was with him and the rest of the apostles, when Christ was dead. Before they were full of hope of being advanced with Christ in his kingdom; but when he was dead, their hopes seemed to be quashed, and dead as it were with him; but when Christ was raised to life again, so were their hopes renewed, and abundantly established, and their hearts were filled with joy. Christ, by his

resurrection, is said to be begotten, Acts 13:33. “God hath raised up Jesus again, as it is written, Thou art my Son, this day have I begotten thee.” When the Father raised Christ from the dead, he was, as it were, begotten again of the Father; and so his disciples were with him begotten again to a lively hope, or as it probably might have been better rendered, a living hope. The expression, a living hope, seems to denote three things:

- 1.** That as Christ since his death is alive again, so their hope was alive, and not dead, as the hope of the disciples was, while Christ was dead, though Christians suffered persecution, verses 6, 7.
- 2.** That their hope by Christ’s resurrection is exceedingly established, and made strong and lively; so that they greatly rejoiced, (verse 6.) yea, rejoiced with joy unspeakable, and full of glory.
- 3.** Which seems more especially to be intended, their hope that is begotten and established by Christ’s resurrection, is an immortal and never dying hope, as the Spirit of grace in the saints is called living water, because it springs up into everlasting life. John 4, And Christ is called the bread of life, because he that eateth thereof shall not die, but live for ever. John 6. The hope that the disciples had before Christ’s death, was in a great measure dead when he was dead. But now Christ is risen, and is alive for evermore; Revelation 1:18. so the hope that is begotten and established by the resurrection of Christ, is a living, never dying hope. It is now too much established by that glorious resurrection of Christ, ever to die again, to that degree, that the hope of the disciples died, when Christ died. God the Father raised Christ in corruptible, never to die more, and thereby begot them to an inheritance incorruptible. A rich father begets a child to an inheritance; so God, the Father of their Lord Jesus Christ, and their Father here spoken of, has begotten them to an inheritance, and this inheritance is incorruptible, and that fadeth not away. And as their inheritance that they are begotten to, is immortal and unfading, so is their hope a living and unfading hope. Verse 4. The same power of God, that raised Christ immortal, will keep their faith alive, that it shall never die; as verse 5. “Who are kept by the power of God through faith unto salvation.” So that their faith and hope live still, though they be subject to great trials; even as refined pure gold will bear the fire, verses 6, 7.; and therefore the apostle exhorts them to hope to the end, verse 13. or to hope with a living and never-dying hope.

[480] 1 Peter 2:7, 8. “Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence,” etc, There are several ways and respects, that stones or rocks are valuable and of benefit to men, in each of which Christ in Scripture is compared to a stone or rock with regard to believers.

1. Some stones are highly valued for the preciousness of their nature and substance, and beauty of their form, and so are valued as a great treasure, and that which is prized because it enriches and adorns. So Christ-is said to be a stone that is precious to believers, He is spoken of as a pearl of great price. So he was typified by the precious or costly stones that were brought for the foundation of the temple.

2. Stones or rocks are a great benefit to mankind, as a sure foundation of a building; so is Christ to believers.

3. Rocks were commonly made use of for defence from enemies; their fortresses were ordinarily built on high rocks, or rocky mountains; so is Christ often spoken of in Scripture as the strong rock, high tower, refuge, and sure defence of believers.

4. Rocks were of great benefit to travellers in the hot parched deserts of Arabia, near to Canaan, by their cool shadows. The benefit believers have by Christ, is compared to this, Isaiah 32, at the beginning.

5. In a time of inundation, mountains or rocks would be the places to resort to for safety, to keep from being overwhelmed. The benefit believers have by Christ is compared to this, Psalm 61:2. “When my heart is overwhelmed, lead me to the rock that is higher than I.”

On the contrary, there are several ways that stones, or rocks, are disesteemed among men, and hurtful to them; wherein Christ is compared to a stone or rock with regard to unbelievers:

1. Nothing is ordinarily looked upon and treated by men as more worthless than common stones; so is Christ disesteemed and rejected by unbelievers: as builders throw away misshapen stones as not for their purpose, and of no value.

2. Stones are offensive to travellers, and an occasion of their stumbling and falling; so is Christ to unbelievers, “a stone of stumbling.”

3. Rocks are very often fatal to sailors, and the occasion of their suffering shipwreck; so those that enjoy the gospel, and have the means of grace, but fail through unbelief, are in Scripture compared to them who suffer shipwreck at sea; 1 Timothy 1:19. "Concerning faith have made shipwreck."

4. Those high rocks that were most fit for laces of defence, had dreadful precipices, which if men fell over, they would be broken in pieces: Isaiah 8:14. "And he shall be for a sanctuary; but for a stone of stumbling, and a rock of offence, etc. And many among them shall stumble, and fall, and be broken, and be snared, and taken."

[150] 1 Peter 4:6. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit; that is, that they might be judged according to what they did when they were alive amongst men in the flesh, as other mortal men, and live according to God in the spirit; that is, that their spirit might live, might continue to exist before God, and as God doth separate from fleshly bodies, and according as God pleases, to fix their state.

[140] 2 Peter 1:10. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for he that doeth these things shall never fall." The apostle had exhorted to give diligence to add to our faith, virtue, etc. and tells us that if we do these things we shall not be barren and unfruitful in the knowledge, etc. Now he offers another argument; he tells us that to neglect those things, is the way to doubtfulness about our condition, "He that lacketh those things has forgotten that he was purged from his old sins;" therefore the meaning of this verse is, the rather give diligence in those things, that you may make your calling and election sure; as is evident by the following clause, "for he that doeth these things shall never fall;" "Wherefore the rather," is as much as to say, the rather for this, viz. "that you may make your," etc.

[265] 2 Peter 1:11, to the end. Verse 11. "So an entrance shall be ministered to you abundantly into the kingdom of our Lord and Saviour Jesus Christ." By the kingdom seems to have been intended by the apostle, and to be understood by the Christians in those days, the kingdom that Christ would set up and establish at his second coming, spoken of in the 16th verse. That was the principal accomplishment of that prophecy of the kingdom of the Son of God in the 2nd and 7th chapters of Daniel, and was

the greatest thing intended by Christ when he spake of his coming in his kingdom.

Ver. 12. “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” By the present truth seems to be intended the doctrine of Christ’s second coming, because there were some apostates and false teachers among them lately risen up, spoken of, chap. 2:3. that denied it, and opposed it. They denied the Lord that bought them, chap. 2:1.; and of consequence denied the second coming of Christ, as appears by chap. 3. They were scoffers, walking after their own lusts, saying, Where is the promise of his coming, for the apostle in that chapter does not only speak of such a sort of men as future, but as what was then present, as having been foretold by the apostles of the Lord Jesus, vein. 2. The apostles had foretold of scoffers that should come before the coming of Christ, as they knew, and the apostle speaks of that sort of men he had described in the second chapter as being in part a fulfilment of their prediction, as the apostle John says, 1 John 2:18.” Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time.” So here, chap. 2:3. the apostle Peter puts them in mind, how the apostles of the Lord Jesus had told them, and they knew by their word, that in the last days scoffers should come. Therefore the apostle would not have them shocked by them, now they were come. It is evident that the apostle speaks of them as present, and not merely future, by the following part of that chapter, particularly verses 5, 8, 9, 10, 15, 16, 17. So that it is the doctrine of the second coming of Christ that was the doctrine that was especially opposed by apostates among them at that day, and therefore that doctrine is what the apostle calls the present truth. The apostle, in this verse, signifies to them that he writes this epistle to establish them, and put them in remembrance in what he calls the present truth; but it is that truth of Christ’s second coming that he writes this epistle to establish them in, as appears by the beginning of the 3rd chapter, where he uses the same expression of putting them in remembrance. “This second epistle I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour;” and that word and commandment was what they told them of Christ’s second coming, as appears by what there follows.

Verse 16. “For we have not followed cunningly devised fables, when we made known unto you the power and coming our Lord Jesus Christ.” We, *i.e.* the apostles, have not followed cunningly devised fables, when we taught you this present truth of the second coming of our Lord Jesus Christ, for he speaks of this as a doctrine that the apostles had taught them before, chap. 3:2. These apostates gave out that what Jesus had said about his second coming, was only a fable cunningly devised by him, perhaps to maintain the credit of his former pretences of being the Messiah prophesied of, that was to set up the kingdom of heaven, when otherwise he would have lost it all by his sufferings and disgrace that he met with while he lived, and to keep up the zeal of his followers, and so his name and honour, after his death.

Verses 16, 17, 18. “But were eye-witnesses of his majesty,” etc. They, the apostles, had not only heard him say, that he would come in his kingdom in power and great glory, but they were in a sort eye-witnesses of it, in that they were eye-witnesses of something in Christ that was a remarkable and wonderful earnest and prelibation of it, *viz.* the glory of his transfiguration. The glory of the transfiguration was manifested to Peter, that wrote this epistle, and two other disciples, to that very end, that it might be an earnest of what he had been telling them of his coming in his kingdom, and a specimen of the glory of his second coming. For in each of the three evangelists the account of Christ’s transfiguration follows next after Christ foretelling them of his coming in his kingdom. What they saw of the glory of Christ’s transfiguration was an evidence of two things that were dependent one on another, both which these apostates denied.

First, It was an evidence that he was the Son of God, the same that was declared by the voice which said, “This is my beloved Son.” This these apostates denied, chap. 2:ver, 1. “denying the Lord that bought them.” This was evident by that glory they saw: as,

1. The glory that Christ there appeared in was so divine and admirably excellent, and had such a bright and evident appearance of divinity, such an admirable and ineffable semblance of the infinitely glorious perfection of God, his awful majesty, his purity, and infinitely sweet grace and love, as evidently denoted him to be a divine person. The apostle says, “He received from the Father, honour and glory:” the term is doubled and varied thus to signify the exceeding excellency of the glory.

There was doubtless an inward sight, or lively sense of heart, of Christ's spiritual glory that accompanied Peter's sight of the visible glory of Christ. There was an ineffable beauty, majesty, and brightness in his countenance, that held forth and naturally represented the excellencies of his mind, his holiness, his heavenly meekness, and grace, and love, and that majesty that spake his union with the Deity, and by the influence of the Spirit of God accompanying, excited in Peter, and the other two that were with him, a great sense of those perfections, and their immense excellency, adorableness, and sweetness. And the Spirit of God doubtless accompanied the word of God, that Peter and the other then heard, so that that word was spiritually understood, and believed; so that Christ's glory then was manifested to the disciples three ways: by the rays of light, it was exhibited to their eyes; 'by the voice, it was declared to their ears; and by the Spirit, to their souls. The last was the most convincing and certain evidence to them of Christ's divinity.

This glory of Christ, that the apostles then saw, both the outward glory and the spiritual glory, that the outward glory had a semblance of, did most remarkably appear to be such as exceedingly became the only-begotten, dearly beloved, and infinitely lovely Son of God. Therefore, the apostle John, who was another eyewitness of it, speaking probably with special reference to this, John 1:14. says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It exhibited not only the divine greatness in the majesty of which the apostle Peter in this place especially speaks, but the divine grace and love in the sweetness of it.

2. This glory that appeared in the person of Christ, did exactly resemble that excellent glory that the apostle speaks Of, Out of which the voice came, ver. 17. For there was there in the mount an external glory, as a visible symbol of the presence of God the Father, and by which he was represented; as well as an external glory in God the Son, viz. that bright cloud that overshadowed them. There was a glory in that cloud that the apostle calls an excellent glory. When it is said in the evangelists that a bright cloud overshadowed them, it is not meant such a light or white cloud as shines by a cast of light upon it from some shining body, such as are some clouds by the bright reflection of the sun's light; but a cloud bright by an internal light shining out of it, which light the apostle calls an excellent glory. It probably was an ineffably sweet, excellent sort of light, perfectly differing from and far exceeding the light of the sun. All light is sweet, but this seems to have been immensely more sweet than any other

that ever they had; impressing some idea which we cannot conceive, having never seen it, as we can conceive of nothing of light more than we have seen; we could have conceived of no such light as the light of the sun, had not we seen it, nor of any colour, blue, red, green, purple, nor any other. God doubtless can excite other ideas of light in our minds besides any of those that we have had, and far exceeding them; a light affording sweetness and pleasure to the sight, far exceeding all pleasure of the grosser and inferior senses. Therefore, Peter the apostle, that writes this epistle, was exceedingly delighted with it in the time of it, which made him say, "It is good for us to be here;" and made him talk of building tabernacles, and thinking of spending the rest of his days there; and he still (though now old and near his end, verses 13, 14.) retains a lively sense of the exquisite gloriousness and pleasantness of that light, when he expresses himself as he does here, calling it the excellent glory, And there probably was an exact resemblance between the glory that the disciples saw in Christ's face, and that which they saw in this cloud, which declared him to be the Son of God; for they saw him to be his express image.

The apostle John, who saw this, probably afterwards in his visions, saw the very same sort of light and glory as an emanation of the glory of God, filling the new Jerusalem, which he now saw filling the mount of transfiguration, the type of that which he gives an account of in Revelation 21:11. "Having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal." The light he then saw seems to be perfectly differing in nature from any that is to be seen in this world, and immensely more sweet and excellent. He evidently wants words and similitudes to convey his own impression of it to our minds; he wants something excellent, and sweet, and precious enough to set it forth. He says, "It was like a stone most precious;" he knew none precious, or bright, or excellent enough to the sight; but he says it was "like a jasper-stone," more resembling that than any other; but that is not sufficient, and therefore he adds, "clear as crystal;" and from the whole we may gather, it was something he could not express, and that there was nothing like it. (Vide Note on the verse.) So it was the same kind of light that this beloved disciple had the glory of God represented by, Revelation 4:3." He that sat on it was like a jasper and a sardine stone;" a jasper and a sardine stone were of different colours, one green and the other red. How then could the light appear like both? By this it is plain, that indeed it was like neither, and that the apostle could find nothing to represent it by; there was all that was

excellent in both. This is something like his seeing that the street of the new Jerusalem was like pure gold, and yet like transparent glass, Revelation 21:18.

3. This glory that they saw in Christ, appeared to them as communicated from that glory in the cloud, for the apostle says he received from the Father honour and glory. The light in Christ's person appeared to them to be as it were lighted up, or begotten, as it were, by that in the cloud; or the glory in the cloud appeared shining on Christ, and so communicating the same excellent brightness. This again declared him to be the Son of God, for it showed him to be the express image of the Father, and to be from the Father, as begotten of him. Thus the glory of Christ's transfiguration was an evidence that he was the Son of God.

Secondly. It was also a special and direct evidence that what he had said a little before of his second coming, was true. By it was given a specimen of that glory that he should then appear in, and showed that this was the person that the prophet Daniel foretold would come in so glorious a kingdom, that the Jews called it the kingdom of heaven, by the agreement there was between this glory they saw in Christ, and that which Daniel describes to in that person that should set up that kingdom, whose garment is said to be white as snow. Daniel 7:9. As Christ's garments were said to be white as the light, and so as no fuller on earth can white them.

And nextly, besides the visible glory, the apostle mentions the voice that issued from the excellent glory in the cloud, "This is my beloved Son, in whom I am well pleased; hear him" (though the last clause, "Hear him," is not here mentioned). It is observable that it is the very same, which the glory that was in the cloud declared to the eyes of the apostles, which the voice in the cloud declared to their ears. The visible communication from this glory to Christ, one glory as it were begetting another, and the exact resemblance of the glory begotten, declared him to be God's Son; and the sweet and exact agreement between one and the other, and the union that appeared by communication, denoted the love between the an Son, as that he was well pleased in him. And this glory, being given as a specimen of the glory of his second coming, declared the truth of what he had so lately told them of his second coming: the same that the voice implicitly declared, when it bid them hear him, or believe what he said, which the disciples that heard it, must especially apply to the things he had most lately told them, and instructed them in.

Verse 19.” We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in your hearts.” By the word of prophecy is here meant, the standing written revelation that God had given to his church, as appears by the two next verses, This is spoken of as surer than a voice from heaven. But the apostle has a special respect to the prophetic part of this written revelation, and most of all those parts that speak of the glory of Christ’s kingdom, which is the principal subject of scripture prophecy, particularly that prophecy in the 7th chap. of Daniel, that speaks of the kingdom of heaven, This word of prophecy is as a light that shines in a dark place. The time of Christ’s coming is here spoken of as the morning, when Christ, who is the Sun, shall arise and appear; and his happy kingdom that he shall then set up, is represented as the day time. But the time that goes before that, is here represented as night time, or a time of darkness, and we that live in that time, as being in a dark place. The word of prophecy is as a light shining in a dark place, or as the light of a bright star in this night, a light preceding the day of Christ’s coming, like the morning-star that is a forerunner of the day. The prophecies of that day foretell it, as the day-star foretells the approaching day. The prophets were harbingers of that blessed season, as the morning-star is the harbinger of the day. By the prophecies of that day that go before it, something of the light of that day is manifested beforehand, and so is reflected to it, so that some of the light of the fire is anticipated, as by the day-star while it is yet night. If we give heed to those prophecies, we shall enjoy this foregoing light in our hearts, and so this day-star will arise; then our faith in these prophecies will be the evidence of that glorious Sun that is now not seen, and will render his light that is hoped for in some measure present in this dark world, and in our dark hearts. We shall in a measure have the joy of the morning of Christ’s coming beforehand; we shall have a light in our hearts that will be an earnest and forerunner of the glorious light of that day, as the dawning of the day before sun-rise.

This world is a dark place without Christ, and therefore is dark till he comes and until his kingdom of glory is set up. It appeared to be so now, especially in the circumstances of the Christians that the apostle now writes to, a world of heresies, grand delusions, and dreadful wickedness. They were in a dark place; they were not only surrounded with heathens, and subject to persecution, as appears by Peter’s first epistle, that was written to the same Christians, as is evident by chap. 3:1. but were in the midst of

vile heretics and apostacies, as has been said already, and Christ delayed his coming, and they had many temptations to deny the present truth, and lose their hopes of the sun's rising. When a man is in a dark place, and is in danger of stumbling and falling, and being lost, and has a light held forth to him, to guide him in, it behoves him to take heed to it, and keep his eye upon it, lest he get out of the way and fall into mischief.

[484] 1. John 2:18. "Little children, it is the last time; and as ye have heard that antichrists shall come, even now there are many antichrists, whereby we know it is the last time." It is not reasonable to think that the apostle supposed, that this time was the latter part of the space that should be from Christ's ascension to his second coming to the general judgment. For it is evident by what he here says, that he knew that the great antichrist should come before that. And if he supposed that this great antichrist now appeared, it is not likely that he would have expressed himself as he does, even now are there many antichrists. He would rather have said, "Even now antichrist is come;" and would have deciphered him, and pointed him forth. We must therefore understand the apostle thus: "It is now long since the apostles foretold the coming of antichrist, of which they told you in the first age of the christian church, which reached from Christ's ascension to the destruction of Jerusalem; and now, since Jerusalem's destruction, has commenced the last state of things, the last age of the world, which is to continue from the destruction of Jerusalem, and the perfect abolishing of the Old-Testament dispensation to the end of the world, which the apostles had been wont to call the latter days, and last times during which last age they foretold that antichrist should appear, 2 Thessalonians 2:3, etc. 1 Timothy 4:1, etc. 2 Timothy 3:1, etc.; and now the spirit of antichrist doth very visibly appear; and there are many apostates and corrupters, that we may look upon as the forerunners of antichrist, and are therefore an evidence that we are now come to that last age in which it has been foretold that antichrist should arise; which should make you behave yourselves more circumspectly, for the apostles often told you that those last times wherein antichrist should appear would be perilous times."

[287] John 3:9. "Whosoever is born of God, doth not commit sin," *i.e.* he does not relapse, or fall away from righteousness into sin again; ["for his seed remaineth in him,"] *i.e.* the seed of which he is born of God, the same seed by which he is begotten of God, remaineth in him, and therefore he does not fall away to a state and trade of sin again, out of which he was begotten, and born by that seed.

[104] Jude ver. 9. "He disputed about the body of Moses." The thing referred to is that mentioned Zechariah 3:2. The church of the Jews is called the body of Moses, as the christian church is called the body of Christ. Moses was herein a type of Christ.

[188] Jude ver. 14, 15." Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment," etc, It is probable that this prophecy of Enoch had the more direct respect to the destruction of the ungodly of the old world by the flood. Those sinners of whom Jude speaks were like them, and their destruction should be like theirs. 2 Peter 2:5. It looks very probable that God would reveal his designs to Enoch, of overthrowing the world, seeing that he was so intimately conversant with him, and the world was so much corrupted in his days; which was probably one reason why God took him out of the world, he would not suffer one so dear to him to live in the midst of such a wicked, abominable crew, to have -his soul continually vexed by them. Enoch's son Methuselah lived till the very year that the flood came; and, if so, it is exceedingly probable that God would reveal something to him of his intended destruction of them. This prophecy is applied to those heretics and their destruction, ver much after the same manner as many prophecies of the Old Testament are applied in the New to other things, than what they most directly signified. Many of the prophecies of Scripture are applicable to many things as Christ's prophecy of the destruction of Jerusalem, is applicable to the destruction of heathenism in the Roman empire, and to the end of the world: the all-knowing Spirit has an eye to many things in what he saith. Where the apostle says, "Enoch prophesied of those," he may be understood to mean of those that were of this sort, i. e, of this lascivious kind of persons.

[200] That Enoch prophesied of the flood, is yet more probable from the name that he gave his son, Methuselah, for the first part of it Methu, signifies he is dead, and shelah signifies sending; so that what is implied in the name seems to be when he is dead, God shall send; and probably there is a prophecy couched in it, that when Methuselah was dead God should send that great catastrophe that Enoch had foretold which came to pass accordingly, for the flood came that very year that Methuselah died.

[357] "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." It is observable that Enoch, the first of all the prophets, prophesied of the last

event that is the subject of prophecy; and that event which is the greatest subject of the prophecies of Scripture, and in which the most of the prophecies of Scripture terminate. Though this is not the most wonderful event that is the subject of prophecy, for that was the death of Christ; yet this is the greatest event that is the fruit of that event. In this is completed the end of Christ's death; and this last coming of Christ, together with what is accomplished by it, is in many respects the greatest of all events; and it is so in this respect, that it is what all that God has made, and all that Christ has done and suffered, and all the events of providence from the beginning of the world, and all that he has foretold, ultimately terminate in. Therefore, with this does scripture prophecy both begin and end; it begins in Enoch's prophecy, which is the first prophecy we have an account of in Scripture; and it ends with this in the last words of the last of the prophets, even John, in the conclusion of the Revelations.

[270] Revelation 4:3. "And there was a rainbow round about the throne, in sight like unto an emerald." The rainbow we know was appointed of God as a token of his gracious covenant with mankind. God is encompassed with a rainbow, which signifies that as he sits and reigns, and manifests himself in his church, he appears as encompassed with mercy. As of old, the throne of God in the holy of holies, where God manifested himself in the church of Israel, was called the mercy-seat, so here there is a rainbow, the sign of God's gracious covenant, round about the throne that he sits on. This rainbow was in sight like unto emerald, which is a precious stone of an exceedingly lovely green colour; so green, that this colour appears in nothing else so lively and lovely. This colour is a most fit emblem of divine grace; it is a very lively colour; not so dull as blue or purple, and yet most easy to the sight, more easy than the more fiery colours of yellow and red. It is the colour of the grass, herbs, and trees, and all the growth of the earth, and therefore fitly denotes life, flourishing, prosperity, and happiness, which are often in Scripture compared to the green, flourishing growth of the earth. As the benign influence of the sun on the face of the earth is shown by this colour above all others, so is the grace and benign influence and communication of God fitly represented by this colour. This colour is the colour of joy and gladness. The fields are said to shout for joy, and also to sing, by their appearing in a cheerful green: as the colour red is made use of to signify God's revenging justice, in Zechariah 1:8. and elsewhere; so is green the emblem of divine grace, as Dr. Doddridge

observes: this does not imply that the rainbow had no other colour, but that the proportion of green was greater than ordinary.

[109] Revelation 3:4. "They shall walk with me in white, for they are worthy:" that is, they are fit, as we often use the word.

[271] The moon is a type of the revelation God made, and of the ordinances he instituted, under the Old Testament, or the Old-Testament constitution and administration, and is so used, Revelation 12:1. vid. Notes in loc.; and it is made use of in Scripture also as a type of the church; it is so in the festival of the new moon; vid. Notes on Numbers 10:10. The church, under the Old Testament, in the institution of that festival, must be supposed to be represented under the type of the moon before its conjunction with the sun, *i.e.* Christ, the sun from whom the church borrows her light. The gospel light granted to the Old Testament church in its different successive ages, was very much like the light of the moon in the several parts of the revolution it performs, which ends in its conjunction with the sun. The first calling of Abraham, the father of the nation and founder of their church, as separated from the rest of the world by God's revealing, and establishing, and sealing his covenant to him, and his seed, and bestowing the privileges of it upon them; and also the first institution of the administration of the old church of Israel by Moses; may each of them be looked upon as the beginning of the moon's course in this revolution, wherein it sets out in the beginning of its month for a conjunction with Christ, its sun, at the conclusion of it. Christ's coming, and so mercifully and remarkably appearing to Abraham from time to time, as his friend, and sometimes in the form of a man, as if incarnate, eating and drinking with him, and doing such great things for him, and by him; and particularly his entering into covenant with him, as the father and founder of this church; may be looked upon as this moon's first conjunction with the sun, or with Christ, from whence in her revolution she set out for the other conjunction at Christ's coming by his incarnation and resurrection. Abraham was not only the natural, but in some sense the spiritual, father of the church, (as he is called in the New Testament the father of believers,) and therein is a type of Christ, and was in some respect a father instead of Christ, till Christ came. After this, that nation and church at first was very small and weak, but they gradually grew greater, and more and more flourishing, till Solomon's time, which was about the middle of the space between Abraham and Christ, or the middle of the revolution from one conjunction to another; and then it was full moon. Then both the

nation and church were in their greatest glory; but from that time they were gradually diminished and dwindled, first by the nation's dividing into two kingdoms, and then by the captivity of the ten tribes, and then by the captivity of the kingdom of Judah, and then after that by various calamities they suffered after the captivity, under the Persian, Grecian, and Roman monarchies; until at last the sceptre departed from Judah, and they were put under a Roman governor, and their light was as it were put out; as the moon, when she is just come to her conjunction with the sun.

But as the calling of Abraham, the father of the church and nation, may be looked upon as the beginning of the revolution with respect to the being and prosperity of the nation or church itself, so Christ's revealing himself to that people by Moses, the teacher of the church, and the father of the prophets, by whom the administration they were under was first instituted, and who gave the first written revelation to it, may be looked upon as the beginning of the revolution with respect to the light that church had by prophecy and revelation by God's word, as written in the Old Testament; which Old-Testament revelation is, as has been already observed, compared in Scripture to the reflected light of the moon in the night, to serve in the absence of the sun. Christ's coming as he did to the children of Israel in Moses's time, his appearing first to him in the burning bush, and in such a wonderful way redeeming them out of Egypt, (which was, if I may so say, the Old-Testament redemption,) redeeming them, and revealing himself to them by Moses, and entering into covenant with them by Moses; (their great prophet, and king, and intercessor like to Christ, and that was instead of God to Pharaoh, and instead of Christ to the people, and was as it were the Old-Testament Christ, and therefore that church which is called his body by Jude ver. 9. of his epistle;) his coming down out of heaven to dwell among the people, whereby he as it were bowed the heavens and came down, and the mountains flowed down at his presence; his speaking to the people with an audible voice; his speaking to Moses face to face, as a man speaks with his friend; his appearing in the form of a man to the seventy elders, (where they saw the God of Israel, and did eat and drink, which is spoken of as a new thing,) and afterwards leading them into Canaan, and working such wonders for them by Joshua, who bears the name of Jesus, and was called the shepherd and stone of Israel in Jacob's blessing of Ephraim, and was to the people in Christ's stead, as their leader and captain of salvation: I say those things were, as it were, the first conjunction of the moon with the sun, whence she set out in her revolution,

when the gospel light, or the revelation of Christ, and the great truths respecting him, was but very small and dim, being almost wholly hid under types and shadows. After this, it gradually increased; the prophets that were afterwards in Israel were more clear than Moses was in what they taught of gospel truth. The succession of prophets began in Samuel, and David had much oft he spirit of prophecy. Gospel light was much more full and clear in the revelations made by him than it had been in any revelation the church enjoyed before. But in the revelations that were given by the prophet Isaiah, gospel light is fullest and clearest of all beyond what we have in any other Old-Testament revelation. This was at about the middle of the space between Moses and Christ. In Isaiah, the Old-Testament church enjoyed gospel light as it were reflected from a full moon; there was no prophet afterwards that spake so fully of Christ; and afterwards the spirit of prophecy diminished. It continued in a smaller degree, till some time after the captivity, and then wholly ceased in Malachi, or a little after his time; and the minds of the people became more and more darkened, as to their notions of Christ, and his kingdom, till Christ's time; when they were exceeding corrupt and carnal, expecting a temporal Messiah. They were under blind guides that led them into the ditch, and had in a great measure made void the commandment of God by their tradition, as the light of the moon ceases as she approaches her conjunction with the sun.

[306] Revelation 21:22. "And the street of the city was pure gold, like unto transparent glass." This does most livelily represent the perfect purity of that city and its inhabitants. In the most stately and magnificent cities in the world, however beautiful the buildings are, yet the streets are dirty and defiled, being made to be trodden under-foot; but the very streets of this heavenly city are so pure, that their being like pure gold does not sufficiently represent the purity of them, but they appear also like clear glass, or crystal. If there be the least dirt or defilement, it discovers itself in that which is transparent; but those golden streets appeared perfectly clear, without the least speck to lessen the transparency. Christ represents as though the saints that he has washed, though they are clean, yet while in this world have defiled feet, they need to be often washing their feet, but in that world their feet shall be perfectly pure, so as not at all to defile the streets. This is an evidence that what is treated of in those two last chapters of Revelations is the heavenly state of the church.

(470] Revelation 22:11. "He that is unjust, let him be unjust still," etc, That the thing which is intended by these words was, That now, the revelation

of the mind and will of God was finished, the great standing rule of faith and practice sealed, no further means of grace were to be expected, and no additions to the word of God, and no other revelations, should be given till his last coming; and that therefore they that would not well improve those means and this revelation, and were not made righteous and holy thereby, should continue in a state of sin for ever. God would never provide any further means than this word, those Holy Scriptures which were now completed and sealed. I say, that this is Christ's meaning, is much confirmed by the words of the same glorious person, with which are ended and sealed the visions of Daniel, Daniel 12:9, 10. "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Daniel desired a further revelation to be given to him concerning those matters that had been represented to him, as in the preceding verses; but Christ here signified to him that the vision and revelation, that was to be given concerning those matters unto the church of Israel, was now finished, completed, and sealed, and all the rest that he curiously desired to pry into was concealed, and should be so to the time of the end. And moreover signifies that this revelation of them, that already had been given, was sufficient for the ends that God designed it, to give wisdom, and be a means of the sanctification of his own people: but, as for the rest, they will not understand, nor will be reclaimed from their wickedness. If they would not make a good improvement of the revelation that is now given, neither would they if a further revelation should be given. Therefore they that will not be made wise and holy by what is revealed, shall have no further revelation, they shall have no further means to make them wise, or bring them to repentance. They that are wise and holy shall increase in wisdom, and be built up in holiness, by this revelation; but they that are unwise, let them continue without understanding, and they that are unholy and unrighteous, let them continue still to do wickedly.

SEVENTEEN OCCASIONAL SERMONS.

SERMON 1.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? (Acts 16:29, 30.)

WE have here and in the context an account of the conversion of the jailer, which is one of the most remarkable instances of the kind in the Scriptures. The jailer before seems not only to have been wholly insensible to the things of religion, but to have been a persecutor, and to have persecuted these very men, Paul and Silas; though he now comes to them in so earnest a manner, asking them what he must do to be saved. We are told in the context that all the magistrates and multitude of the city rose up jointly in a tumult against them, and took them, and cast them into prison, charging the jailer to keep them safely. Whereupon he thrust them into the inner prison, and made their feet fast in the stocks. And it is probable he did not act in this merely as the servant or instrument of the magistrates, but that he joined with the rest of the people in their rage against them, and that he did what he did urged on by his own will, as well as the magistrates' commands; which made him execute their commands with such rigour.

But when Paul and Silas prayed, and sang praises at midnight, and there was suddenly a great earthquake, and God had in so wonderful a manner set open the prison doors, and every man's bands were loosed, he was greatly terrified; and in a kind of desperation, was about to kill himself. But Paul and Silas crying out to him, "Do thyself no harm, for we are all here," then he called for a light, and sprang in, as we have the account in the text. We may observe,

1. The objects of his concern. He is anxious about his salvation: he is terrified by his guilt, especially by his guilt in his ill treatment of these ministers of Christ. He is concerned to escape from that guilty state, the miserable state he was in by reason of sin.

2. The sense which he has of the dreadfulfulness of his present state. This he manifests in several ways.

1. By his great haste to escape from that state. By his haste to inquire what he must do. He seems to be urged by the most pressing concern, sensible of his present necessity of deliverance, without any delay. Before, he was quiet and secure in his natural state; but now his eyes are opened, he is in the utmost haste. If the house had been on fire over his head, he could not have asked more earnestly, or as being in greater haste. He could soon have come to Paul and Silas, to ask them what he must do, if he had only walked. But he was in too great haste to walk only, or to run; for he sprang in; he leaped into the place where they were. He fled from wrath. He fled from the fire of divine justice, and so hastened, as one that fled for his life.

2. By his behaviour and gesture before Paul and Silas. He fell down. That he fell down before those whom he had persecuted, and thrust into the inner prison, and made their feet fast in the stocks, shows what was the state of his mind. It shows some great distress, that makes such an alteration in him, that brings him to this. He was broken down, as it were, by the distress of his mind, in a sense of the dreadfulfulness of his condition.

3. His earnest manner of inquiring of them what he shall do to escape from this miserable condition; “Sirs, what must I do to be saved?” So distressed, that he is brought to be willing to do any thing; to have salvation on any terms, and by any means, however difficult; brought, as it were, to write a blank, and give it in to God, that God may prescribe his own terms.

Doctrine. They who are in a natural condition, are in a dreadful condition. This I shall endeavour to make appear by a particular consideration of the state and condition of unregenerate persons.

I. As to their actual condition in this world.

II. As to their relations to the future world.

I. The condition of those who are in a natural state, is dreadful in the present world.

First. On account of the depraved state of their natures. As men come into the world, their natures are dreadfully depraved, Man in his primitive state

was a noble piece of divine workmanship; but by the fall it is dreadfully defaced. It is awful to think that so excellent a creature as man is, should be so ruined. The dreadfulness of the condition, which unconverted men are in in this respect, appears in the following things:

1. The dreadfulness of their depravity appears in that they are so sottishly blind and ignorant. God gave man a faculty of reason and understanding, which is a noble faculty. Herein he differs from all other creatures here below, He is exalted in his nature above them, and is in this respect like the angels, and is made capable to know God, and to know spiritual and eternal things. And God gave him understanding for this end, that he might know him, and know heavenly things, and made him as capable to know these things as any others. But man has debased himself, and has lost his glory in this respect. He has become as ignorant of the excellency of God as the very beasts. His understanding is full of darkness; his mind is blind, is altogether blind to spiritual things. Men are ignorant of God, and ignorant of Christ, ignorant of the way of salvation, ignorant of their own happiness, blind in the midst of the brightest and clearest light, ignorant under all manner of instructions. Romans 3:17. "The way of peace they have not known." Isaiah 27:11. "is a people of no understanding." Jeremiah 4:22. "My people is foolish, they have not known me; they are sottish children, and have none understanding:" 5:21. "Hear now this, O foolish people, and without understanding." Psalm 95:10, 11. "It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath, that they should not enter into my rest." 1 Corinthians 15:34. "Some have not the knowledge of God; I speak this to your shame."

There is a spirit of atheism revailing in the hearts of men; a strange disposition to doubt of the very being of God, and of another world, and of every thing which cannot be seen with the bodily eyes. Psalm 14:1. "The fool hath said in his heart, there is no God." They do not realize that God sees them, when they commit sin, and will call them to an account for it. And therefore, if they can hide sin from the eyes of men, they are not concerned, but are bold to commit it. Psalm 94:7, 8, 9. "Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people; and, ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Psalm 73:11. "They say, How doth God know? and is there knowledge in the Most High?" So sottishly unbelieving are they of future things, of heaven and hell, and will commonly run the venture of damnation sooner

than be convinced, They are stupidly senseless to the importance of eternal things. How hard to make them believe, and to give them a real conviction, that to be happy to all eternity is better than all other good; and to be miserable for ever under the wrath of God, is worse than all other evil. Men show themselves senseless enough in temporal things; but in spiritual things far more so. Luke 12:56. "Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?" They are very subtle in evil designs; but sottish in those things which most concern them. Jeremiah 4:22. "They are wise to do evil, but to do good they have no knowledge." Wicked men show themselves more foolish and senseless of what is best for them, than the very brutes. Isaiah 1:3. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Jeremiah 8:7. "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

2. They have no goodness in them. Romans 7:18. "In me, that is, in my flesh) dwelleth no good thing." They have no principle that disposes them to any thing that is good. Natural men have no higher principle their hearts than self-love. And herein they do not excel the devils. The devils love themselves, and love their own happiness, and are afraid of their own misery. And they go no further. And the devils would be as religious as the best of natural men, if they were in the same circumstances. They would be as moral, and would pray as earnestly to God, and take as much pains for salvation, if there were the like opportunity. And as there is no good principle in the hearts of natural men, so there are never any good exercises of heart, never one good thought, or motion of heart in them. Particularly, there is no love to God in them. They never had the least degree of love to the infinitely glorious Being. They never had the least true respect to the Being that made them, and in whose hand their breath is, and from whom are all their mercies. However they may seem to do things at times out of respect to God, and wear a face as though they honoured him, and highly esteemed him, it is all in mere hypocrisy. Though there may be a fair outside, they are like painted sepulchres; within, there is nothing but putrefaction and rottenness. They have no love to Christ, the glorious Son of God, who is so worthy of their love, and has shown such wonderful grace to sinners in dying for them. They never did any thing out of any real respect to the Redeemer of the world, since they were born. They never

brought forth any fruit to that God, who made them, and in whom they live, and move, and have their being. They never have in any way answered the end for which they were made. They have hitherto lived altogether in vain, and to no purpose. They never so much as sincerely obeyed one command of God; never so much as moved one finger out of a true spirit of obedience to him, who made them to serve him. And when they have seemed outwardly to comply with God's commands, their hearts were not in it. They did not do it out of any spirit of subjection to God, or any disposition to obey him, but were merely driven to it by fear, or in some way influenced by their worldly interest. They never gave God the honour of one of his attributes. They never gave him the honour of his authority by obeying him. They never gave him the honour of his sovereignty by submitting to him. They never gave him the honour of his holiness and mercy by loving him. They never gave him the honour of his sufficiency and faithfulness by trusting in him; but have looked upon God as one not fit to be believed or trusted, and have treated him as if he were a liar.

“He that believeth not God hath made him a liar.” (1 John 5:10.)

They never so much as heartily thanked God for one mercy they have received in their whole lives, though God has always maintained them, and they have always lived upon his bounty. They never so much as once heartily thanked Christ for coming into the world, and dying to give them an opportunity to be saved. They never would show him so much gratitude as to receive him, when he has knocked at their door; but have always shut the door against him, though he has come to knock at their door upon no other ground but only to offer himself to be their Saviour. They never so much as had any true desires after God or Christ in their whole lives. When God has offered himself to them to be their portion, and Christ to be the friend of their souls, they did not desire it. They never desired to have God and Christ for their portion. They had rather be without them than with them, if they could avoid going to hell without them. They never had so much as an honourable thought of God. They always have esteemed earthly things before him. And not with standing all they have heard in the commands of God and Christ, they have always preferred a little worldly profit or sinful pleasure before them.

3. Unconverted men are in a dreadful condition by reason of the dreadful wickedness which there is in them.

1. Sin is a thing of a dreadful nature, and that because it is against an infinitely great and an infinitely holy God. There is in the nature of man enmity against God, contempt of God, rebellion against God. Sin rises tip as an enemy against the Most High. It is a dreadful thing for a creature to be an enemy to the Creator, or to have any such thing in his heart as enmity against him; as will be very clear, if we consider the difference between God and the creature, and how all creatures, compared with 'him, are as the small dust of the balance, are as nothing, less than nothing, and vanity, There is an infinite evil in sin. If we saw the hundredth part of the evil there is in sin, it would make us sensible that those who have any sin, let it be ever so small, are in a dreadful condition.

2. The hearts of natural men are exceedingly full of sin. If they had but one sin in their hearts, it would be sufficient to render their condition very dreadful. But they have not only one sin, but all manner of sin. There is every kind of lust. The heart is a mere sink of sin, a fountain of corruption, whence issue all manner of filthy streams. Mark 7:21, 22. "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." There is no one lust in the heart of the devil, that is not in the heart of man. Natural men are in the image of the devil. The image of God is rased out, and the image of the devil is stamped upon them. God is graciously pleased to restrain the wickedness of men, principally by ear and respect to their credit and reputation, and by education. And if it were not for such restraints as these, there is no kind of wickedness that men would not commit, whenever it came in their way. The commission of those things, at the mention of which men are now ready to start, and seem to be shocked when they hear them read, would be common and general; and earth would be a kind of hell. What would not natural men do if they were not afraid? Matthew 10:17. "But beware of men." Men have not only every kind of lust, and wicked and perverse dispositions in their hearts, but they have them to a dreadful degree. There is not only pride, but an amazing degree of it: pride, whereby a man is disposed to set himself even above the throne of God itself. The hearts of natural men are mere sinks of sensuality. Man is become like a beast in placing his happiness in sensual enjoyments. The heart is full of the most loathsome lusts. The souls of natural men are more vile and abominable than any reptile. If God should open a window in the heart, so that we might look into it, it would be the most loathsome spectacle that ever was

set before our eyes. There is not only malice in the hearts of natural men, but a fountain of it.. - Men naturally therefore deserve the language applied to them by Christ, Matthew 3:7. "O generation of vipers;" and Matthew 23:33. "Ye serpents, ye generation of vipers." Men, if it were not for fear and other such restraints, would not only commit all manner of sin, but to what degree, to what length would they not proceed! What has a natural man to keep him from openly blaspheming God, as much as any of the devils; yea, from dethroning him, if that were possible, and fear and other such restraints were out of the way? Yea, would it not be thus with many of those, who now appear with a fair face, and will speak most of God, and make many pretences of worshipping and serving him? The exceeding wickedness of natural men appears abundantly in the sins they commit, notwithstanding all these restraints. Every natural man, if he reflects, may see enough to show him 'how exceedingly sinful he is. Sin flows from the heart as constantly as water flows from a fountain. Jeremiah 6:7. "As a fountain casteth out her waters, so she casteth out her wickedness." And this wickedness, that so abounds in their hearts, has dominion over them. They are slaves to it: Romans 7:14. "Sold under sin." They are so under the power of sin, that they are driven on by their lusts in a course against their own conscience, and against their own interest, They are hurried on to their own ruin, and that at the same time their reason tells them, it will probably be their ruin: 2 Peter 2:14. "Cannot cease from sin." On account of wicked men's being so under the power of sin, the heart of man is said to be desperately wicked. Jeremiah 17:9. and Ephesians 2:1. "Dead in trespasses and sins."

3. The hearts of natural men are dreadfully hard and incorrigible, There is nothing but the mighty power of God will move them. They will cleave to sin, and go on in sin, let what will be done with them. Proverbs 27:22. "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." There is nothing that will awe our hearts; and there is nothing that will draw them to obedience: let there be mercies or afflictions, threatenings or gracious calls and invitations, frowning, or patience and long-suffering, or fatherly counsels and exhortations. Isaiah 26:10. "Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

Secondly. The relative state of those who are in an unconverted condition is dreadful. This will appear if we consider,

1. Their relative state with respect to God; and that because,

1. They are without God in the world. They have no interest or part in God: he is not their God: he hath declared he will not be their God. Hosea 1:9. God and believers have a mutual covenant relation and right to each other. They are his people, and he is their God. But he is not the covenant God of those who are in an unconverted state. There is a great alienation and estrangement between God and the wicked: he is not their Father and portion: they have nothing to challenge of God, they have no right to any one of his attributes. The believer can challenge a right in the power of God, in his wisdom and holiness, his grace and love. All are made over to him, to be for his benefit. But the unconverted can claim no right in any of God's perfections. They have no God to protect and defend them in this evil world: to defend them from sin, or from Satan, or any evil. They have no God to guide and direct them in any doubts or difficulties, to comfort and support their minds under afflictions. They are without God in all their affairs, in all the business they undertake, in their family affairs, and in their personal affairs, in their outward concerns, and in the concerns of their souls.

How can a creature be more miserable, than to be separated from the Creator, and to have no God, whom he can call his own God? He is wretched indeed, who goes up and down in the world, without a God to take care of him, to be his guide and protector, and to bless him in his affairs. The very light of nature teaches that a man's God is his all. Judges 18:24. "Ye have taken away my gods and what have I more?" There is but one God, and in him they have no right. They are without that God, whose will must determine their whole well being, both here and for ever. That unconverted men are without God shows that they are liable to all manner of evil. They are liable to the power of the devil, to the power of all manner of temptation, for they are without God to protect them. They are liable to be deceived and seduced into erroneous opinions, and to embrace damnable doctrines. It is not possible to deceive the saints in this way. But the unconverted may be deceived. They may become papists, or heathens, or atheists. They have nothing to secure them from it. They are liable to be given up of God to judicial hardness of heart. They deserve it; and since God is not their God, they have no certainty that God will not inflict this awful judgment upon them. As they are without God in the world, they are liable to commit all manner of sin, and even the unpardonable sin itself. They cannot be sure they shall not commit that sin. They are liable to build

up a false hope of heaven, and so to go hoping to hell. They are liable to die senseless and stupid, as many have died. They are liable to die in such a case as Saul and Judas did, fearless of hell. They have no security from it. They are liable to all manner of mischief, since they are without God. They cannot tell what shall befall them, nor when they are secure from any thing. They are not safe one moment. Ten thousand fatal mischiefs may befall them, that may make them miserable for ever. They, who have God for their God, are safe from all such evils. It is not possible that they should befall them. God is their covenant God, and they have his faithful promise to be their refuge. But what mischief is there which may not befall natural men? Whatever hopes they may have may be disappointed. Whatever air prospect there may seem to be of their conversion and salvation, it may vanish away. They may make great progress towards the kingdom of God, and yet come short at last. They may seem to be in a very hopeful way to be converted, and yet never be converted. A natural man is sure of nothing. He is sure of no good, nor is he sure of escaping any evil, It is therefore a dreadful condition that a natural man is in. They, who are in a natural state, are lost. They have wandered from God, and they are like lost sheep, that have wandered from their shepherd. They are poor helpless creatures in a howling wilderness, and have no shepherd to protect or to guide them. They are desolate and exposed to innumerable fatal mischiefs.

2. They are not only without God, but the wrath of God abides upon them.

“he that believeth not the Son, shall not see life, but the wrath of God abideth on him.” (John 3:36.)

There is no peace between God and them, but God is angry with them every day. He is not only angry with them, but that to a dreadful degree. There is a fire kindled in God’s anger; it burns like fire. Wrath abides upon them, which if it should be executed, would plunge them into the lowest hell, and make them miserable there to all eternity. They have provoked the Holy One of Israel to anger. God has been angry with them ever since they began to sin he has been provoked by them every day, ever since they exercised any reason; and he is provoked by them more and more every hour. The flame of his wrath is continually burning. There are many now in hell that never provoked God more than they, nor so much as many of them. Wherever they go, they go about with the dreadful wrath of God abiding on them. They eat, and drink, and sleep under wrath. How dreadful a condition therefore are they in! It is the most awful thing for the creature

to have the wrath of his Creator abiding on him. The wrath of God is a thing infinitely dreadful. The wrath of a king is as the roaring of a lion; but what is the wrath of a king, who is but a worm of the dust, to the wrath of the infinitely great and dreadful God? How dreadful is it to be under the wrath of the First Being, the Being of beings, the great Creator and mighty possessor of heaven and earth! How dreadful is it for a person to go about under the wrath of God, who gave him being, and in whom he lives and moves, who is every where present, and without whom he cannot move a step, nor draw a breath! Natural men, inasmuch as they are under wrath, are under a curse. God's wrath and curse are continually upon them. They can have no reasonable comfort, therefore, in any of their enjoyments; for they do not know but that they are given them in wrath, and shall be curses to them, and not blessings. As it is said in Job 18:15. "Brimstone shall be scattered upon his habitation." How can they take any comfort in their food, or in their possessions, when they do not know but all are given them to fit them for the slaughter.

II. Their relative state will appear dreadful, if we consider how they stand related to the devil.

1. They who are in a natural state are the children of the devil. As the saints are the children of God, so the ungodly are the children of the devil. 1 John 3:10. "In this the children of God are manifest, and the children of the devil." Matthew 13:38, 39. "The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that sowed them is the devil." John 8:44. "Ye are of your father, the devil, and the lusts of your father ye will do." They are, as it were, begotten of the devil; they proceed from him. 1 John 3:8. "He that committeth sin, is of the devil." As Adam begat a son in his own likeness, so are wicked men in the likeness and image of the devil. They acknowledge this relation, and own themselves children of the devil, by consenting that he should be their father. They subject themselves to him, hearken to his counsels, as children hearken to the counsels of a father. They learn of him to imitate him, and do as he does, as children learn to imitate their parents. John 8:38. "I speak that which I have seen with my Father, and ye do that which ye have seen with your father." How awful a state is this! How dreadful is it to be a child of the devil, the spirit of darkness, the prince of hell, that wicked, malignant, and cruel spirit! To have any thing to do with him is very dreadful. It would be accounted a dreadful, frightful thing only to meet the devil, to have him appear to a

person in a visible shape. How dreadful then must it be to be his child; how dreadful for any person to have the devil for his father!

2. They are the devil's captives and servants, Man before his fall was in a state of liberty; but now he has fallen into Satan's hands. The devil has got the victory, and carried him captive. Natural men are in Satan's possession, and they are under his dominion, They are brought by him into subjection to his will, to go at his bidding, and do what he commands. 2 Timothy 2:26. "Taken captive by him at his will." The devil rules over ungodly men. They are all his slaves, and do his drudging. This argues their state to be dreadful. Men account it an unhappy state of life to be slaves; and especially to be slaves to a bad master, to one who is very hard, unreasonable, and cruel. How miserable do we look upon those persons, who are taken captive by the Turks, or other such barbarous nations, and put by them to the meanest and most cruel slavery, and treated no better than they treat their cattle! But what is this to being taken captive by the devil, the prince of hell, and made a slave to him? Had not a man better be a slave to any one on earth than to the devil? The devil is, of all masters, the most cruel, and treats his servants the worst. He puts them to the vilest service, to that which is the most dishonourable of any in the world. No work is so dishonourable as the practice of sin. The devil puts his servants to such work as debases them below the dignity of human nature. They must make themselves like beasts to do that work to serve their filthy lusts. And besides the meanness of the work, it is a very hard service. The devil causes them to serve him at the expense of the peace of their own conscience, and oftentimes at the expense of their reputation, at the expense of their estates, and shortening of their days. The devil is a cruel master; for the service upon which he puts his slaves, is to undo themselves. He keeps them hard at work day and night, to work their own ruin. He never intends to give them any reward for their pains, but their pains are to work out their own everlasting destruction, It is to gather fuel and kindle the fire for themselves to be tormented in to all eternity.

3. The soul of a natural man is the habitation of the devil. The devil is not only their father, and rules over them, but he dwells in them, It is a dreadful thing for a man to have the devil near him, often coming to him. But it is a more dreadful thing to have him dwell with a man, to take up his constant abode with him; and more dreadful yet to have him dwell in him, to take up his abode in 'his heart. But thus it is with every natural man. He takes up his abode in his heart. As the soul of a godly man is the habitation of the

Spirit of God, so is the soul of a wicked man the habitation of unclean spirits. As the soul of a godly man is the temple of God, so the soul of a wicked man is the synagogue of Satan. A wicked man's soul is in Scripture called Satan's house, and Satan's palace. Matthew 12:27. "How can one enter into a strong man's house?" meaning the devil. And Luke 11:21. "When a strong man armed keepeth his palace, his goods are in peace." Satan not only lives, but reigns, in the heart of a wicked man. He has not only taken up his abode there, but he has set up his throne there. The heart of a wicked man, is the place of the devil's rendezvous. The doors of a wicked man's heart are open to devils. They have free access there, though they are shut against God and Jesus Christ. There are many devils, no doubt, that have to do with one wicked man, and his heart is the place where they meet. The soul of a wicked man is, as it was said of Babylon, the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Thus dreadful is the condition of a natural man by reason of the relation in which he stands to the devil.

II. The state of unconverted men is very dreadful, if we consider its relation to the future world. Our state here is not lasting, but transitory. We are pilgrims and strangers here, and are principally designed for a future world. We continue in this present state but a short time; but we are to be in that future state to all eternity. And therefore men are to be denominated either happy or miserable, chiefly with regard to that future state. It matters but little comparatively what our state is here, because it will continue but a short time; it is nothing to eternity. But that man is a happy man who is entitled to happiness, and he is miserable who is in danger of misery, in his eternal state. Prosperity or adversity in the present state alters them but very little, because this state is of so short continuance.

1. Those who are in a natural condition, have no title to any inheritance in another world. There are glorious things in another world; there are unsearchable riches, an unspeakable and inconceivable abundance; but they have nothing to do with it. Heaven is a world of glory and blessedness; but they have no right to the least portion of those blessings. If they should die and go out of the world as they are, they would go destitute, having no inheritance, no friend, no enjoyments to go to. They will have no God to whom they may go, no Redeemer to receive their departing souls, no angel to be a ministering spirit to them, to take care of them, to guard or defend them, no interest in that Redeemer, who has purchased those blessings.

What is said of the Ephesians is true of those who are in a natural condition. “At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.” What a dreadful case they are in, who live in the world having g no hope, without any title to any benefits hereafter, and without any ground to hope for any good in their future and eternal state!

2. Natural men are in a dreadful condition, because of the misery to which they are exposed in the future world. This will be obvious, if we consider,

- 1.** How great the misery is of which they are in danger;
- 2.** How great is their danger of this misery.

1. How great the misery is of which they are in danger. It is great in two respects;

- 1.** The torment and misery are great in themselves; and,
- 2.** They are of endless duration.

1. The torment and misery, of which natural men are in danger, are exceedingly great in themselves, They are great beyond any of our words or thoughts. When we speak of them, our words are swallowed up. We say they are great, and exceedingly great, and very dreadful. But when we have used all the words we can to express them, how faint is the idea that is raised in our minds in comparison with the reality! This misery will appear very dreadful, if we consider what calamities meet together in it. In it the wicked are deprived of all good, separated from God and all fruits of his mercy, In this world they enjoy many of the streams of God’s goodness. But in the future world they will have no more smiles of God, no more manifestations of his mercy by benefits, by warnings, by calls and invitations, he will never more manifest his mercy by the exercise of patience and long-suffering, by waiting to be gracious; no more use any forbearance with them for their good; no more exercise his mercy by strivings of his Spirit, by sending messengers and using means. They will have no more testimonies of the fruits of God’s goodness in enjoying food and raiment, and comfortable dwellings and convenient accommodations, nor any of the comforts of this life; no more manifestations of his mercy by suffering them to draw near to him with their prayers, to pray for what they need. God will exercise no pity towards them, no regard for their welfare.

Cut off from all the comforts of this life, shut out of heaven, they will see Abraham, Isaac, and Jacob in the kingdom of heaven; but they shall be turned away from God and from all good into the blackness of darkness, into the pit of hell, into that great receptacle, which God has provided on purpose to cast into it the filthy, and polluted, and abominable of the universe. They will be in a most dreadful condition; they will have no friends. God will be their enemy, angels and the spirits of the just will be their enemies, devils and damned spirits will be their enemies. They will be hated with perfect hatred, will have none to pity them, none to bemoan their case, or to be any comfort to them. It appears that the state of the damned will be exceedingly dreadful in that they will suffer the wrath of God, executed to the full upon them, poured out without mixture. They shall bear the wrath of the Almighty. They shall know how dreadful the wrath of an Almighty God is. Now none knows, none can conceive. Psalm 90:11. "Who knoweth the power of thine anger?" Then they shall feel the weight of God's wrath. In this world they have the wrath of God abiding on them, but then it will be executed upon them; now they are the objects of it, but then they will be the subjects of it. Now it hangs over them, but then it shall fall upon them in its full weight without any alleviation, or any moderation or restraint. Their souls and their bodies shall then be filled full with the wrath of God. Wicked men shall be as full of wrath as any thing that glows in the midst of a furnace is of fire. The wrath of God is infinitely more dreadful than fire. Fire, yea the fiercest fire, is but an image and shadow of it. The vessels of wrath shall be filled up with wrath to the brim. Yea, they shall be plunged into a sea of wrath. And therefore hell is compared to a lake of fire and brimstone, because there wicked men are overwhelmed and swallowed up in wrath, as men who are cast into a lake or sea, are swallowed up in water. O who can conceive of the dreadfulness of the wrath of an Almighty God! Every thing in God is answerable to his infinite greatness. When God shows mercy, he shows mercy like a God. His love is infinitely desirable, because it is the love of God. And so when he executes wrath it is like a God. This God will pour out without mixture. Revelations 14:10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." No mixture of mercy or pity; nothing thrown into the cup of wrath to assuage or moderate it. "God shall cast upon him and not spare." Job 27:22. They shall be cast into the wine-press of the wrath of God, where they shall be pressed down with wrath, as

grapes are pressed in a winepress. Revelation 14:19. "Cast into the great wine-press of the wrath of God." God will then make appear in their misery how terrible his wrath is, that men and angels may know how much more dreadful the wrath of God is, than the wrath of kings, or any creatures. They shall know what God can do towards his enemies, and how fearful a thing it is to provoke him to anger.

If a few drops of wrath do sometimes so distress the minds of men in this world, so as to be more dreadful than fire, or any bodily torment, how dreadful will be a deluge of wrath; how dreadful will it be, when all God's mighty waves and billows of wrath pass over them! Every faculty of the soul shall be filled with wrath, and every part of the body shall be filled with fire. After the resurrection the body shall be cast into that great furnace, which shall be so great as to burn up the whole world. These lower heavens, this air and this earth, shall all become one great furnace, a furnace that shall burn the earth, even to its very centre. In this furnace shall the bodies of the wicked lie to all eternity, and yet live, and have their sense of pain and torment not at all diminished. O, how full will the heart, the vitals, the brain, the eyes, the tongue, the hands, and the feet be of fire; of this fire of such an inconceivable fierceness! How full will every member, and every bone, and every vein, and every sinew, be of this fire! Surely it is a fearful thing to fall into the hands of the living God. Who can bear such wrath? A little of it is enough to destroy us. Psalm 2:12. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." But how will men be overwhelmed, how will they sink, when God's wrath is executed in so dreadful a degree! The misery which the damned will endure, will be their perfect destruction. Psalm 1:22. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

In several places the wicked are compared to the stubble, and to briers and thorns before devouring flames, and to the fat of lambs, which consumes into smoke. Psalm 37:20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." They shall be as it were ground to powder under the weight of God's wrath. Matthew 21:24.. Their misery shall be perfect misery; and because damnation is the perfect destruction of a creature, therefore it is called death. It is eternal death, of which temporal death, with all its awful circumstances, is but a faint shadow. The struggles, and groans, and gasps of the body when dying, its pale awful visage when

dead, its state in the dark grave when it is eaten with worms, are but a faint shadow of the state of the soul under the second death. How dreadful the state of the damned is, we may argue from the desert of sin. One sin deserves eternal death and damnation, which, in the least degree of it, is the total destruction of the creature. How dreadful, then, is the misery of which natural persons are in danger, who have lived some time in the world, and have committed thousands and thousands of sins, and have filled up many years with a course of sinning, and have committed many great sins, with high aggravations, who have sinned against the glorious gospel of Christ, and against great light, whose guilt is far more dreadful than that of the people of Sodom and Gomorrah! How dreadful is the punishment to which they are exposed, in which all their sins shall be punished according to their desert, and the uttermost farthing shall be exacted of them! The punishment of one idle word, or sinful thought, would be more than they could bear. How then will they bear all the wrath that shall be heaped upon them for all their multiplied and aggravated transgressions? If one sin deserves eternal death and damnation, how many deaths and damnations will they have accumulated upon them at once! Such an aggravated, multiplied death must. they die every moment, and always continue dying such a death, and yet never be dead. Such misery as this may well be called the blackness of darkness. I ell may well be called the bottomless pit, if the misery is so unfathomably great. Men sometimes have suffered extreme torment in this world. Dreadful have been the sufferings of some of the martyrs; but how little those are, in comparison of the sufferings of the damned, we may learn from 1 Peter 4:16, 17, 18. "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come, that judgment must begin at the house of God; and if it first begin at us what shall the end be of those that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" The apostle is here speaking of the sufferings of Christians; and from thence he argues, that seeing their sufferings are so great, how unspeakably great will be the sufferings of the wicked! And if judgment begins with them, what shall be the end of those who obey not the gospel! As much as to say, the sufferings of the righteous are nothing to what those, who obey not the gospel, are. How dreadful, therefore, does this argue their misery to be! Well may the sinners in Zion be afraid, and fearful, and surprised. Well may the kings of the earth, and the great men, and rich men, and chief captains, and every bond man, and every free man, hide themselves in the dens, and in the rocks of the

mountains, at Christ's second coming; and cry and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Well may there he weeping and gnashing of teeth in hell, where there is such misery. Thus the misery of those who are in a natural condition, is, in itself, exceedingly great.

2. It is of endless duration. The misery is not only amazingly great, and extreme, but of long continuance; yea, of infinitely long continuance. It never will have any end. There will be no deliverance, no rest, no hope; but they will last throughout all eternity. Eternity is a thing in the thought of which our minds are swallowed up. As it is infinite in itself, so it is infinitely beyond the comprehension of our minds. The more we think of it, the more amazing will it seem to us. Eternity is a duration, to which a long period of time bears no greater proportion than a short period. A thousand years, or a thousand ages, bear no greater proportion to eternity than a minute; or which is the same thing, a thousand ages are as much less than eternity as a minute. A minute comes as near an equality to it; or you may take as many thousand ages out of eternity, as you can minutes. If a man by the utmost skill in arithmetic, should denote or enumerate a great number of ages, and should rise by multiplication to ever so prodigious numbers, should make as great figures as he could, and rise in multiplying as fast as he could, and should spend his life in multiplying; the product of all would be no nearer equal to the duration which the wicked must spend in the misery of hell, than one minute. Eternity is that, which cannot be made less by subtraction. If we take from eternity a thousand years or ages, the remainder is not the less for it. Eternity is that which will for ever be but beginning, and that because all the time which is past, let it be ever so long, is but a point to what remains. The wicked, after they have suffered millions of ages, will be, as it were, but in the first point, only setting out in their sufferings. It will be no comfort to them that so much is gone, for they will have none the less to bear. There will never a time come, when, if what is past, is compared to what is to come, it will not be as a point, and as nothing. The continuance of their torment cannot be measured out by revolutions of the sun, or moon, or stars, by centuries or ages. They shall continue suffering after these heavens and this earth shall wax old as a garment, till the whole visible universe is dissolved. Yea, they shall remain in their misery through millions of such ages as are equal to the age of the sun, and moon, and stars, and still it will be all one, as to what remains, still

no nearer the end of their misery. Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Mark 9:44. "Where their worm dieth not, and the fire is not quenched." Revelation 20:10. "They shall be tormented day and night for ever and ever." And 14:11. "The smoke of their torment ascendeth up for ever and ever." The damned in hell in their misery, will be in absolute despair. They shall know that their misery will have no end, and therefore they will have no hopes of it. O, who can conceive the dreadfulfulness of such despair as this in the midst of such torment I Who can express, or think any thing how dreadful the thought of eternity is to them, who are under so great torment I To what unfathomable depths of woe will it sink them I With what a gloom and blackness of darkness will it fill them! What a boundless gulf of sorrow and woe is the thought of eternity to the damned, who shall be in absolute and utter despair of any deliverance!

How dreadful, then, is the condition of those who are in a natural state, who are in danger of such misery.

2. The dreadfulfulness of their condition will appear by considering how great their danger is of this misery. This will be obvious from the following things:

1. Their danger is such, that continuing in their present state, they will unavoidably sink into this misery.

1. The state in which natural persons now are, naturally tends to it. And this, because they are separate from God, and destitute of any spiritual good. The soul that is in a state of separation from its Creator, must be miserable, because he is separate from the fountain of all good. He that is separate from God, is in great danger of ruin, because he is without any defence. He that is separate from God, must perish, if he continue so, because it is from God only that he can have those supplies which can make him happy. It is with the soul as it is with the body. The body without supplies of sustenance will miserably famish, and die. So the souls of natural men are in a famishing condition. They are separate from God, and therefore are destitute of any spiritual good, which can nourish the soul, or keep it alive; like one that is remote in a wilderness, where he has nothing to eat or drink, and therefore, if he continue so, will unavoidably die. So the state of natural men naturally tends to that dreadful misery of the damned in hell, because they are separate from God.

2. They are under the power of a mortal disease, which, if it be not healed, will surely bring them to this death. They are under the power and dominion of sin, and sin is a mortal disease of the soul. If it is not cured, it will certainly bring them to death; viz, to that second death of which we have heard. The infection of the disease has powerfully seized their vital parts. The whole head is sick, the whole heart faint. The disease is inveterate. The infection is spread throughout the whole frame; the very nature is corrupted and ruined; and the whole must come to ruin, if God by his mighty power does not heal the disease. The soul is under a mortal wound; a wound deep and dreadfully confirmed. Its roots reach the most vital parts; yea, they are principally seated there. There is a plague upon the heart, which corrupts and destroys the source of life, ruins the whole frame of nature, and hastens an inevitable death. There is a most deadly poison, which has been infused into, and spread over, the man. He has been bitten by a fiery serpent, whose bite issues in a most tormenting death. Sin is that, which does as naturally tend to the misery and ruin of the soul, as the most mortal poison tends to the death of the body. We look upon persons far gone in a consumption, or with an incurable cancer, or some such malady, as in doleful circumstances. But that mortal disease, under whose power natural men are, makes their case a thousand times more doleful. That mortal disease of natural men does, as it were, ripen them for damnation. We read of the clusters of the vine of the earth being for the wine-press of the wrath of God, Revelation 14:18. where by the clusters of the vine are meant wicked men. The wickedness of natural men tends to sink them down to hell, as the weight of a stone causes it to tend towards the centre of the earth. Natural men have, as it were, the seeds of hell within their own hearts. Those principles of sin and corruption, which are in them, if they remain unmortified, will at length breed the torment of hell in them, and that necessarily, and of their own tendency. The soul that remains under the power of sin will at length take fire of itself. Hell will kindle in them.

2. If they continue in their present state, this misery appears to be unavoidable, if we consider the justice and truth of God.

1. If they continue in their present condition, so surely as God is just, they shall suffer the eternal misery of which we have heard. The honour of God's justice requires it, and God will not disparage his own justice. He will not deny his own honour and glory, but will glorify himself on the

wicked, as well as the godly. He will not lose his honour of any one of his creatures, which he has made.

It is impossible that God should be frustrated or disappointed. And, so surely as God will not be frustrated, so surely shall they who continue in a natural condition, suffer that eternal misery, of which we have heard. The avenging justice of God is one of the perfections of his nature, and he will glorify all his perfections. God is unalterable in this as well as his other perfections. His justice shall and must be satisfied. He has declared that he will by no means clear the guilty. Exodus 34:7.; and that he will not justify the wicked. Exodus 23:7. And that he will not at all acquit the wicked. Nahum 1:3. God is a strictly just Judge. When men come to stand before him, he will surely judge them according to their works. They that have guilt lying upon them, he will surely judge according to their guilt. The debt they owe to justice, must be paid to the uttermost farthing. It is impossible that any one, who dies in his sins, should escape everlasting condemnation and punishment before such a Judge. He will render to every man according to his deeds; Romans 2:8. “Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.” It is impossible to influence God to be otherwise than just in judging ungodly men. There is no bribing him. He accepteth not the person of princes, nor regardeth the rich more than the poor.

“He regardeth not persons, nor taketh reward.”
(Deuteronomy 10:17.)

It is impossible to influence him to be otherwise than strictly just, by any supplications, or tears, or cries. God is inexorably just. The cries and the moans of the malefactor will have no influence upon this Judge to pass a more favourable judgment on them, so as in any way to acquit or release them. The eternal cries, and groans, and lamentations of the wicked, will have no influence upon him. Though they are ever so long continued, they will not prevail upon God.

2. So surely as God is true, if they die in the state they are now in, they shall suffer that eternal misery. God has threatened it in a positive and absolute manner. The threatenings of the law are absolute; and they who are in a natural state, are under the condemnation of the law. The threatening of the law takes hold upon them; and if they continue under guilt, God is obliged by his word to punish them according to that

threatening. And he has often, in the most positive and absolute manner, declared that the wicked shall be cast into hell; that they who believe not shall be damned; that they shall have their portion in the lake that burns with fire and brimstone; and that their misery shall never have an end. And therefore, if there be any truth in God, it shall surely be so. It is as impossible that he who dies in a natural condition, should escape suffering that eternal misery, as that God should lie, The word of God is stronger and firmer than mountains of brass, and shall not fail We shall sooner see heaven and earth pass away, than one jot or tittle of all that God hath said in his word not be fulfilled. So much for the first thing, that evinces the greatness of the danger that natural men are in of hell; viz, that they will unavoidably sink into hell, if they continue in such a condition.

2. Their danger will appear very dreadful, if we consider how uncertain it is, whether they will ever get out of this condition. It is very uncertain whether they will ever be converted. If they should die in their present condition, their misery is certain and inevitable. But it is very doubtful whether they will not die in such a condition. There is great danger that they will; great danger of their never being converted, And this will appear, if we consider two things.

1. They have nothing on which to depend for conversion. They have nothing in the world, by which to persuade themselves that they shall ever be converted. Left to themselves, they never will repent and turn to God. If they are ever converted, therefore, it is God who must do it. . But they have no promise of God, that they ever shall be converted. They do not know how soon they may die. God has not promised them long life; and he has not promised them that they shall be ready for death before they die. It is but a peradventure, whether God will ever give them repentance to the acknowledging of the truth. 2 Timothy 2:25. Their resolutions are not to be depended on. If they have convictions, they are not to be depended on; they may lose those convictions. Their conversion depends on innumerable uncertainties, It is very uncertain, then, whether they will be converted before they die.

2. Another thing which shows the danger there is that they shall never be converted, is, that there are but few, comparatively, who are ever converted. But few of those, who have been natural persons in time past, have been converted. Most of them have died unconverted. So it has been in all ages, and hence we have reason to think that but few of them, who

are unconverted now, will ever be converted; that most of them will die unconverted, and will go to hell. Natural persons are ready to flatter themselves, that they shall be converted. They think there are signs of it. But a man would not run the venture of so much as a sixpence in such an uncertainty as they are, about their ever being converted, or not going to hell. This shows the doleful condition of natural men, as it is uncertain whether they shall ever be converted.

3. They who are in a natural condition, are in danger of going to hell every day. Those now present, who are in a natural condition, are in danger of dropping into hell before tomorrow morning. They have nothing to depend on, to keep them out of hell one day, or one night. We know not what a day may bring forth. God has not promised to spare them one day; and he is every day angry with them. The black clouds, that are full of the thunder of God's wrath, hang over their heads every day, and they know not how soon the thunder will break forth upon their heads. Natural men are in Scripture compared to those that walk in slippery places. They know not when their feet will slip, They are continually in danger. Psalm 73:18. "Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment." Natural men hang over the pit of hell, as it were, by a thread, that has a moth continually gnawing it. They know not when it will snap in twain, and let them drop. They are in the utmost uncertainty; they are not secure one moment. A natural man never goes to sleep, but that he is in danger of waking in hell. Experience abundantly teaches the matter to he so. It shows, by millions of instances, that man is not certain of life one day. And how common a thing is it for death to come suddenly and unexpectedly! And thousands, beyond all reasonable question, are going to hell every day, and death comes upon them unexpectedly. "When they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." It is a dreadful condition that natural persons are in upon this account; and no wise person would be in their condition for a quarter of an hour for the whole world, because such is the danger that they will drop into hell before that quarter of an hour is expired.

Thus I have shown how dreadful the condition of natural men is, relatively considered. I shall mention two or three things more, which yet further make it appear how doleful their condition is.

1. The longer it continues, the worse it grows. This is an awful circumstance in the condition of a natural man. Any disease is looked upon as the more dreadful, for its growing and increasing nature. Thus a cancer and gangrene are regarded as dreadful calamities, because they continually grow and spread; and the faster they grow, the more dreadful are they accounted. It would be dreadful to be in a natural condition, if a person could continue as he is, and his condition grow no worse; if he could live in a natural condition, and never have it any more dreadful, than when he first begins to sin, But it is yet much more dreadful, when we consider that it every day becomes worse and worse. The condition of natural men is worse to-day, than it was yesterday, and that on several accounts. The heart grows more and more polluted and hardened. The longer sin continues unmortified, the more is it strengthened and rooted. Their guilt also grows greater, and hell every day grows hotter; for they are every day adding sin to sin, and so their iniquity is increasing over their heads more and more. Every new sin adds to the guilt. Every sin deserves eternal death for its punishment. And therefore in every sin that a man commits, there is so much added to the punishment, to which he lies exposed. There is, as it were, another eternal death added to augment his damnation. And how much is added to the account in God's book every day; how many new sins are set down, that all may be answered for; each one of which sins must be punished, that by itself would be an eternal death I How fast do wicked men heap up guilt, and treasure up wrath, so long as they continue in a natural condition I How is God more and more provoked, his wrath more and more incensed; and how does hell-fire continually grow hotter and hotter I If a man has lived twenty years in a natural condition, the fire has been increased every day since he has lived. It has been, as it were, blown up to a greater and greater degree of fierceness. Yea, how dreadfully does one day's continuance in sin add to the heat of hell-fire!

2. All blessings are turned into curses to those who live and die in such a condition. Those things which are most pleasant and comfortable, and which men esteem the blessings of life, are but curses unto such; as their meat, and their drink, and their raiment, There is a curse goes with every mouthful of meat, and every drop of drink, to such a person. There is a curse with his raiment which he puts on; it all contributes to his misery. Though it may please him, yet it does him no good, but he is the more miserable for it. If he has any enjoyment which is sweet and pleasant to him, the pleasure is a curse to him; he is really the more miserable for it. It

is an occasion of death to him. His possessions, which he values himself upon and sets his heart upon, are turned into a curse to him. His house has the curse of God upon it, and his table is a snare and a trap to him. Psalm 69:22. His bed has God's curse upon it. When he lies down to sleep, a curse attends his rest; and when he goes forth to labour, he is followed with a curse on that. The curse of God is upon his fields, on his corn, and herds, and all he has. If he has friends and relations, who are pleasant and dear to him, they are no blessings to him. He receives no comfort by them, but they prove a curse to him. I say it is thus with those who live and die in a natural condition. Deuteronomy 28:16, etc. "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket, and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, and the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." Man's faculties of reason and understanding, and all his natural powers, are turned into a curse. Yea, spiritual mercies and privileges shall also be turned into a curse to those who live and die in a natural condition. A curse goes with the worship of God, and with sabbaths and sacraments, with instruction, and counsels, and warnings, and with the most precious advantages, They are all turned into a curse. They are a savour of death unto death. They do but harden the heart, and aggravate the guilt and misery, and inflame the divine wrath. Isaiah 6:9, 10. "Go, make the heart of this people fat." 2 Corinthians 2:16. "To the one we are the savour of death unto death." It will only be an occasion of their misery, that God ever sent Christ into the world to save sinners. That which is in itself so glorious a manifestation of God's mercy, so unspeakable a gift, that which is an infinite blessing to others who receive Christ, will be a curse unto them. I Peter 2:8. "A stone of stumbling, and a rock of offence." The blood of Christ, which is the price of eternal life and glory to some, is an occasion of sinking them vastly the lower into eternal burnings. And that is the case of such persons; the more precious any mercies are in themselves, the more of a curse are they to them. The better the things are in themselves, the more will they contribute to their misery. And spiritual privileges, which are in themselves greater mercies than any outward enjoyments, will above all other things prove a curse to them. Nothing will enhance their condemnation so much as these. On account of

these, it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for them. Yea, so doleful is the condition of natural men, that if they live and die in that condition, not only the enjoyments of life, but life itself, will be a curse to them. The longer they live, the more miserable will they be; the sooner they die, the better. If they live long in such a condition, and die in it at last, it would have been better for them if they had died before. It would have been far better for them to have spent the time in hell, than on earth; yea, better for them to have spent ten thousand years in hell, instead of one on earth. When they look back, and consider what enjoyments they have had, they will wish they had never had them. Though when on earth they set their hearts on their earthly enjoyments, they will hereafter wish they had been without them; for they will see they have only fitted them for the slaughter. They will wish they never had had their houses and lands, their garments, their earthly friends, their earthly possessions. And so they will wish that they had never enjoyed the light of the gospel, that they had been born among the heathen in some of the most dark and barbarous places of the earth. They will wish that Christ had never come into the world to die for sinners, so as to give men any opportunity to be saved. They will wish that God had cast off fallen man, as he did the fallen angels, and had never made him the offer of a Saviour. They will wish that they had died sooner, and had not had so much opportunity to increase their guilt and their misery. They will wish they had died in their childhood, and been sent to hell then. They will curse the day that ever they were born, and wish they had been made vipers and scorpions, or any thing, rather than rational creatures.

3. They have no security from the most dismal horrors of mind in this life. They have no security, but their stupidity. A natural man can have no comfort or peace in a natural condition, but that of which blindness and senselessness are the foundation. And from what has been said, that is the very evil. A natural man can have no comfort in any thing in this world any further, than thought and consideration of mind are kept down in him; as you make a condemned malefactor senseless of his misery by putting him to sleep with opium, or make him merry just before his execution by giving him something to deprive him of the use of reason, so that he shall not be sensible of his own circumstances. Otherwise, there is no peace or comfort, which a natural man can have in a natural condition. Isaiah 48:22. "There is no peace, saith my God, to the wicked." Job 15:20. "The wicked man travaileth with pain in all his days. A dreadful sound is in his ears." The

doleful state of a natural man appears especially from the horror and amazement to which he is liable on a death-bed. To have the heavy hand of God upon one in some dangerous sickness, which is wasting and consuming the body, and likely to destroy it, and to have a prospect of approaching death, and of soon going into eternity, there to be in such a condition as this: to what amazing apprehensions must the sinner be liable! How dismal must his state be, when the disease revails, so that there is no hope that he shall recover, when the physician begins to give him over, and friends to despair of his life; when death seems to hasten on, and he is at the same time perfectly blind to any spiritual object, altogether ignorant of God, of Christ, and of the way of salvation, having never exercised one act of love to God in his life, or done one thing for his glory; having then every lust and corruption in its full strength; having then such enmity in the heart against God, as to be ready to dethrone him, if that were possible; having no right in God, or interest in Christ; having the terrible wrath of God abiding on him; being yet the child of the devil, entirely in his possession and under his power; with no hope to maintain him, and with the full view of never-ending misery just at the door. What a dismal case must a natural man be in under such circumstances! How will his heart die within him at the news of his approaching death, when he finds that he must go, that he cannot deliver himself, that death stands with his grim countenance looking him in the face, and is just about to seize him, and carry him out of the world, and that he at the same time has nothing to depend on! How often are there instances of dismal distress of unconverted persons on a death-bed! No one knows the fears, the exercise and torment in their hearts, but they who feel them. They are such that all the pleasures of sin, which they have had in their whole lives, will not pay them for. As you may sometimes see godly men go triumphing out of the world full of joy, with the foretastes of heaven, so sometimes wicked men, when dying, anticipate something of hell before they arrive there. The flames of hell do, as it were, come up and reach them in some measure, before they are dead. God then withdraws, and ceases to protect them; the tormentor begins his work, while they are alive. Thus it was with Saul and Judas; and there have been many other similar instances since; and none, who are in a natural condition, have any security from it. The state of a natural man is doleful on this account, though this is but a prelude and foretaste of the everlasting misery which follows.

Thus I have, in some measure, shown in what a doleful condition those are who are in a natural condition. Still I have said but little, It is beyond what we can speak or think. They who say most of the dreadfulfulness of a natural condition, say but little, And they who are most sensible, are sensible of but a small part of the misery of a natural state.

APPLICATION.

I. We may derive from this doctrine much useful and practical instruction.

1. Hence we may learn the stupidity and sottishness of many natural persons. If we consider those things which we have now heard concerning their dreadful condition, and then see how the greater part of natural men behave themselves, we may well be astonished that there should be such stupidity in the heart of man. If we rightly considered it, we should be ready to cry out with astonishment. Their sottishness appears in the following things.

I. That though they are in such a dreadful condition, they can go about easy and quiet, and in little or no concern respecting it. What might rationally be expected of such persons? If it were a new thing to us, and we had heard there was a person in a particular town or country, of such a name, who was in this awful condition; who had no interest in his Creator, who had the wrath of Almighty God abiding on him, that wrath which is great and terrible enough to make him miserable with devils in hell to all eternity; that he was a captive in the hands of the devil, was made his slave, and was under his power and dominion; that his soul was a habitation of devils; that he was condemned to be cast into the lake that burneth with fire and brimstone, to drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and to suffer in an inexpressible, inconceivable extremity in both body and soul for ever and ever, without hope or end; to be liable to sink in this misery every day, and the longer he continued out of it, the worse his condition, the more dreadful the wrath, and the hotter the flames of hell; I say, supposing we had just now for the first time heard there was a person in this awful condition, how should we expect to see him behave himself? If he was in the exercise of his reason, should we not expect to see him trembling and quaking on account of his misery, with all the manifestations of continual terror and amazement, regardless of all things else, spending his days and nights in tears, and groans, and lamentations, crying for pity and help,

crying with an exceedingly loud and bitter cry, crying to every one to pity him, and pray for him? Yea, how many are there in this dreadful condition, are easy and quiet, and appear to have nothing to trouble them! They go about the world without anxiety or alarm, as if they had no more reason to be disquieted than if they had already secured their salvation. Though they are told how dreadful their condition is hundreds of times, their tranquillity is wholly undisturbed. They can sit and hear of its certainty and its nearness, of its dreadful nature, and its inconceivable degree; and then can go away with as quiet and easy hearts as they had before. There is no moving them by telling them of such things. They can sleep as quietly, and go about their business with as perfect unconcern. They can eat and drink and enjoy the pleasures of social life with no apparent load on their minds; and without being sensible of any thing in their circumstances, which should hinder them from such enjoyment, And not only so, but,

2. They can go about with a merry heart. There are many of them, who not only seem to be quiet in their minds, but they are very cheerful, as if all were well with them, and every thing smiled upon them; as if they were in happy circumstances, and had every thing as they desired; and are even disposed to be merry and sportive about their own condition and the dreadful realities of the future world. For their part they choose to take their ease and pleasure, and not disturb or molest themselves with such dark and melancholy thoughts, like the persons mentioned by Isaiah. “Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.”

3. They are so senseless, that they do not think it worth their while to make any considerable effort to escape from this dreadful condition. They will not take half so much pains for it, as for a little worldly gain; and they do not think it worth the while even to ask God to deliver them from it. They think it too much labour to withdraw once or twice each day to ask God to be merciful to them, that they might not continue in their natural state. And they foolishly neglect the precious opportunities, which they enjoy to get into a better state. God gives them great advantages for it, and they are called upon, and warned, and exhorted to improve them. They are told what good opportunities they have, and the danger of letting them slip, but all is to no purpose. Thus persons will let slip the time of youth, which is a precious season to escape from their natural condition. So they will let slip a time of the moving of God’s Spirit in the place where they live. They act as if they had a wish to continue in the same state. They will put

themselves so little out of the way to escape from it; they are so backward to deny themselves a little, or to make a little effort; they seem to grudge it, and think it needless. If they have a great advantage put into their hands, it is to no purpose. They had as good be without it, as with it; for they have no heart to improve it. Proverbs 17:16. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

4. Instead of using means to get into a better state, they are wilfully doing those things which make it worse and worse. Instead of striving for deliverance, they are striving against it. They are provoking God more, and increasing their guilt, and hardening their hearts, and setting themselves farther and farther from conversion; and this, too, when they are told, that the things, which they practise, have this tendency. They act as if they wished to be sure never to be converted. Thus it is with innumerable multitudes. So exceedingly senseless and stupid are many natural persons.

2. Hence we need not wonder, that we are directed in Scripture to strive and to be very earnest to be delivered from our natural condition. This is the direction which God gives us from time to time. Luke 13:24. "Strive to enter in at the strait gate." Matthew 11:12. "The kingdom of heaven suffereth violence." Eccl. 9:10. "Whatsoever thy hand findeth to do, do it with thy might." 2 Peter 1:10. "Give diligence to make your calling and election sure." Hebrews 6:18. "Fled for refuge to lay hold upon the hope set before us." The direction which was given to Lot, relating to his flight out of Sodom, was designed for the direction of all who are in a natural condition. Genesis 19:17. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." This doctrine shows us the reason, why persons should be directed in such a way as this to seek their salvation, That it is such a dreadful condition is reason enough why persons should thus vehemently strive, and be violent to get into a better state, and why they should haste for their lives, and flee from the wrath to come. If the case of natural men be as we have heard, no wonder that they should have such advice given them, and that God expects that the pains which they take, and the endeavours they use for it, should be in some measure answerable to its importance. No wonder that the jailer, when made sensible of his condition, should conduct himself .as we have the account iii the text. No wonder that he should be in such haste as not only to run in, but to spring or leap in, to the place where Paul and Silas were, and fall down before them, and ask in such an earnest manner, "What must I do to be saved?" If he had not been indeed in a dreadful

state, he would have acted like one distracted. But considering that he was in a natural condition, which is so dreadful, it was not the least wonder.

3. Hence we may learn how dismal are the effects which the fall of man has brought upon the world. It has brought all mankind into this dreadful condition of which we have heard. The far greater part of those who live in this world, are in this state, and the greater part of those who die in the world, die in this state. What a miserable world, therefore, is the world in which we live! This world lies under a curse. God has denounced woe against it; and what an immeasurable amount of woe is brought upon it! What woeful devastation has sin made in the world!

II. What has been said of the dreadfulness of their condition may well awaken and terrify the impenitent. How many things are there in your circumstances, which are awful and terrible to think of. There is no one of those things which have been mentioned, but that the thought of it may well be frightful to you. It may well be a dreadful thought that you have no goodness in you, nor have ever done any thing which has the least goodness in it; that you never exercised one act of love, or true thankfulness or obedience, to God in your life; nor ever did the least thing out of true respect to God. The consideration of the dreadful depravity and wickedness of your heart, may well be frightful to you; to think what a sink of corruption it is, how full of all manner of wickedness, how full of enmity against God; to think that there are the same corruptions in your heart, as in the heart of the devil, and that there are the seeds of the same enmity against God, and that you are in the very image of the devil. If you look into your own heart, and strictly examine what it would entice you to do, if all restraints of fear and self-interest were taken off, it might well affright you. How awful may the thought well be to you, when you consider that you are a creature, separated from your Creator! That there is an alienation between you and that great Being, in whom you live and move, and have your being; that you are a poor desolate creature, that have no God to protect you, and guide you, and provide for you in the world; and that you are secure from no manner of mischief, into which human nature is capable of falling, either in soul or body! How terrifying should it be to you, to think how good, how mighty and terrible that God Is, under whose wrath you lie down and rise up, and eat and drink, and engage in the daily business of life! How frightful should it be to you, when you consider in what relation you stand to the devil that you are his child, and that he owns you; that you are his servant, his possession, and that your heart is his

dwelling-place; that you are without Christ, and so without hope, and have no good thing in another world, in which you have any inheritance! And how amazing may it well be to you, when you consider how great that future misery is to which you are exposed and condemned, wherein God shows his wrath, and makes his power known in the destruction of the ungodly, in which they are vessels of wrath filled to the brim; and that you are in danger of being plunged in a bottomless gulf or deluge of wrath, where mighty waves and billows of wrath shall pass over you; and when you consider the torment of your body in that great furnace of fire, where every part, every organ, every vein, and every limb shall lie filled full of fire, and yet full of quick sense, and that this torment shall remain to an endless duration, a duration which shall always be beginning, but never ending! And how well may it affright you, and strike a terror upon you, when you consider, that if you die in your present condition, it is as impossible that you should escape this misery, as that God should cease to be just and true; and that the greater part of those who are in your condition will suffer this misery, and that you have no security that you shall be kept from it one day, or one hour! How terrifying may it well be to you, when you consider how much more dreadful your case continually grows! How frightful may it be to you every night, when you sit down, and consider how much greater your guilt is, and how much deeper your condemnation is, than it was in the morning! How awful and doleful may it be to you to consider, that if you live and die in your present state, every thing is cursed to you; even your greatest mercies and best enjoyments, your food, your raiment your nearest friends, and your earthly possessions: and not only so, but the light of the gospel, and the means of grace, and life itself will be cursed to you! All will be but an occasion of your greater misery. Such persons shall wish they had been born and brought up among the heathen. They shall wish that Christ had never come into the world; they shall wish they had never been born. How awful may it be to you when you think that death will most certainly come upon you, and you know not how soon; and what dismal circumstances you would be in, if you were in your present condition on a death-bed! how many things are there in your case which are of a terrifying, awful nature! How can you live in such circumstances, without living in continual terror? Here consider further the following things:

1. There is nothing which you see, but what may justly minister torment to you, while you remain in a natural condition. If you lift up your eyes, and

behold the sun, moon, and stars, and cast your eyes abroad on the face of the earth, and see the mountains, and fields, and trees, it may justly put you in mind of the dolefulness of your condition that the great God, who made all these things, who stretched forth the heavens as a curtain, who ordained the sun, moon, and stars, and laid the foundations of the earth, and causes the grass and trees to grow; is a God in whom you have no interest, but who is continually angry with you, and that his wrath abides on you. So when you look on your own body, and consider how it is formed and contrived, it may be a frightful thing to you to consider, that he who made you is not at peace with you, and that you are the object of his displeasure. If you have pleasures and enjoyments, and are in flourishing circumstances, if you see the faces of your near friends and dear relations, and look upon your children and other dear friends and behold your costly possessions, these things may justly minister torment to you while you are in a natural state. For consider, that you do not know but that all these things are given you in wrath. When you sit down to eat and drink, you may do it in torment, because you know not but this may be in wrath. When you lie down upon your beds, it may justly be in torment, for you do not know but you shall awake in hell. And when you awake in the morning, it may justly be with torment in your heart, to think you are still in that doleful condition. When you go forth to your daily labour, you have reason to go with a terrified heart; for you know not but you are followed with God's curse in all that to which you put your hands. Whatever dispensations of Providence you may have, all may justly put you in mind of the dolefulness of your condition. If you meet with afflictions, these may remind you that you have no God to pity you, and that a God who is angry with you every day, sends these afflictions upon you. If you meet with prosperity, you may justly receive it with a sorrowful sense of the dolefulness of your state; for you know not but it is to fit you for the slaughter. If you hear of the death of others, it may justly terrify you, and put you in mind of your own mortality, and of your danger of dying as you now are. If you hear of others' conversion, it may justly renew in you a sense of the dolefulness of your own state, that you still remain unconverted. If you see the Bible, an awful thought may justly go with the sight, that you have never yet received any good by that book, and that all the curses written in it, stand against you. Every time you enter the house of God, it may justly renew awful thoughts of your circumstances, that you have entered there so often, and obtained no good; entered so often, and gone away worse than you came. And what danger there is, that you shall be one of those spoken

of in Ecclesiastes 8:10. "I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." And wheresoever you turn yourself, whatever you meet with, and whatever you behold, or hear, may justly renew a sense of the dolefulness of your state. The thought of your condition may justly cast a darkness upon every thing.

2. Consider that the time will soon come, when you will be sensible that the dolefulness of your condition is as great as I have represented it; that I have not enlarged or magnified the matter, but that the case is as I have declared it. You will then see that it is so. Whether you are sensible of it now or not, yet in a little time you will surely be sensible, and will need no argument to convince you of it. Yea, you will be sensible that it is more doleful than I have represented. After all that has been told you now, and at other times, the time will come when you will say, that the one half was not told you.

3. Your condition is thus doleful, notwithstanding every thing with which you may flatter yourself. You may be ready to flatter yourself, that though the condition of some natural persons is thus doleful, yet yours is not; that you are in better circumstances than other natural men commonly are. Or particularly, you may flatter yourself that you are not so bad as others; you do not find such dreadful corruptions in your heart, as you hear are in others. Herein you deceive yourself. It is because you are ignorant of your own heart. What has been said of the depraved state of natural men, of their blindness, their hardness, their deadness, all belongs to you. You may possibly flatter yourself that your condition is not so doleful, because you have always walked orderly, you have been moral and religious. Here also you deceive yourself. For notwithstanding your moral and religious behaviour, and all your sobriety, you never did the least thing from a gracious respect to God. You have a heart in the likeness of the heart of the devil, You are without God in the world. God is angry with you every day; his wrath is not at all appeased. You may flatter yourselves that you are the children of godly parents, that you have many godly friends, who may put up many prayers for you, and that your case is not so doleful on that account, and that your danger is not extremely great. But in this you miserably deceive yourself. You are children of the devil notwithstanding all this. If you die in your present condition, it is impossible that you shall escape eternal misery. And there is great danger, that you will die in it. You have no security that you shall not be in hell before to-morrow morning.

Do not flatter yourself from such things as these, that you are not in a doleful condition. Some of those who flatter themselves most, and think their condition the least doleful, are indeed in the most doleful condition. It is more dreadful than their neighbours; more so than that of many, whom they esteem ten times worse than themselves, And this is one thing which adds to the dolefulness of their condition, that they so flatter themselves, and think their state so good. So it was of old with the scribes and Pharisees. Matthew 21:31. “Verily I say unto you, the publicans and harlots go into the kingdom of God before you.”

III. This subject may well excite joy and thankfulness in the hearts of the truly penitent, that God has found out a way to deliver them from such a condition; that God has been pleased to send his Son into the world to die for them; that he has given them the gospel and the means of grace; and that he has delivered them from this dreadful condition. You were in the same circumstances. I Corinthians 6:11. “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” it is mere grace which has made the difference, There is no cause of boasting. God might have taken others, and left you. You deserved no more than they. You had no more righteousness of your own. Probably you have done worse than many who have eternally perished. Take heed, that you entertain no boasting thought, and that your joy in this be an humble joy; accompanied with continual praise to God, who has done such great things for you, and from all eternity set his love upon you.

IV. This subject should lead those, who are in a natural condition, earnestly to seek for deliverance. Will you rest in such a condition, when there is a way of salvation provided, and an opportunity for an escape? Will you of choice continue still in this state? Though your case is very dangerous, yet there is a possibility of rescue, if you have but a heart to improve your opportunity. But besides what has been said, I would desire you further to consider, how happy will be your state, should you obtain deliverance. A converted state is not less happy than a natural condition is miserable and dreadful. You will be brought out of darkness into marvellous light. It will be like the dawning of the morning after a long night of darkness. It will be a joyful morning to you. The daystar will arise in your heart. Then will be given you the morning star. You will then have a discovery of the glory of God, and the beauty and excellency of Jesus

Christ, made to your soul; and then will be opened to your view the glorious fountain of divine grace. You will then look back and see how you have dwelt in darkness throughout your lives, and in the region and shadow of death. Matthew 4:16. “The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.” You will then be brought out of a dreadful bondage into glorious liberty. You will come forth as from a dark dungeon, to see the glorious light of the Sun of righteousness. Your eyes will then be opened, and you will be brought out of the prison house.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound.”
(Isaiah 61:1.)

Then you who were dead will be made alive; and you that have been lost will be found. What you will then obtain will richly repay you for all the labour which you have undergone. If you have spent ever so many years in wrestling with corruption and temptation, in striving to enter in at the strait gate, you will not repent it. But more particularly consider,

1. How glorious will be the alteration made in your nature. Old things will be done away, and all things will become new. Sin will be mortified in you, and the glorious image of God conferred upon you. You will have holy and spiritual principles imparted to you, a spirit of divine love and heavenly-mindedness, a relish for spiritual enjoyments, a delight in the Lord Jesus Christ, a truly meek, humble, charitable, and benevolent spirit. You will be changed, from being more filthy and hateful than a reptile, into the likeness of the glorious Son of God. You will be taken out of the mire of brutal lusts and spiritual abominations, will be washed from all your filthiness, and will be adorned with the most glorious ornaments; those ornaments of mind, which in the sight of God are of great price, ornaments which will render you a thousand times more beautiful and lovely than the robes of princes. You will obtain those graces of the Spirit of God which are the ornaments of angels.

2. Consider the safety of the condition in which you will then be. The terrible wrath of the great God, which abides on wicked men, will then be removed from you. Christ will be to you as a hiding-place from the storm, and as a shadow from the heat of God’s wrath. You will then be safe from

hell, and will be for ever delivered from that dreadful misery which is endured by the damned, and to which you are now condemned. Revelation 20:6. "On such the second death hath no power." You will be safe from the power of Satan. Christ will be your protector, so that you shall be out of his reach, that he will not be able to destroy you. You shall dwell on high. Your place of defence shall be the munition of rocks, where you may laugh at the power of the enemy. And though you are in a world full of enemies and sinners, yet God will be your Rock, and the most high God your Redeemer. God will carry you as on eagles' wings through the world, aloft out of the reach of your enemies. They may see you, and wish your ruin, and gnash their teeth, but shall not be able to accomplish it. Satan will desire to have you, but Christ will have prayed for you, and that will be your security. You will be safe from death; that will not be able to hurt you. Natural men are in continual danger from death. They know not when nor how death may come. But if it comes while they are in that condition, it sinks them into hell. But you need not be afraid to meet death, either by day or night. Whenever it comes, and in whatever form, you are safe. While others walk in slippery places, "our feet will be established on a rock. In a time of sickness and mortality, while others tremble, you need not fear. If you are sick, you need not dread the issue. For though your flesh and your heart should fail you, yet God will be the strength of your heart, your present help, and your portion for ever. Though the earth should be removed, you will be safe. Psalm 46:1, 2, 3. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." If you are once in Christ Jesus, none shall ever pluck you out of his hands. John 10:28. "They shall never perish, neither shall any pluck them out of my hand." You will be freed from condemnation; for who is he that shall condemn you? it is Christ that died, yea rather, that is risen again. Who shall separate you from the love of Christ? "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." What a glorious foundation will there be for your peace and quietness! Isaiah 32:17. "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Let this consideration, therefore, prompt you earnestly to seek, that you may obtain that happy condition. Can you consider how happy the change would be to you, how desirable such safety is, and not be willing earnestly

to seek and do every thing which lies in your power, that you may obtain it?

3. Consider how exceedingly it will be for the comfort and pleasure of your life, if you are converted, You are not only under the greatest necessity to become converted, because a natural condition is so dreadful a condition, but you will gain by it every way. You will not only gain eternal life by it, but you will gain unspeakably by it while in this world. Your pains will be richly rewarded while here, though that be but little to your future reward. You cannot take a more direct course to make your life pleasant. You will obtain by it the most excellent delight and pleasure in comparison with which the pleasures which are to be had in worldly things are low and vile. Hereby you may obtain the most substantial, soul-satisfying, soul-refreshing pleasures. You may then live a life of divine love and communion with that glorious Being, who is the object of your love. Then you will be blest with the best company, and with heavenly society. Far better is a little with the fear of the Lord, than great treasures with that trouble which wicked men have with their enjoyments. Then you may enjoy what God in his providence bestows upon you with peace of conscience; and may rejoice in it, as the fruit of the love of God. Then you may have the comfort of considering that you have God's blessing on what you possess. Your enjoyments will then be sweet to you, for you will enjoy God in the fruits of his bounty. Your life will be abundantly more pleasant in all the circumstances and concerns of it. It will make God's house a more delightful resort; your own house a more pleasant residence, for then the blessing of heaven will rest upon it; and your closet a sweeter retirement. It will make your labour sweeter to you, and it will sweeten your rest. You may then say with the psalmist, Psalm 4:8. "I will both lay me down and sleep, for thou, Lord, only makest me dwell in safety." It will tend to make your life pleasant, and to make your death-bed comfortable to you. When all other comforts fail, this will stand you instead. It will remain as a living spring, which will never fail. John 4:14. "The water that I shall give him, shall be in him a well of water springing up into everlasting life." This will make time comfortable, and will make the thoughts of eternity comfortable to you, when you shall have those pleasures which are at God's right hand for ever, in more immediate prospect; and shall have that faithful promise of God, that hereafter you shall see God, and shall dwell in his presence, and shall from the hands of Christ receive a crown of life.

Direction 1. In general be directed to act as if you were in a dreadful condition; as one who looks upon his case to be dreadful, not merely as one looks upon his case undesirable and worse than that of another; but as one who is sensible that his state is inexpressibly dismal and terrible. Consider how men act when they apprehend their circumstances to be very dreadful, though only in temporal respects. As for instance: if they are in danger of being consumed by fire, or only having their substance consumed. Or if in danger of being seized by an enemy, or otherwise in danger of some dreadful evil. How do the thoughts of danger awake their powers! What earnestness appears in them, in what haste are they! Be directed to seek for deliverance from a natural condition, in like manner, if you would be delivered. The jailer acted as one who was sensible that his condition was dreadful. So be you directed to act, if you would have the like success. Particularly,

1. Be in haste. The jailer, when he was made sensible of his dreadful condition, sprang into the presence of Paul and Silas, and cried out, what must I do to be saved? So you cannot be in too much haste. When ministers direct those who are seeking salvation to wait until God's time comes, if they understand the Scriptures, they cannot mean, that they should not be in haste to obtain a better condition, or that they should be at rest, or continue in such a condition one hour, or one moment. They can only mean these two things: that you should wait or persevere in opposition to giving up in discouragement: and that they should wait in opposition to quarrelling with God for not delivering them, and not in opposition to being uneasy in a natural condition. For persons ought to be uneasy, and it argues awful stupidity to be otherwise; but in opposition to a quarrelling spirit because God does not show mercy sooner. We should persevere in our efforts to obtain salvation, as being sensible that God is not obliged to bestow it in our time, or at all; that he may, if he will, refuse to show mercy; and if he does show mercy, that he may do it in his own time. Remember that the command of Christ to you is, "Repent and believe the Gospel." You cannot lawfully continue in your present state one day or hour. Those who defer and put off repentance till another time are not in a likely way to obtain deliverance. The way is, to improve the present time; to do now, what must be done ever. We should make securing our salvation our present and immediate business. Therefore inquire, whether you do not put it off. If you do not put off the whole of the work, yet do you not put off part of it? Do you think you now strive as

much for salvation, as it will ever be needful that you should? If not, delay no longer. Let it not be said of you tomorrow, that there is any thing delayed to-day, which you yourself thought needful to be done, or in your power to do, in order to your salvation. If you are sensible that you are in this dreadful condition, you certainly will make haste; you will need no other motive to it.

2. Let nothing, which you do in seeking salvation, be done with slackness. The direction is, “Whatsoever thy hand findeth to do, do it with thy might.” Therefore, let nothing be done with a slack hand. Do every thing which you do in this great work earnestly, There are many things which you have to do; many duties to be performed, many means to be employed. Let all be done with your strength. Be earnest in prayer, earnest in hearing the word preached, diligent and faithful in watching over your own heart, diligent in searching your heart, diligent in reflecting on your past life, diligent and laborious in meditation, laborious and earnest in striving against temptation. And do not perform merely the duties of religion towards God earnestly, but also its duties towards your neighbour. Be earnest that you may do every duty required of you towards all men. Be earnest and diligent to do justly and honestly, and to render every man his due. Be earnest to watch against an envious, malicious, and revengeful spirit. Be earnest to do all the duties of charity: labour with your might, that you may behave charitably towards men, and neglect no duty of charity required of you. Be earnest in performing every relative duty: in rendering suitable honour to your parents in manifesting kindness and confidence to your husband or your wife; in instructing and governing your children, bringing them up in religion, and seeking their salvation in every way pointed out in the Scriptures. Do this earnestly, and with all your strength. You should not merely do some things earnestly, but all.

3. Take heed lest this your earnestness be not transient; but that you continue in it to the end. It is the misery of many persons, that they seem to be very warmly engaged for a little time, but it does not last. It is a very rare thing, that any who are thoroughly and perseveringly in earnest for salvation, fail of it, unless they have put off the work until they are near death before they began. How unstable is the heart of man, and how many are there who go to hell through backsliding! It is often the case when persons begin with much seeming earnestness, that they do it upon a secret dependence that they shall not need to make these efforts very long. They flatter themselves, that in a little time they shall obtain what they seek, and

then they may take their ease; therefore, when they have gone on a while, and fail of that expectation, they soon slacken their exertions. They never consented to seek in this diligent persevering manner, always; but they appointed a time of their own, and sought it on terms of their own fixing. But a man is then in a hopeful way to be converted, when he has so great a sense of his misery, and his necessity of conversion, that he is disposed to do his utmost, to be violent for the kingdom of heaven, and to devote his life to it.

If you are seeking salvation, inquire how it is with you as to this matter. Do you feel a disposition in yourself to be at the pains and difficulty of a most laborious seeking God's grace in the denial of every lust, and in a painful performance of every duty as long as you live? Or does this seem to you to be too much; more than you can find a heart to comply with? You may be ready to say, that you could be willing to do all this, if you knew you should obtain at last. But that is not sufficient. You should be willing to run the venture of that, and seek upon what encouragement is given you, and to wait God's sovereign will and pleasure in that way. And if you cannot become willing for this, be sensible there is a defect in your manner of seeking, which it behoves you to mend. And do not think that you seek it in the right way until you come to it. If you have a right sense of the dolefulness of your condition, it will bring you to it. Consider the great encouragement there is for this way of seeking. Proverbs 8:34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Hosea 6:3. "Then shall we know, if we follow on to know the Lord."

4. Seek that you may be brought to lie at God's feet in a sense of your own exceeding sinfulness. Seek earnestly that you may have such a sight yourself; what an exceedingly sinful creature you are, what a wicked heart you have, and how dreadfully you have provoked God to anger; that you may see that God would be most just if he should never have any mercy upon you. Labour, that all quarrelling about God's dispensations towards sinners may he wholly subdued; that your heart may be abased and brought down to the dust before God; that you may see yourself in the hands of God; and that you can challenge nothing of God, but that God and his throne are blameless in the eternal damnation of sinners, and would be in your damnation. Seek that you may be brought off from all high opinion of your own worth, all trust in your own righteousness, and to see that all you do in religion is so polluted and defiled, that it is utterly unworthy of God's

acceptance; and that you commit sin enough in your best duties to condemn you for ever. Seek that you may come to see, that God is sovereign, that he is the potter and you the clay, and that his grace is his own, and that he may bestow it on whom he will, and that he might justly refuse to show you mercy. Seek that you may be sensible, that God is sovereign as to the objects of his grace, and also as to the time and manner of bestowing it, and seek to God and wait upon him as a sovereign God. Seek that you may be sensible that God's anger is infinitely dreadful, yet, at the same time, be sensible that it is just. Labour that when you have a sense of the awfulness of the wrath of God in your mind, you may fall down before an angry God, and he in the dust. Seek that you may see, that you are utterly undone, and that you cannot help yourself; and yet, that you do not deserve that God should help you, and that he would be perfectly just if he should refuse ever to help you. If you have come to this, then you will be prepared for comfort. When persons are thus humble, it is God's manner soon to comfort them. When you are thus brought low, doubtless God will soon lift you up. God will not bestow such a great and infinite mercy as eternal life upon persons, who will not acknowledge his sovereignty in that matter. When once there has been that conviction upon the heart which casts down imaginations, and every high thing that exalts itself against God, then God is wont speedily to reveal his grace and love, and to pour the oil of comfort into the soul.

5. Abound in earnest prayer to God, that he would open your eyes, that you may behold the glorious and rich provision made for sinners in Jesus Christ. The souls of natural men are so blinded that they see no beauty or excellency in Christ. They do not see his sufficiency. They see no beauty in the work of salvation by him; and as long as they remain thus blind, it is impossible that they should close with Christ. The heart will never be drawn to an unknown Saviour, It is impossible that a man should love that, and freely choose that, and rejoice in that, in which he sees no excellency. But if your eyes were opened to see the excellency of Christ, the work would be done. You would immediately believe on him; and you would find your heart going after him. It would be impossible to keep it back. But take heed that you do not entertain a wrong notion of what it is, spiritually to see Christ. If you do, you may seek that which God never bestows. Do not think that spiritually to see Christ, is to have a vision of him as the prophets had, to see him in some bodily shape, to see the features of his countenance. Do not pray or seek for any such thing as this. But what you

are to seek is, that you may have a sight of the glorious excellency of Christ, and of the way of salvation through him, in your heart. This is a spiritual sight of Christ. This is that for which you must cry to God day and night. God is the fountain of spiritual light, he opens the eyes of the blind, he commands the light to shine out of darkness. It is easy with God to enlighten the soul, and fill it with these glorious discoveries, though it is beyond the power of men and angels.

SERMON 2

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. (Hosea 5:15.)

In the preceding part of the chapter is threatened the destruction of Ephraim. Ephraim, in the prophets, generally means the ten tribes, or the kingdom of Israel, as distinguished from the kingdom of Judah. When we read of Ephraim and Judah in the prophets, thereby is meant the whole people of Israel of the twelve tribes, as in verse 12. of this chapter, “Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.” By Judah is meant the two tribes of Judah and Benjamin, which were under the king of Judah; and by Ephraim is meant the ten tribes under the king of Israel. Ephraim is put for the whole kingdom of Israel, because Samaria, the seat of the kingdom, the royal city, was in that tribe. In the verse immediately preceding the text it is declared in what a terrible manner God was about to deal with Ephraim. “For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away, and none shall rescue him.” In the text God declares how he would deal with them after he had torn as a lion, etc. And here,

1. God declares how he would withdraw from them. “I will go and return to my place;” when I have torn as a lion. I will go away; I will leave them in that condition. I will depart from them, and they shall see no more of me.

2. What God will wait for in them before he returns to them to show them mercy. There are three things here signified.

1. That they should be sensible of their guilt. “Till they acknowledge their offence.” It is in the original, “till they become guilty.” That is, till they become guilty in their own eyes, till they are sensible of their guilt; in the

same sense as the same expression is used in Romans 3:19. "That every mouth may be stopped, and all the world may become guilty before God:" that is, become guilty in their own eyes.

2. That they would be sensible of their misery, implied in the expression, "in their affliction they shall seek me." Their calamity was brought upon them, before God had torn them, and left them, But in their pride and perverseness, they were not well sensible of their own miserable condition, as this prophet observes in chapter 7:9.

3. That they should be sensible of their need of God's help, which is implied in their seeking God's face, and seeking him early; that is, with great care and earnestness. Before, they would not seek God; they were not sensible of their helplessness, as we learn in the verse but one preceding the text. "When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jacob." But as we are there told, he could not heal him, nor cure his wound. And notwithstanding all the help he could afford, God wounded him, tore him as a young lion; and, as he declares, would leave him, and he should cease going to any other, and should be sensible that no other could heal, and accordingly come to him for healing.

Doctrine, That it is God's manner to make men sensible of their misery and unworthiness, before he appears in his mercy and love to them.

I. That it is ordinarily thus with respect to the bestowment of great and signal mercies.

II. That it is particularly so with respect to revealing his love and mercy to their souls.

I. This is God's ordinary way before great and signal expressions of his mercy and favour He very commonly so orders it in his providence, and so influences men by his Spirit, that they are brought to see their miserable condition as they are in themselves, and to despair of help from themselves, or from an arm of flesh, before he appears for them, and also makes them sensible of their sin, and their unworthiness of God's help. This appears from the account which the Scriptures give us of God's dealings with his people. Joseph, before his great advancement in Egypt, must lie in the dungeon to humble him, and prepare him for such honour and prosperity. The children of Jacob, before Joseph reveals himself to them, and they

receive that joy, and honour, and prosperity, which were consequent thereupon, pass through a train of difficulties and anxieties, till at last they are reduced to distress, and are brought to reflect upon their guilt, and to say, that they were verily guilty concerning their brother. God humbled them in his providence, and then an end was put to all their difficulties, and their sorrow was turned into joy upon Joseph's revealing himself to them. Jacob, before he hears the joyful news of Joseph's being yet alive, must be brought into great distress at the parting with Benjamin, and supposed loss of Simeon. He was reduced to great straits in his mind. He says in Genesis 42:36. "All these things are against me." But soon after this he had these gladsome tidings brought to him, "Joseph is yet alive, and he is governor over all the land of Egypt." And to confirm it, he sees the waggons and the noble presents, which Joseph sent to him: so that he was now brought to say, "It is enough; Joseph my son is yet alive. I will go and see him before I die." And so with the children of Israel in Egypt. Their bondage must wax more and more extreme. Their bondage had been very extreme. But yet Pharaoh gives commandment that more work should be laid upon them, and the task-masters tell them they must get their straw where they can find it; and nothing of their work should be diminished, And quickly upon this was their deliverance. So when the children of Israel were brought to the Red sea, the Egyptians pursued them, and were just at their heels, and they were reduced to the utmost distress, they see that they must assuredly perish, unless God work a miracle for them; for they were shut up on all sides: the Red sea was before them, and the army of the Egyptians encompassing them round behind, And they cried unto the Lord. And then God wonderfully appeared for their help, and made them pass through the Red sea, and put songs of deliverance into their mouths.

So before God brought the children of Israel into Canaan, he led them about in a great and terrible wilderness through a train of difficulties and temptations for forty years, that he might teach them in their dependence on him, and the sinfulness of their own hearts. Deuteronomy 32:10." He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." God brought them into those trials and difficulties in the wilderness to humble them, and let them see what was in their hearts, that they might be convinced of their own perverseness by the many discoveries of it under those temptations, and so that they might be sensible that it was not for their righteousness that God made them his people, and gave them Canaan, seeing it was so

evident that they were a stiff-necked people. Deuteronomy 8:2, 3. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." And 15, 16, 17. "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at the latter end; and thou say in thine heart, My power and the might of my hand hath gotten me this wealth." And so we have examples of this from time to time in the history of the Judges. When Israel revolted, God gave them into the hands of their enemies. He let them continue in their hands, till they were reduced to great distress, and saw that they were in a helpless condition, and were brought to reflect on themselves, and to cry unto the Lord. And then God raised them up a deliverer. And when they cried unto God, he would not deliver them till he had humbled them, and brought them to own their unworthiness, and to own that they were in God's hands. Judges 10:beginning with the 10th verse. "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation, And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel." And this is the method in which God declared from the beginning he would proceed with his people. Leviticus 26:40, etc. "If they shall confess their iniquity, and the iniquity of their fathers with their trespass which they trespassed against me, and that also they have walked contrary unto me;

and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away., neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God.” It is God’s manner, when he will bestow signal blessings in answer to prayer, to make men seek them, and pray for them with a sense of their sin and misery. As 1 Kings 8:38, 39. “What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house; then hear thou in heaven, thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men.” By knowing the plague of their own hearts is meant both their sin and misery. Being sensible of their misery is included, as is evident from the manner of expressing the same petition of Solomon’s prayer, as it is related in 2 Chronicles 6:29. “Then what prayer or supplication soever shall be made of any man, or of all thy people Israel, when every man shall know his own sore and his own grief.” By which is probably meant his misery and his sin, which is the foundation of it. Paul gives us an account how God brought him to have despair in himself before a great deliverance, which he experienced. 2 Corinthians 1:9, 10.” But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead; who delivered us from so great a death.” how did Christ humble the woman of Canaan, or bring her to the exercise and expression of a sense of her own unworthiness before he answered her, and healed her daughter! When she continued to cry, after he answered her not a word, and seemed to take no notice of her; and his disciples desired him to send her away, and when she continued crying after him, he gave a very humbling answer, saying, It is not meet to take the children’s bread, and to cast it to dogs. And when she took it well, as

owning that being called a dog was not too bad, and owning that she was therefore unworthy of children's bread, she only sought the crumbs, then Christ answered her request. And the experience of God's people in all ages corresponds with those examples. It is God's usual method before remarkable discoveries of his mercy and love to them, especially by spiritual mercies, in a special manner to humble them, and make them sensible of their misery and helplessness in themselves, and of their vileness and unworthiness, either by some remarkably humbling dispensation of his providence or influence of his Spirit. We are come now,

II. To show particularly that it is God's manner to make men sensible of their misery and unworthiness before he reveals his saving love and mercy to their souls. The mercy of God, which he shows to a sinner when he brings him home to the Lord Jesus Christ, is the greatest and most wonderful exhibition of mercy and love, of which men are ever the subjects. There are other things, in which God greatly expresses his mercy and goodness to men, many temporal favours. The mercies already mentioned, which God bestowed upon his people of old: his advancing Joseph in Egypt, his deliverance of the children of Israel out of Egypt, his leading them through the Red sea on dry land, his bringing them into Canaan, and driving out the heathen from before them, his delivering them from time to time from the hands of their enemies, were great mercies but they were not equal to this of his people from under the guilt and dominion of sin. Several of them were typical of this; and as God would thus prepare men for the bestowment of those less mercies by making them sensible of their guilt and misery, so especially will he so do, before he makes known to them this great love of his in Jesus Christ. When God designs to show mercy to sinners, it is his manner thus to begin with them.

He first brings them to reflect upon themselves, and consider and be sensible what they are, and what condition they are in. What has already been said proves this. There is a harmony between God's dispensations. And as we see that this is God's manner of dealing with men when he gives them other great and remarkable mercies and manifestations of his favour, it is a confirmation that it is his method of proceeding with the souls of men, when about to reveal his mercy and love to them in Jesus Christ.

1. God makes men consider and be sensible of what sin they are guilty. Before, it may be, they were very regardless of this. They went on sinning, and never reflected upon what they did; never considered or regarded what

or how many sins they committed. They saw no cause why they should trouble their minds about it. But when God convinces them, he brings them to reflect upon themselves; he sets their sins in order before their eyes. He brings their old sins to their minds, so that they are fresh in their memory--things which they had almost forgotten. And many things, which they mused to regard as light offences, which were not wont to be a burden to their consciences, nor to appear worthy to be taken notice of, they are now made to reflect upon. Thus they discover of what a multitude of transgressions they have been guilty, which they have heaped up till they are grown up to heaven. There are some sins especially, of which they have been guilty, which are ever before them, so that they cannot get them out of their minds. Sometimes when men are under conviction, their sins follow them, and haunt them like a spectre. God makes them sensible of the sin of their hearts, how corrupt and depraved their hearts are. And there are two ways in which he does this. One is by setting before them the sins of their lives. They are so set in order before them, they appear so many and so aggravated, that they are convinced what a fountain of corruption there is in their hearts. Their sinful natures appear by their sinful lives. There is sin enough, which every man has committed, to convince him, that he is sold under sin, that his heart is full of nothing but corruption, if God by his Spirit leads him rightly to consider it.

Another way which God sometimes makes use of, is, to leave men to such internal workings of corruption under the temptations which they have in their terrors and fears of hell, as shows them what a corrupt and wicked heart they have. God sometimes brings this good out of this evil, to make men see the corruption of their nature by the workings of it under temptations, which they have in their terrors about damnation. God leads them through the wilderness to prove them, and let them know what is in their hearts, as he did the children of Israel, as we have already observed. By means of the trials which the children of Israel had in the wilderness, they might be made sensible what a murmuring, perverse, rebellious, unfaithful, and idolatrous people they were. So God sometimes makes sinners sensible what wicked hearts they have, by their experience of the exercises of corruption, while they are under convictions. Not that this will in the least excuse men for allowing such workings of corruption in their hearts, because God sometimes leaves men to be wicked, that he may afterwards turn it to their good, when he in infinite wisdom sees meet so to do. We must not go and be wicked on purpose that we may get good by it.

It will be very absurd, as well as horridly presumptuous, for us so to do. Though God sometimes in his sovereign mercy makes those workings of corruption, and a spirit of opposition and enmity against God, a means of showing them the vileness of their own hearts, and so to turn to their good. So God oftentimes is provoked thereby utterly to withdraw and forsake them, after the example of those murmurers, whose carcasses fell in the wilderness, of whom God swore in his wrath that they should never enter into his rest. And they who allow themselves therein, are the most likely so to provoke God. But it is God's manner to show men the plague of their own hearts by some means or other, before he reveals his redeeming love to their souls. While sinners are unconvinced sin lies hid. They take no notice of it. But God makes the law effectual to bring men's own sins of heart and life to be reflected on, and observed. Romans 7:9. "I was alive without the law once, but when the commandment came, sin revived." Then sin appeared and came to light, which was not before observed. Joseph's revealing himself to his brethren, is probably typical of Christ's revealing himself to the soul of a sinner, making known himself in his love, and in his near relation of a brother, and a redeemer of his soul. But before Joseph revealed himself to them, they were made to reflect upon themselves, and say, "we are verily guilty."

2. God convinces sinners of the dreadful danger they are in by reason of their sin. Having their sins set before them, God makes them sensible of the relation which their sin has to misery. And here are two things of which they are convinced about their danger.

1. God makes them sensible that his displeasure is very dreadful. Before they heard often about the anger of God, and the fierceness of his wrath; but they were not moved by it. But now they are made sensible that it is a dreadful thing to fall into the bands of the living God. They are made in some measure sensible of the dreadfulfulness of hell. They are led with fixedness and impression to think what a dismal thing it will be to have God an enraged enemy, setting to work the misery of a soul, and how dismal it will be to dwell in such torment for ever without hope. Isaiah 33:14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Other sinners are told of hell, but convinced sinners often have hell, as it were, in their view. They being impressed with a sense of the dreadfulfulness of its misery, is the cause why it works upon their imagination oftentimes; and it will seem as though they

saw the dismal flames of hell; as though they saw God in implacable wrath exerting his fury upon them; as though they heard the cries and shrieks of the damned.

2. They are made in some measure sensible of the connexion there is between their sins and that wrath, or how their sin and guilt exposes them to that wrath, of the dreadfulfulness of which they have such lively apprehensions, and so fear takes hold of them. They are afraid that will be their portion. And they are sensible that they are in a miserable and doleful condition by reason of sin. Man⁷ things in the Scriptures make it evident that this is God's method. The account we have of our first parents confirms it. They had a sense of guilt and danger, before Christ was revealed to them. They were guilty, and were afraid of God's wrath, and ran and hid themselves. They were terribly afraid when they heard God coming. And doubtless their sense of their guilt and fear, when they were brought before God, and were called to an account, and God asked them what they had done, and whether they had eaten of that tree, whereof he commanded them that they should not eat, prepared them for a discovery of mercy. God made them sensible of their guilt and danger before he revealed to them the covenant of grace. And it is probable that their reflecting upon what God said about the seed of the woman bruising the serpent's head, soon wrought faith; that it was not long before that discovery God made of a merciful design towards them, was a means of true consolation and hope to them. Joseph's brethren were brought into great distress for fear of their lives before Joseph revealed himself to them. Those who were converted by Peter's sermon, were first pricked in their hearts in a sense of their guilt and their danger. Acts 2:37'. And Paul, before he had his first comfort, trembled, and was astonished. Acts 9:6. And continued three days and three nights, and neither ate nor drank, which expressed his great distress. The jailer, before he was converted, was in terror. He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. Acts 16:29, 30. Christ's invitation is made more especially to the weary and heavy laden; which doubtless has respect, at least partly, to labouring and being weary with a sense of guilt and danger. We read when David was in the cave, then every one who was in distress, was gathered unto him. 1 Samuel 22:1. This doubtless was written as typifying Jesus Christ, and the referring of those who were in fear and distress unto him. The expression of flying for refuge, by which coming to Christ is signified, implies, that before they come, they are in fear of some

evil. They apprehend themselves in danger, and this fear gives wings to their feet. Proverbs 18:10. "The name of the Lord is a strong tower." The voice of God to a sinner, when he gives him true comfort, is a still small voice, But this voice is preceded by a strong wind, and a terrible earthquake, and fire, as it was in Horeb when Elijah was there. i Kings 19:11, 12. "And, behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

Another thing in the Scriptures, which seems to evince this, is the frequent comparison made between the church spiritually bringing forth Christ, and a woman in travail, in pain to be delivered. John 16:21. and Revelation 12:2. The conversion of a sinner is represented by the same thing. It is bringing forth Christ in the heart. Paul speaks of men's regeneration as of Christ being brought forth in them. Galatians 4:19. And therefore Christ calls believers his mother. Matthew 12:49, 50. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Hosea 5:1.5. "I will go and return to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early." (Till they shall be guilty, in the original.)

Doctrine. That it is God's manner to make men sensible of, their misery and unworthiness, before he appears in his mercy and love to them.

III. They are made sensible of the desert of their sin; that their sin deserves that wrath of God to which it exposes them. They are not only sensible of the dreadfulfulness of God's wrath, how fearful a thing it would be to fall into the hands of the living God, and to sustain the eternal expressions of his fierce anger, as well as of the connexion between their sins and this wrath, and how their sins expose them to it; but God is also wont, before he comforts them, to show them that their sins deserve this wrath. By a clear discovery of the connexion between their sin and God's wrath, they are sensible of their danger of hell; of which many are in a measure sensible, who are wholly insensible of their desert of hell. The threatenings of the law make them afraid indeed, that God will punish sins; yet they have no thorough apprehension of their desert of the punishment

threatened; and therefore many, who are afraid, murmur against God. They charge him foolishly with being hard and cruel, But it is God's manner before he speaks peace to them, and reveals his redeeming love and mercy in Jesus Christ, to make them sensible that they also deserve it. Thus Matthew 10:3, 24, 25, 26. "And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Very commonly when men are first made sensible of their danger, their mouths are open against God and his dealings; that is, their hearts are full of murmurings, But it is God's manner before he comforts and reveals his mercy and love to them, to stop their mouths, and make them acknowledge their guilt, or their desert of the threatened punishment. Romans 3:19, 20. "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." God would convince men of their guilt before he reveals a pardon to them. Now a man cannot be said to be thoroughly sensible of his guilt, till he is sensible that he deserves hell. A man must be sensible that he is guilty of death, or guilty of damnation, to use the scriptural mode of expression, before God will reveal to him his freedom from damnation. A sense of guilt consists in two things--in a sense of sin, and in a sense of the relation which sin has to punishment. Now the relation which sin has to punishment, is also twofold: first, the connexion which it has with punishment, by which it exposes to it, and brings it; and secondly, its desert of punishment. When a man is truly convinced of his desert of the punishment to which his sin exposes him, then he may be said to be thoroughly sensible of his guilt. Then he is become guilty, in the sense of our text, and in the sense of Romans 3:20.

Inquiry How is it that a sinner is made sensible of his desert of God's wrath? A natural man may have a sense of this, though not the same sense which a person may have after conversion; because a natural man cannot have a true sight of sin, and of the evil of it. A man cannot truly know the evil of sin against God, except it be by a discovery of his glory and excellence; and then he will be sensible how great an evil it is to sin against

him. Yet it cannot be denied that natural men are capable of a conviction of their desert of hell, or that their consciences may be convinced of it without a sight of God's glory. The consciences of wicked men will also be convinced of the justice of their sentence and of their punishment at the day of judgment; and doubtless will echo to the sentence of the Judge, and condemn them to the same punishment. Here, therefore, we would inquire how it is that a natural man may be made sensible of this. 1. We shall show what is the principle assisted. 2. How it is assisted. And 3. What are the chief external means which are used in order to this.

1. What principle in man is assisted in convincing him of his desert of eternal punishment? No new principle is infused. Natural men have only natural principles; and therefore all that is done by the spirit of God before regeneration is by assisting natural principles. To observe, therefore, in answer to this inquiry,

That the principle, which is assisted in making natural men sensible of their desert of wrath, is natural conscience. Though man has lost a principle of love to God, and all spiritual principle, by the fall, yet natural conscience remains. Now there are two things, which are the proper work of natural conscience. One is to give man a sense of right and wrong. A natural man has no sense of the beauty and amiableness of virtue, or of the turpitude and odiousness of vice. But 'every man has that naturally within, which testifies to him that some things are right, and others wrong. Thus if a man steals, or commits murder, there is something within, which tells him that he has done wrong; he knows that he has not done right. Romans 2:14, 15. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another." And the other work of natural conscience is to suggest the relation there is between right and wrong, and a retribution. Man has that in him, which suggests to him, when he has done ill, a relation between that ill and punishment. If a man has done that which his conscience tells him is wrong, is unjust, his conscience tells him that he deserves to be punished for it. Thus natural conscience has a two fold power; a teaching, or accusing, and a condemning power. The Spirit of God, therefore, assists natural conscience the more thoroughly to do this, its work, and so convinces a man of sin. Conscience naturally suggests, when he has done a known evil, that he deserves punishment; and being

assisted to its work thoroughly, a man is convinced that he deserves eternal punishment. Though natural conscience does remain in the man since the fall, yet it greatly needs assistance in order to its work, It is greatly hindered in doing its work by sin. Every thing in man, which is part of his perfection, is hindered and impaired by sin. A faculty of reason remains since the fall, but it is greatly impaired and blinded. So natural conscience remains, but sin, in a great degree, stupifies it, and hinders it in its work. Now when God convinces a sinner, he assists his conscience against the stupefaction of sin, and helps it to do its work more freely and fully. The Spirit of God works immediately upon men's consciences. In conviction their consciences are awakened. They are convinced in their consciences. Their consciences smite them and condemn them.

2. It may be inquired, How God assists natural conscience so as to convince the sinner of his desert of hell I answer,

1. In general, it is by light. The whole work of God is carried on in the heart of man from his first convictions to his conversion by light, It is by discoveries which are made to his soul, But by what light is it, that a sinner is made sensible that he deserves God's wrath? It is some discovery that he has, which makes him sensible of the heinousness of disobeying and casting contempt upon God. The light which gives evangelical humiliation, and which makes man sensible of the hateful and odious nature of sin, is a discovery of God's glory and excellence and grace. But what is it which a natural man sees of God, which makes him sensible that sin against God deserves his wrath; for he sees nothing of the excellence and loveliness of God's glory and grace? I answer,

2. Particularly, it seems to be a discovery of God's awful and terrible greatness. Natural men cannot see any thing of God's loveliness, his amiable and glorious grace, or any thing which should attract their love; but they may see his terrible greatness to excite their' tenor. Wicked men in another world, though they do not see his loveliness and grace, yet they see his awful greatness, and that makes them sensible of the heinousness of sin. The damned in hell are sensible of the heinousness of their sin. Their consciences declare it to them. And they are made sensible of it by what they see of the awful greatness of that Being, against whom they have sinned. And wicked men in this world are capable of being made sensible of the heinousness of sin the same way. If a wicked soul is capable while wicked of receiving the discoveries of God's terrible majesty in another

world, it is capable of it in this. God may if he pleases, make wicked men sensible of the same thing here. And in this way natural men may be so made sensible of the heinousness of sin, as to be convinced that they deserve hell; as is evident in that it is by this very means, that wicked men will be made sensible of the justice of their punishment in another world, and at the day of judgment. For then the wicked will see so much of the awful greatness of God, the Judge, that it will convince their consciences what a heinous thing it was in them to disobey and contemn such a God, and will convince them that they therefore deserve his wrath. Which shows that wicked men are capable of being convinced in the same way. A wicked man, while a wicked man, is capable of hearing the thunders, and seeing the devouring fire, of mount Sinai; that is, he is capable of being made sensible of that terrible majesty and greatness of God, which was discovered at the giving of the law. But this brings me to the

3. Thing, viz. the principal outward means, which the Spirit of God makes use of in this work of convincing men of their desert of hell. And that is the law. The Spirit of God in all his work upon the souls of men, works by his word. And in this whole work of conviction of sin, that part of the word is principally made use of; viz. the Law. It is the law which makes men sensible of their sin; and it is the law, attended with its awful threatenings and curses, which gives a sense of the awful greatness, the authority, the power, the jealousy of God. Wicked men are made sensible of the tremendous greatness of God, as it were, in the same manner in which the children of Israel were; viz. by the thunders, and earthquake, and devouring fire, and sound of the trumpet, and terrible voice at mount Sinai. All the people who were in the camp trembled, and they said, Let not God speak with us, lest we die. So that it is the law, which God makes use of in assisting the natural conscience to do its work. Galatians 3:24. “Wherefore the law was our schoolmaster to bring us to Christ.” It is the law which God makes use of, to make men sensible of their guilt, and to stop their mouths. Romans 3:19. “Now we know that whatsoever things the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God.” It is the law, which kills men as to trusting in their own righteousness. “For I was alive without the law once, but when the commandment came, sin revived, and I died.” Galatians 2:19. “For I through the law am dead to the law.” Conviction, which precedes conversion, is of sin and misery. But men are not thoroughly sensible of their sin or guilt, till they are sensible they

deserve hell; nor thoroughly sensible of their misery, till they are sensible they are helpless.

4. It is God's manner to make men sensible of their helplessness in their own strength. It is usual with sinners, when they are first made sensible of their danger of hell, to attempt by their own strength to save themselves. They in some measure see their danger, and endeavour to work out their own deliverance. 'They are striving to make themselves better. They strive to convert themselves, to work their hearts into a believing frame, and to exercise a saving trust in Christ, having heard that if ever they believe, they must put their trust in Christ, and in him alone, for salvation, they think they will trust in Christ and cast their souls upon him. And this they endeavour to do in their own strength. This is very common with persons upon a sick bed, when they are afraid that they shall die and go to hell, and are told that they must put their trust in Christ alone for salvation. They attempt to do it in their own strength. So sinners will be striving without a sense of their insufficiency in themselves to bring their own hearts to love God, and to choose him for their portion, and to repent of their sins, or they strive to make themselves better, that so God may be more willing to convert them and give them his grace, and enable them to believe in Christ, and love God, and repent of their sins. But before God appears to them as their help and deliverance, it is his manner to make them sensible that they are utterly helpless in themselves. They are brought to despair of help from themselves. There is a death to all their hopes from themselves. Romans 7:9. Before God opens the prison doors, he makes them see that they are shut up that they are close prisoners, and that there is no way in which they can escape. Christ tells us in Isaiah 61:1. that he was sent to bind up the brokenhearted, and to proclaim liberty to captives and the opening of the prison to them that are bound. Christ was sent to open the prison to them that are not only really, but sensibly, bound. Galatians 3:23. "But before faith came, we were kept under the law, shut up unto the faith, that should afterwards be revealed." God makes men sensible that they are in a forlorn condition, that they are wretched, and miserable, and blind, and naked, before he comforts them. Christ tells us in John 9:39. "For judgment I am come into the world, that they which see not, might see; and that they which see, might be made blind;" meaning, partly at least, by those that see, those who think they see; having respect to the Pharisees, who were proud of their knowledge; and by the blind, those who are sensibly blind, This is emblematically represented by Saul's blindness before his first

comfort. He was blind till Ananias came to him to open his eyes; probably designed to intimate to us, that before God opens the eyes of men in conversion, he makes them sensibly blind. God brings men to this despair in their own strength in these ways.

1. God oftentimes makes use of men's own experience to convince them that they are helpless in themselves. When they first set out in seeking salvation, it may be they thought it an easy thing to be converted. They thought they should presently bring themselves to repent of their sins, and believe in Christ, and accordingly they strove in their own strength with hopes of success. But they were disappointed. And so God suffers them to go on striving to open their own eyes, and mend their own hearts. But they find no success. They have been striving to see for a long time, yet they are as blind as ever; and can see nothing. It is all Egyptian darkness. They have been striving to make themselves better; but they are bad as ever. They have often striven to do something which is good, to be in the exercise of good affections, which should be acceptable to God; but they have no success. And it seems to them, that instead of growing better, they grow worse and worse; their hearts are fuller of wicked thoughts than they were at first; they see no more likelihood of their conversion than there was at first. So God suffers them to strive in their own strength, till they are discouraged, and despair of helping themselves. The prodigal son first strove to fill his belly with the husks which the swine did eat. But when he despaired of being helped in that way, then he came to himself, and entertained thoughts of returning to his father's house.

2. God sometimes, by a particular assistance of the understanding, enables men to see so much of their own hearts, as at once causes them to despair of helping themselves. He sometimes convinces them by their own trials, suffering them to try a long time to effect their own salvation, until they are discouraged. But God, if he pleases, can convince men without such endeavours of their own; and sometimes he does so; as must be the case in many sudden conversions, of which the instances are not unfrequent. By revealing to them their own hearts, he sometimes enables them to perceive that they are so remote from the exercise of love to God, of faith, and of every other christian grace, as well as from the possession of the least degree of spiritual light, that they despair of ever bringing themselves to it. They perceive that within their souls all is darkness as darkness itself, and as the shadow of death, and that it is too much for them to cause light. They find themselves dead to any thing good, and therefore despair of

bringing themselves to the performance of gracious acts. Thus we have shown that it is God's ordinary manner, before he reveals his redeeming mercy to the souls of men, to make them sensible of their sinfulness and danger, of their desert of the divine wrath, and of their utter helplessness in themselves, This we have shown to be most accordant with the Holy Scriptures, as well as with God's method of dealing with mankind in other things. And we have shown in an imperfect manner how, and by what means, it is, that God thus convinces men. This work is what Christ speaks of, as one part of the work of the Holy Ghost. John 16:8. "When he is come, he will convince the world of sin, and of righteousness, and of judgment." It is God's manner to convince men of sin, before he convinces them of righteousness.

I come now to show the reasons of the doctrine.

The propriety of such a method of proceeding is very obvious. How agreeable to the divine wisdom does it seem, that the sinner should be brought to such a conviction of his danger and misery, as to perceive his utter incapacity to help himself by any strength or contrivance of his own, and his entire unworthiness of God's help, and desert of his wrath; and that he should be brought to acknowledge that God, in the exercise of his holy sovereignty, may with perfect justice do with him as before he appears in his pardoning mercy and love, as his helper and friend. A man who is converted is successively in two exceedingly different states; first, a very miserable, wretched state of condemnation; and then in a blessed condition, a state of justification. How agreeable, therefore, does it seem to the divine wisdom, that such a man should be conscious of this: first, of his miserable, condemned state, and then of his happy state; that, as he is really first guilty, and under a deep desert of hell, before he is really pardoned and admitted to God's favour, so he should first be conscious that he is guilty, and under such a desert of hell, before he is conscious of being the object of pardoning and redeeming mercy and grace. But the propriety of God's thus dealing with the souls of men, will appear perhaps better by considering the following reasons:

- 1.** It is the will of God, that the discoveries of his terrible majesty, and awful holiness and justice, should accompany the discoveries of his grace and love, in order that he may give to his creatures worthy and just apprehensions of himself. it is the glory of God, that these attributes are united in the divine nature, that as he is a being of infinite mercy and love

and grace, so he is a being of infinite and tremendous majesty, and awful holiness and justice. The perfect and harmonious union of these attributes, in the divine nature, is what constitutes the chief part of their glory. God's awful and terrible attributes, and his mild and gentle attributes, reflect glory one on the other; and the exercise of the one is in the perfect consistency and harmony with that of the other. If there were the exercise of the mild and gentle attributes without the other, if there were love and mercy and grace in inconsistency with God's authority and justice and infinite hatred of sin, it would be no glory. If God's love and grace did not harmonize with his Justice and the honour of his majesty, far from being an honour, they would be a dishonour to God. Therefore as God designs to glorify himself when he makes discoveries of the one, he will also make discoveries of the other. When he makes discoveries of his love and grace, it shall appear that they harmonize with those other attributes; otherwise his true glory would not be discovered, if men were sensible of the love of God without a sense of those other attributes, they would be exposed to have improper and unworthy apprehensions of God, as though he were gracious to sinners in such a manner as did not become a Being of infinite majesty and infinite hatred of sin. And as it would expose to unworthy apprehensions of God, so it would expose the soul in some respects to behave unsuitably towards God. There would not be a due reverence blended with love and joy. Such discoveries of love, without answerable discoveries of awful greatness, would dispose the soul to come with an undue boldness to God. The very nature and design of the gospel show that this is the will of God, that those who have the discoveries of his love, should also have the discoveries of those other attributes. For this was the very end of Christ's laying down his life, and coming into the world, to render the glory of God's authority, holiness, and justice, consistent with his grace in pardoning and justifying. sinners, that while God thus manifested his mercy, we might not conceive any unworthy thoughts of him with respect to those other attributes. Seeing, therefore, that this is the very end of Christ's coming into the world, we may conclude that those who are actually redeemed by Christ, and have a true discovery of Christ made to their souls, have a discovery of God's terribleness and justice to prepare them for the discovery of his love and mercy. God, of old, before the death and sufferings of Christ were so fully revealed, was ever careful that the discoveries of both should be together, so that men might not apprehend God's mercy in pardoning sin and receiving sinners, to the disparagement of his justice. When God proclaimed his name to Moses, in

answer to his desire that he might see God's glory, he indeed proclaimed his mercy: "The Lord, the Lord God, gracious and merciful, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin." But he did not stop here, but also proclaimed his holy justice and vengeance; "and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation." Thus they are joined together again in the fourth commandment. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Thus we find them joined together in passages too numerous to be mentioned. When God was about to speak to Elijah in Horeb, he was first prepared for such a familiar conversing with God by awful manifestations of the divine majesty. First there was a wind, which rent the rocks, and then an earthquake, and then a devouring fire. 1 Kings 19:11, 12. God is careful even in heaven, where the discoveries of his love and grace are given in such an exalted degree, also to provide means for a proportional sense of his terribleness, and the dreadfulness of his displeasure, by their beholding it in the miseries and torments of the damned, at the same time that they enjoy his love. Even the man Christ Jesus was first made sensible of the wrath of God, before his exaltation to that transcendent height of enjoyment of the Father's love. And this is one reason that God gives sinners a sense of his wrath against their sins, and of his justice, before he gives them the discoveries of his redeeming love.

2. Unless a man be thus convinced of his sin and misery before God makes him sensible of his redeeming love and mercy, he cannot be sensible of that love and mercy as it is; viz, that it is free and sovereign. When God reveals his redeeming grace to men, and makes them truly sensible of it, he would make them sensible of it as it is. God's grace and love towards sinners is in itself very wonderful, as it redeems from dreadful wrath. But men cannot be sensible of this until they perceive in some adequate degree how dreadful the wrath of God is. God's redeeming grace and love in Christ is free and sovereign, as it is altogether without any worthiness in those who are the objects of it. But men cannot be sensible of this, until they are sensible of their own unworthiness. The grace of God in Christ is glorious and wonderful, as it is not only as the objects of it are without worthiness, but as they deserve the everlasting wrath and displeasure of God. But they cannot be sensible of this until they are made sensible that they deserve

God's eternal wrath. The grace of God in Christ is wonderful, as it saves and redeems from so many and so great sins, and from the punishment they have deserved. But sinners cannot be sensible of this till they are in some measure sensible of their sinfulness, and brought to reflect upon the sins of their lives, and to see the wickedness of their hearts. It is the glory of God's grace in Christ, that it is so free and sovereign. And doubtless it is the will of God, that when he reveals his grace to the soul, it should be seen in its proper glory, though not perfectly. When men see the glory of God's grace aright, they see it as free and unmerited, and contrary to the demerit of their sins. All who have a spiritual understanding of the grace of God in Christ, have a perception of the glory of that grace. But the glory of the divine grace appears chiefly in its being bestowed on the sinner when he is in a condition so exceedingly miserable and necessitous. In order, therefore, that the sinner may be sensible of this glory he must first be sensible of the greatness of his misery, and then of the greatness of the divine mercy. The heart of man is not prepared to receive the mercy of God in Christ, as free and unmerited, till he is sensible of his own demerit. Indeed the soul is not capable of receiving a revelation or discovery of the redeeming grace of God in Christ, as redeeming grace, without being convinced of sin and misery. He must see his sin and misery before he can see the grace of God in redeeming him from that sin and misery.

3. Until the sinner is convinced of his sin and misery, Ire is not prepared to receive the redeeming mercy and grace of God, as through a Mediator; because he does not see his need of a Mediator till he sees his sin and misery. If there were, on the part of God, any exercise of absolute and immediate mercy toward sinners bestowed without any satisfaction or purchase, the soul might possibly see that without a conviction of its sin and misery, But there is not. All God's mercy to sinners is through a Savior. The redeeming mercy and grace of God is mercy and grace in Christ. And when God discovers his mercy to the soul, he will discover it as mercy in a Saviour; and it is his will that the mercy should be received as in and through a Saviour, with a full consciousness of its being through his righteousness and satisfaction. It is the will of God, that as all the spiritual comforts which his people receive are in and through Christ, so they should be sensible that they receive them through Christ, and that they came receive them in no other way. It is the will of God, that his people should have their eyes directed to Christ, and should depend upon him for mercy and favour, that whenever they receive comforts through his purchase, they

should receive them as from him. And that because God would glorify his Son as Mediator, as the glory of man's salvation belongs to Christ, so it is the will of God that all the people of Christ, all who are saved by him, should receive their salvation as of him, and should attribute the glory of it to him and that none who will not give the glory of salvation to Christ, should have the benefit of it. Upon this account God insists upon it, and it is absolutely necessary, that a sinner's conviction of his sin, and misery, and helplessness in himself, should precede or accompany the revelation of the redeeming love and grace of God. I shall also mention two other ends which are hereby attained.

4. By this means the redeeming mercy and love of God are more highly prized and rejoiced in, when discovered. By the previous discoveries of danger, misery, and helplessness, and desert of wrath, the heart is prepared to embrace a discovery of mercy. When the soul stands trembling at the brink of the pit, and despairs of any help from itself, it is prepared joyfully to receive tidings of deliverance. If God is pleased at such a time to make the soul hear his still small voice, his call to himself and to a Saviour, the soul is prepared to give it a joyful reception. The gospel then, if it be heard spiritually, will be glad tidings indeed; the most joyful which the sinner ever heard. The love of God and of Christ to the world, and to him in particular, will be admired, and Christ will be most precious. To remember what danger he was in, what seas surrounded him; and then to reflect how safe he now is in Christ, and how sufficient Christ is to defend him, and to answer all his wants, will cause the greater exultation of soul. God, in this method of dealing with the souls of his elect, consults their happiness, as well as his own glory, And it increases happiness, to be made sensible of their misery and unworthiness, before God comforts them; for their comfort, when they receive it, is so much the sweeter.

5. The heart is more prepared and disposed to praise God for it. This follows from the reasons already mentioned; as they are hereby made sensible how free and sovereign the mercy of God is towards them, and how great his grace in saving them; and as they more highly prize the mercy and love of God made known to them: all will dispose them to magnify the name of God, to exalt the love of God the Father in giving his Son to them, and to exalt Jesus Christ by their praise, who laid down his life for them to redeem them from all iniquity. They are ready to say, How miserable should I have been, had not God had pity upon me, and provided me a Saviour! In what a miserable condition should I have been, had not

Christ loved me, and given himself for me! I must have endured that dreadful wrath of God; I must have suffered the punishment which I had deserved by all that great sin and wickedness of which I have been guilty.

APPLICATION.

I. This subject admits of an application to unconverted sinners. If it be so, as has been represented, then let me exhort you to seek those convictions. Though you are at present sinners, and have no terrifying sense of your danger of hell, yet I presume to say concerning most of you at least, that you do not intend to go to hell. When you happen to think about another world, you flatter yourself, that in some way or other you shall escape eternal misery; or at least, you do not think of it with a willingness to be damned. But if it be, that you do not suffer eternal damnation, you have a great work to do before you die. It ordinarily is a very difficult work, especially to those who have gone on for a considerable time in ways of wickedness under the means of grace. If you are ever truly converted, you must be convinced of your misery and unworthiness you must be guilty in your own sense. Begin your work, then, and seek to be made sensible of your misery and unworthiness. Make haste, and set about this work speedily. You may defer it so long, that it will be too late. It may be too late, if you delay, in these two ways. It may be too late, as you may be overtaken with death, before you set about in, as thousands and millions have been before you. And if you should not die before you begin, yet it may be too late, as you may never have an opportunity to get through. Some persons are a long time under convictions, before they are converted. There are some, whom God suffers to continue a long time seeking salvation in their own strength before he makes them despair of help from themselves. They continue many years trusting in their own righteousness, as it were, wandering from mountain to hill, from one hold to another, seeking rest and safety, They are a long time building castles in the air. They sometimes flatter themselves from one consideration, and sometimes from another. And if you should delay, there is danger that you may not have time. Some are many years under fears of damnation, and are seeking salvation. And there are many for whom death is too quick. Here we will consider briefly what are the occasions of the stupidity and senselessness of sinners; and thence shall take occasion to warn those, who would seek the convictions of God's Spirit.

1. Some provoke God to withhold the strivings and convincing influences of his Spirit. Some provoke God to give them tip to hardness of heart. God lets them alone, and intends to let them alone. Hosea 4:16. "Ephraim is joined to idols; let him alone." Psalm 81:11, 12. "But my people would not hearken to my voice; and Israel would none of me. So I gave them tip to their own hearts lust; and they walked in their own counsels."

Hosea 5:15. — I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early.

Doctrine, It is God's manner to make men sensible of their misery and unworthiness, before he appears in his mercy and love to them; particularly before he appears in his redeeming love and mercy to their souls.

Second use. To exhort those, who have some convictions of sin and danger, that they do not lose them. If you have the strivings of God's Spirit, God has met with you, led you to reflect upon your sins, and sensible that you are in danger of hell; and so made you concerned about your soul, and put you upon seeking salvation. Take heed that you do not lose your convictions, and grow senseless of eternal things, and negligent of your soul's concern, that you do not return to your former careless way of living, that you do not return to your former sins. Here consider,

1. That there is danger of it. It is not all who are under concern for their souls, and who, by the strivings of God's Spirit, are put upon seeking and striving for salvation, who hold out. There are many more, who set out at the beginning of the race, who do not hold Out to the end. Many things intervene between the beginning and the end of the race, which divert, and stop, and turn back many who commenced well, There are many, who seem to be under strong convictions, and to be very earnest in seeking, whose convictions are but short-lived. And some, who seem to be much concerned about salvation for a considerable time, it may be for years together, yet by degrees grow careless and negligent, There is much n your own heart, which tends to stupify you. It is the natural tendency of sin and lust, to stupify the conscience. And as corruption is reigning as yet in your heart, it will ever be ready to exert itself in such acts, as will have a great tendency to drive away your convictions. And Satan is doubtless diligently watching over you, striving in all ways to abate, and to take off, your convictions, he joins in with the sloth and lusts of your heart to persuade to negligence, and to turn your mind to other things. And the world is full of

objects, which tend to take off your mind from the soul's concern, and are constantly, as it were, endeavouring to take possession of your mind, and to drive out the concerns of another world.

2. Consider, if you lose your convictions, it will be no advantage to you that ever you had them, as to any furtherance of your salvation. Whatever terrors you have been under about damnation, to whatever reflections you have been brought upon your sins, whatever strong desires you have had after deliverance, and whatever earnest prayers you have made, it will all be lost. What you have suffered of fear and concern will turn to no good account; and what you have done, the pains you have taken, will be utterly lost. When you have strove against sin, and laboured in duty, have stemmed the stream, and have proceeded a considerable way up the hill, and made some progress towards the kingdom of heaven, when once you have lost your convictions, you will be as far from salvation as you were before you began; you will lose all the ground you have gained; you will go quite down to the bottom of the hill; the stream will immediately carry you back. All will be lost; you had as good never have had those convictions, as to have had them, and then to lose them.

3. You do not know that you shall ever have such an opportunity again. God is now striving with you by his Spirit. If you should lose the strivings of his Spirit, it may be that God's Spirit would never return again. If you are under convictions, you have a precious opportunity, which, if you knew the worth of it, you would esteem as better than any temporal advantages. You have a price in your hands to get wisdom, which is more valuable than gold or silver, It is a great privilege to live under means of grace, to enjoy the word and ordinances of God, and to know the way of salvation, It is a greater thing still to live under a powerful dispensation of the means of grace under a very instructive, convincing ministry. But it is a much greater privilege still to be the subject of the convincing influences of the Spirit of God. If you have these, you have a precious advantage in your hands. And if you lose it, it is questionable whether you ever have the like advantage again, We are counselled to seek the Lord while he may be found, and to call upon him while he is near. Isaiah 55:6. A time in which God's Spirit is striving with a man by convictions of his sin and danger, is especially such a time, that is a sinner's best opportunity. It is especially a day of salvation. God may be said to be near, when he pours out his Spirit upon many in the place where a person dwells. It is prudence for all then to be calling upon God as being near at such a time. But especially is God near, at a time

when he is pouring out his Spirit in immediately convincing and awakening a man's own soul. If therefore God's Spirit is now at work with you, you have a precious opportunity. Take heed that you do not by any means let it slip. It may doubtless be said concerning many, that they have missed their opportunity. Most men, who live under the gospel, have a special opportunity, that there is a certain season, which God appoints for them, which is, above all others, a day of grace with them, when men have a very fair opportunity for securing eternal salvation, if they did but know it, and had hearts for it. But the misery of man is great upon him; for man knoweth not his time. The wise man tells us, Ecclesiastes 8:6, 7. that "To every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be." And again, 9:12. "Man knoweth not his time." If the Spirit of God is now striving with you, it may be it is your time; and it may be your only time. Be wise, therefore, and understand the things which belong to your peace, before they are hid from your eyes. You have not the influences of the Spirit of God in your own power. You cannot have convictions and awakenings when you please. God is sovereign as to the bestowment of them. If you are ready to flatter yourself, that although you neglect now, when you are young, yet you shall be awakened again; that is a vain and groundless presumption. It is a difficult thing for a man who has been going on in a sinful course, to reform. There are a great many difficulties in the way of thorough reformation. If you therefore have reformed, and returned again to your former sin, you will have all those difficulties to overcome again.

4. If you lose your convictions, and return again to a way of allowed sinning, there will be less probability of your salvation, than there was before you had any convictions. Backsliding is a very dangerous and pernicious thing to men's souls, and is often spoken of as such in God's word; which was signified in that awful dispensation of God in turning Lot's wife into a pillar of salt, to be a standing emblem of the danger of looking back after one has set out in a way of religion. The ill to which they are subject, who lose their convictions, is not merely the loss of their convictions. Their convictions are not only a means of no good to them, but they turn to much ill. It would have been better for them that they had never had them. For they are now set more remote from salvation than they were before. For having risen some considerable way towards heaven, and falling back, they sink lower, and farther down towards hell, than ever they were. The way to heaven is now blocked up with greater difficulties

than ever it was. Their hearts now are become harder for light, and convictions being once conquered, they evermore are an occasion of a greater hardness of heart than there was before. Yea, there is no one thing whatsoever, which has so great a tendency to it. Man's heart is hardened by losing convictions, as iron is hardened by being heated and cooled. If you are awakened, and afterwards lose your convictions, it will be a harder thing to awaken you again. If there were only that you are growing older, there would be less probability of your being awakened again; for as persons grow older they grow less and less susceptible of convictions; evil habits grow stronger and more deeply rooted in the heart. You greatly offend God by quenching his Spirit, and returning as a dog to his vomit, and as a sow that was washed to her wallowing in the mire. And there is danger that God will say concerning you, as he did concerning Jerusalem, Ezekiel 24:13. "Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee." If you return again to your wicked course, if you should go to hell at last, you will lament that ever you have had any convictions; you will find your punishment so much the heavier. And if you should be hereafter awakened, and set about striving for salvation, yet you will probably find harder work in it; you do but make work for yourself by your backsliding. You will not only have all to do over again which you have done, and which you must have done, if you had gone on, but there will be new work for repentance. There probably must be greater and more dreadful terrors; and it may be, a much longer time spent in seeking and striving, a more difficult work with your own headstrong corruptions. If you were but sensible of one half of the disadvantages of backsliding, and the many woes and calamities in which it will involve you, you would be careful not to lose your convictions.

5. Consider the encouragement there is in Scripture to persevere in seeking salvation, as in Hosea 6:3. "Then shall we know if we follow on to know the Lord." Thence we may gather, that God usually gives success to those who diligently, and constantly, and perseveringly seek conversion. And that you be the better directed in taking care not to lose your convictions, it is convenient that you should be aware of those things which are common occasions of persons losing their convictions, I shall therefore briefly mention some of them.

1. Persons falling into sin is very often the occasion of their losing their convictions. Some temptation prevails, so that they are drawn into some

sin. Some lust upon some occasion has been stirred up, and they have been overcome by their sinful appetites, and have provoked God to anger. It may be they have been drawn into some criminal act of sensuality, and so have quenched the Spirit. Or they have got into some quarrel with some persons. Their spirits are disturbed, and heated with malice and revenge, and they have acted sinfully, or have sinfully expressed themselves, and have driven away the Spirit of God. These are the most ready ways to put an end to convictions.

2. Sometimes there happens some diverting occasion; there is some incident which for the present diverts their minds. Their minds are taken off from their business for a short time. They are drawn into company. It may be they see something which revives a desire of worldly enjoyments and entertainments; or they are engaged in some exercise and business, which diverts their minds. And so afterwards they are more careless than they were before. They are not so strict in attending private duties; and carelessness and stupidity by degrees steal upon them, till they wholly lose their convictions.

3. Some change in their circumstances takes off their minds from the concerns of their souls. Their minds are diverted by the new circumstances with which they are attended; or are taken up with new pleasures and enjoyments, or with new cares and business, in which they are involved. It may be they grow richer. They prosper in the world, and their worldly good things crowd in, and take possession of their minds. Or worldly cares are increased upon them, and they have so many things to look after, that their minds are taken up, and they have not time to look after their souls.

SERMON 3

And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth. and as in the day when she came up out of the land of Egypt. (Hosea 2:15.)

In the context, the church of Israel is first threatened with the awful desolation which God was about to bring upon her for her dealing so falsely and treacherously with God; because though, in the bold language of the prophet, she had been married to God, she had yet gone after other lovers, and had committed adultery with them. “For she said, I will go after my lovers, that give me my bread, and my water, my wool and my flax,

mine oil and my drink.” Therefore God threatened that he would strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst, and that he would discover her lewdness in the sight of her lovers, and destroy her vines and fig-trees, and make them a forest. So the prophet goes on terribly threatening her to the end of the thirteenth verse. And those things were fulfilled in the captivity of Israel in the land of Assyria, But in the verse preceding the text, and in the remainder of the chapter, there follows a gracious promise of mercy, which God would show her in the days of the gospel. “Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.” “I will allure her,” that is, I will court or woo her again, as a young man woos a virgin, whom he desires to make his wife. God, for her committing adultery with other lovers, had threatened that he would give her a bill of divorce, as verse second. “Plead with your mother, plead; for she is not my wife, neither am I her husband.” But here in the latter part of the chapter, God promises that in gospel times he would make her his wife again, as in the sixteenth verse. “And it shall be at that day that thou shalt call me Ishi;” that is, “my husband.” And so in verses 19, 20. “And I will betroth thee unto me for ever; yea. I will betroth thee unto me for ever in righteousness, and in judgment, in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness.” Here in the fourteenth verse, God promises that he will woo her, and in the latter part of the verse, he shows in what manner he will deal with her when he is about to woo or allure her. He would first bring her into the wilderness; that is, he would bring her into trouble and distress, and so humble her, and then allure her by speaking comfortably or pleasantly to her, as a young man does to a maid whom he woos. Then follow the words of the text.

1. We may observe what God would give to the children of Israel; viz, hope and comfort. He promises to give her vineyards which being spiritually interpreted as most of the prophecies of gospel times are to be interpreted, signifies spiritual comforts. Vineyards afford wine, which is comfort to those who are of heavy hearts. Proverbs 31:6. “Give wine to those that are of heavy hearts.” Wine is to make glad the heart of man. Psalm 104:15. Gospel rest and peace are sometimes prophesied of, under

the metaphor of every man's sitting under his vine and under his own fig-tree. God promises to give her hope, to open a door of hope for her, and to give her songs; that is, to give her spiritual joy, and both cause and disposition joyfully to sing praises to God.

2. We may observe after what manner God would bestow those benefits. I. They should be given after great trouble and abasement. Before she had this hope and comfort given, she should be brought into great trouble and distress to humble her. He promises to give her her vineyards from thence; that is, from the wilderness spoken of in the foregoing verse, into which it is said that God would bring her, before he spoke comfortably to her. God would bring her into the wilderness, and then give her vineyards. God's bringing her into the wilderness was to humble her, and fit her to receive vineyards, and to make her see her dependence on God for them, that she might not attribute her enjoyment of them to her idols, as she had done before, for which reason God took them away, as in the twelfth verse. "And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me; and I will make them a forest." There it is threatened that God will turn her vineyards into a forest, or wilderness, Here it is promised that he would turn the wilderness into vineyards, as Isaiah 32:15. "Until the Spirit be poured on us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." She should first be in a wilderness, where she shall see that she cannot help herself, nor any of her idols help, or give her any vineyards. And then God will help her, that she shall see that it is God, and not any of her idols or lovers. God would first bring her into a wilderness, and thence give her vineyards, as God first brought the children of Israel into a dreadful wilderness. So God opened a door of hope to them in the valley of Achor, which is a word that signifies trouble, and was so called from the trouble which the children of Israel suffered by the sin of Achor. So God is wont first to make their sin a great trouble to them, an occasion of a great deal of distress, before he opens a door of hope. God promises to make her sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. This plainly refers to the joyful song which Moses and the children of Israel sang when they came out of the Red sea. The children of Israel there had great joy and comfort; but just before they had great trouble. They had been in extreme distress by the oppression of their task-masters; and just before this triumphant song, they were brought to

extremity and almost to despair, when Pharaoh and the Egyptians appeared ready to swallow them up.

2. This hope and comfort should be bestowed on the slaying and forsaking of sin. That is the troubler of the soul. It should be given in the valley of Achor, which was the valley where the troubler of Israel was slain, as you may see in Joshua 7:26.; and the place where the children of Israel sang, when they came up out of the land of Egypt. The eastern shore of the Red sea was the place where they saw their enemies and old taskmasters, the types of men's lusts, which are sinners' taskmasters, lie dead on the sea-shore, and of whom they took their final leave. And God had told them, that their enemies whom they had seen that day, they should see no more for ever.

Doctrine. God is wont to cause hope and comfort to arise in the soul after trouble and humbling for sin, and according as the troubler is slain and forsaken. I would show,

I. That it is thus with respect to the first true hope and comfort which is given to the soul at conversion.

II. That God is wont to bestow hope and comfort on Christians from time to time in this way.

I. God is wont to cause hope and comfort to arise to the soul in conversion after trouble and humbling for sin, and upon the slaying of the troubler.

1. It is God's manner to bestow hope and comfort on a soul in conversion after trouble and humbling for sin. Under this head are three things to be observed.

1. The trouble itself.

2. The cause, viz, sin.

3. The humbling.

1. Souls are wont to be brought into trouble before God bestows true hope and comfort. The corrupt hearts of men naturally incline to stupidity and senselessness before God comes with the awakening influences of his Spirit. They are quiet and secure; they have no true comfort and hope, and yet they are quiet; they are at ease. They are in miserable slavery, and yet

seek not a remedy. They say, as the children of Israel did in Egypt to Moses, "let us alone, that we may serve the Egyptians." But if God has a design of mercy to them, it is in this manner before he bestows true hope and comfort on them, to bring them into trouble, to distress them, and spoil their ease and false quietness, and to rouse them out of their old resting and sleeping places, and to bring them into a wilderness. They are brought into trouble, and sometimes into exceedingly great trouble and distress, so that they can take no comfort in those things in which they used to take comfort. Their hearts are pinched and stung, and they can find no ease in any thing. They have, as it were, an arrow sticking fast in them, which causes grievous and continual pain, an arrow which they cannot shake off, or pull out. The pain and anguish of it drinks up their spirit. Their worldly enjoyments were a sufficient good before; but they are not now. They wander about with wounded hearts, seeking rest, and finding none; like one wandering in a dry and parched wilderness under the burning, scorching heat of the sun, seeking for some shadow where he may sit down and rest, but finding none. Wherever he goes the beams of the sun scorch him: or he seeks some fountain of cool water to quench his thirst, but finds not a drop. He is like David in his trouble, who wandered about in the wilderness, Saul pursuing him wherever he went, driving and hunting him from one wilderness to another, from one mountain to another, and from one cave to another, giving him no rest. To such sinners, all things look dark, and they know not what to do, nor whither to turn. If they look forward or backward, to the right hand or the left, all is gloom and perplexity. If they look to heaven, behold darkness; if they look to the earth, behold trouble, and darkness, and dimness of anguish. Sometimes they hope for relief, but they are disappointed, and so again and again they travail in pain, and a dreadful sound is in their ears. They are terrified and affrighted, and they seek refuge, as a poor creature pursued by an enemy. He flies to one refuge and there is beset, and that fails; then he flies to another, and then is driven out of that, And his enemies grow thicker and thicker about, encompassing him on every side. They are like those of whom we read in Isaiah 24:17, 18. Fear, and the pit, and the snare are upon them, and when they flee from the noise of the fear they are taken in the pit; and if they come up out of the pit, they are taken in the snare. So that they know not what to do, They are like the children of Israel, while Achor troubled them. They go forth against their enemies, and they are smitten down and flee before them. They call on God, but he does not answer, nor seem to regard them. Sometimes they find something in which

they take pleasure for a little time, but it soon vanishes away, and leaves them in greater distress than before. And sometimes they are brought to the very borders of despair. Thus they are brought into the wilderness, and into the valley of Achor, or of trouble.

2. Sin is the trouble or the cause of this trouble. Sin is the disease of the soul, and such a disease as will, if the soul is not benumbed, cause exceeding pain. Sin brings guilt, and that brings condemnation and wrath. All this trouble arises from conviction of sin. Awakened sinners are convinced that they are sinful, Before the sinner thought well of himself, or was not convinced that he was very sinful. But now he is led to reflect first on what he has done, how wickedly he has spent his time, what wicked acts or practices he has been guilty of. And afterwards in the progress of his awakenings he is made sensible of something of the sin and plague of his heart. They are made sensible of the guilt and wrath which sin brings. The threatenings of God's law are set home, and they are made sensible that God is angry, and that his wrath is dreadful. They are led to consider of the dreadfulness of that punishment, which God has threatened. The affection or principle, which is wrought upon to cause this trouble, is fear. They are afraid of the punishment of sin, and God's wrath for it. They are commonly afraid of many things here in this world as the fruit of sin. They are afraid that God will not hear their prayers, that he is so angry with them, that he will never give them converting grace. They are afraid oftentimes that they have committed the unpardonable sin, or at least that they have been guilty of such sin as God will never pardon; that their day is past, and that God has given them up to judicial hardness of heart and blindness of mind. Or if they are not already, they are afraid they shall be. They are afraid oftentimes, that the Spirit of God is not striving with them now, that their fears are from some other cause. Sometimes they are afraid that it is only the devil, who terrifies and afflicts them; and that if the Spirit of God is striving with them, he will be taken from them, and they shall be left in a Christless state. They are afraid that if they seek salvation, it will be to no purpose, and that they shall only make their case worse and worse; that they are farther and farther from any thing which is good, and that there is less probability now of their being converted, than when they began to seek. Sometimes they fear, that they have but a short time to live, and that God will soon cast them to hell; that none ever were as they are, who ever found mercy; that their case is peculiar, and that all wherein they differ from others is for the worse. They have fears on every side.

Oftentimes they are afraid of every thing. Every thing looks dark, and they are afraid that every thing will prove ruinous to them. But in the issue of all they are afraid they shall perish for ever. They are afraid that when they die they shall go down to hell, and there have their portion appointed them in everlasting burnings. This is the sum of all their fears. And the cause of this fear is a consciousness of the guilt of sin. It is sin, which is the cruel task-master, which oppresses them, and chastises them; and sin is the cruel Pharaoh, which pursues them. As the children of Israel, before they came to sing with joy after they came out of the land of Egypt, were under great trouble from their task-masters, and sighed by reason of the hard bondage, and then were pursued, and put into dreadful fear' at the Red sea. It was their taskmasters who made them all this trouble. So it is sin which makes all the trouble which a sinner suffers under awakenings. Their trouble for sin is no gracious, godly sorrow for sin; for that does not arise merely from fear, but from love, It is not an evangelical, but legal, repentance of which we are speaking, which is not from love to God, but only self love.

3. The end of this trouble in those to whom God designs mercy is to humble them. God leads them into the wilderness before he speaks comfortably to them, for the same carrse that he led the children of Israel into the wilderness before he brought them into Canaan, which we are told was to humble them. Deuteronomy 8:2. "And thou shalt remember all the way, which the Lord thy God led thee these forty year's in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart." Man naturally trusts in himself, and magnifies himself. And for man to enjoy only ease and prosperity and quietness tends to nourish and establish such a disposition. Deuteronomy 32:15. "Jeshurun waxed fat, and kicked." But by trouble and distress, and by a sense of a heavy load of guilt, God brings men down into the dust. God brings souls thus into the wilderness to show them their own helplessness, to let them see that they have nothing to which they can turn for help, to make them sensible that they are not rich and increased with goods, but wretched, miserable, poor', blind, and naked; to show them that they are utterly undone and ruined, to make them sensible of their exceeding wickedness, and to bring them to be sensible how justly God might cast them off for' ever. Those legal troubles tend to show then their utter inability to help themselves, as their fears put them on using their utmost endeavours, and trying their utmost strength; and by continuing in that way their experience teaches them their weakness, and they find they can do nothing. It puts them upon repeated trials, and they

have as repeated disappointments. But repeated disappointments tend to bring a man to give up the case, and to despair of help in that way in which he has tried for it. It tends to make men sensible of the utter insufficiency of their wisdom, and bring them to see their own exceeding blindness and ignorance. For fear, and concern, and distress, necessarily put a person on intensely thinking, and studying, and contriving for relief, But when men have been thus trying their own wisdom and invention to their utmost; and find it fails, and signifies nothing, and is altogether to no purpose, it makes them more and more sensible of their weakness and blindness, and brings them to confess themselves fools, and blind, as to those things which concern their relief. They are like one who is placed in the midst of a vast hideous wilderness. At first it may be he may not be sensible but that he knows the way home, and can directly go in the way which leads out of the wilderness. But after he has tried and has travelled awhile, and finds that he cannot find the way, and that he spends himself in vain, and only goes round and round, and comes to the same place again at last, he is brought to confess that he knows not where to go, nor what to do, and that he is sensible that he is like one who is perfectly lost, and altogether in darkness, and is brought at last to yield the case and stand still, and do nothing but call for help, that if possible any one may hear, and lead him in the wilderness, For this end God leads men into the wilderness before he speaks comfortably to them. The troubles which they have for sin tend to bring them to be sensible how justly God may cast them off for ever; and this brings them to reflect on their sins; for' these are the things of which they are afraid. When a man is terribly afraid of things with which he is surrounded, this engages his eyes to behold; he looks intensely on them, and sees more and more how frightful and terrible they are. When they are in fear, they take much more notice of their sins than at other times. They think more how wickedly they have lived, and observe more the corrupt and wicked working of their own hearts, and so are more and more sensible what vile creatures they are. This makes them more and more sensible how angry God is, and how terrible his anger is. They try to appease and to reconcile God by their own righteousness, but it fails. God still appears as an angry God, refusing to hear their prayers, or appear for their help, till they despair in their own righteousness, and yield the case; and by more and more of a sight of themselves are brought to confess that they lie justly exposed to damnation, and have nothing by which to defend themselves. God appears more and more as a terrible being to them, till they have done with any imaginations, that they have any thing sufficient to

recommend them, or reconcile them to such a God. Thus God is wont first to bring the soul into trouble by reason of sin, and so to humble the soul, before he gives true hope and comfort in conversion.

2. This hope and comfort are given upon the slaying of the troubler. Whatever troubles there are for' sin, yet if the troubler is not slain, it cannot be expected but that there will be trouble still. Before there will be no true comfort. The soul may return to stupidity and carelessness, and may receive a false peace and hope, and sin be kept alive; hut no true hope. Persons may be exceedingly troubled for sin, and yet sin be saved alive. Persons may seem to lament they have done thus and thus, and weep many tears, and cry out of their sinfulness and wickedness, and yet the life of sin be whole in them. But if so, they never shall receive true comfort. They may refrain from sin; there may be a great reformation, and exact life for a time; or there may be a total reformation of some particular ways of sin, and yet no true hope; because sin is only it is not slain. Many men are brought to restrain sin, and to give it slight wounds, who cannot be brought to kill it. Wicked men are loth to kill sin. They have been very good friends to it ever since they have been in the world, and have always treated it as one of their most familiar and best friends. They have allowed it the best room in their hearts, and have given it the best entertainment they could, and they are very loth to destroy it. But until this be done, God never will give them true comfort. If ever men come to have a true hope, they must do as the children of Israel did by Achan. Joshua 7:24, 25, 26. "And Joshua and all Israel with him took Achan, the son of Zerah, and the silver and the garment, and the wedge of gold, and his sons and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called the valley of Achor unto this day." So if ever men come to have any true hope, they must take sin which is the troubler, and all which belongs to it, even that which seems most dear and precious, though it be as choice as Achan's silver and wedge of gold, and utterly destroy them, and burn them with fire, to be sure to make a thorough end of them, as it were, bury them and raise over them a great heap of stones, to lay a great weight upon them, to make sure of it that

they shall never rise more. Yea, and thus they must serve all his sons and daughters. They must not save some of the accursed brood alive. All the fruits of sin -must be forsaken. There must not be some particular lust, some dear sinful enjoyment, some pleasant child of sin, spared; but all must be stoned and burned. If we do thus, we may expect to have trouble cease, and light to arise, as it was in the camp of Israel after slaying the troubler'.

Inquiry. Here it may be inquired, What is implied in slayings at conversion? And it implies these several things

1. There must be a conviction of the evil of it as against God. All is carried on by conviction. Those legal troubles which are before conversion, arise from some conviction of the being of sin, and the guilt and danger of it. And the slaying of sin is by conviction of its evil and hateful nature. To slay the troubler, we must find him out, as the children of Israel did before they slew Achan. They rose early in the morning, and searched, and brought all Israel by their tribes; and then searched the tribe, which was taken by families, and the family by particular persons, and so found him.

2. It is to have the heart turned from, and turned against, it in hatred. The troubler is never slain, but by a thorough and saving change of heart and renovation of nature, so that that which before loved sin and chose it, may now hate and abhor in, and may disrelish it, and all its ways, and especially hate their former ways of sin.

3. Forsaking and renouncing it. Let men pretend what they may their hearts are not turned from sin, if they do not forsake it. He is not converted, who is not really come to a disposition utterly to forsake all ways of sin. If ever sinners have true hope and comfort, they must take a final leave of sin, as the children of Israel did of the Egyptians at the Red sea. Persons may have a great deal of trouble from sin, and many conflicts and struggles with it, and seem to forsake it for' a time, and yet not forsake it finally; as the children of Israel had with the Egyptians. They had a long struggle with them before they were freed from them. How many judgments did God bring upon the Egyptians, before they would let them go? And sometimes Pharaoh seemed as if he would let them go; but yet when it came to the proof he refused. And when they departed from Rameses doubtless they thought then they had got rid of them. They did not expect to see them any more. But when they arrived at the Red sea, and looked behind them they saw them pursuing them. They found it a difficult thing wholly to get rid of them. But when they were drowned in the Red sea, then they took an

everlasting leave of them. The king and all the chiefs of them were dead; and therefore God said to them, Exodus 14:13. "The Egyptians, whom ye have seen today, ye shall see them again no more for ever." So sinners must not only part with sin for a little time, but they must forsake it for ever, and be willing never to see or have any thing to do with their old sinful ways and enjoyments. They must forsake that which is their iniquity, the sin which most easily besets them, and to which by their constitution or custom they have been most addicted, which has been, as it were, the dearest of all, and most respected, as a king among the army of sins; though that must be slain too, as Pharaoh, the king of the Egyptians, was in the Red sea. And we must not do as Saul did, when God sent him to kill the Amalekites; but he saved the king of the Amalekites alive, which cost him his kingdom.

4. It implies embracing Christ, and trusting in him as the Saviour from sin. We must look to him not only as a Saviour from the punishment of sin, but we must receive and embrace him as a Saviour from sin itself. We cannot deliver ourselves from sin. We cannot slay this enemy of ourselves, He is too strong an enemy for us. We can no more slay sin ourselves, than the children of Israel, who were themselves a poor feeble company, a mixed multitude, unprepared to resist such a force, could themselves slay Pharaoh, and all his mighty army with chariots and horsemen. It was Christ in the pillar of cloud and fire, who fought for them. They had nothing to do but trust in him.

"The Lord shall fight for you, and ye shall hold your peace."
(Exodus 14:4)

They could never have drowned the Egyptians in the sea. It was Christ who did it; for the pillar of cloud stood between them and the Israelites, and when they were up out of the sea, then Christ brought on them the waters of the sea. Our enemies must be drowned in the all-sufficient fountain, and, as it were, sea of Christ's blood, as the Egyptians were in the Red sea, and then we may sing, as the children of Israel did in the day, when they came up out of the land of Egypt. When sin is thus slain, then God is wont to open a door of hope, a door through which there flashes a sweet light out of heaven upon the soul. Then comfort arises, and then is there a new song in the mouth, even praise unto God.

II. God is wont to bestow hope and comfort from time to time in the same manner on Christians.

In the consideration of this matter I would show,

1. That Christians are frequently in darkness, and their hope is often greatly obscured.
2. That it is sin which is the occasion of this darkness.
3. Their darkness is not perpetual, but God is wont to cause hope and comfort to arise again.
4. Their trouble is commonly much increased a little before the renewal of light and hope.
5. That hope and comfort are renewed to them on the slaving of the troubler.

It is often the case that Christians are under darkness, and their hope is greatly clouded. God is wont to give his saints hope and comfort at their first conversion, which sometimes remains without any great interruption for a considerable time. And some Christians live abundantly more in the light than others. Some for many years together have but little darkness. God is pleased to distinguish them from their neighbours. He mercifully keeps them from those occasions of darkness, into which he suffers others to fall, and gives them of the light of his countenance. God exercises his sovereignty in this matter, as he does in giving convening grace: as he bestows that on whom he pleases, so he bestows on some of those who are converted more light, on others less, according as it pleases him. But many Christians meet with a great deal of darkness, and see times in which their hopes are much clouded. Sometimes the sweet and comfortable influences of God's Spirit are withdrawn. They were wont to have spiritual discoveries made of God and Christ to their souls, but now they have none. Their minds seem to be darkened, and they cannot see spiritual things, as they have done in times past. Formerly, when they read the Scriptures, they used often to have light come in, and they seemed to have an understanding and relish for what they read, and were filled with comfort. But now when they read, it is all a dead letter, and they have no taste for it, and are obliged to force themselves to read; they seem to have no pleasure in it, but it is a mere task and burden. Formerly they used to have passages of Scripture come to their minds, when they were not reading, which brought much light and sweetness with them. But now they have none. Formerly they used to feel the sweet exercises of grace. They could trust in

God, and could find a spirit of resignation to his will, and had love drawn forth, and sweet longings after God and Christ, and a sweet complacence in God; but now they are dull and dead. Formerly they used to meet with God in the ordinances of his house: it was sweet to sit and hear the word preached, and it seemed to bring light' and life with it; they used to feel life and sweetness in public prayers, and their hearts were elevated in singing God's praises. But now it is otherwise. Formerly they used to delight in the duty of prayer: the time which they spent in their closet between God and their own souls was sweet to them. But now when they go thither, they do not meet God; and they take no delight in drawing near to God in their closets, When they do pray, it seems to be a mere lifeless, heartless performance. They utter such and such words, but they seem to be nothing but words; their hearts are not engaged. Their minds are continually wandering and going to and fro, after one vanity and another. With this decay of the exercise of grace their hope greatly decays and the evidences of their piety are exceedingly clouded, When they look into their hearts, it seems to them that they can see nothing there, from which they should hope; and when they consider after what manner they live, it seems to them to argue, that they have no grace. They have but little of any thing which is new, to furnish comfortable evidence to them of their good estate; and as to their old evidences, they are greatly darkened. Their former experience, in which they took great comfort, looks dim, and a great way off, and out of sight to them. They have almost forgotten it, and have no pleasure in thinking or speaking of it. And sometimes true Christians are brought into terrible distress. They are not only deprived of their former comforts, and have their former hopes obscured, but they have inward distressing darkness. God does not only hide his face, but they have a sense of his anger. He seems to frown upon them. So it appears to have been with David. Psalm 42:7. "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." So with Heman. Psalm 88:6, 7. "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves."

2. It is sin which is the occasion of this trouble and darkness. Whenever the godly meet with such darkness, there is some Achan in their souls which is the occasion of all this; and this is sin, This is the occasion of the darkness of the godly, as well as the troubles which natural men have under awakenings. It is not for want of love in God towards his saints, or

readiness to grant comfort to them; neither is God's hand shortened, that it cannot save, nor his ear heavy, that he cannot hear, It is their sin which hides God's face from them. Isaiah 59:1, 2. Sin is the occasion of this darkness of the saints, in these three ways.

1. Sometimes it is owing to the weakness and small degree of grace infused in conversion, and the strength of remaining corruption. The work of God is the same in all who are converted, so far that their sin is mortified, and that which reigned before does not reign now. The heart is changed from darkness to light, and from death to life, and turned from sin to God. And yet the work is very different with respect to the decree of mortification of sin, and the degree of grace which is infused. Some have more spiritual light given in their first conversion than others; have greater discoveries, and are brought at once to a much greater acquaintance with God, and have their hearts more humbled, and more weaned from sin and the world, and more filled with the love of God and Christ, and are brought nearer to heaven than others. Some at first conversion have a much more eminent work of grace in their hearts than others. Some have emphatically but little grace infused, and consequently their corruptions are left in much greater strength when it is so, it is no wonder that such have a weaker hope, and less light and comfort, than others. The natural tendency of indwelling sin in the saints, is to cloud and darken the mind; and therefore, the more of it remains, the more will it have this effect. Persons can know their own good estate in no other way than by seeking, or perceiving grace in their hearts. But certainly the less of it there is, with the more difficulty will it be seen or felt. As indwelling sin prevails, so does it the more obscure and cloud grace, as a great smoke clouds and hides a spark. And therefore the more there is of this indwelling sin, the more will grace be hid. The greater the strength in which corruption is left, the more rare will be the good frames which the godly have, and the more frequent and of longer continuance will be their times of darkness. It may be, the darkness with which the saints meet, is from some particular corruption, which has always hitherto been in too great prevalence and strength, and has never yet been mortified to such a degree, but that it continues a great troubler in the soul. Grace being weak, the sin of the constitution takes advantage, whether that be a proud and haughty temper, or a covetous spirit, or an addictedness to some sensuality, or a peevish, fretful, discontented spirit, or ill temper, or a quarrelsome spirit, or disposition to high resentment. Or whether there be any other corrupt disposition, which is the sin to which they are chiefly

exposed by natural temper, or by their education and former custom. If the grace which is infused at conversion, be comparatively weak, this constitutional sin will take the advantage, and will dreadfully cloud the mind, and hinder spiritual comfort, and bring trouble and darkness. There is a great variety in the work of grace upon men's hearts, as to the particular discoveries which are then given, and the particular graces which are in chief exercise; whereby it comes to pass, that some in their conversion are more assisted against one corruption and others against another. Some in their conversion, as well as in the manner of their experience from time to time, have more of the exercise of one grace, and others more sensible exercises of another. And whatever that grace be of which they have the most lively exercises, they are thereby most assisted against that particular corruption which is its opposite. Hence some particular corruptions may be left in much greater prevalence than others, and so be a greater occasion of darkness. Thus some, in the particular experiences which they have, may not be so especially assisted against pride as others, whereby their pride may take occasion to work. And when they have had spiritual discoveries and comfort, they may be lifted up with them. And this may be an occasion of displeasing and grieving his Holy Spirit, and so of their having a great deal of darkness. They may not have seen so much of their own emptiness as some others, and so their corruption may work much more by self-confidence than others; and no wonder that self-confident persons meet with darkness. No wonder that when men trust in themselves for light and grace, that their confidence fails, and they go without that for which they trusted in themselves.

2. Sometimes the saints are in great darkness on occasion of some gross transgression into which they have fallen. So it was with David, when he fell into gross sin in the matter of Uriah. He exceedingly quenched the influences of the Spirit of God by it, and God withdrew those influences from him, and the comforts which they had imparted; as appears by his earnestly praying for their restoration. Psalm 51:12. "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." When Christians fall into gross transgression, it is commonly the fact that an exceedingly deep darkness follows.

3. When they do not fall into any particular gross and scandalous transgression, yet they sometimes exceedingly darken their minds by corrupt frames and evil habits, into which they fall. There is much remaining corruption in the hearts of Christians, and oftentimes they get

into very ill frames. Some particular corruptions grow very prevalent. Sometimes they grow proud and conceited of themselves, either on account of their own godliness, and the good opinion others have of them, or on some other account. Sometimes they fall into a worldly frame, and spiritual things grow more tasteless to them, and their hearts are desperately bent on the acquisition of worldly good. Sometimes their minds grow light and vain, and their affections are wholly fixed on the vanities of youth, on dress, and gaiety, and fashion. Some, because their minds are not occupied as once they were, with spiritual enjoyments and delights, sweetly meditating on heavenly things, breathing and longing after them, and earnestly seeking them, become the slaves of their sensual appetites. Others grow contentious and quarrelsome, are often angry with those around them, and cherish habitual rancour against them in their hearts. They become wilful and obstinate, and stir up strife, and oppose others with vehemence; determining at all hazards to carry their own measures, and delighting to have those who oppose them defeated and humbled. It hurts them to have others prosper. Their minds and hearts are full of turmoil, and heat, and vehemence against one and another. Others fall into a discontented, fretful and impatient frame at the disposals of Providence, And oftentimes many of these things go together. And as these persons sink into such unhappy frames in their hearts, so they pursue very sinful courses of conduct. They behave themselves unsuitably, so as to dishonour God, and greatly to wound religion. They do not appear to others to savour of a good spirit. They fall into the practice of allowing themselves too great liberties in indulging their sensual appetites, in the gratification of covetousness and pride, in strife, backbiting, and a violent pursuit after the world. They slide into those corrupt frames and evil ways commonly by means of their first giving way to a slothful spirit, They are not so diligent and earnest in religion as they once were; but indulge their slothful disposition. and discontinue their watch, and so lie open to temptation. Thus ill frames imperceptibly creep upon them, and they insensibly more and more fall into sinful practices. So it was with David. Their sin, into which they fall in consequence of this degenerate and sinful state of the affections and the life, is the occasion of a great deal of darkness. God withdraws his Spirit from them, their light goes out, and the evidences of their piety grow dim and obscure. They seem to be in a great measure as they were before they were converted, and they have no sensible communion with God. Thus sin is the occasion of trouble and darkness to the Christian.

4. When it is thus with Christians, their trouble is commonly greatly increased a little before the renewal of hope and comfort. When sin prevails, as has been said, in the hearts of Christians, they are not wont to be easy and quiet like secure sinners, There is commonly more or less of an inward struggling and uneasiness. Grace in the heart, though it be dreadfully oppressed, and, as it were, overwhelmed, yet will be resisting its enemy and struggling for liberty. So that it is not with Christians in their ill frames, and under the prevalence of corruption, altogether as it is with carnal, wicked men, who are secure. And there is this good reason for it, that the former have a principle of spiritual life in their souls, which the latter have not. Yet Christians in their ill frames may fall into a great deal of security and senselessness; for sin is of a stupefying nature, and wherever it prevails, will have more or less of that effect. When they fall into a sinful, worldly, proud, or contentious frame, they are wont to have a great degree of senselessness and stupidity with it. And especially when they fall into gross sins, has it a tendency greatly to stupify the soul. It obviously had this effect on David. He seems to have been strangely stupified, when Nathan came to him with the parable of the rich man, who injuriously took the poor man's ewe lamb from him. He was enraged with the man in the parable, but did not seem to reflect on himself, or think how parallel his case was with his. And while they are thus senseless, their trouble is not so great; and if they feel the weight of sin it is not so burdensome to them. But God is wont, before he renews comfort and hope to them, to bring them into greater trouble. As a sinner before his first comfort in his conversion is brought into trouble, so it is wont to be with the saints after their backslidings and decays, before renewed hope and comfort is granted. There is a work of awakening wrought upon them. While they remain in their corrupt frames, they are, as it were, asleep. They are like the ten foolish virgins who slumbered and slept; and as persons who are asleep, they are unconscious, not sensible where they are, nor what are their circumstances. Therefore when God is coming and returning to them by his Spirit, commonly his first work upon them is a work of awakening, to wake them out of sleep, and rouse them to some sensibility, to make them sensible of the great folly of their ways, and how they have displeased and offended God, and what mischief they have done. Thus God leads them into the wilderness, and brings them into the valley of Achor or trouble. Then they are in greater trouble than they were before, and have more sensible darkness, and more distress abundantly. But yet it is really much better with them now, than before they began to come to themselves. Their

circumstances are much more eligible and more hopeful, though sometimes they are in distress almost insupportable. And a little before God renews light and comfort, they have a very great sense of God's anger, and his wrath lies heavy upon them. So it seems to have been with David a little before the restoration of spiritual comfort to him, which made him speak of the bones which God had broken, when he was praying for the renewal of comfort. Psalm 51:8. "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." And probably he has respect to the same thing in Psalm 38: which he calls his psalm to bring to remembrance. Ver. 2, 3, 4. "Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me." And often when God is about to bring them to themselves, and to restore comfort to them, he first brings them into some very great and sore temporal calamity and trouble, and awakens them by that, and in this first brings them into the wilderness before he speaks comfortably to them. Job 33:16, etc. "Then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones, that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth. He shall pray unto God, and he shall be favourable unto him, and he shall see his face with joy; for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Thus those who are very weak in grace sometimes meet with great and sore 'trouble, both of body and mind, which is an occasion of a new work, as it were, of grace upon their hearts; so that they are more eminent saints afterwards, and have much more comfort.

3. When the saints are in darkness, their darkness is not perpetual, but God will restore hope and comfort to them again. When one of Christ's sheep wanders away, and gets into the wilderness, Christ the good Shepherd will not leave him in the wilderness, but will seek him, and will lay him on his shoulders, and bring him home again. We cannot tell how long God may leave his saints in the dark, but yet surely their darkness shall not last for ever; for light is sown to the righteous, and gladness to the upright in heart. Psalm 97:11. God, in the covenant of grace in which they have an interest, has promised them joy and comfort; he has promised them everlasting joy. Isaiah 61:7. Satan may be suffered for a time to bring them into darkness, but they shall be brought out again. God may be provoked to hide his face from them for a time; and if it seems long, yet it is indeed but a little time. Isaiah 54:7, 8. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee." Psalm 30:5. "Weeping may endure for a night, but joy cometh in the morning."

5. Hope and comfort are renewed to them on the slaying of the troubler. All sin is truly mortified in conversion, or has its death-wounds then. And all the exercises of it afterwards are, in some respects, as the efforts and strugglings of a dying enemy. But yet all life is not actually extinct, and therefore it needs to be further mortified, to receive more deadly wounds. Sin is slain in the godly after trouble and darkness, and before the renewing of comfort, in these three ways.

1. It is slain as to former degrees of it. All remains of corruption are not extirpated. Sin does not cease to be in the heart; but it ceases to be any more in such strength as it has been; it ceases to have that prevalence.

2. It is slain as to former ways of exercise. The former ways of sin are forsaken. They are further afterwards from such ways of sin than ever before. The heart is fortified against them. Thus if a godly man has been in a way of contention and strife, when he comes to himself again, he slays his contention; he kills sin as to that way of exercising it. Or if it be some way of sensuality, when he comes to himself, he will slay his sensuality, and cast it out from him.

3. It is totally and perfectly slain in his will and inclination.

There is that renewed opposition made against it, which implies a mortal inclination and design against it. What the saint seeks when he comes to

himself after a time of great declension, is to be the death of sin, which has been so prevalent in him, and perfectly to extirpate it. He acts in what he does as a mortal enemy; and if he does not perfectly destroy it at one blow, it is not for want of inclination, but for want of strength. The godly man does not deal mercifully and tenderly with sin, but as far as in him lies, he deals with it as the children of Israel dealt with Achan, as it were, stones it with stones, and burns it with fire with all which belongs to it. They do not at all spare it, as wicked men do; they aim at the very life, and nothing short of it. The saints' slaying the troubler after great backslidings and ill frames, implies the following things.

- 1.** There is a conviction of the evil of their sin. They are brought to consideration. They think on their ways before they turn their feet. Psalm 99:59. They consider how they have behaved themselves, how unworthily, how unfaithful they have been to their profession, how ungratefully and disagreeably to the mercies they have received. They consider how they have provoked God, and have deserved his wrath. They find the troubler led them to see a great deal more of the sinfulness and corruption of their hearts commonly than before. In this respect the work of God with saints after great declinings is agreeable to his work in the heart of a natural man in order to his conversion.
- 2.** There is a gracious humiliation of soul before God for it. The gracious soul, when convinced of sin after great declensions, and recovered out of them, is deeply humbled; for it is brought to the dust before God. There is an evangelical repentance; the heart is broken for sin. That sacrifice is offered to God, which David offered rather than burnt-offerings after his great fall. Psalm li. 16, 17. "For thou desirest not sacrifice, else would I give it; thou deightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." They are brought as Job was, after he had sinned, in complaining of God's dealings with him, to abhor themselves. Job 42:6. And they are in a meeker frame, as the christian Corinthians were, after they had greatly gone out of the way, and had been reprov'd by the apostle Paul. 2 Corinthians 7:11. "For behold the selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge." They were filled with sorrow, and with a kind of indignation, zeal, and spirit of revenge against themselves for their folly, and so ungratefully treating God. When Christians are convinced of their

sin after remarkable miscarriages and ill frames, they are commonly convinced of many of the same things of which they were convinced under their first humiliation, but to a greater degree than ever before they are brought to a new conviction, and a greater conviction than ever before, of their own emptiness, and to be sensible what poor, feeble, helpless creatures, and what sinful, vile, utterly unworthy creatures, they are; how undeserving they are of any mercy, and how much they deserve God's wrath. And this conviction works by a gracious humbling of the soul. The grace of humility is greatly increased by it, and very commonly they are more poor in spirit and lowly of heart during all their future life. They see more what cause there is for them to lay their hands on their mouths, and to walk humbly with God, and lie low before him.

3. There is a renewed application to Christ as a Saviour from sin. There is a renewed act of reliance on him for justification, of faith in his blood to cleanse them, and of trust in his righteousness to cover their nakedness and filthiness. And Christ as a Saviour becomes more precious to them. As they have a greater sense of their own emptiness and vileness, so they have a more entire dependence on Christ's fulness.

4. The heart is farther separated from those ways of sin, and more confirmed against them, than ever. After it they commonly have a greater dread of it, and greater abhorrence, look upon it more as an enemy, and remember what they have suffered from it; and their hearts are more confirmed against it than ever. They have stronger resolutions to all which savours of the like, and all which might lead to it. Therefore this is mentioned among the effects of the repentance of the Corinthians after their going astray. "What carefulness it wrought in you, yea what clearing of yourselves, yea what fear, yea what earnest desire." There was a more than ordinary fear and dread of the like sin for the future, and more carefulness to shun it, and a more earnest desire of the contrary. The work of God in the heart of a saint after declension oftentimes, in many respects, resembles the work of God in a sinner at his conversion; though it is not in all respects like it, because of the great difference in the subject. When the troubler comes to be thus slain after times of trouble and darkness in the godly, then God is wont to open a door of hope. The darkness which has covered them which was greatest a little before, is now scattered, and light arises. It may be before there had been a long night of clouds and darkness. But now the clouds begin to scatter, and the sweet refreshing beams begin to break forth, and come down into the heart. The soul, which has been

wounded, is now healed. God pours in the oil of comfort. The renewed sense, which is given, of Christ's fulness and sufficiency, gives new life and hope and joy. The troubler being slain, God now grants renewed discoveries of his glory, and renewed manifestations of his grace; and the soul, which was before in darkness, is now entertained with sweet views. And now that hope, which was so weakened, and was almost ready to fail, is revived, and greatly confirmed. Now the soul is enabled to take comfort in the promises. Now the saint sees evidences of his own good estate by the renewed manifestations which God makes of himself, and renewed exercises of grace. Before the soul was greatly exercised with doubts and fears and dark clouds; and much time was spent in reviewing past experiences, and looking over and examining those things which were formerly regarded as evidences of piety; and all in vain. They pored on past experiences, but to no satisfaction. And the reason was, the troubler was not slain, but still remained alive. But now God gives them new light, and new experiences, which in a few moments do more towards scattering their clouds, and removing their fears, than all their poring on past experiences could do for months, and probably for years. Before their hearts seemed in a great measure dead as to spiritual exercises. But now there is, as it were, new life. Now when they read the Scripture, and when they hear the word preached, it is with a savour and relish of it. Now they can find God in his word and ordinances. Now Christ comes to them, and manifests himself to them, and they are admitted again to communion with God. When Christians have comfort and hope thus renewed, their comforts are commonly purer than ever. Their joys are more humble joys, freer from any mixture and taint of self-righteousness, than before.

Having thus shown that God is wont to cause hope and comfort to arise to the soul after trouble and humbling for sin, and upon slaving the troubler, both at first conversion and afterwards, after sad declinings, I would now give the reasons of the doctrine.

1. I would show why God is wont to give comfort after trouble and humbling for sin; or why he is wont to bring the soul into the wilderness before he speaks comfortably to it, and leads it into the valley of Achor, before he opens a door of hope.

1. It is that the soul may be prepared for a confiding application of itself to Christ for comfort. It is the will of God that men should have true hope and comfort conferred upon them in no other way, than by Jesus Christ. It is

only by him that sinners have comfort at their conversion; and it is by him only that the saints have renewed hope and comfort after their declensions. And therefore the way to obtain this comfort is to look to him, to fly for refuge to him. And in order to this, persons have need to be brought to a sense of their necessity of him. And that they may be so, it is needful that they should be sensible of their calamity and misery, that they should be in trouble, and be brought to see their utter helplessness in themselves, And not only natural men, but Christians also, who are fallen into sin, and are in a dead and senseless frame, need something to make them more sensible of their necessity of Christ. Indeed the best are not so sensible of their need of Christ but that they need to be made more sensible; but especially those who are in ill and dead frames, and a declining state, need trouble and humbling to make them sensible of their need of Christ, and to prepare their minds for a renewed confiding application to Christ as their only remedy. The godly in such a case are sick with a sore disease, and Christ is the only Physician who can heal them; and they need to be sensible of their disease, that they may see their need of a physician. They, as well as natural men, need to be in a storm and tempest to make them sensible of their need to fly to him who is a hiding-place from the wind, and a covert from the tempest. A Christian, who wanders away from God, is like Noah's dove, which flew from the ark. She flew about till weary and spent, seeking rest somewhere else, but found no rest for the sole of her foot, and then she returned to the ark. So it is needful that the soul of a godly man, who wanders from Christ, should become weary, and find no rest for the sole of his foot, that so he may see his need of returning to Christ. Therefore it is said concerning the children of Israel in Hosea 2:6. "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths." And in our context, "She shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them. Then shall she say, I will go and return to my first husband, for then was it better with me than now." When gracious souls wander from Christ, their husband, following after other lovers, God is wont to bring them into trouble and distress, and make them see, that their other lovers cannot help them, that so they may see, that it is best for them to return to their first husband.

2. Another end of God in it is, that comfort and hope may be the more prized when obtained. We see in temporal things, that the worth and value of any enjoyment is learned by the want of it. He who is sick, knows the

worth of health. He who is in pain, knows how to prize ease. He who is in a storm at sea, knows how to prize safety on shore. And people who are subject to the grievances of war, know how to value peace. He who endures the hardships of captivity and slavery, is thereby taught how to value liberty. And so it is in spiritual things. He who is brought to see his misery in being without hope, is prepared to prize hope when obtained. He who is brought into distress through fear of hell and God's wrath, is the more prepared to prize the comfort which arises from the manifestation of the favour of God, and a sense of safety from hell. He who is brought to see his utter emptiness and extreme poverty and necessity, and his perishing condition on that account, is thoroughly prepared to prize and rejoice in the manifestation of a fulness in Christ. And those godly persons who are fallen into corrupt and senseless frames, greatly stand in need of something to make them more sensible of their want of spiritual comfort and hope. Their living as they do shows that they have too little sense of the worth and value of that comfort, and those inestimable spiritual and saving blessings, which God has bestowed upon them; otherwise they never would deal so ungratefully with God, who has bestowed them. If they did not greatly err in slighting spiritual comfort, as the children of Israel did manna, their hearts would never, to such a degree, have gone out after vanity, and earthly enjoyments, and carnal delights. They need to be brought into trouble and darkness to make them sensible of the worth of hope and comfort, and to teach them to prize it. They need to be brought into the wilderness, and left for a time to wander and suffer hunger and thirst in a barren desert, to teach them how to prize their vineyards. A sense of the pardon of sin, and the favour of God, and a hope of eternal life, do not afford comfort and joy to the soul any farther than they are valued and prized. So that the trouble and darkness which go before comfort, serve to render the joy and comfort the greater when obtained, and so are in mercy to those for whom God intends comfort.

3. It is so ordered that divine power and grace may be acknowledged in giving hope and comfort. There is naturally in men an exceeding insensibility of their dependence on God, and a great disposition to ascribe those things which they enjoy to themselves, or to second causes. This disposition reigns in natural men. They are wholly under the power of it. Therefore they need to be taught their own helplessness, and utter insufficiency, and utter unworthiness. Otherwise, if hope and comfort should be bestowed upon them, they would surely ascribe all to

themselves, or the creature, and so would be lifted up by it, and would not give God the glory. Therefore it is God's manner first to humble sinners before he comforts them. And all this self-confident disposition is not extirpated out of the hearts of the godly, and especially when they get into ill frames does it prevail, And it is very requisite, that before any remarkable comfort is bestowed upon them, they should be the subjects of renewed humbling, They need renewedly to see what helpless creatures they are, that so, whets light is bestowed, they may be sensible how it is owing to God, and not to themselves, or any other; and that they may, by their troubles and humblings, be prepared the more to admire God's power and mercy, and free and rich grace to them. While men are continued in fulness in a fruitful land, they will not learn their own helplessness; and therefore God will cast them out of this fulness into a wilderness. This is plainly intimated to be the reason of God's so dealing with the children of Israel, as is said in the text. The church of Israel, before God thus led her into the wilderness, did not ascribe her comforts to God, as in the eighth verse. "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold." But they ascribed them to her idols. Verse fifth. "For she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink." And verse twelfth. "These are my rewards, that my lovers have given me." For this reason it is that God takes away those things, as in verse ninth. "Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness." And verses 11, 12. "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them." God took them away, and turned her vineyards into a forest, and made her sensible that they were from him; and then he restored them again. For these reasons God is wont to bring souls into trouble, and to humble them for sin before he comforts them. I proceed,

2. To give the reasons why hope and comfort are not obtained till sin, which is the troubler, is slain.

1. While sin is harboured and preserved alive, it tends to provoke God to frown and express his anger. Sin is God's mortal enemy. It is that which his soul infinitely hates, and to which he is an irreconcilable enemy. And

therefore if we harbour this, and suffer it to live in our hearts, and to govern our practice, we can expect no other than that it will provoke God's frowns. Spiritual comfort consists in the manifestation of God's favour, and in friendly communion with God. But how can we expect this at the same time that we harbour his mortal enemy? We see what God said to Joshua, while Achan was alive. Joshua 7:12. "Neither will I be with you any more, except ye destroy the accursed thing from among you."

2. The natural tendency of sin is to darken the mind, and trouble the conscience. There is nothing which wounds a well-informed conscience but sin. Sin is the enemy of grace, and therefore the natural tendency of it is to oppose and keep down the exercises of grace, and so to extinguish spiritual comfort; for spiritual comfort comes in no other way than by the exercise of grace. That which prevents the exercises of grace darkens the evidences of a man's good estate. For there are no evidences of this but the exercises of grace. Sin does as much tend to keep out spiritual comfort, as clouds tend to hide the light of the sun. And therefore it is necessary that this should be removed in order to our receiving light and comfort. It is impossible in its own nature that any should have spiritual light and comfort before sin is mortified. If sinners had comfort while sin is in reigning power, it could not be spiritual comfort; for spiritual comfort is the same with gracious comfort. But how can there be gracious comfort where grace has no place? But if there be grace, sin will not be in reigning power; for the nature of grace is to mortify sin. And as there can be no spiritual comfort without a degree of mortification of sits its those in whom sin is mortified, spiritual comfort cannot be any more than in proportion as sin is mortified.

3. A hope of eternal life, if given before the slaying of sin, would be misimproved and abused. If it were possible that a sinner could obtain a title to eternal life before sin was mortified, and so could have his own safety and God's favour manifested to him, he would only improve it to encourage and imbolden himself in sin. Hope, if they had it then, would have a pernicious influence and tendency. Till sin is slain, they stand in need of fear to restrain sin, If fear were once gone before sin is slain, they would soon run into all manner of wickedness, and without restraint. And so Christians themselves, while they are in corrupt frames, stand in need of fear to restrain sin; for at such times love is in a great degree dormant, It is of necessity that persons should have some principle or other to restrain them from sin. But there is no principle which can be effectual to restrain

men from sin any farther than it is in exercise. If love is not in exercise it will not restrain men. So that at such times the saints need fear. And therefore God has wisely ordered it, that at such times their evidences should be darkened and their hopes clouded, that they may have fear, when love is not awake, to restrain them. The godly themselves, if their hope were all alive at those times when they are in carnal and thoughtless frames, and grace is asleep, would be in great danger to abuse their hope, and take encouragement from it to indulge their lusts, or at least, to be the less careful to restrain and resist them. For we see that in such frames, though their hopes are clouded, and they have a considerable degree of fear, yet they are careless and negligent. But how much more so would they be, if they had no fear to restrain them!

APPLICATION.

I. Use of instruction.

1.Hence we may observe the wonderful wisdom of God in his dealings with the souls of men. When we consider what has been said, with the reasons of it, we may see just cause to admire the divine wisdom in his ordinary dealings with respect to those for whom he intends comfort. His wisdom is admirable in his dealings with natural men in fitting and preparing them for comfort, in bringing them into such troubles and distress, and hedging up their way with thorns, as it is expressed in the context, and leaving them in their distress to follow after their lovers, their idols, without being able to overtake them; in taking away their vineyards, and all those things in which they trusted, and making them a forest; and so showing them what poor, destitute, helpless creatures they are, before he gives them comfort. And so we may well admire the divine wisdom in his method of dealing with his saints, who decline and fall into sin, or get into corrupt frames and ill ways. God knows how to order things concerning them; and there is a marvellous wisdom observable in his manner of dealing with them in such cases. We may well admire how wisely God orders things in what has been said, for his own glory, to secure the glory due to his power and free grace, and to bring men to a sense of their dependence on him, and to ascribe all to him. And how he orders things for the glory of his Son, that he may have all the glory of the salvation of men, who is worthy of it, in that he laid down his life for their salvation. And also how wisely God orders things for the good of his own elect people, how he brings good out of evil, and light out of darkness. How wisely he consults

their good and comfort in those things, which appear to them to be most against them. How he wisely prepares them for good, and makes way for their receiving comfort, and for its being the more sweet, the more prized and delighted in, when it is obtained. And oftentimes in bringing about this in those things, which they think at the time to be signs of God's hatred. And how wisely God orders things for preventing men's abusing a sense of their own safety, to giving the reins to their lusts. It is ordered so, that at those times when sin prevails, and there would be danger of this, the evidences of their safety are hid from their eyes, and the fear of hell comes on to keep them in awe and that hope and comfort should be given only at such times and in such manner that they should have influence to draw men off from sin, and to prompt them to diligence in duty and the service of God; and that when it would have most of this tendency, then they should have most of it. When we consider these things, we may well cry out with the apostle, "O the depth both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

2. Hence we may learn, that souls, who are in darkness, and, as it were, in a wilderness, have no cause to be discouraged. For by the doctrine we learn that this is the way often, in order to hope and comfort. Persons are very often ready to be discouraged by this. God seems to frown. They have a sense of his anger. They cry to him, and he does not seem to hear their prayers. They have been striving for relief, but it seems to be to no purpose. They are in such circumstances, that every thing looks dark; every thing seems to be against them. They are lost in a wilderness; they cannot find the way out. They have gone round and round, and returned again to the same place. They know not which way to turn themselves, or what to do. Their hearts are ready to sink. But you may gather encouragement from this doctrine; for by it you may learn that you have no cause to despair. For it is frequently God's manner to bring persons into such circumstances, in order to prepare them for hope and comfort. The children of Israel were ready to be discouraged at the Red sea, when they saw Pharaoh and his hosts pursuing them. But it was only to prepare them for the greater joy after their deliverance. Joshua and the hosts of Israel were ready to be discouraged when they were smitten at Ai, as you may see in Joshua 7:5, etc. So that you, who are in the wilderness, may take encouragement from hence, still earnestly to seek God, and hope for light and comfort in his time.

II. Use of self-examination. By this persons may try their hopes and comforts, whether they are of the right kind. If they are such as have arisen after the manner, as is spoken of in the doctrine; if it is a hope which you found in the valley of Achor, in the sense which has been explained; it is a sign that it is a hope which God has given you, and so a hope which you are not to cast away; but which you are to retain, and rejoice in, and bless God for it. Therefore particularly inquire concerning your hopes and comforts, whether they have arisen in your souls when humbled for sin, and in the slaying of sin.

1. Inquire whether your hopes and comforts have been given you upon your soul's being humbled for sin. You may try this by three things.

1. Whether you have seen what a miserable; helpless creature you were. When your hopes and comforts have arisen in your heart, has it been upon your soul's receiving such a sight of yourself; or has your hope been accompanied with such a sense of soul? When hope was given at first, was it implanted in a heart thus prepared? And when you have had remarkable comfort and joy from time to time, has your joy been accompanied with such a sense and frame of mind? At the same time that you have had a strong hope of God's favour, and that Christ was yours, have you been nothing in your own eyes; have you at such times appeared to yourself to be a poor, little, helpless, unworthy creature, deserving nothing at the hands of God? And do not only inquire whether in your own apprehension you had some such sight of yourself at first, before your first comfort. If you ever had a right understanding of yourself, of your own heart, and your own state, you will never wholly lose it. It will revive from time to time. If you had it when you received your first comfort, the same sense will come again; when your comforts are revived, this will revive with them. If the first joy was granted to a heart thus prepared, there will from time to time be a sense of your own emptiness and worthlessness, arising with your joys and comforts. It will be with a deep sense of what a poor, miserable, and exceedingly sinful creature you are. True comfort is wont to come in such a manner. There is usually a self-emptying, a soul-abasing, sense of heart accompanying it. So that at the same time that God lifts up the soul with comfort, and joy, and inward sweetness, he casts it down with abasement. Evangelical and gracious humiliation and spiritual comfort are companions, which go one with the other, and keep company together. When one comes, the other is wont to come

with it. It is not wont to be so with false comforts and joys. But ride and self-fulness are wont to be the companions of comfort. Indeed, there may be a counterfeit abasement going with it. But if you examine it, you will find, that that very seeming abasement or humiliation lifts the man up, and fills him full of himself. The hypocrite, in the times of his greatest joy, and most confident hopes, looks large in himself. His thoughts are very busily employed about his own excellencies, how holy he is, how eminent a saint he is, how much better he is than most of his neighbours, how there are few equal to him; and therefore how it must be that God loves him better than most others how much God distinguishes him, how much he experiences, and how good he is, and what delight he takes in them on that account.

But true spiritual comfort works in another way. Gracious joy and poverty of spirit go hand in hand, and rejoice, as it were, in each other's company. The godly may at some times have comforts and joys, which do not accompany such abasement. They may be lifted up with joy and conceit of, and confidence in, themselves at the same time. But those joys are not spiritual, they are hypocritical, joys. Such comforts are not from the Spirit of God. A godly man may have false joys. He is liable to this exercise of corruption, as well as others. And there may be a mixture of one with the other, or false joy and pride may take occasion from true ones, afterwards to appear. But a gracious joy is linked together with poverty of spirit, and never forsakes it. And hence,

2. You may try this by examining what your hopes and comforts are built upon; whether on Christ only, or on our own righteousness. If you would know of what kind your comforts are, follow them up to the fountain, and see what is their source and spring. If you would know of what kind your hope is, examine the bottom of it, and see upon what foundation it stands. If your hope is that which has been given in the valley of Achor, your own righteousness is not the foundation of it. Inquire therefore what it is, which gives you ease with respect to your past sins, what it is which quiets your conscience about them. Is it any sense you have of the free, and sovereign, and infinite grace and mercy of God in Christ? Is it what you have seen in Christ, or the gospel of his grace, which has lightened your burden with respect to your sins! Or is it that now you think with yourself that you have done such and such things, or have met with such things, have such workings of affection towards God, that you are become lovely in his sight, so that

he, seeing what holy affections and experiences your heart has been filled with, and what discoveries you have had, he is on that account reconciled to you, and you are become lovely in his eyes? What makes you hope that you are in favour with God? Is it because you conceive of God as looking down from heaven upon your heart, on your gracious experiences, and so being, as it were, taken with, and receiving you into his favour on account of that? Or is your hope of God's favour built on a sense which you have of Christ's worthiness, and the saving mercy of God in him, and his faithfulness to the promises, which he has made through him?

3. Inquire concerning the effect of your comforts, whether they cause an ardent disposition and desire to exalt God, and to lie low before him. True comforts and joys, which are from the Spirit of God, and are well founded, are wont to work after this manner. They excite an inward intense desire that God may be exalted, and to lie in the dust. Such a one as the psalmist seems to have had, when he says, Psalm cxv. 1. "Not unto us, not unto us, but unto thy name give glory." The repeating of the expression seems to show how ardent his heart was. When God is pleased to lift up the light of his countenance upon the soul, and to impart inward sweetness from a manifestation of his glory, there is wont to be an inward longing to be in the dust. At such times the Christian sees how it becomes him to be humble, and how worthy God and Christ are of all the glory, more than he does at other times. He perceives and laments that he cannot bow enough; that he is not abased as low before God as becomes such a sinner as himself. Hence arises an intense desire after self-abasement; and the soul breathes and pants after humiliation before God.

2. Inquire whether your hope and comfort are such as have arisen on the slaying of sin. If your hope is that which you obtained before this, you obtained it too soon, and had better be without it than with it. It is not sufficient evidence of your hope, that it was given after much trouble and great terrors, or great relents of heart for sin, and bewailing that you had done so wickedly, or that it was after reformations, and abstaining from former ways of sin, and a total reformation of some particular evil practices. But if it be a true hope, it was given after the slaying of sin, And in order the better to determine this point, let the following inquiries be made.

1. Whether your hope has been accompanied with a heart and a life turned from sin? Or is there no remarkable difference in this respect now from what there was before? We all own conversion to be a great change; and we have all been sufficiently taught, that the change consists in this; in turning from sin to God. Therefore there must be a great change in this respect. Is there a great change in this respect inn you? I do not inquire whether there be a great change in you in respect to hope and comfort; that whereas formerly you did not suppose yourself to be in Christ, and had no hope of it, now you have hope, and a confident hope, which oftentimes is an occasion of new and peculiar joy and elevation of spirit. There may he a great change in you in this respect, and yet you may remain in a Christless state. But is there a great change with respect to the turning of your heart from sin, and against sin? You may reply to this, “ I see still abundance of corruption and wickedness in my heart; and so far is it from being delivered from corruption, that I seem at times to discover more than ever. But whether you see more or less corruption in your heart, is your heart turned against that corruption which you see? Is there a great difference in you in this respect from what there used to be with respect to your being turned against your own sin, and finding within yourself a nature opposite to it, a nature to resist it, to carry it as an uneasy burden? And is your heart turned against yourself for it, in abhorrence of yourself, and in indignation against yourself? And is your will turned from sin, that though you find a great deal of corruption in your heart, yet you do not allow it, you keep a strict watch upon it, and will not let it walk at liberty to appear in your life and conversation? Is there no lust harboured, which is prevalent in you, and which is neglected, and suffered to range and to walk on every side? Is there no sin wittingly tolerated? Do you aim strictly to keep all God’s commandments; and is that your actual care and watch, that you may avoid every evil, and every false way; and that you may in all things, so far as in you lies, please and honour God? And do you find that this is the tendency of your hope; that your hope has a sanctifying influence upon you, that it turns you against sin, and stirs you up to seek after purity from sin? With respect to most who are here present, who entertain hope, there has been much opportunity for experience in this matter, since you have had your hope, so that one would think by an impartial and strict examination you might be able to answer these inquiries.

2. Those of you, who have obtained your hope again after special and remarkable departings from God, should inquire in what manner hope has

been restored. Indeed hypocrites are not so apt to have their hope abated by such things, as those who have a true hope. A hypocrite's hopes and false comforts will subsist, and it may be continue as lively as ever, under such great sins, and such a course of ill practices, as, if a godly man should fall into them, would bring him into exceeding darkness. Some hypocrites will live in very immoral ways, and yet keep up their confidence, seem not to have their hope much shaken, and boast of as much comfort and joy at such times as at any other. But this is not the manner of a true comfort. A true comfort, which flows from the exercise and the breathings of the Spirit of God in the heart, must, of necessity, at such times be exceedingly suppressed; and commonly great trouble and darkness is the effect. But if it has not been altogether thus with you, but you have found that at times, when you have greatly sinned and gone on in ill practices, your hope has decayed, and in the time of it your conscience told you that the way in which you lived was contrary to known rules, and so was in doubt about your hope, but since that you have grown strong again in your hope, inquire in what manner you have obtained your hope again. Unsound professors in such cases are not wont to obtain hope again in the same manner as the truly godly do, in a deep humbling for sin, and in slaying the troubler, as has been described, But it may be only this, that now they do better than they did, and so hope comes again. If they lived in a way of some vile sensuality for a time, and afterwards cease to do so, they look on their reformation as an atonement; and so their hope is renewed without any humbling or abasement, without any special convictions of the evil of their ways, any special repentance, or renewed sense of their own vileness, or any renewed flying to the mercy of God in Christ for refuge, or any further alienation of their hearts from those evil ways in which they have walked. If your comforts and confidence have been renewed after remarkable aberrations from the way of duty without something of this nature, it is to be feared that you make your own righteousness the ground of your hope and comfort.

3. Inquire whether at those times, when you have most hope and comfort, above all others, you are most disposed to be careful to avoid sin, and to strive to live holy. Sometimes the hope of hypocrites is very confident; and therefore the degree of confidence which attends a hope is no certain evidence of its truth and genuineness, But we should examine what effect this strong confidence has upon us. Do we find, when our hope is strongest and our comfort greatest, that then our hearts are most set against sin, and

that then we feel the greatest desires to live holy, and have most of a disposition to keep a strict watch, and maintain an earnest warfare against sin, and are most desirous in every thing to do our duty? Or do we find, on the contrary, when our hope is strong, and we are most satisfied that our condition is safe, that then we are least careful to avoid sin, and are least disposed to take pains to curb our lusts, and resist temptation, or lay ourselves in the way of duty? If it be thus, it is a very bad sign, and a black mark on our hopes and comforts. A true hope has a tendency to prompt him who has it to purify himself, and watch and strive more earnestly against all impurity. 1 John 3:3. "He that hath this hope in him purifieth himself." They are condemned who, because they think they are righteous, and so that they shall certainly have eternal life, will trust in that hope to give themselves the greater liberty in sin. Ezekiel 33:13.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all, his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die."

Use of direction. If it be so, that God is wont to cause hope and comfort to arise after trouble and humbling for sin, and upon slaying the troubler, this may be of direction to souls under spiritual trouble and darkness, what course to pursue for hope and comfort.

1. Thoroughly to renounce and forsake all ways of sinful behaviour. For you have heard that hope and comfort are never to be expected, till sin is slain or forsaken. He who is not thorough in his reformation, cannot reasonably hope for comfort, how much soever he may abound in some particular duties. Persons who are under awakenings, and would seek a true hope of salvation, should in the first place see, that they thoroughly renounce every wicked practice. They should search their ways, and consider what is wrong in them: what duties they have omitted, which ought to have been done; and what practices they have allowed, which ought to be forsaken; and should immediately reform, retaining no one way of sin, denying all ungodliness, omitting nothing which is required; and should see that they persevere in it, that it be not merely a temporary, short-lived restraint, but an everlasting renunciation. This is the way to have the troubler slain.

2. Earnestly to seek humiliation, To that end they should labour to be convinced of sin. They should be much engaged in searching their own hearts, and keeping a watchful eye upon them. They should not rest in

their own efforts, bent earnestly seek to God to give them a right sight of themselves, and a right conviction of sin, and show them that they have deserved God's everlasting wrath. And in order to this they should carefully watch against backsliding; for backsliding prevents humiliation. If there has been any progress made by the conviction of God's Spirit towards it, it is all lost by backsliding. This again blinds and stupifies the heart, and sets the man further than ever from a right knowledge of himself, and sight of his own heart.

3. To search and endeavour to find out the troubler. You have heard that when the godly are in darkness, it is not for want of love in God to them, or a readiness in him to give them comfort; but that sin is doubtless the cause of their darkness in one way or another. Their troubler lies at their own door. There is doubtless some troubler in the camp, which causes God to withdraw. And therefore if you would have light revive, and have the comfortable presence of God again, the first thing which you do must be to search, and find out the troubler. Many, when they are in darkness, proceed in a wrong way. They go to examining past experience. And that they should do; but what is wrong in it is, that they do that only. They spend their time in seeking for something in themselves which is good; whereas they ought to spend more of it in seeking out that which is bad. Whatever good there is, they are never likely to find it out, till they find out the sin which obscures and hides it. And whatever they reflect upon, which they formerly thought was good, is not likely to afford any satisfaction to them, till that bad thing be removed out of the way which troubled them. They wonder what the cause is, that they are so in the dark. They verily thought in time past, that they were right, and that they had experienced a right work of God's Spirit on their hearts, and thought that they were the children of God. But now God hides his face from them, and they wonder what is the matter; as Joshua seemed to be astonished when Israel was smitten down at Ai. Sometimes they almost conclude, that it is because they are not the children of God. They pray to God to renew his comforts to them, and spend much time. And they ought to pray. But they have more need to do something else. Joshua spent a great deal of time in prayer when Israel was troubled. He fell upon his face till eventide, complaining to God about his withdrawing from them. But God says to him, Joshua 7:10, 11. "Get thee up; wherefore liest thou thus upon thy face?" As much as to say, you had more need to be doing something else, than lie there. "Israel hath sinned, and they have also transgressed my covenant, which I

commanded them; for they have even taken of the accursed thing.” And ver. 13. “Up, sanctify yourselves.” This teaches you who are under darkness, and have your hopes darkened, and comforts deadened, what you should do. You must arise and search, and find out the troubler. If you do not do this, it will signify nothing to you to lie crying and complaining to God about your darkness. You have other business which you have more need to do, though prayer should not be left undone. Let me beseech you, therefore, to be thorough in this. You have need to be thorough, for it is an exceedingly difficult thing to find out the accursed thing in such cases. Men’s hearts do like Achan, who hid the accursed thing in the earth in the midst of his tent. Joshua 7:21. He hid it very closely. He did not content himself with hiding it in the most secret place in his tent, but he dung in the ground and buried it in the earth under his feet, that there might be no sign of it above ground. So are men’s deceitful hearts wont to hide the accursed thing which troubles them. When they are put upon searching for the cause of their trouble and darkness, they think of one thing and another, but commonly overlook the chief cause of all their trouble. It does not so much as enter their minds. They search the tent, but that is not enough; they must search the very ground or they will not find it out. When they tell of their darkness, and are put upon searching to see whether some sinful way is not the cause, they readily own that it is their fault. But yet they mistake the true Achan, notwithstanding all they confess of the corruption of their hearts. It is not merely corruption in their hearts, working in their thoughts, which is the cause; but it is some way of outward sin and wickedness, in which they have of late in a great measure allowed themselves. That is the principal cause of their trouble; some way of pride, or covetousness, or some way of envy, or evil-speaking, or ill will to their neighbours, or self-will, or some other way of unsuitable carriage, which is the chief cause of their darkness. In some respects, it is a great deal easier to find out little sins than greater sins, which causes many to strain at a gnat who swallow a camel. Sins which are common to all, and of which all complain, such as corrupt workings of heart, they are willing to feel that it is no disgrace to have them. And the godly commonly tell of such things, and it does not affright them to see them. But such things as malice, a proud behaviour, and many other things which might be mentioned, are disagreeable. They are not willing to see such things in themselves. They therefore call them by good names, and put good constructions on them, and hide them, as Achan did his accursed thing under-ground. The sin which troubles them most, has greatest possession of their hearts, and does most blind and

prejudice their minds, is passed over. They can soon enough discover and see such things in others, in one of an opposite party, or the like, but they cannot see them in themselves; and so they continue still under darkness. It is an exceedingly difficult thing to find out the troubler. You have need, therefore, to be exceedingly thorough in searching for this matter, and not to spare yourself, or bribe your conscience at all, but labour to be impartial in the search. And to induce you to this, consider what God said to Joshua. Joshua 7:12. "Neither will I be with you any more, unless you destroy the accursed thing from among you." And, therefore,

4. When you have found out the troubler, be sure thoroughly to destroy it. Renounce it with detestation, as a vile serpent that has secretly lain under your head for a long time, and infected you with his poisons time after time, and bit you, when you were asleep, made you sick and filled you with pain, and you knew it riot. Would not a man, when he has found out the serpent in such a case, destroy it with indignation, and be for ever afterwards thoroughly watchful that he is not caught with such a calamity again? You cannot be too thorough in destroying such an enemy, and labouring to root it out, and extirpate all its race. Whoever of you are under darkness and trouble, I am bold to say, if God help you to follow these directions, your darkness will soon be scattered, and hope and comfort will arise. And this is the surest, and readiest, and most direct course which any of you can take in order to the renewing of comfort in your soul. And without this, do not promise yourself any considerable degree of light or corn or while you live, however many examinations of past experiences and prayers to God for light you may make.

SERMON 4

GOD'S SOVEREIGNTY IN THE SALVATION OF MEN

“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” (Romans 9:18)

THE apostle, in the beginning of this chapter, expresses his great concern and sorrow of heart for the nation of the Jews, who were rejected of God. This leads him to observe the difference which God made by election between some of the Jews and others, and between the bulk of that people and the Christian Gentiles. In speaking of this he enters into a more minute discussion of the sovereignty of God in electing some to eternal life, and rejecting others, than is found in any other part of the Bible; in the course of which he quotes several passages from the Old Testament, confirming and illustrating this doctrine. In the ninth verse he refers us to what God said to Abraham, showing his election of Isaac before Ishmael - “For this is the word of promise; At this time will I come, and Sarah shall have a son:” then to what God had said to Rebecca, showing his election of Jacob before Esau; “The elder shall serve the younger:” in the thirteenth verse, to a passage from Malachi, “Jacob have I loved, but Esau have I hated:” in the fifteenth verse, to what God said to Moses, “I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion:” and the verse preceding the text, to what God says to Pharaoh, “For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” In what the apostle says in the text, he seems to have respect especially to the two last cited passages: to what God said to Moses in the fifteenth verse, and to what he said to Pharaoh in the verse immediately preceding. God said to Moses, “I will have mercy on whom I will have mercy.” To this the apostle refers in the former part of the text. And we know how often it is said of Pharaoh, that God hardened his heart. And to this the apostle seems to have respect in the latter part of the text; “and whom he will he hardeneth.” We may observe in the text,

1. God’s different dealing with men. He hath mercy on some, and hardeneth others. When God is here spoken of as hardening some of the

children of men, it is not to be understood that God by any positive efficiency hardens any man's heart. There is no positive act in God, as though he put forth any power to harden the heart. To suppose any such thing would be to make God the immediate author of sin. God is said to harden men in two ways: by withholding the powerful influences of his Spirit, without which their hearts will remain hardened, and grow harder and harder; in this sense he hardens them, as he leaves them to hardness. And again, by ordering those things in his providence which, through the abuse of their corruption, become the occasion of their hardening. Thus God sends his word and ordinances to men which, by their abuse, prove an occasion of their hardening. So the apostle said, that he was unto some "a savor of death unto death." So God is represented as sending Isaiah on this errand, to make the hearts of the people fat, and to make their ears heavy, and to shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:10. Isaiah's preaching was, in itself, of a contrary tendency, to make them better. But their abuse of it rendered it an occasion of their hardening. As God is here said to harden men, so he is said to put a lying spirit in the mouth of the false prophets. 2 Chronicles 18:22. That is, he suffered a lying spirit to enter into them. And thus he is said to have bid Shimei curse David. 2 Samuel 16:10. Not that he properly commanded him; for it is contrary to God's commands. God expressly forbids cursing the ruler of the people. Exodus 22:28. But he suffered corruption at that time so to work in Shimei, and ordered that occasion of stirring it up, as a manifestation of his displeasure against David.

2. The foundation of his different dealing with mankind; viz. his sovereign will and pleasure. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." This does not imply, merely, that God never shows mercy or denies it against his will, or that he is always willing to do it when he does it. A willing subject or servant, when he obeys his lord's commands, may never do any thing against his will, nothing but what he can do cheerfully and with delight; and yet he cannot be said to do what he wills in the sense of the text. But the expression implies that it is God's mere will and sovereign pleasure, which supremely orders this affair. It is the divine will without restraint, or constraint, or obligation.

DOCTRINE

God exercises his sovereignty in the eternal salvation of men.

He not only is sovereign, and has a sovereign right to dispose and order in that affair; and he not only might proceed in a sovereign way, if he would, and nobody could charge him with exceeding his right; but he actually does so; he exercises the right which he has. In the following discourse, I propose to show,

I. What is God's sovereignty.

II. What God's sovereignty in the salvation of men implies.

III. That God actually doth exercise his sovereignty in this matter.

IV. The reasons for this exercise.

I. I would show what is God's sovereignty.

The sovereignty of God is his absolute, independent right of disposing of all creatures according to his own pleasure. I will consider this definition by the parts of it.

The will of God is called his mere pleasure,

1. In opposition to any constraint. Men may do things voluntarily, and yet there may be a degree of constraint. A man may be said to do a thing voluntarily, that is, he himself does it; and, all things considered, he may choose to do it; yet he may do it out of fear, and the thing in itself considered be irksome to him, and sorely against his inclination. When men do things thus, they cannot be said to do them according to their mere pleasure.

2. In opposition to its being under the will of another. A servant may fulfill his master's commands, and may do it willingly, and cheerfully, and may delight to do his master's will; yet when he does so, he does not do it of his own mere pleasure. The saints do the will of God freely. They choose to do it; it is their meat and drink. Yet they do not do it of their mere pleasure and arbitrary will; because their will is under the direction of a superior will.

3. In opposition to any proper obligation. A man may do a thing which he is obliged to do, very freely; but he cannot be said to act from his own mere will and pleasure. He who acts from his own mere pleasure, is at full liberty; but he who is under any proper obligation, is not at liberty, but is

bound. Now the sovereignty of God supposes, that he has a right to dispose of all his creatures according to his mere pleasure in the sense explained. And his right is absolute and independent. Men may have a right to dispose of some things according to their pleasure. But their right is not absolute and unlimited. Men may be said to have a right to dispose of their own goods as they please. But their right is not absolute; it has limits and bounds. They have a right to dispose of their own goods as they please, provided they do not do it contrary to the law of the state to which they are subject, or contrary to the law of God. Men's right to dispose of their things as they will, is not absolute, because it is not independent. They have not an independent right to what they have, but in some things depend on the community to which they belong, for the right they have; and in every thing depend on God. They receive all the right they have to any thing from God. But the sovereignty of God imports that he has an absolute, and unlimited, and independent right of disposing of his creatures as he will. I proposed to inquire,

II. What God's sovereignty in the salvation of men implies. In answer to this inquiry, I observe, it implies that God can either bestow salvation on any of the children of men, or refuse it, without any prejudice to the glory of any of his attributes, except where he has been pleased to declare, that he will or will not bestow it. It cannot be said absolutely, as the case now stands, that God can, without any prejudice to the honor of any of his attributes, bestow salvation on any of the children of men, or refuse it; because, concerning some, God has been pleased to declare either that he will or that he will not bestow salvation on them; and thus to bind himself by his own promise. And concerning some he has been pleased to declare, that he never will bestow salvation upon them; viz. those who have committed the sin against the Holy Ghost. Hence, as the case now stands, he is obliged; he cannot bestow salvation in one case, or refuse it in the other, without prejudice to the honor of his truth. But God exercised his sovereignty in making these declarations. God was not obliged to promise that he would save all who believe in Christ; nor was he obliged to declare, that he who committed the sin against the Holy Ghost should never be forgiven. But it pleased him so to declare. And had it not been so that God had been pleased to oblige himself in these cases, he might still have either bestowed salvation, or refused it, without prejudice to any of his attributes. If it would in itself be prejudicial to any of his attributes to bestow or refuse salvation, then God would not in that matter act as absolutely

sovereign. Because it then ceases to be a merely arbitrary thing. It ceases to be a matter of absolute liberty, and is become a matter of necessity or obligation. For God cannot do any thing to the prejudice of any of his attributes, or contrary to what is in itself excellent and glorious. Therefore,

1. God can, without prejudice to the glory of any of his attributes, bestow salvation on any of the children of men, except on those who have committed the sin against the Holy Ghost. The case was thus when man fell, and before God revealed his eternal purpose and plan for redeeming men by Jesus Christ. It was probably looked upon by the angels as a thing utterly inconsistent with God's attributes to save any of the children of men. It was utterly inconsistent with the honor of the divine attributes to save any one of the fallen children of men, as they were in themselves. It could not have been done had not God contrived a way consistent with the honor of his holiness, majesty, justice, and truth. But since God in the gospel has revealed that nothing is too hard for him to do, nothing beyond the reach of his power, and wisdom, and sufficiency; and since Christ has wrought out the work of redemption, and fulfilled the law by obeying, there is none of mankind whom he may not save without any prejudice to any of his attributes, excepting those who have committed the sin against the Holy Ghost. And those he might have saved without going contrary to any of his attributes, had he not been pleased to declare that he would not. It was not because he could not have saved them consistently with his justice, and consistently with his law, or because his attribute of mercy was not great enough, or the blood of Christ not sufficient to cleanse from that sin. But it has pleased him for wise reasons to declare that that sin shall never be forgiven in this world, or in the world to come. And so now it is contrary to God's truth to save such. But otherwise there is no sinner, let him be ever so great, but God can save him without prejudice to any attribute; if he has been a murderer, adulterer, or perjurer, or idolater, or blasphemer, God may save him if he pleases, and in no respect injure his glory. Though persons have sinned long, have been obstinate, have committed heinous sins a thousand times, even till they have grown old in sin, and have sinned under great aggravations: let the aggravations be what they may; if they have sinned under ever so great light; if they have been backsliders, and have sinned against ever so numerous and solemn warnings and strivings of the Spirit, and mercies of his common providence: though the danger of such is much greater than of other sinners, yet God can save them if he pleases, for the sake of Christ, without

any prejudice to any of his attributes. He may have mercy on whom he will have mercy. He may have mercy on the greatest of sinners, if he pleases, and the glory of none of his attributes will be in the least sullied. Such is the sufficiency of the satisfaction and righteousness of Christ, that none of the divine attributes stand in the way of the salvation of any of them. Thus the glory of any attribute did not at all suffer by Christ's saving some of his crucifiers.

1. God may save any of them without prejudice to the honor of his holiness. God is an infinitely holy being. The heavens are not pure in his sight. He is of purer eyes than to behold evil, and cannot look on iniquity. And if God should in any way countenance sin, and should not give proper testimonies of his hatred of it, and displeasure at it, it would be a prejudice to the honor of his holiness. But God can save the greatest sinner without giving the least countenance to sin. If he saves one, who for a long time has stood out under the calls of the gospel, and has sinned under dreadful aggravations; if he saves one who, against light, has been a pirate or blasphemer, he may do it without giving any countenance to their wickedness; because his abhorrence of it and displeasure against it have been already sufficiently manifested in the sufferings of Christ. It was a sufficient testimony of God's abhorrence against even the greatest wickedness, that Christ, the eternal Son of God, died for it. Nothing can show God's infinite abhorrence of any wickedness more than this. If the wicked man himself should be thrust into hell, and should endure the most extreme torments which are ever suffered there, it would not be a greater manifestation of God's abhorrence of it, than the sufferings of the Son of God for it.

2. God may save any of the children of men without prejudice to the honor of his majesty. If men have affronted God, and that ever so much, if they have cast ever so much contempt on his authority; yet God can save them, if he pleases, and the honor of his majesty not suffer in the least. If God should save those who have affronted him, without satisfaction, the honor of his majesty would suffer. For when contempt is cast upon infinite majesty, its honor suffers, and the contempt leaves an obscurity upon the honor of the divine majesty, if the injury is not repaired. But the sufferings of Christ do fully repair the injury. Let the contempt be ever so great, yet if so honorable a person as Christ undertakes to be a Mediator for the offender, and in the mediation suffer in his stead, it fully repairs the injury done to the majesty of heaven by the greatest sinner.

3. God may save any sinner whatsoever consistently with his justice. The justice of God requires the punishment of sin. God is the Supreme Judge of the world, and he is to judge the world according to the rules of justice. It is not the part of a judge to show favor to the person judged; but he is to determine according to a rule of justice without departing to the right hand or left. God does not show mercy as a judge, but as a sovereign. And therefore when mercy sought the salvation of sinners, the inquiry was how to make the exercise of the mercy of God as a sovereign, and of his strict justice as a judge, agree together. And this is done by the sufferings of Christ, in which sin is punished fully, and justice answered. Christ suffered enough for the punishment of the sins of the greatest sinner that ever lived. So that God, when he judges, may act according to a rule of strict justice, and yet acquit the sinner, if he be in Christ. Justice cannot require any more for any man's sins, than those sufferings of one of the persons in the Trinity, which Christ suffered. Romans 3:25, 26. "Whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness, that he might be just, and the justifier of him which believeth in Christ."

4. God can save any sinner whatsoever, without any prejudice to the honor of his truth. God passed his word, that sin should be punished with death, which is to be understood not only of the first, but of the second death. God can save the greatest sinner consistently with his truth in this threatening. For sin is punished in the sufferings of Christ, inasmuch as he is our surety, and so is legally the same person, and sustained our guilt, and in his sufferings bore our punishment. It may be objected, that God said, If thou eatest, thou shalt die; as though the same person that sinned must suffer; and therefore why does not God's truth oblige him to that? I answer, that the word then was not intended to be restrained to him, that in his own person sinned. Adam probably understood that his posterity were included, whether they sinned in their own person or not. If they sinned in Adam, their surety, those words, "if thou eatest," meant, if thou eatest in thyself, or in thy surety. And therefore, the latter words, "thou shalt die," do also fairly allow of such a construction as, thou shalt die in thyself, or in thy surety. Isaiah 42:21. "The Lord is well pleased for his righteousness' sake, he will magnify the law and make it honorable." But,

II. God may refuse salvation to any sinner whatsoever, without prejudice to the honor of any of his attributes.

There is no person whatever in a natural condition, upon whom God may not refuse to bestow salvation without prejudice to any part of his glory. Let a natural person be wise or unwise, of a good or ill natural temper, of mean or honorable parentage, whether born of wicked or godly parents; let him be a moral or immoral person, whatever good he may have done, however religious he has been, how many prayers soever he has made, and whatever pains he has taken that he may be saved; whatever concern and distress he may have for fear he shall be damned; or whatever circumstances he may be in; God can deny him salvation without the least disparagement to any of his perfections. His glory will not in any instance be the least obscured by it.

1. God may deny salvation to any natural person without any injury to the honor of his righteousness. If he does so, there is no injustice nor unfairness in it. There is no natural man living, let his case be what it will, but God may deny him salvation, and cast him down to hell, and yet not be chargeable with the least unrighteous or unfair dealing in any respect whatsoever. This is evident, because they all have deserved hell: and it is no injustice for a proper judge to inflict on any man what he deserves. And as he has deserved condemnation, so he has never done any thing to remove the liability, or to atone for the sin. He never has done any thing whereby he has laid any obligations on God not to punish him as he deserved.

2. God may deny salvation to any unconverted person whatever without any prejudice to the honor of his goodness. Sinners are sometimes ready to flatter themselves, that though it may not be contrary to the justice of God to condemn them, yet it will not consist with the glory of his mercy. They think it will be dishonorable to God's mercy to cast them into hell, and have no pity or compassion upon them. They think it will be very hard and severe, and not becoming a God of infinite grace and tender compassion. But God can deny salvation to any natural person without any disparagement to his mercy and goodness. That, which is not contrary to God's justice, is not contrary to his mercy. If damnation be justice, then mercy may choose its own object. They mistake the nature of the mercy of God, who think that it is an attribute, which, in some cases, is contrary to justice. Nay, God's mercy is illustrated by it, as in the twenty-third verse of the context. "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

3. It is in no way prejudicial to the honor of God's faithfulness. For God has in no way obliged himself to any natural man by his word to bestow salvation upon him. Men in a natural condition are not the children of promise; but lie open to the curse of the law, which would not be the case if they had any promise to lay hold of.

III. God does actually exercise his sovereignty in men's salvation.

We shall show how he exercises this right in several particulars.

1. In calling one people or nation, and giving them the means of grace, and leaving others without them. According to the divine appointment, salvation is bestowed in connection with the means of grace. God may sometimes make use of very unlikely means, and bestow salvation on men who are under very great disadvantages; but he does not bestow grace wholly without any means. But God exercises his sovereignty in bestowing those means. All mankind are by nature in like circumstances towards God. Yet God greatly distinguishes some from others by the means and advantages which he bestows upon them. The savages, who live in the remote parts of this continent, and are under the grossest heathenish darkness, as well as the inhabitants of Africa, are naturally in exactly similar circumstances towards God with us in this land. They are no more alienated or estranged from God in their natures than we; and God has no more to charge them with. And yet what a vast difference has God made between us and them! In this he has exercised his sovereignty. He did this of old, when he chose but one people, to make them his covenant people, and to give them the means of grace, and left all others, and gave them over to heathenish darkness and the tyranny of the devil, to perish from generation to generation for many hundreds of years. The earth in that time was peopled with many great and mighty nations. There were the Egyptians, a people famed for their wisdom. There were also the Assyrians and Chaldeans, who were great, and wise, and powerful nations. There were the Persians, who by their strength and policy subdued a great part of the world. There were the renowned nations of the Greeks and Romans, who were famed over the whole world for their excellent civil governments, for their wisdom and skill in the arts of peace and war, and who by their military prowess in their turns subdued and reigned over the world. Those were rejected. God did not choose them for his people, but left them for many ages under gross heathenish darkness, to perish for lack

of vision; and chose one only people, the posterity of Jacob, to be his own people, and to give them the means of grace. Psalm 147:19, 20.

“He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them.”

This nation were a small, inconsiderable people in comparison with many other people. Deuteronomy 7:7.

“The 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.”

So neither was it for their righteousness; for they had no more of that than other people. Deuteronomy 9:6.

“Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.”

God gives them to understand, that it was from no other cause but his free electing love, that he chose them to be his people. That reason is given why God loved them; it was because he loved them. Deuteronomy 7:8.

Which is as much as to say, it was agreeable to his sovereign pleasure, to set his love upon you.

God also showed his sovereignty in choosing that people, when other nations were rejected, who came of the same progenitors. Thus the children of Isaac were chosen, when the posterity of Ishmael and other sons of Abraham were rejected. So the children of Jacob were chosen, when the posterity of Esau were rejected: as the apostle observes in the seventh verse,

“Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called:” and again in verses 10, 11, 12, 13.

“And not only this; but when Rebekah also had conceived by one, even by our father Isaac; the children moreover being not yet born, neither having done any good or evil, that the promise of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”

The apostle has not respect merely to the election of the persons of Isaac and Jacob before Ishmael and Esau; but of their posterity. In the passage, already quoted from Malachi, God has respect to the nations, which were the posterity of Esau and Jacob; Malachi 1:2, 3.

“I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob; and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”

God showed his sovereignty, when Christ came, in rejecting the Jews, and calling the Gentiles. God rejected that nation who were the children of Abraham according to the flesh, and had been his peculiar people for so many ages, and who alone possessed the one true God, and chose idolatrous heathen before them, and called them to be his people. When the Messiah came, who was born of their nation, and whom they so much expected, he rejected them. He came to his own, and his own received him not. John 1:11. When the glorious dispensation of the gospel came, God passed by the Jews, and called those who had been heathens, to enjoy the privileges of it. They were broken off, that the Gentiles might be grafted on. Romans 11:17. She is now called beloved, that was not beloved. And more are the children of the desolate, than the children of the married wife. Isaiah 54:1. The natural children of Abraham are rejected, and God raises up children to Abraham of stones. That nation, which was so honored of God, have now been for many ages rejected, and remain dispersed all over the world, a remarkable monument of divine vengeance. And now God greatly distinguishes some Gentile nations from others, and all according to his sovereign pleasure.

2. God exercises his sovereignty in the advantages he bestows upon particular persons. All need salvation alike, and all are, naturally, alike undeserving of it; but he gives some vastly greater advantages for salvation than others. To some he assigns their place in pious and religious families, where they may be well instructed and educated, and have religious parents to dedicate them to God, and put up many prayers for them. God places some under a more powerful ministry than others, and in places where there are more of the outpourings of the Spirit of God. To some he gives much more of the strivings and the awakening influences of the Spirit, than to others. It is according to his mere sovereign pleasure.

3. God exercises his sovereignty in sometimes bestowing salvation upon the low and mean, and denying it to the wise and great. Christ in his sovereignty passes by the gates of princes and nobles, and enters some cottage and dwells there, and has communion with its obscure inhabitants. God in his sovereignty withheld salvation from the rich man, who fared sumptuously every day, and bestowed it on poor Lazarus, who sat begging at his gate. God in this way pours contempt on princes, and on all their glittering splendor. So God sometimes passes by wise men, men of great understanding, learned and great scholars, and bestows salvation on others of weak understanding, who only comprehend some of the plainer parts of Scripture, and the fundamental principles of the Christian religion. Yea, there seem to be fewer great men called, than others. And God in ordering it thus manifests his sovereignty. 1 Corinthians 1:26, 27, 28. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.”

4. In bestowing salvation on some who have had few advantages. God sometimes will bless weak means for producing astonishing effects, when more excellent means are not succeeded. God sometimes will withhold salvation from those who are the children of very pious parents, and bestow it on others, who have been brought up in wicked families. Thus we read of a good Abijah in the family of Jeroboam, and of a godly Hezekiah, the son of wicked Ahaz, and of a godly Josiah, the son of a wicked Amon. But on the contrary, of a wicked Amnon and Absalom, the sons of holy David, and that vile Manasseh, the son a good Hezekiah. Sometimes some, who have had eminent means of grace, are rejected, and left to perish, and others, under far less advantages, are saved. Thus the scribes and Pharisees, who had so much light and knowledge of the Scriptures, were mostly rejected, and the poor ignorant publicans saved. The greater part of those, among whom Christ was much conversant, and who heard him preach, and saw him work miracles from day to day, were left; and the woman of Samaria was taken, and many other Samaritans at the same time, who only heard Christ preach, as he occasionally passed through their city. So the woman of Canaan was taken, who was not of the country of the Jews, and but once saw Jesus Christ. So the Jews, who had

seen and heard Christ, and saw his miracles, and with whom the apostles labored so much, were not saved. But the Gentiles, many of them, who, as it were, but transiently heard the glad tidings of salvation, embraced them, and were converted.

5. God exercises his sovereignty in calling some to salvation, who have been very heinously wicked, and leaving others, who have been moral and religious persons. The Pharisees were a very strict sect among the Jews. Their religion was extraordinary. Luke 18:11. They were not as other men, extortioners, unjust, or adulterers. There was their morality. They fasted twice a week, and gave tithes of all that they possessed. There was their religion. But yet they were mostly rejected, and the publicans, and harlots, and openly vicious sort of people, entered into the kingdom of God before them. Matthew 21:31. The apostle describes his righteousness while a Pharisee. Philippians 3:6. "Touching the righteousness which is of the law, blameless." The rich young man, who came kneeling to Christ, saying, Good Master, what shall I do, that I may have eternal life, was a moral person. When Christ bade him keep the commandments, he said, and in his own view with sincerity, "All these have I kept from my youth up." He had obviously been brought up in a good family, and was a youth of such amiable manners and correct deportment, that it is said, "Jesus beholding him, loved him." Still he was left; while the thief, that was crucified with Christ, was chosen and called, even on the cross. God sometimes shows his sovereignty by showing mercy to the chief of sinners, on those who have been murderers, and profaners, and blasphemers. And even when they are old, some are called at the eleventh hour. God sometimes shows the sovereignty of his grace by showing mercy to some, who have spent most of their lives in the service of Satan, and have little left to spend in the service of God.

6. In saving some of those who seek salvation, and not others. Some who seek salvation, as we know both from Scripture and observation, are soon converted; while others seek a long time, and do not obtain at last. God helps some over the mountains and difficulties which are in the way; he subdues Satan, and delivers them from his temptations: but others are ruined by the temptations with which they meet. Some are never thoroughly awakened; while to others God is pleased to give thorough convictions. Some are left to backsliding hearts; others God causes to hold out to the end. Some are brought off from a confidence in their own righteousness; others never get over that obstruction in their way, as long

as they live. And some are converted and saved, who never had so great strivings as some who, notwithstanding, perish.

IV. I come now to give the reasons, why God does thus exercise his sovereignty in the eternal salvation of the children of men.

1. It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them. God's design in the creation was to glorify himself, or to make a discovery of the essential glory of his nature. It was fit that infinite glory should shine forth; and it was God's original design to make a manifestation of his glory, as it is. Not that it was his design to manifest all his glory to the apprehension of creatures; for it is impossible that the minds of creatures should comprehend it. But it was his design to make a true manifestation of his glory, such as should represent every attribute. If God glorified one attribute, and not another, such manifestation of his glory would be defective; and the representation would not be complete. If all God's attributes are not manifested, the glory of none of them is manifested as it is: for the divine attributes reflect glory on one another. Thus if God's wisdom be manifested, and not his holiness, the glory of his wisdom would not be manifested as it is; for one part of the glory of the attribute of divine wisdom is, that it is a holy wisdom. So if his holiness were manifested, and not his wisdom, the glory of his holiness would not be manifested as it is; for one thing which belongs to the glory of God's holiness is, that it is a wise holiness. So it is with respect to the attributes of mercy and justice. The glory of God's mercy does not appear as it is, unless it is manifested as a just mercy, or as a mercy consistent with justice. And so with respect to God's sovereignty, it reflects glory on all his other attributes. It is part of the glory of God's mercy, that it is sovereign mercy. So all the attributes of God reflect glory on one another. The glory of one attribute cannot be manifested, as it is, without the manifestation of another. One attribute is defective without another, and therefore the manifestation will be defective. Hence it was the will of God to manifest all his attributes. The declarative glory of God in Scripture is often called God's name, because it declares his nature. But if his name does not signify his nature as it is, or does not declare any attribute, it is not a true name. The sovereignty of God is one of his attributes, and a part of his glory. The glory of God eminently appears in his absolute sovereignty over all creatures, great and small. If the glory of a prince be his power and dominion, then the glory of God is his absolute sovereignty. Herein appear God's infinite greatness and

highness above all creatures. Therefore it is the will of God to manifest his sovereignty. And his sovereignty, like his other attributes, is manifested in the exercises of it. He glorifies his power in the exercise of power. He glorifies his mercy in the exercise of mercy. So he glorifies his sovereignty in the exercise of sovereignty.

2. The more excellent the creature is over whom God is sovereign, and the greater the matter in which he so appears, the more glorious is his sovereignty. The sovereignty of God in his being sovereign over men, is more glorious than in his being sovereign over the inferior creatures. And his sovereignty over angels is yet more glorious than his sovereignty over men. For the nobler the creature is, still the greater and higher doth God appear in his sovereignty over it. It is a greater honor to a man to have dominion over men, than over beasts; and a still greater honor to have dominion over princes, nobles, and kings, than over ordinary men. So the glory of God's sovereignty appears in that he is sovereign over the souls of men, who are so noble and excellent creatures. God therefore will exercise his sovereignty over them. And the further the dominion of any one extends over another, the greater will be the honor. If a man has dominion over another only in some instances, he is not therein so much exalted, as in having absolute dominion over his life, and fortune, and all he has. So God's sovereignty over men appears glorious, that it extends to every thing which concerns them. He may dispose of them with respect to all that concerns them, according to his own pleasure. His sovereignty appears glorious, that it reaches their most important affairs, even the eternal state and condition of the souls of men. Herein it appears that the sovereignty of God is without bounds or limits, in that it reaches to an affair of such infinite importance. God, therefore, as it is his design to manifest his own glory, will and does exercise his sovereignty towards men, over their souls and bodies, even in this most important matter of their eternal salvation. He has mercy on whom he will have mercy, and whom he will he hardens.

APPLICATION

1. Hence we learn how absolutely we are dependent on God in this great matter of the eternal salvation of our souls. We are dependent not only on his wisdom to contrive a way to accomplish it, and on his power to bring it to pass, but we are dependent on his mere will and pleasure in the affair. We depend on the sovereign will of God for every thing belonging to it, from the foundation to the top-stone. It was of the sovereign pleasure of

God, that he contrived a way to save any of mankind, and gave us Jesus Christ, his only-begotten Son, to be our Redeemer. Why did he look on us, and send us a Savior, and not the fallen angels? It was from the sovereign pleasure of God. It was of his sovereign pleasure what means to appoint. His giving us the Bible, and the ordinances of religion, is of his sovereign grace. His giving those means to us rather than to others, his giving the awakening influences of his Spirit, and his bestowing saving grace, are all of his sovereign pleasure. When he says, "Let there be light in the soul of such an one," it is a word of infinite power and sovereign grace.

2. Let us with the greatest humility adore the awful and absolute sovereignty of God. As we have just shown, it is an eminent attribute of the Divine Being, that he is sovereign over such excellent beings as the souls of men, and that in every respect, even in that of their eternal salvation. The infinite greatness of God, and his exaltation above us, appears in nothing more, than in his sovereignty. It is spoken of in Scripture as a great part of his glory. Deuteronomy 32:39.

"See now that I, even I, am he, and there is no God with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Psalm 115:3. "Our God is in the heavens; he hath done whatsoever he pleased." Daniel 4:34, 35.

"Whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

Our Lord Jesus Christ praised and glorified the Father for the exercise of his sovereignty in the salvation of men. Matthew 11:25, 26.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Let us therefore give God the glory of his sovereignty, as adoring him, whose sovereign will orders all things, beholding ourselves as nothing in comparison with him. Dominion and sovereignty require humble reverence and honor in the subject. The absolute, universal, and unlimited sovereignty of God requires, that we should adore him with all possible humility and reverence. It is impossible that we should go to excess in lowliness and

reverence of that Being, who may dispose of us to all eternity, as he pleases.

3. Those who are in a state of salvation are to attribute it to sovereign grace alone, and to give all the praise to him, who maketh them to differ from others. Godliness is no cause for glorying, except it be in God. 1 Corinthians 1:29, 30, 31. “That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord.”

Such are not, by any means, in any degree to attribute their godliness, their safe and happy state and condition, to any natural difference between them and other men, or to any strength or righteousness of their own. They have no reason to exalt themselves in the least degree; but God is the being whom they should exalt. They should exalt God the Father, who chose them in Christ, who set his love upon them, and gave them salvation, before they were born, and even before the world was. If they inquire, why God set his love on them, and chose them rather than others, if they think they can see any cause out of God, they are greatly mistaken. They should exalt God the Son, who bore their names on his heart, when he came into the world, and hung on the cross, and in whom alone they have righteousness and strength. They should exalt God the Holy Ghost, who of sovereign grace has called them out of darkness into marvelous light; who has by his own immediate and free operation, led them into an understanding of the evil and danger of sin, and brought them off from their own righteousness, and opened their eyes to discover the glory of God, and the wonderful riches of God in Jesus Christ, and has sanctified them, and made them new creatures. When they hear of the wickedness of others, or look upon vicious persons, they should think how wicked they once were, and how much they provoked God, and how they deserved for ever to be left by him to perish in sin, and that it is only sovereign grace which has made the difference. 1 Corinthians 6:10. Many sorts of sinners are there enumerated; fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind. And then in the eleventh verse, the apostle tells them, “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.” The people of God have the greater cause of thankfulness, more reason to love God, who hath bestowed such great and unspeakable mercy upon them of his mere sovereign pleasure.

4. Hence we learn what cause we have to admire the grace of God, that he should condescend to become bound to us by covenant; that he, who is naturally supreme in his dominion over us, who is our absolute proprietor, and may do with us as he pleases, and is under no obligation to us; that he should, as it were, relinquish his absolute freedom, and should cease to be merely sovereign in his dispensations towards believers, when once they have believed in Christ, and should, for their more abundant consolation, become bound. So that they can challenge salvation of this Sovereign; they can demand it through Christ, as a debt. And it would be prejudicial to the glory of God's attributes, to deny it to them; it would be contrary to his justice and faithfulness. What wonderful condescension is it in such a Being, thus to become bound to us, worms of the dust, for our consolation! He bound himself by his word, his promise. But he was not satisfied with that; but that we might have stronger consolation still, he hath bound himself by his oath. Hebrews 6:13, etc.

“For when God made promise to Abraham, because he could swear by no greater, he swore by himself; saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

Let us, therefore, labor to submit to the sovereignty of God. God insists, that his sovereignty be acknowledged by us, and that even in this great matter, a matter which so nearly and infinitely concerns us, as our own eternal salvation. This is the stumbling-block on which thousands fall and perish; and if we go on contending with God about his sovereignty, it will be our eternal ruin. It is absolutely necessary that we should submit to God, as our absolute sovereign, and the sovereign over our souls; as one who may have mercy on whom he will have mercy, and harden whom he will.

5. And lastly. We may make use of this doctrine to guard those who seek salvation from two opposite extremes - presumption and discouragement. Do not presume upon the mercy of God, and so encourage yourself in sin. Many hear that God's mercy is infinite, and therefore think, that if they delay seeking salvation for the present, and seek it hereafter, that God will bestow his grace upon them. But consider, that though God's grace is sufficient, yet he is sovereign, and will use his own pleasure whether he will save you or not. If you put off salvation till hereafter, salvation will not be in your power. It will be as a sovereign God pleases, whether you shall obtain it or not. Seeing, therefore, that in this affair you are so absolutely dependent on God, it is best to follow his direction in seeking it, which is to hear his voice to-day: "Today if ye will hear his voice, harden not your heart." Beware also of discouragement. Take heed of despairing thoughts, because you are a great sinner, because you have persevered so long in sin, have backslidden, and resisted the Holy Ghost. Remember that, let your case be what it may, and you ever so great a sinner, if you have not committed the sin against the Holy Ghost, God can bestow mercy upon you without the least prejudice to the honor of his holiness, which you have offended, or to the honor of his majesty, which you have insulted, or of his justice, which you have made your enemy, or of his truth, or of any of his attributes. Let you be what sinner you may, God can, if he pleases, greatly glorify himself in your salvation.

OUTLINE

Romans 9:18. We observe in the text,

- 1.** God's different dealing with men. He hath mercy on some, and hardeneth others.
- 2.** The foundation of his different dealing w/mankind; viz. his sovereign will and pleasure.

DOCTRINE

God exercises his sovereignty in the eternal salvation of men.

I. The sovereignty of God is his absolute, independent right of disposing of all creatures according to his own pleasure. The will of God is called his mere pleasure:

1. In opposition to any constraint,
2. In opposition to its being under the will of another,
3. In opposition to any proper obligation.

II. What God's sovereignty in the salvation of men implies.

1. God can, without prejudice to the glory of any of his attributes, bestow salvation on any of the children of men, except on those who have committed the sin against the Holy Ghost.

1. God may save any of them without prejudice to the honor of his holiness.
 2. God may save any of the children of men without prejudice to the honor of his majesty.
 3. God may save any sinner whatsoever consistently with his justice.
 4. God can save any sinner whatsoever, without any prejudice to the honor of his truth.
2. God may refuse salvation to any sinner whatsoever, without prejudice to the honor of any of his attributes.
1. God may deny salvation to any natural person without any injury to the honor of his righteousness.
 2. God may deny salvation to any unconverted person whatever without any prejudice to the honor of his goodness.
 3. It is in no way prejudicial to the honor of God's faithfulness.

III. God does actually exercise his sovereignty in men's salvation.

1. In calling one people or nation, and giving them the means of grace, and leaving others without them.
2. In the advantages he bestows upon particular persons.
3. In sometimes bestowing salvation upon the low and mean, and denying it to the wise and great.
4. In bestowing salvation on some who have had few advantages.

5. In calling some to salvation, who have been very heinously wicked, and leaving others, who have been moral and religious persons.

6. In saving some of those who seek salvation, and not others.

IV. The reasons for this exercise.

1. It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them.

2. The more excellent the creature is over whom God is sovereign, and the greater the matter in which he so appears, the more glorious is his sovereignty.

APPLICATION

1. Hence we learn how absolutely we are dependent on God in this great matter of the eternal salvation of our souls.

2. Let us with the greatest humility adore the awful and absolute sovereignty of God.

3. Those who are in a state of salvation are to attribute it to sovereign grace alone, and to give all the praise to him, who maketh them to differ from others.

4. Hence we learn what cause we have to admire the grace of God, that he should condescend to become bound to us by covenant; etc. Let us, therefore, labor to submit to the sovereignty of God.

5. To guard those who seek salvation from two opposite extremes - presumption and discouragement.

SERMON V

Feb. 1740

Brethren, be followers to ether of me, and mark them which walk so as ye have us for an ensample. (Philippians 3:17.)

THE apostle in the foregoing part of the chapter, had been telling how he counted all things but loss for the excellency of the knowledge of Christ Jesus, and in the text he urges that his example should be followed.

He does this in two ways.

1. He exhorts the Philippian Christians to follow his example. “Brethren, be followers together of me.” He exhorts them to be followers of him together; that is, that they should all follow his example with one heart and soul, all agreeing in it, and that all, as much as in them lay, should help and assist each other in it.
2. That they should take particular notice of others that did so, and put peculiar honour on them; which is implied in the expression in the latter part of the verse, “mark them which walk so as ye have us for an ensample.”

Doctrine. We ought to follow the good examples of the apostle Paul. We are to consider, that the apostle did not say this of himself from an ambitious spirit, from a desire of being set up as a pattern, and eyed and imitated as an example to other Christians. His writings are not of any private interpretation, but he spake as he was moved by the Holy Ghost. The Holy Ghost directed that the good examples of the apostle Paul should be noticed by other Christians, and imitated. And we are also to consider, that this is not a command to the Philippians only, to whom the epistle was more immediately directed, but to all those for whose use this epistle was written, for all Christians to the end of the world. For though God so ordered it, that the epistles of the apostles were mostly written on particular occasions and directed to particular churches, yet they were written to be of universal use. And those occasions were so ordered in the wisdom of Divine Providence, that they are a part of that infallible rule of faith and manners, which God has given to the christian church to be their rule in all ages. And the precepts that we find in those epistles, are no more to be regarded as precepts intended only for those to whom the epistle was sent, than the ten commandments, that were spoken from mount Sinai to the children of Israel, are to be regarded as commands intended only for that people. And when we are directed to follow the good examples of the apostle Paul by the Holy Ghost, it is not merely as we are to imitate whatever we see that is good in any one, let him be who he may. But there are spiritual obligations that lie on Christians to follow the good examples of this great apostle. And it hath pleased the Holy Ghost in an especial manner to set up the apostle Paul, not only as a teacher of the christian church, but as a pattern to other Christians. The greatest example of all, that is set before us in the Scripture to imitate, is the example of Jesus

Christ, which he set us in his human nature, and when in his state of humiliation, This is presented to us not only as a great pattern, but as a perfect rule. And the example of no man is set forth, as our rule, but the example of Christ, We are commanded to follow the examples which God himself set us, or the acts of the divine nature. Ephes. 5:1. "Be ye therefore followers of God, as dear children." And Matthew 5:48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." But the example of Christ Jesus, when on earth, Is more especially our pattern. For, though the acts of the divine nature have the highest possible perfection, and though his inimitable perfection is our best example, yet God is so much above us, his nature so infinitely different from ours, that it is not possible that his acts should be so accommodated to our nature and circumstances, as to be an example of so great and general use, as the perfect example in our nature which Christ has set us. Christ, though a divine person, was man, as we are men; and not only so, but he was, in many respects, a partaker of our circumstances. He dwelt among men. He depended on food and raiment, and such outward supports of life, as we do. He was subject to the changes of time, and the afflictions and calamities of this evil world, and to abuse from men's corruptions, and to temptations from Satan, as we are; was subject to the same law and rule that we are, used the same ordinances, and had many of our trials, and greater trials than we. So that Christ's example is the example that is chiefly offered in Scripture for our imitation. But yet the example of some that are fallen creatures, as we are, may in some respects be more accommodated to our circumstances, and more fitted for our instructions, than the example of Jesus Christ. For though he became man as we are, and was like us, and was in our circumstances in so many respects, yet in other things there was a vast difference, he was the head of the church, and we are the members. He is Lord of all, we are his subjects and disciples. And we need an example, that shall teach and direct us how to behave towards Christ our Lord and head. And this we may have better in some, that have Christ for their Lord as well as we, than in Christ himself. But the greatest difference lies in this, that Christ had no sin, and we all are sinful creatures, all carry about with us a body of sin and death. It is said that Christ was made like to us in all things, sin only excepted. But this was excepted, and therefore there were many things required of us, of which Christ could not give us an example. Such as repentance for sin, brokenness of spirit for sin, mortification of lust, warring against sin, And the excellent example of some, that are naturally as sinful as we, has this advantage; that we may regard it as the

example of those, who were naturally every way in our circumstances, and laboured under the same natural difficulties, and the same opposition of heart to that which is good, as ourselves; which tends to engage us to give more heed to their example, and the more to encourage and animate us to strive to follow it. And therefore we find that the Scripture does not only recommend the example of Christ, but does also exhibit some mere men, that are of like passions with ourselves, as patterns for us to follow. So it exhibits the eminent saints of the Old Testament, of whom we read in the Scripture, that they inherit the promises. Hebrews 6:12. “That ye be not slothful, but followers of them who through faith and patience inherit the promises.” In the eleventh chapter of Hebrews, a great number of eminent saints are mentioned as patterns for us to follow. Abraham is, in a particular manner, set forth as an example in his faith, and as the pattern of believers. Rom. 4:12.” And the father of circumcision to them, that are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised.” And so the prophets of the Old Testament are also recommended as patterns. James 5:10. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.” And so eminently holy men under the New Testament, apostles and others, that God sent forth to preach the gospel, are also examples for Christians to follow. Hebrews 13:7. “Remember them that have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation.” But of all mere men, no one is so often particularly set forth in the Scripture, as a pattern for Christians to follow, as the apostle Paul. Our observing his holy conversation as our example, is not only insisted on in the text, but also 1 Corinthians 4:16. “Wherefore I beseech you, be ye followers of me.” And 11:1 “Be ye followers of me as I also am of Christ.” And 1 Thessalonians 1. 6. Where the apostle commends the christian Thessalonians for imitating his example; “and ye became followers of us.” And 2 Thessalonians 3:7. He insists on this as their duty. “For yourselves know how ye ought to follow us.”

For the more full treatment of this subject I shall,

I. Particularly mention many of the good examples of the apostle Paul, that we ought to imitate. Which I shall treat of not merely as a doctrine, but also in the way of

II. I shall show under what strict obligation we are to follow the good examples of this apostle.

I. I shall particularly mention many of those good examples of the apostle Paul, that we ought to imitate. And that I may be more distinct, I shall,

- 1.** Mention those things that respect his watchfulness for the good of his own soul.
 - 2.** Those virtues in him that more immediately respected God and Christ.
 - 3.** Those that more immediately respect men.
 - 4.** Those that were exercised in his behaviour, both towards God and men.
- 1.** We ought to follow the good example that the apostle Paul has set us in his seeking the good of his own soul.

First. We should follow him in his earnestness in seeking his own salvation. He was not careless and indifferent in this matter; but the kingdom of heaven suffered violence from him. He did not halt between two opinions, or seek with a wavering, unsteady mind, but with the most full determination and strong resolution. He resolved, if it could by any means be possible, that he would attain to the resurrection of the dead. He does not say that he was determined to attain it, if he could, by means that were not very costly or difficult, or by labouring for it a little time, or only now and then, or without any great degree of suffering, or without great loss in his temporal interest. But if by any means he could do it, he would, let the means be easy or difficult. Let it be a short labour and trial, or a long one; let the cross be light or heavy; it was all one to his resolution. Let the requisite means be what they would, if it were possible, he would obtain it. He did not hesitate at worldly losses, for he tells us that he readily suffered the loss of all things, that he might win Christ, and be found in him, and in his righteousness. Philippians 3:8, 9. It was not with him as it was with the young man, that came kneeling to Christ to inquire of him what he should do to inherit eternal life, and when Christ said, Go and sell all that thou hast and give to the poor, he went away sorrowful. He was not willing to part with all. If Christ had bid him sell half, it may be he would have complied with it. He had a great desire to secure salvation. But the apostle Paul did not content himself with wishing. He was resolved, if it were possible, that he would obtain it. And when it was needful that he should lose worldly good, or when any great suffering was in his way, it was no

cause of hesitation to him. He had been in very comfortable and honourable circumstances among the Jews. He had received the best education that was to be had among them, being brought up at the feet of Gamaliel, and was regarded as a very learned young man. His own nation, the Jews, had a high esteem of him, and he was esteemed for his moral and religious qualifications among them. But when he could not hold the outward benefit of these things and win Christ, he despised them totally, he parted with all his credit and honour. He made nothing of them, that he might win Christ. And instead of being honoured and loved, and living in credit, as before among his own nation, he made himself the object of their universal hatred. He lost all, and the Jews hated him, and persecuted him every where. And when great sufferings were in the way, he willingly made himself conformable to Christ's death, that he might have a part in his resurrection. He parted with his honour, his ease, his former friends and former acquaintance, his worldly goods and every thing else, and plunged himself into a state of extreme labour, contempt, and suffering; and in this way he sought the kingdom of heaven. He acted in this matter very much as one that is running a race for some great prize, who makes running his great and only business, til he has reached the end of the race, and strains every nerve and sinew, and suffers nothing to divert him, and will not stand to listen to what any one says to him, but presses forward. Or as a man that is engaged in battle, sword in hand, with strong and violent enemies, that seek his life, who exerts himself to his utmost, as for his life.

“I therefore so run, not as uncertainly; so fight I, not as one that
beateth the air.” (1 Corinthians 9:26.)

When fleshly appetites stood in the way, however importunate they were he utterly denied them and renounced them; they were no impediment in the way of his thorough pursuit of salvation. He would not be subject to the appetites of his body, but made them subject to his soul.

“I keep under my body, and bring it into subjection.”
(1 Corinthians 9:27.)

Probably there never was a soldier, when he bore his part in storming a city, that acted with greater resolution and violence, as it were forcing his way through all that opposed him, than the apostle Paul in seeking the kingdom of heaven. We have not only his own word for it; the history we have of his life, written by St. Luke, shows the same. Now those, who seek their salvation, ought to follow this example. Persons who are concerned

for their salvation, sometimes inquire what they shall do. Let them do as did the apostle Paul; seek salvation in the way he (lid, with the like violence and resolution. Those that make this inquiry, who are somewhat anxious year after year, and complain that they have not obtained any comfort, would do well to ask themselves, whether they seek salvation in any measure in this way, with that resolution and violence of which he set them an example. Alas, are they not very far indeed from it? Can it in any proper sense be said, that the kingdom of heaven suffers violence at their hands?

Secondly. The apostle did not only thus earnestly seek salvation ‘before his conversion and hope, but afterwards also. What he says in the 3rd chapter of Philippians of his suffering the loss of all things, that he might be found in Christ, and its being the one thing that he did to seek salvation; and also what he says of his so running as not in vain, but as resolving to win the prize of salvation, and keeping under his body that he might not be a castaway; were long after his conviction, and after he had renounced all hope of his own good estate by nature. If being a convinced sinner excuses a man from seeking salvation any more, or makes it reasonable that he should cease his earnest care and labour for it, certainly the apostle might have been excused, when he had not only already attained true grace, but such eminent degrees of it. To see one of the most eminent saints that ever lived, if not the most eminent of all, so exceedingly engaged in seeking his own salvation, ought for ever to put to shame those who are a thousand degrees below him, and are but mere infants to him, if they have any grace at all; who yet excuse themselves from using any violence after the kingdom of heaven now, because they have attained already, who free themselves from the burden of going on earnestly to seek salvation with this, that they have finished the work, they have obtained a hope. The apostle, as eminent as he was, did not say within himself, “I am converted, and so am sure of salvation. Christ has promised it me; why need I labour any more to secure it Yea, I am not only converted, but I have obtained great degrees of grace.” But still he is violent after salvation. He did not keep looking back on the extraordinary discoveries he enjoyed at his first conversion, and the past great experience he had had from time to time. He did not content himself with the thought, that he possessed the most wonderful testimonies of God’s favour, and of the love of Christ, already, that ever any enjoyed, even to his being caught up to the third heavens; but he forgot the things that were behind. He acted as though he did not consider that he had yet attained an interest in Christ. Philippians 3:11, 12,

13, 14. "If by any means I might attain unto the resurrection of the dead; not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus." The apostle still sought that he might win Christ and his righteousness, and attain to his resurrection, not as though he had attained it already, or had already obtained a title to the crown, And this is especially the thing in which he calls on us to imitate his example in the text. It was not because Paul was at a loss whether he was truly converted or not, that he was still so earnest in seeking salvation, He not only thought that he was converted, and should go to heaven when he died, but he knew and spake particularly about it in this very epistle, in the twenty-first verse of the first chapter. "For me to live is Christ, but to die is gain." And in the foregoing verse he says, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with ad boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." The apostle knew that though he was converted, yet there remained a great work that he must do, in order to his salvation. There was a narrow way to eternal glory, through which he must pass, and never could come to heaven in any other way. He knew it was absolutely necessary for him earnestly to seek salvation still; he knew there was no going to heaven in a slothful way. And therefore he did not seek salvation the less earnestly, for his having hope and assurance, but a great deal more. We nowhere read so much of his earnestness and violence for the kingdom of heaven before he was converted, as afterwards. The apostle's hope was not of a nature to make him slothful; it had a contrary effect. The assurance he had of victory, together with the necessity there was of fighting, engaged him to fight not as one that beat the air, but as one that wrestled with principalities and powers. Now this example the apostle does especially insist in the text that we ought to follow. And this should induce all present who think themselves converted, to inquire whether they seek salvation never the less earnestly, because they think it is well with them, and that they are now sure of heaven. Most certainly if the apostle was in the right way of acting, we in this place are generally in the wrong. For nothing is more apparent than that it is not thus with the generality of professors here, but that it is a common thing after they think they are safe, to be far less diligent and earnest in religion than before.

Thirdly. The apostle did not only diligently seek heaven after he knew he was converted, but was earnestly cautious lest he should be damned; as appears by the passage already cited. "But I keep under my body and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway." Here you see the apostle is very careful lest he should be a castaway, and denies his carnal appetites, and mortifies his flesh, for that reason. He did not say, "I am safe, I am sure I shall never be lost; why need I take any further care respecting it?" Many think because they suppose themselves converted, and so safe, that they have nothing to do with the awful threatenings of God's word, and those terrible denunciations of damnation that are contained in it. When they hear them, they hear them as things which belong only to others, and not at all to themselves, as though there were no application of what is revealed in the Scripture respecting hell, to the godly. And therefore, -when they hear awakening sermons about the awful things that God has threatened to the wicked, they do not hear them for themselves, but only for others. But it was not thus with this holy apostle, who certainly was as safe from hell, and as far from a damnable state, as any of us. He looked upon himself as still nearly concerned in God's threatenings of eternal damnation, notwithstanding all his hope, and all his eminent holiness, and therefore gave great diligence, that he might avoid eternal damnation. For he considered that eternal misery was as certainly connected with a wicked life as ever it was, and that it was absolutely necessary that he should still keep under his body, and bring it into subjection, in order that he might not be damned; because indulging the lusts of the body and being damned were more surely connected together. The apostle knew that this conditional proposition was true concerning him, as ever it was. "If I live wickedly, or do not live in a way of universal obedience to God's commands, I shall certainly be a castaway." This is evident, because the apostle mentions a proposition of this nature concerning himself in that very chapter where he says, he kept under his body lest he should be a castaway.

For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." (1 Corinthians 9:16.)

What necessity was there upon the apostle to preach the gospel, though God had commanded him, for he was already converted, and was safe; and if he had neglected to preach the gospel, how could he have perished after he was converted? But yet this conditional proposition was still true; if he

did not live a life of obedience to God, woe would be to him; woe to him, if he did not preach the gospel. The connexion still held. It is impossible a man should go any where else than to hell in a way of disobedience to God. And therefore he deemed it necessary for him to preach the gospel on that account, and on the same account he deemed it necessary to keep under his body, lest he should be a castaway. The connexion between a wicked life and damnation is so certain, that if a man lives a wicked life, it proves that all his supposed experiences are nothing. If a man at the last day be found a worker of iniquity, nothing else will be inquired of about him. Let him pretend what he will, Christ will say to him and all others like him,” Depart from me, I know you not, ye that work iniquity.” And God has revealed these threatenings and this connexion, not only to deter wicked men, but also godly men, from sin. And though God will keep men that are converted from damnation, yet this is the means by which he will keep them from it; viz, he will keep them from a wicked life. And though he will keep them from a wicked life, yet this is one means by which he will keep them from it, viz. by their own caution to avoid damnation, and by his threatenings of damnation if they should live a wicked life. We have another remarkable instance in Job, who was an eminently holy man, yet avoided sin with the utmost care, because he would avoid destruction from God. Job 31: Surely we have as much cause to be cautious, that we do not expose ourselves to destruction from God, as holy Job had. We have not a greater stock of goodness than he. The apostle directs Christians to work out their own salvation with fear and trembling. Philippians 2:12. And it is spoken of as the character of a true saint, that he trembles at God’s word; Isaiah 66:2. which is to tremble especially at the awful threatenings of it, as Job did. Whereas the manner of many now is, whenever they think they are converted, to throw by those threatenings of God’s word, as if they had no more to do with them, because they suppose they are converted, and out of danger. Christ gave his disciples, even those of them that were converted, as well as others, directions to strive for salvation; because broad was the way that leads to destruction, and men are so apt to walk in that way and be damned. Matthew 7:13, 14. “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Fourthly. The apostle did not seek salvation by his own righteousness. Though his sufferings were so very great, his labours so exceedingly

abundant, yet he never accounted them as righteousness. He trod it under his feet, as utterly insufficient to recommend him to God. He gave diligence that he might be found in Christ, not having on his own righteousness, which is of God, through faith, as in the foregoing part of the chapter from which the text is taken, beginning with the fourth verse.

Though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

Fifthly. In those earnest labours which he performed, he had respect to the recompence of the reward. He did it for an incorruptible crown. 1 Corinthians 9:25. He sought a high degree of glory, for he knew the more he laboured the more he should be rewarded, as appears from what he tells the Corinthians. “He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.” And 1 Con. 3:8. “Every man shall receive his own reward, according to his own labour.” That he had respect to that crown of glory, which his Master had promised, in those great labours and sufferings, is evident from what he says to Timothy, a little before his death, 2 Timothy 4:7, 8. “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.” All Christians should follow his example in this also; they should not content themselves with the thought, that they have goodness enough to carry them to heaven, but should earnestly seek high degrees of glory; for the higher degrees of glory are promised to

extraordinary labours for God, for no other reason, but that we should seek them.

2. I proceed to mention some of the virtues of Paul, that more immediately respect God and Christ, in which we ought to follow his example.

First. He was strong in faith. It may be truly said of him that he lived by faith. His faith seemed to be even without the least appearance of diffidence or doubt in his words or actions, but all seemed to proclaim, that he had God and Christ and the invisible world continually in view. Such a faith, that was in continual exercise in him, he professes, in 2 Corinthians 5:6, 7, 8. "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." He always speaks of God and Christ and things invisible and future, as if he certainly knew them, and then saw them as fully and certainly as we see any thing that is immediately before our bodily eyes. He spoke as though he certainly knew, that God's promise of eternal life should be accomplished, and gives this as the reason why he laboured so abundantly, and endured all manner of temporal sufferings and death, and was always delivered unto death for Christ's sake. 2 Corinthians 4:11, etc. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." He speaks of his earnest expectation and hope of the fulfilment of God's promises. And a little before his death, when he was a prisoner, and when he knew that he was like to bear the trial of martyrdom, which is the greatest trial of faith, he expresses his faith in Christ in the strongest terms. 2 Timothy 1:12. "For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Such an example may well make us ashamed; for how weak and unsteady is the faith of most Christians! If now and then there seems to be a lively exercise of faith, giving the person at that time a firm persuasion and confidence; yet how short are such exercises, how soon do they vanish! How often is faith shaken with one temptation; how often are the exercises of it interrupted with doubting, and how much is exhibited of a diffident, vibrating spirit! How little does our faith accomplish in times of trial; how often and how easily is our confidence in God shaken and interrupted, and how frequently does unbelief prevail! This is much to the dishonour of our Saviour Jesus Christ, as well as very

painful to us. What a happy and glorious lot it is to live such a life of faith, as Paul lived! How far did he soar on the wings of his strong faith above those little difficulties, that continually molest us, and are ready to overcome us! Seeing we have such a blessed example set before us in the Scriptures, let it prompt us earnestly to seek, that we may soar higher also.

Secondly. Another virtue in which we should follow his example, is his great love to Christ. The Corinthians, who saw how the apostle acted, how he laboured, and how he suffered, and could see no worldly motive, were astonished. They wondered what it was, that so wonderfully influenced and actuated the man. The apostle says, that he was a spectacle to the world. But this was the immediate principle that moved him; his strong, his intense love to his glorious Lord and Master. This love constrained him, that he could do nothing else than strive and labour and seek for his salvation. This account he gives of it himself 2 Corinthians 5:14. “The love of Christ constraineth us.” He had such a delight in the Lord Jesus Christ, and in the knowledge and contemplation of him, that he tells us, he “counted all things but loss for the excellency of the knowledge of Christ Jesus.” He speaks in very positive terms. He does not say merely, that he hopes he loves Christ, so as to despise other things in comparison of the knowledge of him; but” yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.” And he assigns this reason why he even gloried in his sufferings for Christ’s sake; because the love of God was shed abroad in his heart, by the Holy Ghost. Romans 5:5. This expression seems to imply that he sensibly felt that holy affection, sweetly and powerfully diffused in his soul, like some precious, fragrant ointment. And how does he triumph in his love to Christ in the midst of his sufferings! Romans 8:35, 36, 37. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that hath loved us.” May not this make us ashamed of our cold, dead hearts that we hear so often of Christ, and of his glorious excellencies and his wonderful love, with so little emotion, our hearts, being very commonly frozen up like a clod of earth by worldly affections. And it may be that now and then with much difficulty we persuade ourselves to do a little or expend a little for the advancement of Christ’s kingdom; and then are ready to boast of it, that we have done so nobly. Such supe or examples as we have are enough

to make us for ever blush for our own attainments in the love of Christ, and rouse us earnestly to follow after those who have gone so far beyond us.

Thirdly. The apostle lived in a day when Christianity was greatly despised; yet he was not ashamed of the gospel of Christ. Christians were every where despised by the great men of the world. Almost all those that made any figure in the world, men in honourable stations, men of learning, and men of wealth, despised Christianity, and accounted it a mean, contemptible thing to be a Christian, a follower and worshipper of a poor, crucified man. To be a Christian was regarded as what ruined a man's reputation. Christians were every where looked upon as fools, and were derided and mocked. They were the meanest of mankind, the offscouring of the world. This was a great temptation to Christians to be ashamed of the gospel. And the apostle Paul was more especially in such circumstances, as exposed him to this temptation. For before he was a Christian, he was in great reputation among his own countrymen. He was esteemed a young man of more than ordinary proficiency in learning, and was a man of high distinction among the Pharisees, a class of men of the first standing among the Jews. in times when religion is much despised, great men are more ready to be ashamed of it than others. Many of the great seem to think, that to appear religious men would make them look little. They do not know how to comply with showing a devout spirit, a spirit of supreme love to God, and a strict regard to God's commands. But yet the apostle was not ashamed of the gospel of Christ any where, or before any person. He was not ashamed of it among his own countrymen, the Jews, before their rulers, and scribes, and great men, but ever boldly professed it, and confronted them in their opposition. When he was at Athens, the chief seat of learning and of learned men in the world, though the learned men and philosophers there despised his doctrine, and called him a babler for preaching the gospel; yet he felt no shame, but boldly disputed with and confounded those great philosophers, and converted some of them. And when he came to Rome, the metropolis and mistress of the world, where resided the emperor, and senators, and the chief rulers of the world, he was not ashamed of the gospel there. He tells the Romans; "I am ready to pi- each the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The apostle was greatly derided and despised for preaching a crucified Jesus. 1 Corinthians 4:13. "We are made as the

filth of the world, and are the offscouring of all things unto this day.” And in the tenth verse he says, “ We are fools for Christ’s sake.” They were every where accounted and called fools. Yet the apostle was so far from being ashamed of the crucified Jesus, that he gloried in him above all things. Galatians 6:14. “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Here is an example for us to follow, if at any time we fall iii among those who hold religion in contempt, and will despise us for our pretensions to religion, and will be ready to deride us for being so precise, and look upon us as fools; that we may not be ashamed of religion, and yield to sinful compliances with vain and loose persons, lest we should appear singular, and be looked upon as ridiculous. Such a meanness of spirit possesses many persons, who are not worthy to be called Christians; and all such as Christ will be ashamed of when he comes in the glory of his Father with the holy angels.

Fourthly. Another virtue in which we ought to follow the apostle, was his contempt of the world, and his heavenly-mindedness. He contemned all the vain enjoyments of the world. He despised its riches. Acts 20:33. “I have coveted no man’s silver, or gold, or apparel.” He despised the pleasures of the world. “I keep under my body.” The apostle’s pleasures were in the sufferings of his body, instead of the gratification of its carnal appetites. 2 Corinthians 12:10. “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake.” He despised the honours of the world. 1 Thessalonians 2:6. “Nor of men sought we glory; neither of you, nor yet of others.” He declares that the world was crucified unto him, and he unto the world. These were not the things that the apostle sought, but the things that were above, that were out of sight to other men. 2 Corinthians 4:18. “While we look not at the things which are seen, but at the things which are not seen.” He longed greatly after heaven. 2 Corinthians 5:4. “For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life.” And he tells us, that he knew no man after the flesh; that is, he did not look upon the men or things of this world, or regard them as related to the world, or as they respected the present life; but he considered all men and all things as they had relation to a spiritual nature, and to another world. In this the apostle acted as becomes a Christian; for Christians, those that are indeed so, are people that belong not to this world, and therefore, it is very unbecoming in them to have their minds taken up about these things. The example of Paul may

make all such persons ashamed, who have their minds chiefly occupied about the things of the world, about gaining estates, or acquiring honours; and yet would be accounted fellow-disciples with the apostle, partakers of the same labours, and fellow-heirs of the same heavenly inheritance. And it should prompt us to strive for more indifference to the world, and for more heavenly-mindedness.

Fifthly. We ought also to follow the example of the apostle in his abounding in prayer and praise. He was very earnest, and greatly engaged in those duties, and continued in them, as appears from many passages. Romans 1:8. "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Ephesians 1:15, 16. "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Colossians 1:3. "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you." 1 Thessalonians 1:2, 3. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." And chapter 3:9, 10. "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in your faith?" 2 Timothy 1:3. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day."

Sixthly. We ought to follow him in his contentment under the allotments of Divine Providence. He was the subject of a vast variety of dispensations of Providence. He went through a great many changes, and was almost continually in suffering circumstances, sometimes in one respect, sometimes in another, and sometimes the subject of a great many kinds of suffering together. But yet he had attained to such a degree of submission to the will of God, as to be contented in every condition, and under all dispensations towards him. Philippians 4:11, 12, 13. "Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through

Christ which strengtheneth me.” What a blessed temper and disposition of mind was this to which Paul had arrived; and how happy is that man of whom it can now be said with truth! He is, as it were, out the reach of every evil. Nothing can touch him so as to disturb his rest, for he rests in every thing that God orders.

Seventhly. We should follow the apostle in his great caution in giving an account of his experience; not to represent more of himself in his words, than men should see in his deeds. In 2 Corinthians he gives somewhat of an account how he had been favoured with visions and revelations, and had been caught up to the third heavens. And in the sixth verse, intimating that he could relate more, he breaks off, and forbears to say any thing further respecting his experience, And he gives this reason for it; viz. that he would avoid, in what he relates of himself, giving occasion for any one to be disappointed in him, in expecting more from him, by his own account of his experience and revelations, than he should see or hear of him in his conversation. His words are, “for though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he beareth of me.” Some may wonder at this in such a man as the apostle, and may say, Why should a man so eminent in his conversation, be so cautious in this matter? Why need he be afraid to declare all the extraordinary things that he had witnessed, since his life was so agreeable, so eminently answerable to his experience? But yet you see the apostle forbore upon this very account. He knew there was great need of caution in this matter. He knew that if in giving an account of his extraordinary revelations, he should give rise to an expectation of too great things in his conversation, and should not live answerably to that expectation, it would greatly wound religion. He knew that its enemies would be ready to say presently, “Who is this? The man that gives so extraordinary an account of his visions and revelations, and peculiar tokens of God’s favour to him; does he live no more conformably to it?” But if such a man as the apostle, so eminent in his life, was so cautious in this respect; surely we have need to be cautious, who fail so much more in our example than he did, and in whose conversation the enemy may find so much more occasion to speak reproachfully of religion. This teaches us that it would be better to refrain wholly from boasting of our experience, than to represent ourselves as better than our deeds and conversation represent us. For men will compare one with the other. And if they do not see a correspondence between them,

this will be much more to the dishonour of God, than our account will be to his honour. Let Christians, therefore, be warned to be ever cautious in this respect, after the great example of the apostle.

3. I shall mention some of those virtues of the apostle, that more immediately respected men, in which we ought to follow his example.

First. His meekness under abuses, and his love to his enemies. There were multitudes that hated him, but there is no appearance of his hating any. The greater art of the world where he went, were his enemies. But he was the friend of every one, and laboured and prayed earnestly for the good of all. And when he was reproached and derided and buffeted, still it was with meekness and gentleness of spirit that he bore all, and wished well to them none the less, and sought their good. I Corinthians 4:12, 13. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." In that period of his great sufferings when he went up to Jerusalem, and there was such an uproar about him, and the people were in so furious a rage against him, eagerly thirsting for his blood; he discovered no anger or ill will towards his persecutors. - At that time when he was a prisoner through their malice, and stood before king Agrippa, and Agrippa said, "Almost thou persuadest me to be a Christian; and his blood-thirsty enemies were standing by; he replied, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." He wished that his accusers, and those who had bound themselves with an oath that they would neither eat nor drink till they had killed him, had all of them as great privileges and as much of the favour of heaven as himself; and that they were altogether as he was, except his bonds and imprisonment, and those afflictions which they had brought upon him. He did not desire that they should be like him in that affliction, though it was the fruit of their own cruelty. And when some of the Corinthians, whom he had instructed and converted from heathenism, had dealt ill by him, had hearkened to some false teachers, that had been among them, who hated and reproached the apostle; he tells them, in 2 Corinthians 12:15. notwithstanding these abuses, that still he would very gladly spend and be spent for them, though the more abundantly he loved them, the less he should be loved by them. If they returned him no thanks for his love, but only ill will and ill treatment, still he stood ready to spend and be spent for them. And though the apostle was so hated, and had suffered so many abuses from the unbelieving Jews, yet how does he express his love to them.? He prayed earnestly for them. Rom, 10:1.

“Brethren, my heart’s desire and prayer to God for Israelis, that they might be saved.” And he went mourning for them. -He went about with a heavy heart, and with continual grief and sorrow, from compassion for them, under the calamities of which they were the subjects; and he declares in the most solemn manner, that he had so great desire for their salvation, that he could find it in his heart to wish himself accursed from Christ for them, and to be offered tip a sacrifice, if that might be a means of their salvation. Romans 9:1, 2, 3. We are to understand it of a temporal curse. He could be willing to die an accursed death, and so be made a curse for a time, as Christ was, if that might be a means of salvation to them. How are those reproved by this, who, when they are abused and suffer reproach or injury, have thereby indulged a spirit of hatred against their neighbour, a prejudice whereby they are always apt to entertain a distrust, and to seek and embrace opportunities against them, and to be sorry for their prosperity, and glad at their disappointments.

Secondly. He delighted in peace. When any contention happened among Christians, he was exceedingly grieved by it. As when he heard of the contentions that broke out in the Corinthian church. He intimates to the Philippians, how he should rejoice at their living in love and Peace, and therefore earnestly entreats them that they should so live. Philip. 2:1, 2. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.” And he studied those things that should make for peace. To that end he yielded to every one as much as possible in those things that were lawful, and complied with the weakness and humours of others oftentimes, for the sake of peace. He declares that though he was free from all men, yet he had made himself servant of all. To the Jews he became as a Jew; to them that were under the law, as under the law; to them that were without law, as without law; to the weak he became as weak. He rather chose to please others than himself, for the sake of peace, and the good of their souls. 1 Corinthians. 10:33. “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.”

Thirdly. He was of a most tender compassionate spirit towards any that were in affliction, he showed such a spirit especially in the case of the incestuous Corinthian. The crime was very great, and the fault of the church was great in suffering such wickedness among them, and this occasioned the apostle to write with some sharpness to them respecting it,

But when the apostle perceived that his reproof was laid to heart by the Corinthian Christians, and that they repented and their hearts were filled with sorrow, though he rejoiced at it, yet he was so affected with their sorrow, that his heart yearned towards them, and he was almost ready to repent that he had written so severely to them. He was full of concern about it, lest his former letter should have filled them with overmuch sorrow. "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season." So he had compassion for the incestuous man, though he had been guilty of so vile a crime, and was greatly concerned that he should be comforted. Whenever any Christian suffered or was hurt, the apostle says he felt it and suffered himself.

"Who is weak, and I am not weak? who is offended,
and I burn not?" (2 Corinthians 11:29.)

Fourthly. He rejoiced at others' prosperity and joy. When he saw the soul of any one comforted, the apostle was a sharer with him; his soul was comforted also. When he saw any Christian refreshed in his spirit, his own spirit was refreshed. 2 Corinthians 7:6, 7. "Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more." "Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all."

Fifthly. He delighted in the fellowship of God's people. He longed after them when absent. Philip. i 8. "For God is my record how greatly I long after you in the bowels of Christ." And also, "Therefore, my brethren, dearly beloved and longed for, my joy and crown. So Romans 1:11, 12. "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.

Sixthly. He was truly courteous in his behaviour towards others. Though he was so great a man, and had so much honour put upon him of God, yet he was full of courtesy towards all men, rendering to all suitable respect. Thus when he was called before Jewish or heathen magistrates, he treated them with the honour and respect due to their places. When the Jews took him in the temple, though they behaved themselves more like devils than

men, yet he addresses them in terms of high respect, “Men, brethren, and fathers, hear ye my defence:” calling the common Jews his brethren, and saluting the elders and scribes with the title of fathers, though they were a body of infidels. So when he pleads his cause before Festus, a heathen governor, he gives him the title that belonged to him in his station; calling him, Most noble Festus.” His courtesy also appears in his salutations in his epistles. He is particularly careful to mention many persons, directing that his salutations should be given to them. Such a degree of courtesy, in so great a person as this apostle, reproves all those professing Christians, who, though far below him, are not courteous and respectful in their behaviour to their neighbours, and especially to their superiors. Incivility is here reproved, and the too common neglect of Christians is reproved, who do not take strict care, that their children are taught good manners, and politeness, and brought up in a respectful and courteous behaviour towards others.

4. I shall mention those virtues of the apostle that respected both God and men, in which we should imitate his example.

First. He was a man of a most public spirit; he was greatly concerned for the prosperity of Christ’s kingdom, and the good of his church. We see a great many men wholly engaged in pursuit of their worldly interests: many who are earnest in the pursuit of their carnal pleasures, many who are eager in the pursuit of honours, and many who are violent in the pursuit of gain; but we probably never saw any man more engaged to advance his estate, nor more taken up with his pleasures, nor more greedy of honour, than the apostle Paul was about the flourishing of Christ’s kingdom, and the good of the souls of men. The things that grieve other men are outward crosses; losses in estates, or falling under contempt, or bodily sufferings. But these things grieved not him. He made little account of them. The things that grieved him, were those that hurt the interests of religion; and about those his tears were shed. Thus he was exceedingly grieved, and wept greatly, for the corruptions that had crept into the church of Corinth, which was the occasion of his writing his first epistle to them. 2 (or. 2:4. “For out of much affliction and anguish of heart, I wrote unto you, with many tears.” The things about which other men are jealous, are their worldly advantages and pleasures. If these are threatened, their jealousy is excited, since they are above all things dear to them. But the things that kindled the apostle’s jealousy, were those that seemed to threaten the interests of religion, and the good of the church: 2 Corinthians 11:2, 3.

“For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” The things at which other men rejoice are their amassing earthly treasures, their being advanced to honours, their being possessed of outward pleasures and delights. But these excited not the apostle’s joy; but when he saw or heard of any thing by which the interests of religion were promoted, and the church of Christ prospered, then he rejoiced: 1 Thessalonians 1:3.

“Remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord. Jesus Christ, in the sight of God and our Father.” And chapter 2:20. “Ye are our glory and joy.” He rejoiced at those things, however dear they cost him, how much soever he lost by them in his temporal interest, if the welfare of religion and the good of souls were promoted; Philippians 2:16, 17. “holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.” He rejoiced at the steadfastness of saints: Colossians 2:5. “For thought I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.” And he rejoiced at the conviction of sinners, and in whatever tended to it. He rejoiced at any good which was done, though by others, and thought it was done accidentally by his enemies: Philippians 1:15,16, 17, 18. “Some indeed preach Christ even of envy and strife and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.” When the apostle heard any thing of this nature, it was good news to him: 1 Thessalonians 3:6, 7. “But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also you therefore, brethren, we were comforted over you in all our affliction and distress by your faith.” When he heard such tidings, his heart was wont to be enlarged in the praises of God: Colossians 1:3, 4. “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.” He was not only wont to praise God when he first heard such tidings, but as often as be

thought of such things, they were so joyful to him, that he readily praised God. Philippians 1:3, 4, 5. "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now Let us compare ourselves with such an example, and examine how far we are of such a spirit. Let those on this occasion reflect upon themselves, whose hearts are chiefly engaged in their own private temporal concerns, and are not much concerned respecting the interests of religion and the church of Christ, if they can obtain their private aims; who are greatly grieved when things go contrary to their worldly prosperity, who see religion, as it were, weltering in its blood, without much sorrow of heart. It may be, that they will say; It is greatly to be lamented that there is such declension, and it is a sorrowful thing that sin so much prevails. But if we would look into their hearts, how cold and careless should we see them. Those words are words of course. They express themselves thus chiefly, because they think it creditable to lament the decay of religion; but they are ten times as much concerned about other things as these, about their own private interest, or some secular affairs of the town. If any thing seems to threaten their being disappointed in these things, how readily are they excited and alarmed; but how quiet and easy in their spirit, notwithstanding all the dark clouds that appear over the cause and kingdom of Christ, and the salvation of those around them! How quick and how high is their zeal against those, who, they think, unjustly oppose them in their temporal interests; but how low is their zeal, comparatively, against those things that are exceedingly pernicious of the interests of religion! If their own credit is touched, how are they awakened! but they can see the credit of religion wounded, and bleeding, and dying, with little hearty concern. Most men are of a private, narrow spirit. They are not of the spirit of the apostle Paul, nor of the psalmist, who preferred Jerusalem before his chief joy. Psalm cxxxvii. 6.

Secondly. We ought to follow the apostle in his diligent and laborious endeavours to do good. We see multitudes incessantly labouring and striving after the world; but not more than the apostle laboured to advance the kingdom of his dear Master, and the good of his fellow-creatures. His work was very great, and attended with great difficulties and opposition; and his labour was answerably great. He laboured abundantly more than any of the apostles: 1 Corinthians 15:10. "I laboured more abundantly than they all, yet not I, but the grace of God which was with me." How great were the pains he took in preaching and in travelling from place to place

over so great part of the world, by sea and land, and probably for the most part on foot, when he travelled by land: instructing and converting the heathen, disputing with gainsayers, and heathen Jews, and heretics, strenuously opposing and fighting against the enemies of the church of Christ, wrestling not with flesh and blood, butt against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places acting the part of a good soldier, as one that goes a warfare; putting on Christ and using the whole armour of God; labouring to establish, and confirm, and build up the saints, reclaiming those that were wandering, delivering those that were insnared, enlightening the dark, comforting the disconsolate, and succouring the tempted; rectifying disorders that had happened in churches, exercising ecclesiastical discipline towards offenders, and admonishing the saints of the covenant of grace; opening and applying the Scriptures, ordaining persons and giving them directions, and assisting those that were ordained; and writing epistles, and sending messengers to one and another part of the church of Christ! He had the care of the churches lying continually upon him: 2 Corinthians 11:28. “Besides those things that are without, that which cometh upon me daily, the care of all the churches.” These things occasioned him to be continually engaged in earnest labour. He continued in it night and day, sometimes almost the whole night, preaching and admonishing, as appears by Acts 20:7, 11. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.” And he did all freely, without any view to any temporal gain. He tells the Corinthians that he would gladly spend and be spent for them. Besides his labouring in the work of the gospel, he laboured very much, yea, sometimes night and day, in a handicraft trade to procure subsistence, that he might not be chargeable to others, and so hinder the gospel of Christ: 1 Thessalonians 2:9. “For ye remember, brethren, our labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.” And he continued this course of labour as long as he lived. He never was weary in well-doing; and though he met with continual opposition, and thousands of difficulties, yet nothing discouraged him. But he kept on, pressing forward in this course of hard, constant labour to the end of his life, as appears by what he says just before his death, 2 Timothy 4:6, 7. “I am now ready to be

offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” And the effects and fruits of the apostle’s labours witnessed for him. The world was blessed by the good he did; not one nation only, but multitudes of nations. The effects of his labours were so great in so many nations before he had laboured twenty years, that the heathens called it his turning the world upside down. Acts 17:6--This very man was the chief instrument in that great work of God, the calling of the Gentiles, and the conversion of the Roman world. And he seems to have done more good, far more good, than any other man ever did from the beginning of the world to this day. He lived after his conversion not much more than thirty years; and in those thirty years he did more than a thousand men commonly do in an age. This example may well make us reflect upon ourselves, and consider how little we do for Christ, and for our fellow-creatures. We profess to be Christians as well as the apostle Paul, and Christ is worthy that we should serve him as Paul did. But how small are our labours for God and Christ and our fellow-creatures! Though many of us keep ourselves busy, how are our labour and strength spent, and with what is our time filled up? Let us consider ourselves a little, and the manner of spending our time. We labour to provide for ourselves and families, to maintain ourselves in credit, and to make our part good among men. But is that all for which we are sent into the world? Did he who made us and gave us out’ powers of mind and strength of body, and who gives us our time and our talents, give them to us chiefly to be spent in this manner; or in serving him? Many years have rolled over the heads of some of us, and what have we lived for; what have we been doing all this time? How much is the world the better for us? Were we here only to eat and to drink, and to devour the good which the earth produces? Many of the blessings of Providence have been conferred upon us; and where is the good that we have done in return? If we had never been born, or if we had died in infancy, of how much good would the world have been deprived of? Such reflections should be made with concern, by those who pretend to be Christians. For certainly God does not plant vines in his vineyard, except for the fruit which he expects they should bring forth. He does not hire labourers into his vineyard, but to do service. They who live only for themselves, live in vain, and shall at last be cut down as cumberers of the earth. Let the example of Paul make us more diligent to do good for the time to come. Men that do but little good are very ready to excuse themselves, and to say, that God has not succeeded their endeavours, But is it any wonder that we have not been succeeded,

when we have been no more engaged? When God sees any person thoroughly and earnestly engaged, continuing in it, and really faithful, he is wont to succeed them in some good measure. You see how wonderfully he succeeded the great labours of the apostle.

Thirdly. He did not only encounter great labours, but he exercised also his utmost skill and contrivance for the glory of God, and the good of his fellow-creatures;

“Being crafty, I caught you with guile.” (2 Corinthians 12:16.)

How do the men of the world not only willingly labour to obtain worldly good, but how much craft and subtlety do they use? And let us consider how it is here among ourselves. How many are our contrivances to secure and advance our own worldly concerns! Who can reckon up the number of all the schemes that have been formed among us, to gain money, and honours, and accomplish particular worldly designs How subtle are we to avoid those things that might hurt us in our worldly interest, and to baffle the designs of those who may be endeavouring to hurt us! But how little is contrived for the advancement of religion, and the good of our neighbours! How many schemes are laid by men to promote their worldly designs, where one is laid for the advancement of the kingdom of Christ, and the good of men! How frequent are the meetings of neighbours to determine how they may best advance such and such worldly affairs! But how seldom are there such meetings to revive sinking religion, to maintain and advance the credit of the gospel, and to accomplish charitable designs for the advancement of Christ’s kingdom, and the comfort and well-being of mankind I May not these considerations justly be a source of lamentation? How many men are wise in promoting their worldly interests; but what a shame is it, that so few show themselves wise as serpents and harmless as doves for Christ! And how commonly is it the reverse of what the apostle advises the christian Romans, “I would have you wise unto that which is good, and simple concerning evil.” Is it not often on the contrary with professing Christians, as it was with the people of Judah and Jerusalem; “They are wise to do evil, they have no knowledge?” but to do good

Fourthly. The apostle Paul did willingly forego those things that were in themselves lawful, for the furtherance of the interests of religion and the good of men. Thus marriage was a thing lawful for the apostle Paul as well as for other men, as he himself asserts; but he did not use the liberty he had in this matter, because he thought he might be under greater advantages to

spread the gospel in a single than a married state. So it was lawful for the apostle to take the other course of life, as in eating and drinking, and freely using all kinds of wholesome food. And it was in itself a lawful thing for the apostle to demand a maintenance of those to whom he preached. But he forbore those things, because he supposed that in his circumstances, and in the circumstances of the church of Christ in that day, he could more advance the interests of religion and the good of men without them. For the gospel's sake, and for the good of men, he was willing to forego all the outward advantages he could derive from them. 1 Corinthians 8:13.

“Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.” He would not only avoid those things that were useless in themselves, but those also that gave any occasion to sin, or which led or exposed either himself or others to sin. Then it follows in the next chapter, “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?” The apostle did not only forbear some little things, but he put himself to great difficulties by forbearing those things that were in themselves lawful. It cost him a great deal of labour of body to maintain himself. But yet he willingly laboured, working with his own hands; and as he says, though he was free from all men, yet he made himself the servant of all, that he might gain the more. Let this induce such persons to consider themselves, whether they act altogether as become Christians, who look upon it as a sufficient excuse for all the liberties they take, that the things in which they allow themselves, are in themselves lawful, that they are nowhere forbidden, though they cannot deny but that considered in their circumstances, they are of ill tendency, and expose them to temptation, and really tend to wound the credit and interest of religion, and to be a stumbling-block to others, or as the apostle expresses it, tend to cause others to offend. But they uphold themselves with this, that the things which they practise are not absolutely unlawful in themselves, and therefore they will not hearken to any counsels to avoid them. They think with themselves that it is unreasonable they should be tied up so strictly; that they may not take one and another liberty, and must be so stiff and precise above others. But why did not the apostle talk after their manner?

Why did not he say within himself, It is unreasonable that I should deny myself lawful meat and drink merely to comply with the consciences of a few weak persons, that are unreasonable in their scruples? Why should I deny myself the comforts of marriage; why should I deny myself that maintenance which Christ himself has ordained for ministers, only to avoid the objection of unreasonable men? But the apostle was of another spirit. What he aimed at was by any means to promote the interest of religion, and the good of the church. And he had rather forego all the common comforts and enjoyments of life, than that religion should suffer.

Fifthly. The apostle willingly endured innumerable and extreme sufferings for the honour of Christ and the good of men. His sufferings were very great; and that not only once or twice, but he went through a long series of sufferings, that continued from the time of his conversion as long as his life lasted. So that his life was not only a life of extraordinary labour, but a life of extreme sufferings also. Labours and sufferings were mixed together, and attended each other to the end of the race which he ran. He endured sufferings of all kinds, even those that cannot consist in the loss of temporal things. He tells us he had suffered the loss of all things, Philippians 3:8. all his former enjoyments, which he had before his conversion, And he endured many kinds of positive afflictions. 1 Corinthians 4:11, 12." Event unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it." 2 Corinthians. 6:4-11. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right an and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. None of' the apostles went through so great and such various afflictions as he: 2 Corinthians. 11:23-28. "Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I

suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” His sufferings were so extreme, that he did not go through a series of sufferings merely, but might be said, as it were, to go through a series of deaths. He did in effect endure the pains of death over and over again almost continually, and therefore he expresses himself as he does. 2 Corinthians 4:9-11.” Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” Romans 8:36. “As it is written, For thy sake we are killed all the day long; we are accounted as’ sheep for the slaughter.” 1 Corinthians 15:31. “I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily.’ He was so pursued and pressed by troubles, sometimes outward and inward troubles together, that he had no nest. 2 Corinthians 7:5. “For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears.” Sometimes his sufferings were so extreme that his nature seemed just ready to faint under them: 2 Corinthians 1:8. “For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life.” And at last the apostle was deprived of his life. He suffered a violent death at Rome under the hand of that cruel tyrant, Nero, soon after he wrote the second epistle to Timothy. These things he endured for Christ’s sake; for the advancement of his kingdom; as he says, he was always delivered to death for Jesus’ sake. And those he endured also from love to men, and from an earnest desire of their good: 2 Timothy 2:10. “Therefore I endure all things for the elect’s sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” He knew what afflictions awaited him beforehand; ‘but he would not avoid his duty because of such afflictions. He was so resolute in seeking Christ’s glory, and the good of men, that he would pursue these objects, notwithstanding what might befall him: Acts 20:22-24. “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But

none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Yet be went through them cheerfully and willingly, and delighted to do God’s will, and to promote others’ good, though it was at this great cost: Colossians 1:24.” Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” And he was never weary. He did not, after he had suffered a long time, excuse himself, and say he thought he had done his part. Now here appears Christianity in its proper colours, To be of such a spirit as this, is to be of such a spirit as Christ so often requires of us, if we would be his disciples. This is to sell all and give to the poor. This is to take up the cross daily and follow Christ. To have such a spirit as this, is to have good evidence of being a Christian indeed, a thorough Christian, one that has given himself to Christ without reserve; one that hates father and mother, and wife, and children, and sisters, yea and his own life also; one that loses his life for Christ’s sake, and so shall find it. And though it is not required of all that they should endure so great sufferings as Paul did; yet it is required and absolutely necessary, that many Christians should be in a measure of this spirit, should be of a spirit to lose all things and suffer all things for Christ, rather than not obey his commands and seek his glory. How well may our having such an example as this set before our eyes make us ashamed, who are so backward now and then to lose little things, to put ourselves a little out of our way, to deny ourselves some convenience, to deny our sinful appetites, or to incur the displeasure of a neighbour. Alas! what thought have we of Christianity, to make much of such things as these; to make so many objections, to keep back, and contrive ways to excuse ourselves, when a little difficulty arises! What kind of thoughts had we of being Christians, when we first undertook to be such, or first pretended a willingness to be Christians? Did we never sit down and count the cost, or did we cast it up at this rate, that we thought the whole sum would not amount to such little sufferings as lie in our way?

II. I now proceed to show under what special obligations we are to follow the good example of this apostle.

Beside the obligation that rests upon us to follow the good example of all, and beside the eminence of his example, there are some special reasons why we are under greater obligations to be influenced by the good example

of this great apostle, than by the very same example in others; This appears if we consider,

1. In general, that those whom God has especially appointed to be teachers in the christian church, he has also set to be examples in his church. It is part of the charge that belongs to teachers, to be examples to others. It is one thing that belongs to their work and office. So this is part of the charge that the apostle gives to Timothy, “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” The same charge is given to Titus, “In all things showing thyself a pattern of good works.” And this is part of the charge the apostle Peter gives to the elders and teachers of the christian church, “The elders which are among you, I exhort; feed the flock of God. Neither being lords over God’s heritage, but being ensamples to the flock.” Thus Christ, the chief Shepherd of the sheep, whom God ordained to be the greatest teacher, he also ordained to be the greatest example to his church. And so those shepherds and teachers that are under him, according as they are appointed to be teachers, are also to be examples. They are to be guides of the flock in two ways, viz. by teaching and by example, as shepherds lead their flocks in two ways; partly by their voice by calling them, and partly by going before them, and by leading the way. And indeed guiding by word and guiding by example, are but two different ways of teaching; and therefore both alike belong to the office of teachers in the christian church. But if this be so, if God has especially set those to be examples in the christian church whom he has made its teachers, then it will follow, that wherever they have left us good examples, those examples are especially to be regarded. For God has doubtless made the duty of teachers towards the church, and the duty of the church towards her teachers. to answer one another. And therefore the charge is mutual. The charge is not only to teachers to set good examples, but the charge is to the church to regard and follow their good examples: Hebrews 13:7. “Remember them which have the rule over you, which have spoken unto you the word of God, whose faith follow, considering the end of their conversation.” It is with respect to the good examples of the teachers of the christian church, as it is with their words, their instructions and exhortations. We ought to hear good instructions and good counsels of any one, let him be whom he may. But yet we are under special obligations to hearken to the good instructions and examples of those whom God has made our teachers; for

that is the very office to which God has appointed them to teach and to counsel us.

2. There are two things that are to be observed in particular of the apostle Paul, which, from the foregoing general observation, will show that we are under very special obligations to regard and follow his good example.

First. God hath appointed the apostle Paul not only to be a greater teacher of the christian church in that age in which he lived, but the principal teacher of his church of any mere man in all succeeding ages. He was set of God not only to teach the church then, when he lived, but God has made him our teacher by his inspired writings. The christian church is taught by the apostle still, and has been in every age since he lived, It is not with the penmen of the Scriptures, as it is with other teachers of the christian church. Other teachers are made the teachers of a particular flock in the age in which they live, But the penmen of the Scriptures hath God made to be the teachers of the church universal in all ages. And therefore, as particular congregations ought to follow the good examples of their pastors, so the church universal in all ages ought to observe and follow the good examples of the prophets and apostles, that are the penmen of the Scriptures, in all ages. So the apostle James commands us to take the ancient prophets for our example, because they have been appointed of God to be our teachers, and have spoken to us in the name of the Lord. James 5:10. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience." The prophets and apostles, in that God has made them penmen of the Scriptures, are, next to Christ, the foundation of the church of God: Ephesians 2:20. "Built on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. And Paul, above all the penmen of the Scriptures, is distinguished of God as being made by him the principal teacher of the christian church of any mere man. Moses taught gospel truths under types and shadows, whereby he did, as it were, put a veil over his face. But Paul used great plainness of speech. 2 Corinthians 3:12, 13. Moses was a minister of the Old Testament and of the letter, that kills. But the apostle Paul is the principal minister of the New Testament, of the spirit, and not of the letter. 2 Corinthians 3:6, 7. Christ has empowered this apostle to be the penmen of more of the New Testament than any other man, and it is by him chiefly that we have the great doctrines of it explained. And God has actually made this apostle the principal founder of the christian church under Christ. He doubtless did

more towards it than all the other apostles; and therefore is to be looked upon as the principal shepherd under Christ of the whole flock of Christ, which is a great obligation on the flock to regard and follow his good example.

Secondly. We, who are Gentiles, are especially under obligations to regard his teaching and example, because it has been mainly by means of this apostle that we have been brought into the christian church. He was the great apostle of the Gentiles; the main instrument of that great work of God, the calling of the Gentiles. It was chiefly by his means that all the countries of Europe came by the gospel. And so it was through his hands that our nation came by the gospel. They either had the gospel from him immediately, or from those who had it from him. Had it not been for the labours of this apostle, our nation might have remained to this day in gross heathenism. . This consideration should especially engage us to regard him as our guide, and should endear his good example to us. The apostle often exhorts those churches, as the church of Corinth, Philippi, and others which he had converted from heathenism, and to which he had been a spiritual father, to be followers of him wherein he followed Christ. And we are some of them. We have been the more remarkably converted from heathenism by this apostle, and we ought to acknowledge him as our spiritual father. And we are obliged to follow his good example as children should follow the good example of their parents.

I now proceed to a general

APPLICATION

Of the whole that has been said on this subject, which may be by way of exhortation to all earnestly to endeavour to follow the good example of this great apostle. We have heard what a spirit the apostle manifested, and after what manner he lived in the world; how earnestly he sought his own salvation, and that not only before, but also after, his conversion, and how earnestly cautious he was to avoid eternal damnation, long after he had obtained a saving interest in Christ. We have heard how strong he was in faith, how great was his love to his Lord and Saviour, and how he was not ashamed of the gospel, but gloried in the cross of Christ; how he abounded in prayer and praise; how he contemned the wealth, and pleasures, and glory of the world; how contented he was with the allotments of Providence; how prudent and cautious he was in giving an account of his

achievements, lest he should represent more of himself in words than men should see of him in deeds. We have heard how much he suffered under abuses, how he loved his enemies, how he delighted in peace, and rejoiced with those that rejoiced, and wept with those that wept, and delighted in the fellowship of God's people, and how courteous he was in his behaviour towards others. We have heard of what a public spirit he was, how greatly concerned for the prosperity of Christ's kingdom and the good of his church, how diligent, laborious, and indefatigable in his endeavours to do good; how he studied for ways and means to promote this end, how he exercised his skill and contrivance, willingly foregoing those things that were in themselves lawful, and willingly enduring innumerable and extraordinary sufferings. My exhortation now is to imitate this example; and to enforce this, I desire that several things may be considered.

1. Let it be considered, why it is that we have so much written of the good example of this apostle, unless that we might follow it. We often read those things in the Holy Scriptures which have now been set before us on this subject; and to what purpose, unless we apply them to ourselves? We had as good never have been informed how well the apostle behaved himself, if we do not endeavour to follow him. We all profess to be Christians, and we ought to form our notions of Christianity from what is written in the Scriptures by the prophets, and from the precepts and excellent examples that are there set before us. One great reason why many professors live no better, walk no more amiably, and are in so many things so unlovely, is, that they have not good notions of Christianity. They do not seem to have a right idea of that religion that is taught us in the New Testament. They have not well learned Christ. The notions that some persons entertain of Christianity are very distorted, and ill conformed to the gospel. The notions of others are very erroneous. They lay the chief stress wrong, upon things on which it ought not to be laid. They place religion almost altogether in some particular duties, leaving out others of great weight, and, it may be, the weightier matters of the law. And the reason why they have no better notions of Christianity is, because they take their notions of it chiefly from those sources whence they ought not to take them. Some take them from the general cry or voice of the people, among whom they live. They see that others place religion merely, if not almost wholly in such and such things. And hence their notions of Christianity are formed. Or they take their notions from the example of particular individuals now living, who are in great reputation for godliness. And their notion of Christianity is, that it

consists in being like such persons. Hence they never have just notions of religion:

“They, measuring themselves by themselves, and comparing themselves among themselves, are not wise.” (2 Corinthians 10:12.)

If we would have right notions of Christianity, we should observe those in whom it shone, of whom we have an account in the Scriptures. For they are the examples that God himself has selected to set before us to that end, that from thence we might form our notions of religion; and especially the example of this apostle. God knows how to select examples. If therefore we would have right notions of Christianity, we ought to follow the good example of the apostle Paul. He was certainly a Christian indeed, and an eminent Christian. We have God’s abundant testimony. But Christianity is in itself an amiable thing, and so it appeared in the example of this apostle. And if the professors of it would form their notions of it from such examples as those, rather than from any particular customs and examples that we have now, it would doubtless appear much more amiable in their practice than it now does; it would win others. They would not be a stumbling-block. Their light would shine. They would command reverence and esteem, and be of powerful influence.

2. If we follow the good example which this apostle has set us, it will secure to us the like comfortable and sweet influence of God, that he enjoyed through the course of his life. Let us consider what a happy life the apostle lived; what peace of conscience, and joy in the Holy Ghost, he possessed 2 Corinthians 1:12. “For our rejoicing is this, the testimony of our conscience.” How did he abound with comfort and joy, even in the midst of the greatest afflictions: 2 Corinthians 1:3-5. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comforts wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ.” In all his tribulation his joy was exceedingly great. He seems to want words to express the greatness of the joy which he possessed continually. He says he was filled with comfort, and was exceedingly joyful: 2 Corinthians 7:4.” I am filled with comfort, I am exceeding joyful in all our tribulation.” How does the apostle’s love seem to overflow with joy! 2 Corinthians 6:10, 11. “As sorrowful, yet always rejoicing; as poor, yet making many rich; as

having nothing, yet possessing all things. O ye Corinthians, our mouth is open unto you, our heart is enlarged.” How happy is such a life! How well is such happiness worth pursuing! We are ourselves the occasion of our own wounds and troubles. We bring darkness on our own souls. Professing Christians, by indulging their sloth, seek their own ease and comfort; but they defeat their own aim. The most laborious and the most self-denying Christians are the most happy. There are many who are complaining of their darkness, and inquiring what they shall do for light, and the comfortable presence of God.

3. This would be the way to be helped against temptation, and to triumph over our spiritual enemies as the apostle did. Satan assaulted him violently, and men continually persecuted him. The powers of hell combined against him. But God was with him, and made him more than a conqueror. He lived a life of triumph: 2 Corinthians 2:14. “Now thanks be unto God, who always causeth us to triumph in Christ.” Let us consider what an excellent privilege it would be thus to be helped against temptation. What a grief of mind is it to be so often overcome.

4. This would secure us honour from God, and an extraordinary intimacy with him. Moses enjoyed a great intimacy with God, but the apostle Paul in some respects a greater. Moses conversed with God in mount Sinai. Paul was caught up to the third heavens. He had abundant visions and revelations more than he has told us, lest any should think him to boast. He was favoured with more of the miraculous gifts of the Holy Spirit than any other person. And though we cannot expect to be honoured with intimacy with heaven in just the same way, yet if we in good earnest apply ourselves, we may have greater and greater intimacy, so that we may come with boldness, and converse with God as a friend.

This would be the way to make us great blessings in the world. The apostle, by means of such a spirit and such a behaviour as you have heard, was made the greatest blessing to the world of any who ever lived on earth, except the man Christ Jesus himself. Wherever he went, there went a blessing with him. To have him enter a city was commonly made a greater mercy to it than if the greatest monarch on earth had come there, scattering his treasures around him among the inhabitants. Wherever he went, there did, as it were, a light shine about him, seemingly to enlighten the benighted children of men. Silver and gold he had none. But what he imparted to many thousands was worth mote to them than if he had

bestowed upon them the richest jewels of which the Roman emperor was possessed. And he was not only a blessing to that generation, but has been so since his death, by the fruits of what he did in his lifetime, the foundations he then laid, and by the writings which he has left for the good of mankind, to the end of the world. He then was, and ever since has been, a light to the church next in brightness to the Sun of righteousness, And it was by means of his excellent spirit and excellent behaviour that he became such a blessing. Those were the things that God made useful in him for doing so much good. And if we should imitate the apostle in such a spirit and behaviour, the undoubted consequence would be, that we also should be made great blessings in the world; we should not live in vain, but should carry a blessing with us wherever we went. Instead of being cumberers of the ground, multitudes would be fed with our fruit, and would have reason to praise and bless God that he ever gave us a being. Now, how melancholy a consideration may it be to any persons that they have lived to no purpose; that the world would have been deprived of nothing, if they had never been born; and it may be, have been better without them than with them! How desirable is it to be a blessing! How great was the promise made to Abraham, “In thee shall all the families of the earth be blessed!”

6. For us to follow the good example of the apostle Paul, would be the way for us to die as he did. 2 Timothy 4:6-8. “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.”

7. This would secure us a distinguished crown of glory hereafter. It is thought by some, and not without great probability, that the apostle Paul is the very next in glory to the man Jesus Christ himself. This is probable from his having done more good than any, and from his having done it through so great labours and sufferings. The apostle tells us, “Every man shall receive his own reward according to his own labour.”

I shall conclude with mentioning some things as encouragements for us to endeavour to follow the excellent example of this great apostle. Many may be ready to say that it is in vain for them to try. The apostle was a person so greatly distinguished; it is in vain for them to endeavour to be like him. But for your encouragement, consider,

1. That the apostle was a man of like passions with us.

He had naturally the same heart, the same corruptions; was under the same circumstances, the same guilt, and the same condemnation. There is this circumstance that attends the apostle's example to encourage us to endeavour to imitate him,- which did not attend the example of Christ. And yet we are called upon to imitate the example of Christ, This is probably one main reason why not only the example of Christ, but also those of mere men, are set before us in the Scriptures. Though you may think you have no great reason to hope to come up to the apostle's degree, yet that is no reason why you should not make his good example your pattern, and labour, as far as in you lies, to copy after him.

2. This apostle, before he was converted, was a very wicked man, and a vile persecutor. He often speaks of it himself. He sinned against great light.

3. He had much greater hinderances and impediments to eminent holiness from without than any of us have. His circumstances made it more difficult for him.

4. The same God, the same Saviour, and the same head of divine influence, are ready to help our sincere endeavours, that helped him. Let us therefore not excuse ourselves, but in good earnest endeavour to follow so excellent an example. And then, however weak we are in ourselves, we may hope to experience Christ's support, and be able to say from our own experience, as the apostle did before him, "when I am weak, then am I strong."

SERMON 6

CHRIST'S AGONY

“And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.”
(Luke 22:44)

OUR Lord Jesus Christ, in his original nature, was infinitely above all suffering, for he was “God over all, blessed for evermore;” but, when he became man, he was not only capable of suffering, but partook of that nature that is remarkably feeble and exposed to suffering. The human nature, on account of its weakness, is in Scripture compared to the grass of the field, which easily withers and decays. So it is compared to a leaf; and to the dry stubble; and to a blast of wind: and the nature of feeble man is said to be but dust and ashes, to have its foundation in the dust, and to be crushed before the moth. It was this nature, with all its weakness and exposedness to sufferings, which Christ, who is the Lord God omnipotent, took upon him. He did not take the human nature on him in its first, most perfect and vigorous state, but in that feeble forlorn state which it is in since the fall; and therefore Christ is called “a tender plant,” and “a root out of a dry ground.” Isaiah 53:2.

“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.”

Thus, as Christ's principal errand into the world was suffering, so, agreeably to that errand, he came with such a nature and in such circumstances, as most made way for his suffering; so his whole life was filled up with suffering, he began to suffer in his infancy, but his suffering increased the more he drew near to the close of his life. His suffering after his public ministry began, was probably much greater than before; and the latter part of the time of his public ministry seems to have been distinguished by suffering. The longer Christ lived in the world, the more men saw and heard of him, the more they hated him. His enemies were more and more enraged by the continuance of the opposition that he made to their lusts; and the devil having been often baffled by him, grew more and more enraged, and strengthened the battle more and more against him:

so that the cloud over Christ's head grew darker and darker, as long as he lived in the world, till it was in its greatest blackness when he hung upon the cross and cried out, My God, my God, why hast thou forsaken me! Before this, it was exceedingly dark, in the time of his agony in the garden; of which we have an account in the words now read; and which I propose to make the subject of my present discourse. The word agony properly signifies an earnest strife, such as is witnessed in wrestling, running, or fighting. And therefore in Luke 13:24.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able;” the word in the original, translated strive, is *agwnizesqe*. “Agonize, to enter in at the strait gate.” The word is especially used for that sort of strife, which in those days was exhibited in the Olympic games, in which men strove for the mastery in running, wrestling, and other such kinds of exercises; and a prize was set up that was bestowed on the conqueror. Those, who thus contended, were, in the language then in use, said to agonize. Thus the apostle in his epistle to the Christians of Corinthiansinth, a city of Greece, where such games were annually exhibited, says in allusion to the strivings of the combatants, “And every man that striveth for the mastery,” in the original, every one that agonizeth, “is temperate in all things.” The place where those games were held was called Agwn, or the place of agony; and the word is particularly used in Scripture for that striving in earnest prayer wherein persons wrestle with God: they are said to agonize, or to be in agony, in prayer. So the word is used Romans 15:30.

“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me:” in the original *sunagwnizesqai moi*, that ye agonize together with me. So Colossians 4:12. “Always laboring fervently for you in prayer, that ye may stand perfect and complete in all the will of God:” in the original *agwnizwn* agonizing for you. So that when it is said in the text that Christ was in an agony, the meaning is, that his soul was in a great and earnest strife and conflict. It was so in two respects:

- 1.** As his soul was in a great and sore conflict with those terrible and amazing views and apprehensions which he then had.
- 2.** As he was at the same time in great labor and earnest strife with God in prayer.

I propose therefore, in discoursing on the subject of Christ's agony, distinctly to unfold it, under these two propositions,

I. That the soul of Christ in his agony in the garden had a sore conflict with those terrible and amazing views and apprehensions, of which he was then the subject.

II. That the soul of Christ in his agony in the garden had a great and earnest labor and struggle with God in prayer.

I. The soul of Christ in his agony in the garden had a sore conflict with those terrible amazing views and apprehensions, of which he was then the subject.

In illustrating this proposition I shall endeavor to show,

- 1.** What those views and apprehensions were.
- 2.** That the conflict or agony of Christ's soul was occasioned by those views and apprehensions.
- 3.** That this conflict was peculiarly great and distressing; and,
- 4.** What we may suppose to be the special design of God in giving Christ those terrible views and apprehensions, and causing him to suffer that dreadful conflict, before he was crucified.

I proposed to show,

First, What were those terrible views and amazing apprehensions which Christ had in his agony. This may be explained by considering,

- 1.** The cause of those views and apprehensions; and,
 - 2.** The manner in which they were then experienced.
- 1.** The cause of those views and apprehensions, which Christ had in his agony in the garden, was the bitter cup which he was soon after to drink on the cross. The sufferings which Christ underwent in his agony in the garden, were not his greatest sufferings; though they were so very great. But his last sufferings upon the cross were his principal sufferings; and therefore they are called "the cup that he had to drink." The sufferings of the cross, under which he was slain, are always in the Scriptures represented as the main sufferings of Christ; those in which especially "he

bare our sins in his own body,” and made atonement for sin. His enduring the cross, his humbling himself, and becoming obedient unto death, even the death of the cross, is spoken of as the main thing wherein his sufferings appeared. This is the cup that Christ had set before him in his agony. It is manifest that Christ had this in view at this time, from the prayers which he then offered. According to Matthew, Christ made three prayers that evening while in the garden of Gethsemane, and all on this one subject, the bitter cup that he was to drink. Of the first, we have an account in Matthew 26:39. “And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt:”

of the second in the 42nd verse,

“He went away again the second time and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done:”

and of the third in the 44th verse,

“And he left them, and went away again, and prayed the third time, saying the same words.”

From this it plainly appears what it was of which Christ had such terrible views and apprehensions at that time. What he thus insists on in his prayers, shows on what his mind was so deeply intent. It was his sufferings on the cross, which were to be endured the next day, when there should be darkness over all the earth, and at the same time a deeper darkness over the soul of Christ, of which he had now such lively views and distressing apprehensions.

2. The manner in which this bitter cup was now set in Christ’s view.

(1.) He had a lively apprehension of it impressed at that time on his mind. He had an apprehension of the cup that he was to drink before. His principal errand into the world was to drink that cup, and he therefore was never unthoughtful of it, but always bore it in his mind, and often spoke of it to his disciples. Thus Matthew 16:21.

“From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.” Again ch. 20:17, 18, 19.

“And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”

The same thing was the subject of conversation on the mount with Moses and Elias when he was transfigured. So he speaks of his bloody baptism, Luke 12:50. “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” He speaks of it again to Zebedee’s children, Matthew 20:22. “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.” He spake of his being lifted up. John 8:28.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

John 12:34. “The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?”

So he spake of destroying the temple of his body, John 2:19.

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”

And he was very much in speaking of it a little before his agony, in his dying counsels to his disciples in the 12th and 13th ch. of John. Thus this was not the first time that Christ had this bitter cup in his view. On the contrary, he seems always to have had it in view. But it seems that at this time God gave him an extraordinary view of it. A sense of that wrath that was to be poured out upon him, and of those amazing sufferings that he was to undergo, was strongly impressed on his mind by the immediate power of God; so that he had far more full and lively apprehensions of the bitterness of the cup which he was to drink than he ever had before, and these apprehensions were so terrible, that his feeble human nature shrunk at the sight, and was ready to sink.

2. The cup of bitterness was now represented as just at hand. He had not only a more clear and lively view of it than before; but it was now set directly before him, that he might without delay take it up and drink it; for

then, within that same hour, Judas was to come with his band of men, and he was then to deliver up himself into their hands to the end that he might drink this cup the next day; unless indeed he refused to take it, and so made his escape from that place where Judas would come; which he had opportunity enough to do if he had been so minded. Having thus shown what those terrible views and apprehensions were which Christ had in the time of his agony; I shall endeavor to show,

II. That the conflict which the soul of Christ then endured was occasioned by those views and apprehensions. The sorrow and distress which his soul then suffered, arose from that lively, and full, and immediate view which he had then given him of that cup of wrath; by which God the Father did as it were set the cup down before him, for him to take it and drink it. Some have inquired, what was the occasion of that distress and agony, and many speculations there have been about it, but the account which the Scripture itself gives us is sufficiently full in this matter, and does not leave room for speculation or doubt. The thing that Christ's mind was so full of at that time was, without doubt, the same with that which his mouth was so full of: it was the dread which his feeble human nature had of that dreadful cup, which was vastly more terrible than Nebuchadnezzar's fiery furnace. He had then a near view of that furnace of wrath, into which he was to be cast; he was brought to the mouth of the furnace that he might look into it, and stand and view its raging flames, and see the glowings of its heat, that he might know where he was going and what he was about to suffer. This was the thing that filled his soul with sorrow and darkness, this terrible sight as it were overwhelmed him. For what was that human nature of Christ to such mighty wrath as this? it was in itself, without the supports of God, but a feeble worm of the dust, a thing that was crushed before the moth, none of God's children ever had such a cup set before them, as this first being of every creature had. But not to dwell any longer on this, I hasten to show,

III. That the conflict in Christ's soul, in this view of his last sufferings, was dreadful, beyond all expression or conception. This will appear,

1. From what is said of its dreadfulness in the history. By one evangelist we are told, (Matthew 26:37.) "He began to be sorrowful and very heavy; and by another, (Mark 14:33.)

"And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy."

These expressions hold forth the intense and overwhelming distress that his soul was in. Luke's expression in the text of his being in an agony, according to the signification of that word in the original, implies no common degree of sorrow, but such extreme distress that his nature had a most violent conflict with it, as a man that wrestles with all his might with a strong man, who labors and exerts his utmost strength to gain a conquest over him.

2. From what Christ himself says of it, who was not wont to magnify things beyond the truth. He says, "My soul is exceeding sorrowful even unto death." Matthew 26:38. What language can more strongly express the most extreme degree of sorrow? His soul was not only "sorrowful," but "exceeding sorrowful;" and not only so, but because that did not fully express the degree of his sorrow, he adds, "even unto death;" which seems to intimate that the very pains and sorrows of hell, of eternal death, had got hold upon him. The Hebrews were wont to express the utmost degree of sorrow that any creature could be liable to by the phrase, the shadow of death. Christ had now, as it were, the shadow of death brought over his soul by the near view which he had of that bitter cup that was now set before him.

3. From the effect which it had on his body, in causing that bloody sweat that we read of in the text. In our translation it is said, that "his sweat was, as it were, great drops of blood, falling down to the ground." The word rendered great drops, is in the original qromboi, which properly signifies lumps or clots; for we may suppose that the blood that was pressed out through the pores of his skin by the violence of that inward struggle and conflict that there was, when it came to be exposed to the cool air of the night, congealed and stiffened, as is the nature of blood, and so fell off from him not in drops, but in clots. If the suffering of Christ had occasioned merely a violent sweat, it would have shown that he was in great agony; for it must be an extraordinary grief and exercise of mind that causes the body to be all of a sweat abroad in the open air, in a cold night as that was, as is evident from John 18:18.

"And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves; and Peter stood with them, and warmed himself."

This was the same night in which Christ had his agony in the garden. But Christ's inward distress and grief was not merely such as caused him to be

in a violent and universal sweat, but such as caused him to sweat blood. The distress and anguish of his mind was so unspeakably extreme as to force his blood through the pores of his skin, and that so plentifully as to fall in great clots or drops from his body to the ground. I come now to show,

IV. What may be supposed to be the special end of God's giving Christ beforehand these terrible views of his last sufferings; in other words, why it was needful that he should have a more full and extraordinary view of the cup that he was to drink, a little before he drank it, than ever he had before; or why he must have such a foretaste of the wrath of God to be endured on the cross, before the time came that he was actually to endure it.

Answer. It was needful, in order that he might take the cup and drink it, as knowing what he did. Unless the human nature of Christ had had an extraordinary view given him beforehand of what he was to suffer, he could not, as man, fully know beforehand what he was going to suffer, and therefore could not, as man, know what he did when he took the cup to drink it, because he would not fully have known what the cup was - it being a cup that he never drank before. If Christ had plunged himself into those dreadful sufferings, without being fully sensible beforehand of their bitterness and dreadfulness, he must have done he knew not what. As man, he would have plunged himself into sufferings of the amount of which he was ignorant, and so have acted blindfold; and of course his taking upon him these sufferings could not have been so fully his own act. Christ, as God, perfectly knew what these sufferings were; but it was more needful also that he should know as man; for he was to suffer as man, and the act of Christ in taking that cup was the act of Christ as God man. But the man Christ Jesus hitherto never had had experience of any such sufferings as he was now to endure on the cross; and therefore he could not fully know what they were beforehand, but by having an extraordinary view of them set before him, and an extraordinary sense of them impressed on his mind. We have heard of tortures that others have undergone, but we do not fully know what they were, because we never experienced them; and it is impossible that we should fully know what they were but in one of these two ways, either by experiencing them, or by having a view given of them, or a sense of them impressed in an extraordinary way. Such a sense was impressed on the mind of the man Christ Jesus, in the garden of Gethsemane, of his last sufferings, and that caused his agony. When he had a full sight given him what that wrath of God was that he was to suffer, the

sight was overwhelming to him; it made his soul exceeding sorrowful, even unto death. Christ was going to be cast into a dreadful furnace of wrath, and it was not proper that he should plunge himself into it blindfold, as not knowing how dreadful the furnace was. Therefore that he might not do so, God first brought him and set him at the mouth of the furnace, that he might look in, and stand and view its fierce and raging flames, and might see where he was going, and might voluntarily enter into it and bear it for sinners, as knowing what it was. This view Christ had in his agony. Then God brought the cup that he was to drink, and set it down before him, that he might have a full view of it, and see what it was before he took it and drank it. If Christ had not fully known what the dreadfulness of these sufferings was, before he took them upon him, his taking them upon him could not have been fully his own act as man; there could have been no explicit act of his will about that which he was ignorant of; there could have been no proper trial, whether he would be willing to undergo such dreadful sufferings or not, unless he had known beforehand how dreadful they were; but when he had seen what they were, by having an extraordinary view given him of them, and then undertaken to endure them afterwards; then he acted as knowing what he did; then his taking that cup, and bearing such dreadful sufferings, was properly his own act by an explicit choice; and so his love to sinners, in that choice of his, was the more wonderful, as also his obedience to God in it. And it was necessary that this extraordinary view that Christ had of the cup he was to drink should be given at that time, just before he was apprehended. This was the most proper season for it, just before he took the cup, and while he yet had opportunity to refuse the cup; for before he was apprehended by the company led by Judas, he had opportunity to make his escape at pleasure. For the place where he was, was without the city, where he was not at all confined, and was a lonesome, solitary place; and it was the night season; so that he might have gone from that place where he would, and his enemies not have known where to have found him. This view that he had of the bitter cup was given him while he was yet fully at liberty, before he was given into the hands of his enemies. Christ's delivering himself up into the hands of his enemies, as he did when Judas came, which was just after his agony, was properly his act of taking the cup in order to drink; for Christ knew that the issue of that would be his crucifixion the next day. These things may show us the end of Christ's agony, and the necessity there was of such an agony before his last sufferings.

APPLICATION

1. Hence we may learn how dreadful Christ's last sufferings were. We learn it from the dreadful effect which the bare foresight of them had upon him in his agony. His last sufferings were so dreadful, that the view which Christ had of them before overwhelmed him and amazed him, as it is said he began to be sore amazed. The very sight of these last sufferings was so very dreadful as to sink his soul down into the dark shadow of death; yea, so dreadful was it, that in the sore conflict which his nature had with it, he was all in a sweat of blood, his body all over was covered with clotted blood, and not only his body, but the very ground under him with the blood that fell from him, which had been forced through his pores through the violence of his agony. And if only the foresight of the cup was so dreadful, how dreadful was the cup itself, how far beyond all that can be uttered or conceived! Many of the martyrs have endured extreme tortures, but from what has been said, there is all reason to think those all were a mere nothing to the last sufferings of Christ on the cross. And what has been said affords a convincing argument that the sufferings which Christ endured in his body on the cross, though they were very dreadful, were yet the least part of his last sufferings; and that beside those, he endured sufferings in his soul which were vastly greater. For if it had been only the sufferings which he endured in his body, though they were very dreadful, we cannot conceive that the mere anticipation of them would have such an effect on Christ. Many of the martyrs, for ought we know, have endured as severe tortures in their bodies as Christ did. Many of the martyrs have been crucified, as Christ was; and yet their souls have not been so overwhelmed. There has been no appearance of such amazing sorrow and distress of mind either at the anticipation of their sufferings, or in the actual enduring of them.

2. From what has been said, we may see the wonderful strength of the love of Christ to sinners. What has been said shows the strength of Christ's love two ways.

1. That it was so strong as to carry him through that agony that he was then in. The suffering that he then was actually subject to, was dreadful and amazing, as has been shown; and how wonderful was his love that lasted and was upheld still! The love of any mere man or angel would doubtless have sunk under such a weight, and never would have endured such a conflict in such a bloody sweat as that of Jesus Christ. The anguish of

Christ's soul at that time was so strong as to cause that wonderful effect on his body. But his love to his enemies, poor and unworthy as they were, was stronger still. The heart of Christ at that time was full of distress, but it was fuller of love to vile worms: his sorrows abounded, but his love did much more abound. Christ's soul was overwhelmed with a deluge of grief, but this was from a deluge of love to sinners in his heart sufficient to overflow the world, and overwhelm the highest mountains of its sins. Those great drops of blood that fell down to the ground were a manifestation of an ocean of love in Christ's heart.

2. The strength of Christ's love more especially appears in this, that when he had such a full view of the dreadfulfulness of the cup that he was to drink, that so amazed him, he would notwithstanding even then take it up, and drink it. Then seems to have been the greatest and most peculiar trial of the strength of the love of Christ, when God set down the bitter portion before him, and let him see what he had to drink, if he persisted in his love to sinners; and brought him to the mouth of the furnace that he might see its fierceness, and have a full view of it, and have time then to consider whether he would go in and suffer the flames of this furnace for such unworthy creatures, or not. This was as it were proposing it to Christ's last consideration what he would do; as much as if it had then been said to him, 'Here is the cup that you are to drink, unless you will give up your undertaking for sinners, and even leave them to perish as they deserve. Will you take this cup, and drink it for them, or not? There is the furnace into which you are to be cast, if they are to be saved; either they must perish, or you must endure this for them. There you see how terrible the heat of the furnace is; you see what pain and anguish you must endure on the morrow, unless you give up the cause of sinners. What will you do? is your love such that you will go on? Will you cast yourself into this dreadful furnace of wrath?' Christ's soul was overwhelmed with the thought; his feeble human nature shrunk at the dismal sight. It put him into this dreadful agony which you have heard described; but his love to sinners held out. Christ would not undergo these sufferings needlessly, if sinners could be saved without. If there was not an absolute necessity of his suffering them in order to their salvation, he desired that the cup might pass from him. But if sinners, on whom he had set his love, could not, agreeably to the will of God, be saved without his drinking it, he chose that the will of God should be done. He chose to go on and endure the suffering, awful as it appeared to him. And this was his final conclusion, after the dismal conflict of his

poor feeble human nature, after he had had the cup in view, and for at least the space of one hour, had seen how amazing it was. Still he finally resolved that he would bear it, rather than those poor sinners whom he had loved from all eternity should perish. When the dreadful cup was before him, he did not say within himself, why should I, who am so great and glorious a person, infinitely more honorable than all the angels of heaven, Why should I go to plunge myself into such dreadful, amazing torments for worthless wretched worms that cannot be profitable to God, or me, and that deserve to be hated by me, and not to be loved? Why should I, who have been living from all eternity in the enjoyment of the Father's love, go to cast myself into such a furnace for them that never can requite me for it? Why should I yield myself to be thus crushed by the weight of divine wrath, for them who have no love to me, and are my enemies? they do not deserve any union with me, and never did, and never will do, any thing to recommend themselves to me. What shall I be the richer for having saved a number of miserable haters of God and me, who deserve to have divine justice glorified in their destruction? Such, however, was not the language of Christ's heart, in these circumstances; but on the contrary, his love held out, and he resolved even then, in the midst of his agony, to yield himself up to the will of God, and to take the cup and drink it. He would not flee to get out of the way of Judas and those that were with him, though he knew they were coming, but that same hour delivered himself voluntarily into their hands. When they came with swords and staves to apprehend him, and he could have called upon his Father, who would immediately have sent many legions of angels to repel his enemies, and have delivered him, he would not do it; and when his disciples would have made resistance, he would not suffer them, as you may see in Matthew 26:51, and onward:

“And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the scriptures of the prophets might be fulfilled.”

And Christ, instead of hiding himself from Judas and the soldiers, told them, when they seemed to be at a loss whether he was the person whom they sought; and when they seemed still somewhat to hesitate, being seized with some terror in their minds, he told them so again, and so yielded himself up into their hands, to be bound by them, after he had shown them that he could easily resist them if he pleased, when a single word spoken by him, threw them backwards to the ground, as you may see in John 18:3, etc.

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. As soon then as he had said unto them, I am he, they went backward and fell to the ground.”

Thus powerful, constant, and violent was the love of Christ; and the special trial of his love above all others in his whole life seems to have been in the time of his agony. For though his sufferings were greater afterwards, when he was on the cross, yet he saw clearly what those sufferings were to be, in the time of his agony; and that seems to have been the first time that ever Christ Jesus had a clear view what these sufferings were; and after this the trial was not so great, because the conflict was over. His human nature had been in a struggle with his love to sinners, but his love had got the victory. The thing, upon a full view of his sufferings, had been resolved on and concluded; and accordingly, when the moment arrived, he actually went through with those sufferings.

But there are two circumstances of Christ's agony that do still make the strength and constancy of his love to sinners the more conspicuous.

1. That at the same time that he had such a view of the dreadfulfulness of his sufferings, he had also an extraordinary view of the hatefulfulness of the wickedness of those for whom those sufferings were to make atonement.

There are two things that render Christ's love wonderful:

(1.) That he should be willing to endure sufferings that were so great; and

(2.) That he should be willing to endure them to make atonement for wickedness that was so great. But in order to its being properly said,

Christ of his own act and choice endured sufferings that were so great, to make atonement for wickedness that was so great, two things were necessary.

(1.) That he should have an extraordinary sense how great these sufferings were to be, before he endured them. This was given in his agony. And

(2.) That he should also at the same time have an extraordinary sense how great and hateful was the wickedness of men for which he suffered to make atonement; or how unworthy those were for whom he died.

And both these were given at the same time. When Christ had such an extraordinary sense how bitter his cup was to be, he had much to make him sensible how unworthy and hateful that wickedness of mankind was for which he suffered; because the hateful and malignant nature of that corruption never appeared more fully than in the spite and cruelty of men in these sufferings; and yet his love was such that he went on notwithstanding to suffer for them who were full of such hateful corruption.

It was the corruption and wickedness of men that contrived and effected his death; it was the wickedness of men that agreed with Judas, it was the wickedness of men that betrayed him, and that apprehended him, and bound him, and led him away like a malefactor; it was by men's corruption and wickedness that he was arraigned, and falsely accused, and unjustly judged. It was by men's wickedness that he was reproached, mocked, buffeted, and spit upon. It was by men's wickedness that Barabbas was preferred before him. It was men's wickedness that laid the cross upon him to bear, and that nailed him to it, and put him to so cruel and ignominious a death. This tended to give Christ an extraordinary sense of the greatness and hatefulness of the depravity of mankind.

1. Because hereby in the time of his sufferings he had that depravity set before him as it is, without disguise. When it killed Christ, it appeared in its proper colors. Here Christ saw it in its true nature, which is the utmost hatred and contempt of God; in its ultimate tendency and desire, which is to kill God; and in its greatest aggravation and highest act, which is killing a person that was God.

2. Because in these sufferings he felt the fruits of that wickedness. It was then directly leveled against himself, and exerted itself against him to work

his reproach and torment, which tended to impress a stronger sense of its hatefulness on the human nature of Christ. But yet at the same time, so wonderful was the love of Christ to those who exhibited this hateful corruption, that he endured those very sufferings to deliver them from the punishment of that very corruption. The wonderfulness of Christ's dying love appears partly in that he died for those that were so unworthy in themselves, as all mankind have the same kind of corruptions in their hearts, and partly in that he died for those who were not only so wicked, but whose wickedness consists in being enemies to him; so that he did not only die for the wicked, but for his own enemies; and partly in that he was willing to die for his enemies at the same time that he was feeling the fruits of their enmity, while he felt the utmost effects and exertions of their spite against him in the greatest possible contempt and cruelty towards him in his own greatest ignominy, torments, and death; and partly in that he was willing to atone for their being his enemies in these very sufferings, and by that very ignominy, torment, and death that was the fruit of it. The sin and wickedness of men, for which Christ suffered to make atonement, was, as it were, set before Christ in his view.

1. In that this wickedness was but a sample of the wickedness of mankind; for the corruption of all mankind is of the same nature, and the wickedness that is in one man's heart is of the same nature and tendency as in another's. As in water, face answereth to face, so the heart of man to man.

2. It is probable that Christ died to make atonement for that individual actual wickedness that wrought his sufferings, that reproached, mocked, buffeted, and crucified him. Some of his crucifiers, for whom he prayed that they might be forgiven, while they were in the very act of crucifying him, were afterwards, in answer to his prayer, converted, by the preaching of Peter; as we have an account of in the 2d chapter of Acts.

3. Another circumstance of Christ's agony that shows the strength of his love, is the ungrateful carriage of his disciples at that time. Christ's disciples were among those for whom he endured this agony, and among those for whom he was going to endure those last sufferings, of which he now had such dreadful apprehensions. Yet Christ had already given them an interest in the benefits of those sufferings. Their sins had already been forgiven them through that blood that he was going to shed, and they had been infinite gainers already by that dying pity and love which he had to them, and had through his sufferings been distinguished from all the world

besides. Christ had put greater honor upon them than any other, by making them his disciples in a more honorable sense than he had done any other. And yet now, when he had that dreadful cup set before him which he was going to drink for them, and was in such an agony at the sight of it, he saw no return on their part but indifference and ingratitude. When he only desired them to watch with him, that he might be comforted in their company, now at this sorrowful moment they fell asleep; and showed that they had not concern enough about it to induce them to keep awake with him even for one hour, though he desired it of them once and again. But yet this ungrateful treatment of theirs, for whom he was to drink the cup of wrath which God had set before him, did not discourage him from taking it, and drinking it for them. His love held out to them; having loved his own, he loved them to the end. He did not say within himself when this cup of trembling was before him, Why should I endure so much for those that are so ungrateful; why should I here wrestle with the expectation of the terrible wrath of God to be borne by me tomorrow, for them that in the mean time have not so much concern for me as to keep awake with me when I desire it of them even for one hour? But on the contrary, with tender and fatherly compassions he excuses this ingratitude of his disciples, and says, Matthew 26:41. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak;" and went and was apprehended, and mocked, and scourged, and crucified, and poured out his soul unto death, under the heavy weight of God's dreadful wrath on the cross for them.

3rd Inference. From what has been said, we may learn the wonderfulness of Christ's submission to the will of God. Christ, as he was a divine person, was the absolute sovereign of heaven and earth, but yet he was the most wonderful instance of submission to God's sovereignty that ever was. When he had such a view of the terribleness of his last sufferings, and prayed if it were possible that that cup might pass from him, i.e. if there was not an absolute necessity of it in order to the salvation of sinners, yet it was with a perfect submission to the will of God. He adds, "Nevertheless, not my will, but thine be done." He chose rather that the inclination of his human nature, which so much dreaded such exquisite torments, should be crossed, than that God's will should not take place. He delighted in the thought of God's will being done; and when he went and prayed the second time, he had nothing else to say but, "O my Father, if this cup may not pass from me except I drink it, thy will be done;" and so the third time.

What are such trials of submission as any of us sometimes have in the afflictions that we suffer in comparison of this? If God does but in his providence signify it to be his will that we should part with a child, how hardly are we brought to yield to it, how ready to be unsubmissive and froward! Or if God lays his hand upon us in some acute pain of body, how ready are we to be discontented and impatient; when the innocent Son of God, who deserved no suffering could quietly submit to sufferings inconceivably great, and say it over and over, God's will be done! When he was brought and set before that dreadful furnace of wrath into which he was to be cast, in order that he might look into it and have a full view of its fierceness, when his flesh shrunk at it, and his nature was in such a conflict, that his body was all covered with a sweat of blood falling in great drops to the ground, yet his soul quietly yielded that the will of God should be done, rather than the will or inclination of his human nature.

4th Inference. What has been said on this subject also shows us the glory of Christ's obedience. Christ was subject to the moral law as Adam was, and he was also subject to the ceremonial and judicial laws of Moses; but the principal command that he had received of the Father was, that he should lay down his life, that he should voluntarily yield up himself to those terrible sufferings on the cross. To do this was his principal errand into the world; and doubtless the principal command that he received, was about that which was the principal errand on which he was sent. The Father, when he sent him into the world, sent him with commands concerning what he should do in the world; and his chief command of all was about that, which was the errand he was chiefly sent upon, which was to lay down his life. And therefore this command was the principal trial of his obedience. It was the greatest trial of his obedience, because it was by far the most difficult command: all the rest were easy in comparison of this. And the main trial that Christ had, whether he would obey this command, was in the time of his agony; for that was within an hour before he was apprehended in order to his sufferings, when he must either yield himself up to them, or fly from them. And then it was the first time that Christ had a full view of the difficulty of this command; which appeared so great as to cause that bloody sweat. Then was the conflict of weak human nature with the difficulty, then was the sore struggles and wrestling with the heavy trial he had, and then Christ got the victory over the temptation, from the dread of his human nature. His obedience held out through the conflict. Then we may suppose that Satan was especially let loose to set in with the natural

dread that the human nature had of such torments, and to strive to his utmost to dissuade Christ from going on to drink the bitter cup; for about that time, towards the close of Christ's life, was he especially delivered up into the hands of Satan to be tempted of him, more than he was immediately after his baptism; for Christ says, speaking of that time, Luke 22:53.

“When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.”

So that Christ, in the time of his agony, was wrestling not only with overwhelming views of his last sufferings, but he also wrestled, in that bloody sweat, with principalities and powers - he contended at that time with the great leviathan that labored to his utmost to tempt him to disobedience. So that then Christ had temptations every way to draw him off from obedience to God. He had temptations from his feeble human nature, that exceedingly dreaded such torments; and he had temptations from men, who were his enemies; and he had temptations from the ungrateful carriage of his own disciples; and he had temptations from the devil. He had also an overwhelming trial from the manifestation of God's own wrath; when, in the words of Isaiah, it pleased the Lord to bruise him and put him to grief. But yet he failed not, but got the victory over all, and performed that great act of obedience at that time to that same God that hid himself from him, and was showing his wrath to him for men's sins, which he must presently suffer. Nothing could move him away from his steadfast obedience to God, but he persisted in saying, “Thy will be done:” expressing not only his submission, but his obedience; not only his compliance with the disposing will of God, but also with his preceptive will. God had given him this cup to drink, and had commanded him to drink it, and that was reason enough with him to drink it; hence he says, at the conclusion of his agony, when Judas came with his band, “The cup which my Father giveth me to drink, shall I not drink it?” John 18:11. Christ, at the time of his agony, had an inconceivably greater trial of obedience than any man or any angel ever had. How much was this trial of the obedience of the second Adam beyond the trial of the obedience of the first Adam! How light was our first father's temptation in comparison of this! And yet our first surety failed, and our second failed not, but obtained a glorious victory, and went and became obedient unto death, even the death of the cross. Thus wonderful and glorious was the obedience of

Christ, by which he wrought out righteousness for believers, and which obedience is imputed to them. No wonder that it is a sweet penalty sown, and that God stands ready to bestow heaven as its reward on all that believe on him.

5. What has been said shows us the sottishness of secure sinners in being so fearless of the wrath of God. If the wrath of God was so dreadful, that, when Christ only expected it, his human nature was nearly overwhelmed with the fear of it, and his soul was amazed, and his body all over in a bloody sweat; then how sottish are sinners, who are under the threatening of the same wrath of God, and are condemned to it, and are every moment exposed to it; and yet, instead of manifesting intense apprehension, are quiet and easy, and unconcerned; instead of being sorrowful and very heavy, go about with a light and careless heart; instead of crying out in bitter agony, are often gay and cheerful, and eat and drink, and sleep quietly, and go on in sin, provoking the wrath of God more and more, without any great matter of concern! How stupid and sottish are such persons! Let such senseless sinners consider, that that misery, of which they are in danger from the wrath of God, is infinitely more terrible than that, the fear of which occasioned in Christ his agony and bloody sweat. It is more terrible, both as it differs both in its nature and degree, and also as it differs in its duration. It is more terrible in its nature and degree. Christ suffered that which, as it upheld the honor of the divine law, was fully equivalent to the misery of the damned; and in some respect it was the same suffering; for it was the wrath of the same God; but yet in other respects it vastly differed. The difference does not arise from the difference in the wrath poured out on one and the other, for it is the same wrath, but from the difference of the subject, which may be best illustrated from Christ's own comparison. Luke 23:31. "For if they do these things in a green tree, what shall be done in the dry?" Here he calls himself the green tree, and wicked men the dry, intimating that the misery that will come on wicked men will be far more dreadful than those sufferings which came on him, and the difference arises from the different nature of the subject. The green tree and the dry are both cast into the fire; but the flames seize and kindle on the dry tree much more fiercely than on the green. The sufferings that Christ endured differ from the misery of the wicked in hell in nature and degree in the following respects.

1. Christ felt not the gnawings of a guilty, condemning conscience.

2. He felt no torment from the reigning of inward corruptions and lusts as the damned do. The wicked in hell are their own tormentors, their lusts are their tormentors, and being without restraint, (for there is no restraining grace in hell,) their lusts will rage like raging flames in their hearts. They shall be tormented with the unrestrained violence of a spirit of envy and malice against God, and against the angels and saints in heaven, and against one another. Now Christ suffered nothing of this.

3. Christ had not to consider that God hated him. The wicked in hell have this to make their misery perfect, they know that God perfectly hates them without the least pity or regard to them, which will fill their souls with inexpressible misery. But it was not so with Christ. God withdrew his comfortable presence from Christ, and hid his face from him, and so poured out his wrath upon him, as made him feel its terrible effects in his soul; but yet he knew at the same time that God did not hate him, but infinitely loved him. He cried out of God's forsaking him, but yet at the same time calls him "My God, my God!" knowing that he was his God still, though he had forsaken him. But the wicked in hell will know that he is not their God, but their judge and irreconcilable enemy.

4. Christ did not suffer despair, as the wicked do in hell. He knew that there would be an end to his sufferings in a few hours; and that after that he should enter into eternal glory. But it will be far otherwise with you that are impenitent; if you die in your present condition, you will be in perfect despair. On these accounts, the misery of the wicked in hell will be immensely more dreadful in nature and degree, than those sufferings with the fears of which Christ's soul was so much overwhelmed.

2. It will infinitely differ in duration. Christ's sufferings lasted but a few hours, and there was an eternal end to them, and eternal glory succeeded. But you that are a secure, senseless sinner, are every day exposed to be cast into everlasting misery, a fire that never shall be quenched. If then the Son of God was in such amazement, in the expectation of what he was to suffer for a few hours, how sottish are you who are continually exposed to sufferings, immensely more dreadful in nature and degree, and that are to be without any end, but which must be endured without any rest day or night for ever and ever! If you had a full sense of the greatness of that misery to which you are exposed, and how dreadful your present condition is on that account, it would this moment put you into as dreadful an agony as that which Christ underwent; yea, if your nature could endure it, one

much more dreadful. We should now see you fall down in a bloody sweat, wallowing in your gore, and crying out in terrible amazement. Having thus endeavored to explain and illustrate the former of the two propositions mentioned in the commencement of this discourse, I shall now proceed to show,

II. That the soul of Christ in his agony in the garden was in a great and earnest strife and conflict in his prayer to God. The labor and striving of Christ's soul in prayer was a part of his agony, and was without doubt a part of what is intended in the text, when it is said that Christ was in an agony; for, as we have shown, the word is especially used in Scripture in other places for striving or wrestling with God in prayer. From this fact, and from the evangelist mentioning his being in agony, and his praying earnestly in the same sentence, we may well understand him as mentioning his striving in prayer as part of his agony. The words of the text seem to hold forth as much as that Christ was in an agony in prayer: "Being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling to the ground." This language seems to imply thus much, that the labor and earnestness of Christ's soul was so great in his wrestling with God in prayer, that he was in a mere agony, and all over in a sweat of blood.

What I propose now, in this second proposition, is by the help of God to explain this part of Christ's agony which consisted in the agonizing and wrestling of his soul in prayer; which is the more worthy of a particular inquiry, being that which probably is but little understood; though, as may appear in the sequel, the right understanding of it is of great use and consequence in divinity. It is not as I conceive ordinarily well understood what is meant when it is said in the text that Christ prayed more earnestly; or what was the thing that he wrestled with God for, or what was the subject matter of this earnest prayer, or what was the reason of his being so very earnest in prayer at this time. And therefore, to set this whole matter in a clear light, I would particularly inquire,

- 1.** Of what nature this prayer was;
- 2.** What was the subject matter of this earnest prayer of Christ to the Father;
- 3.** In what capacity Christ offered up this prayer to God;

4. Why he was so earnest in his prayer;
 5. What was the success of this his earnest wrestling with God in prayer; and then make some improvement.
- I. Of what nature this prayer of Christ was.

Addresses that are made to God may be of various kinds. Some are confessions on the part of the individual, or expressions of his sense of his own unworthiness before God, and are thus penitential addresses to God. Others are doxologies or prayers intended to express the sense which the person has of God's greatness and glory. Such are many of the psalms of David. Others are gratulatory addresses, or expressions of thanksgiving and praise for mercies received. Others are submissive addresses, or expressions of submission and resignation to the will of God, whereby he that addresses the Majesty of heaven, expresses the compliance of his will with the sovereign will of God; saying, "Thy will, O Lord, be done!" as David, 2 Samuel 15:26. "But if he thus say, I have no delight in thee; behold, here am I; let him do to me as seemeth good unto him." Others are petitory or supplicatory; whereby the person that prays, begs of God and cries to him for some favor desired of him. Hence the inquiry is, of which of these kinds was the prayer of Christ, that we read of in the text.

Answer. It was chiefly supplicatory. It was not penitential or confessional; for Christ had no sin or unworthiness to confess. Nor was it a doxology or a thanksgiving or merely an expression of submission; for none of these agree with what is said in the text, viz. that he prayed more earnestly. When any one is said to pray earnestly, it implies an earnest request for some benefit, or favor desired; and not merely a confession, or submission, or gratulation. So what the apostle says of this prayer, in Hebrews 5:7.

"Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared, " shows that it was petitory, or an earnest supplication for some desired benefit. They are not confessions, or doxologies, or thanksgivings. or resignations, that are called "supplications" and "strong cryings," but petitions for some benefit earnestly desired. And having thus resolved the first inquiry, and shown that this earnest prayer of Christ -was of the nature of a supplication for some benefit or favor which Christ earnestly desired, I come to inquire,

II. What was the subject matter of this supplication; or what favor and benefit that was for which Christ so earnestly supplicated in this prayer of which we have an account in the text. Now the words of the text are not express on this matter. It is said that Christ, “being in an agony, prayed more earnestly;” but yet it is not said what he prayed so earnestly for. And here is the greatest difficulty attending this account: even what that was which Christ so earnestly desired, for which he so wrestled with God at that time. And though we are not expressly told in the text, yet the Scriptures have not left us without sufficient light in this matter. And the more effectually to avoid mistakes, I would answer,

1. Negatively, the thing that Christ so earnestly prayed for at this time, was not that the bitter cup which he had to drink might pass from him. Christ had before prayed for this, as in the next verse but one before the text, saying “Father, if thou be willing, remove this cup from me! nevertheless, not my will, but thine be done!” It is after this that we have an account that Christ being in an agony, prayed more earnestly; but we are not to understand that he prayed more earnestly than he had done before, that the cup might pass from him. That this was not the thing that he so earnestly prayed for in this second prayer, the following things seem to prove:

1. This second prayer was after the angel had appeared to him from heaven, strengthening him, the more cheerfully to take the cup and drink it. The evangelists inform us that when Christ came into the garden, he began to be sorrowful, and very heavy, and that he said his soul was exceeding sorrowful, even unto death, and that then he went and prayed to God, that if it were possible the cup might pass from him. Luke says in the 41st and 42nd verses, “that being withdrawn from his disciples about a stone’s cast, he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done!”

And then, after this, it is said in the next verse, that there appeared an angel from heaven unto him strengthening him. Now this can be understood no otherwise than that the angel appeared to him, strengthening him and encouraging him to go through his great and difficult work, to take the cup and drink it. Accordingly we must suppose, that now Christ was more strengthened and encouraged to go through with his sufferings: and therefore we cannot suppose that after this he would pray more earnestly than before to be delivered from his sufferings; and of course that it was something else that Christ more earnestly prayed for, after that

strengthening of the angel, and not that the cup might pass from him. Though Christ seems to have a greater sight of his sufferings given him after this strengthening of the angel than before, that caused such an agony, yet he was more strengthened to fit him for a greater sight of them, he had greater strength and courage to grapple with these awful apprehensions, than before. His strength to bear sufferings is increased with the sense of his sufferings.

2. Christ, before his second prayer, had had an intimation from the Father, that it was not his will that the cup should pass from him. The angel's coming from heaven to strengthen him must be so understood. Christ first prays, that if it may be the will of the Father, the cup might pass; but not, if it was not his will; and then God immediately upon this sends an angel to strengthen, and encourage him to take the cup, which was a plain intimation to Christ that it was the Father's will that he should take it, and that it should not pass from him. And so Christ received it; as appears from the account which Matthew gives of this second prayer. Matthew 26:42.

“He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done.”

He speaks as one that now had had an intimation, since he prayed before, that it was not the will of God. And Luke tells us how, viz. by God's sending an angel. Matthew informs us, as Luke does, that in his first prayer, he prayed that if it were possible the cup might pass from him; but then God sends an angel to signify that it was not his will, and to encourage him to take it. And then Christ having received this plain intimation that it was not the will of God that the cup should pass from him, yields to the message he had received, and says, O my Father, if it be so as thou hast now signified, thy will be done. Therefore we may surely conclude that what Christ prayed more earnestly for after this, was not that the cup might pass from him, but something else; for he would not go to pray more earnestly that the cup might pass from him, after God had signified that it was not his will that it should pass from him, than he did before; that would be blasphemous to suppose. And then,

3rdly, The language of the second prayer, as recited by Matthew, “O my Father, if this cup may not pass from me except I drink it, thy will be done,” shows that Christ did not then pray that the cup might pass from him. This certainly is not praying more earnestly that the cup might pass: it is rather a yielding that point, and ceasing any more to urge it, and

submitting to it as a thing now determined by the will of God, made known by the angel. And,

4. From the apostle's account of this prayer in the 5th ch. of Hebrews, the words of the apostle are these, "Who in the days of his flesh, when he had offered up his prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." The strong crying and tears of which the apostle speaks, are doubtless the same that Luke speaks of in the text, when he says, "he being in an agony, prayed more earnestly;" for this was the sharpest and most earnest crying of Christ, of which we have any where any account. But according to the apostle's account, that which Christ feared, and that for which he so strongly cried to God in this prayer, was something that he was heard in, something that God granted him his request in, and therefore it was not that the cup might pass from him. Having thus shown what it was not that Christ prayed for in this earnest prayer, I proceed to show, 2nd, What it was that Christ so earnestly sought of God in this prayer.

I answer in one word, it was, That God's will might be done, in what related to his sufferings. Matthew gives this express account of it, in the very language of the prayer which has been recited several times already, "O my Father, if this cup may not pass from me, except I drink it, thy will be done!" This is a yielding, and an expression of submission; but it is not merely that. Such words, "The will of the Lord be done," as they are most commonly used, are not understood as a supplication or request, but only as an expression of submission. But the words are not always to be understood in that sense in Scripture, but sometimes are to be understood as a request. So they are to be understood in the third petition of the Lord's prayer, "Thy will be done in earth as in heaven." There the words are to be understood both as an expression of submission, and also a request, as they are explained in the Assembly's Catechism, and so the words are to be understood here. The evangelist Mark says that Christ went away again and spake the same words that he had done in his first prayer. Mark 14:39. But then we must understand it as of the same words with the latter part of his first prayer, "nevertheless not my will but thine be done," as Matthew's more full and particular account shows. So that the thing mentioned in the text, for which Christ was wrestling with God in this prayer, was, that God's will might be done in what related to his sufferings.

But then here another inquiry may arise, viz. What is implied in Christ's praying that God's will might be done in what related to his sufferings? To this I answer,

1. This implies a request that he might be strengthened and supported, and enabled to do God's will, by going through with these sufferings. The same as when he says, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." It was the preceptive will of God that he should take that cup and drink it: it was the Father's command to him. The Father had given him the cup, and as it were set it down before him with the command that he should drink it. This was the greatest act of obedience that Christ was to perform. He prays for strength and help, that his poor feeble human nature might be supported, that he might not fail in this great trial, that he might not sink and be swallowed up, and his strength so overcome that he should not hold out, and finish the appointed obedience. This was the thing that he feared, of which the apostle speaks in the 5th of Hebrews, when he says, "he was heard in that he feared." When he had such an extraordinary sense of the dreadfulness of his sufferings impressed on his mind, the fearfulness of it amazed him. He was afraid lest his poor feeble strength should be overcome, and that he should fail in so great a trial, that he should be swallowed up by that death that he was to die, and so should not be saved from death; and therefore he offered up strong crying and tears unto him that was able to strengthen him, and support, and save him from death, that the death he was to suffer might not overcome his love and obedience, but that he might overcome death, and so be saved from it. If Christ's courage had failed in the trial, and he had not held out under his dying sufferings, he never would have been saved from death, but he would have sunk in the deep mire; he never would have risen from the dead, for his rising from the dead was a reward of his victory. If his courage had failed, and he had given up, he would have remained from under the power of death, and so we should all have perished, we should have remained yet in our sins. If he had failed, all would have failed. If he had not overcome in that sore conflict, neither he nor we could have been freed from death, we all must have perished together. Therefore this was the saving from death that the apostle speaks of, that Christ feared and prayed for with strong crying and tears. His being overcome of death was the thing that he feared, and so he was heard in that he feared. This Christ prayed, that the will of God might be done in his sufferings, even that he might not fail of obeying God's will in his sufferings; and therefore it

follows in the next verse in that passage of Hebrews, "Though he were a Son, yet learned he obedience by the things which he suffered." That it was in this respect that Christ in his agony so earnestly prayed that the will of God might be done, viz. that he might have strength to do his will, and might not sink and fail in such great sufferings; is confirmed from the scriptures of the Old Testament, as particularly from the 69th Psalm. The psalmist represents Christ in that psalm, as is evident from the fact that the words of that psalm are represented as Christ's words in many places of the New Testament. That psalm is represented as Christ's prayer to God when his soul was overwhelmed with sorrow and amazement, as it was in his agony; as you may see in the 1st and 2nd verses, "Save me, O God, for the waters are come in unto my soul: I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." But then the thing that is represented as being the thing that he feared, was failing, and being overwhelmed, in this great trial: verses 14 and 15. "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the water- flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." So again in the 22nd Psalm, which is also represented as the prayer of Christ under his dreadful sorrow and sufferings, verses 19, 20, 21. "But be not thou far from me, O Lord; O my Strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth." It was meet and suitable that Christ, when about to engage in that terrible conflict, should thus earnestly seek help from God to enable him to do his will; for he needed God's help - the strength of his human nature, without divine help, was not sufficient to carry him through. This was, without doubt, that in which the first Adam failed in his first trial, that when the trial came he was not sensible of his own weakness and dependence. If he had been, and had leaned on God, and cried to him for his assistance and strength against the temptation, in all likelihood we should have remained innocent and happy creatures to this day.

2. It implies a request that God's will and purpose might be obtained in the effects and fruits of his sufferings, in the glory to his name, that was his design in them; and particularly in the glory of his grace, in the eternal salvation and happiness of his elect. This is confirmed by John 12:27, 28.

"Now is my soul troubled; and what shall I say? - Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified, and will glorify it again.”

There the first request is the same with the first request of Christ here in like trouble: “Now is my soul troubled; and what shall I say? Father, save me from this hour.” He first prays, as he does here, that he might be saved from his last sufferings. Then, after he was determined within himself that the will of God must be otherwise, that he should not be saved from that hour, “but for this cause,” says he, “came I to this hour;” and then his second request after this is, “Father, glorify thy name!” So this is doubtless the purport of the second request in his agony, when he prayed that God’s will might be done. It is that God’s will might be done in that glory to his own name that he intended in the effects and fruits of his sufferings, that seeing that it was his will that he should suffer, he earnestly prays that the end of his suffering, in the glory of God and the salvation of the elect, may not fail. And these things are what Christ so earnestly wrestled with God for in his prayer, of which we have an account in the text, and we have no reason to think that they were not expressed in prayer as well as implied. It is not reasonable to suppose that the evangelist in his other account of things mentions all the words of Christ’s prayer. He only mentions the substance.

III. In what capacity did Christ offer up those earnest prayers to God in his agony?

In answer to this inquiry, I observe that he offered them up not as a private person, but as high priest. The apostle speaks of the strong crying and tears, as what Christ offered up as high priest. Hebrews 5:6-7.

“As he says also in another place, Thou art a priest for ever, after the order of Melchisedek: who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears,” etc. The things that Christ prayed for in those strong cryings, were things not of a private nature, but of common concern to the whole church of which he was the high priest. That the will of God should be done in his obedience unto death, that his strength and courage should not fail, but that he should hold out, was of common concern; for, if he had failed, all would have failed and perished for ever. And of course, that God’s name should be glorified in the effects and fruits of his sufferings, and in the salvation and glory of all his elect, was a thing of common concern. Christ offered up these strong cries with his flesh in the same manner as the priests of old were

wont to offer up prayers with their sacrifices. Christ mixed strong crying and tears with his blood, and so offered up his blood and his prayers together, that the effect and success of his blood might be obtained. Such earnest agonizing prayers were offered with his blood, and his infinitely precious and meritorious blood was offered with his prayers.

IV. Why was Christ so earnest in those supplications? Luke speaks of them as very earnest; the apostle speaks of them as strong crying; and his agony partly consisted in this earnestness: and the account that Luke gives us, seems to imply that his bloody sweat was partly at least with the great labor and earnest sense of his soul in wrestling with God in prayer. There were three things that concurred at that time, especially to cause Christ to be thus earnest and engaged.

1. He had then an extraordinary sense how dreadful the consequence would be, if God's will should fail of being done. He had then an extraordinary sense of his own last suffering under the wrath of God, and if he had failed in those sufferings, he knew the consequence must be dreadful. He having now such an extraordinary view of the terribleness of the wrath of God, his love to the elect tended to make him more than ordinarily earnest that they might be delivered from suffering that wrath to all eternity, which could not have been if he had failed of doing God's will, or if the will of God in the effect of his suffering had failed.

2. No wonder that that extraordinary sense that Christ then had of the costliness of the means of sinners' salvation, made him very earnest for the success of those means, as you have already heard.

3. Christ had an extraordinary sense of his dependence on God, and his need of his help to enable him to do God's will in this great trial. Though he was innocent, yet he needed divine help. He was dependent on God, as man, and therefore we read that he trusted in God. Matthew 27:43. "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." And when he had such an extraordinary sight of the dreadfulness of that wrath he was to suffer, he saw how much it was beyond the strength of his human nature alone.

V. What was the success of this prayer of Christ?

To this I answer, He obtained all his requests. The apostle says, "He was heard in that he feared;" in all that he feared. He obtained strength and help

from God, all that he needed, and was carried through. He was enabled to do and to suffer the whole will of God; and he obtained the whole of the end of his sufferings - a full atonement for the sins of the whole world, and the full salvation of every one of those who were given him in the covenant of redemption, and all that glory to the name of God, which his mediation was designed to accomplish, not one jot or tittle hath failed. Herein Christ in his agony was above all others Jacob's antitype, in his wrestling with God for a blessing; which Jacob did, not as a private person, but as the head of his posterity, the nation of Israel, and by which he obtained that commendation of God, "As a prince thou hast power with God;" and therein was a type of him who was the Prince of princes.

APPLICATION

Great improvement may be made of the consideration of the strong crying and tears of Christ in the days of his flesh, many ways for our benefit.

1. This may teach us after what manner we should pray to God, not in a cold and careless manner, but with great earnestness and engagedness of spirit, and especially when we are praying to God for those things that are of infinite importance, such as spiritual and eternal blessings. Such were the benefits that Christ prayed for with such strong crying and tears, that he might be enabled to do God's will in that great and difficult work that God had appointed him, that he might not sink and fail, but might get the victory, and so finally be delivered from death, and that God's will and end might be obtained as the fruit of his sufferings, in the glory of God, and the salvation of the elect.

When we go before God in prayer with a cold, dull heart, and in a lifeless and listless manner pray to him for eternal blessings, and those of infinite import to our souls, we should think of Christ's earnest prayers that he poured out to God, with tears and a bloody sweat. The consideration of it may well make us ashamed of our dull, lifeless prayers to God, wherein, indeed, we rather ask a denial than ask to be heard; for the language of such a manner of praying to God, is, that we do not look upon the benefit that we pray for as of any great importance, that we are indifferent whether God answers us or not. The example of Jacob in wrestling with God for the blessing, should teach us earnestness in our prayers, but more especially the example of Jesus Christ, who wrestled with God in a bloody sweat. If we were sensible as Christ was of the great importance of those

benefits that are of eternal consequence, our prayers to God for such benefits would be after another manner than now they are. Our souls also would with earnest labor and strife be engaged in this duty.

There are many benefits that we ask of God in our prayers, which are every whit of as great importance to us as those benefits which Christ asked of God in his agony were to him. It is of as great importance to us that we should be enabled to do the will of God, and perform a sincere, universal, and persevering obedience to his commands, as it was to Christ that he should not fail of doing God's will in his great work. It is of as great importance to us to be saved from death, as it was to Christ that he should get the victory over death, and so be saved from it. It is of as great, and infinitely greater, importance to us, that Christ's redemption should be successful in us, as it was to him that God's will should be done, in the fruits and success of his redemption.

Christ recommended earnest watchfulness and prayerfulness to his disciples, by prayer and example, both at the same time. When Christ was in his agony, and came and found his disciples asleep, he bid them watch and pray, Matthew 26:41. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." At the same time he set them an example of that which he commanded them, for though they slept he watched, and poured out his soul in those earnest prayers that you have heard of; and Christ has elsewhere taught us to ask those blessings of God that are of infinite importance, as those that will take no denial. We have another example of the great conflicts and engagedness of Christ's spirit in this duty. Luke 6:12.

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”

And he was often recommending earnestness in crying to God in prayers. In the parable of the unjust judge, Luke 18 at the beginning;

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile: but afterwards he saith within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her,

lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith.”

Luke 6:5, etc.

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.”

He taught it in his own way of answering prayer, as in answering the woman of Canaan, Matthew 15:22, etc.

“And behold a woman of Canaan came out of the coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread and cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

And as Christ prayed in his agony, so I have already mentioned several texts of Scripture wherein we are directed to agonize in our prayers to God.

2. These earnest prayers and strong cries of Christ to the Father in his agony, show the greatness of his love to sinners. For, as has been shown, these strong cries of Jesus Christ were what he offered up to God as a public person, in the capacity of high priest, and in the behalf of those whose priest he was. When he offered up his sacrifice for sinners whom he had loved from eternity, he withal offered up earnest prayers. His strong cries, his tears, and his blood, were all offered up together to God, and they were all offered up for the same end, for the glory of God in the salvation of the elect. They were all offered up for the same persons, viz.

for his people. For them he shed his blood and that bloody sweat, when it fell down in clotted lumps to the ground; and for them he so earnestly cried to God at the same time. It was that the will of God might be done in the success of his sufferings, in the success of that blood, in the salvation of those for whom that blood was shed, and therefore this strong crying shows his strong love; it shows how greatly he desired the salvation of sinners. He cried to God that he might not sink and fail in that great undertaking, because if he did so, sinners could not be saved, but all must perish. He prayed that he might get the victory over death, because if he did not get the victory, his people could never obtain that victory, and they can conquer no otherwise than by his conquest. If the Captain of our salvation had not conquered in this sore conflict, none of us could have conquered, but we must have all sunk with him. He cried to God that he might be saved from death, and if he had not been saved from death in his resurrection, none of us could ever have been saved from death. It was a great sight to see Christ in that great conflict that he was in his agony, but every thing in it was from love, that strong love that was in his heart. His tears that flowed from his eyes were from love; his great sweat was from love; his blood, his prostrating himself on the ground before the Father, was from love; his earnest crying to God was from the strength and ardency of his love. It is looked upon as one principal way wherein true love and good will is shown in Christian friends one towards another, heartily to pray one for another; and it is one way wherein Christ directs us to show our love to our enemies, even praying for them. Matthew 5:44. "But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you." But was there ever any prayer that manifested love to enemies to such a degree, as those strong cries and tears of the Son of God for the success of his blood in the salvation of his enemies; the strife and conflict of whose soul in prayer was such as to produce his agony and his bloody sweat?

3. If Christ was thus earnest in prayer to God, that the end of his sufferings might be obtained in the salvation of sinners, then how much ought those sinners to be reprov'd that do not earnestly seek their own salvation! If Christ offered up such strong cries for sinners as their high priest, that bought their salvation, who stood in no need of sinners, who had been happy from all eternity without them, and could not be made happier by them; then how great is the sottishness of those sinners that seek their own salvation in a dull and lifeless manner; that content themselves with a

formal attendance on the duties of religion, with their hearts in the mean time much more earnestly set after other things! They after a sort attend on the duty of social prayer, wherein they pray to God that he would have mercy on them and save them; but after what a poor dull way is it that they do it! they do not apply their heart unto wisdom, nor incline their ear to understanding; they do not cry after wisdom, nor lift up their voice for understanding; they do not seek it as silver, nor search for it as for hidden treasures. Christ's earnest cries in his agony may convince us that it was not without reason that he insisted upon it, in Luke 13:24. that we should strive to enter in at the strait gate, which, as I have already observed to you, is, in the original, Agwnizesqe, "Agonize to enter in at the strait gate." If sinners would be in a hopeful way to obtain their salvation, they should agonize in that great concern as men that are taking a city by violence, as Matthew 11:12.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

When a body of resolute soldiers are attempting to take a strong city in which they meet with great opposition, what violent conflicts are there before the city is taken! How do the soldiers press on against the very mouths of the enemies' cannon, and upon the points of their swords! When the soldiers are scaling the walls, and making their first entrance into the city, what a violent struggle is there between them and their enemies that strive to keep them out! How do they, as it were, agonize with all their strength! So ought we to seek our salvation, if we would be in a likely way to obtain it. How great is the folly then of those who content themselves with seeking with a cold and lifeless frame of spirit, and so continue from month to month, and from year to year, and yet flatter themselves that they shall be successful!

How much more still are they to be reprov'd, who are not in a way of seeking their salvation at all, but wholly neglect their precious souls, and attend the duties of religion no further than is just necessary to keep up their credit among men; and instead of pressing into the kingdom of God, are rather violently pressing on towards their own destruction and ruin, being hurried on by their many head strong lusts, as the herd of swine were hurried on by the legion of devils, and ran violently down a steep place into the sea, and perished in the waters! Matthew 8:32.

4. From what has been said under this proposition, we may learn after what manner Christians ought to go through the work that is before them. Christ had a great work before him when that took place, of which we have an account in the text. Though it was very near the close of his life, yet he then, when his agony began, had the chief part of the work before him that he came into the world to do; which was to offer up that sacrifice which he offered in his last sufferings, and therein to perform the greatest act of his obedience to God. And so the Christians have a great work to do, a service they are to perform to God, that is attended with great difficulty. They have a race set before them that they have to run, a warfare that is appointed them. Christ was the subject of a very great trial in the time of his agony; so God is wont to exercise his people with great trials. Christ met with great opposition in that work that he had to do; so believers are like to meet with great opposition in running the race that is set before them. Christ, as man, had a feeble nature, that was in itself very insufficient to sustain such a conflict, or to support such a load as was coming upon him. So the saints have the same weak human nature, and beside that, great sinful infirmities that Christ had not, which lay them under great disadvantages, and greatly enhance the difficulty of their work. Those great tribulations and difficulties that were before Christ, were the way in which he was to enter into the kingdom of heaven; so his followers must expect, “through much tribulation to enter into the kingdom of heaven.” The cross was to Christ the way to the crown of glory, and so it is to his disciples. The circumstances of Christ and of his followers in those things are alike, their case, therefore, is the same; and therefore Christ’s behavior under those circumstances, was a fit example for them to follow. They should look to their Captain, and observe after what manner he went through his great work, and the great tribulations which he endured. They should observe after what manner he entered into the kingdom of heaven, and obtained the crown of glory, and so they also should run the race that is set before them. “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Particularly,

(1.) When others are asleep they should be awake, as it was with Christ. The time of Christ’s agony was the night season, the time

wherein persons were wont to be asleep: it was the time wherein the disciples that were about Christ were asleep; but Christ then had something else to do than to sleep; he had a great work to do; he kept awake, with his heart engaged in this work. So should it be with the believers of Christ; when the souls of their neighbors are asleep in their sins, and under the power of a lethargic insensibility and sloth, they should watch and pray, and maintain a lively sense of the infinite importance of their spiritual concerns. 1 Thessalonians 5:6. "Therefore let us not sleep, as do others, but let us watch and be sober."

(2.) They should go through their work with earnest labor, as Christ did. The time when others were asleep was a time when Christ was about his great work, and was engaged in it with all his might, agonizing in it; conflicting and wrestling, in tears, and in blood. So should Christians with the utmost earnestness improve their time with souls engaged in this work, pushing through the opposition they meet with in it, pushing through all difficulties and sufferings there are in the way, running with patience the race set before them, conflicting with the enemies of their souls with all their might; as those that wrestle not with flesh and blood, but with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places.

(3.) This labor and strife should be, that God may be glorified, and their own eternal happiness obtained in a way of doing God's will. Thus it was with Christ: what he so earnestly strove for was, that he might do the will of God, that he might keep his command, his difficult command, without failing in it, and that in this way God's will might be done, in that glory to his ever great name, and that salvation to his elect that he intended by his sufferings. Here is an example for the saints to follow in that holy strife, and race, and warfare, which God has appointed them; they should strive to do the will of their heavenly Father, that they may, as the apostle expresses it, Romans 12:2. "Prove what is that good, and acceptable, and perfect will of God," and that in this way they may glorify God, and may come at last to be happy for ever in the enjoyment of God.

(4.) In all the great work they have to do, their eye should be to God for his help to enable them to overcome. Thus did the man Christ Jesus: he strove in his work even to such an agony and bloody sweat. But how did he strive? It was not in his own strength, but his eyes were

to God, he cries unto him for his help and strength to uphold him, that he might not fail; he watched and prayed, as he desired his disciples to do; he wrestled with his enemies and with his great sufferings, but at the same time wrestled with God to obtain his help, to enable him to get the victory. Thus the saints should use their strength in their Christian course to the utmost, but not as depending on their own strength, but crying mightily to God for his strength to make them conquerors.

(5.) In this way they should hold out to the end as Christ did. Christ in this way was successful, and obtained the victory, and won the prize; he overcame, and is set down with the Father in his throne. So Christians should persevere and hold out in their great work to the end; they should continue to run their race till they have come to the end of it; they should be faithful unto the death as Christ was; and then, when they have overcome, they shall sit down with him in his throne. Revelation 3:21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

5. Hence burdened and distressed sinners, if any such are here present, may have abundant ground of encouragement to come to Christ for salvation. Here is great encouragement to sinners to come to this high priest that offered up such strong crying and tears with his blood, for the success of his sufferings in the salvation of sinners. For,

1. Here is great ground of assurance that Christ stands ready to accept of sinners, and bestow salvation upon them; for those strong cries of his that he offered up in the capacity of our high priest, show how earnestly desirous he was of it. If he was not willing that sinners should be saved, be they ever so unworthy of it, then why would he so wrestle with God for it in such a bloody sweat? Would any one so earnestly cry to God with such costly cries, in such great labor and travail of soul, for that, that he did not desire that God should bestow? No, surely! but this shows how greatly his heart was set on the success of his redemption; and therefore since he has by such earnest prayers, and by such a bloody sweat, obtained salvation of the Father to bestow on sinners, he will surely be ready to bestow it upon them, if they come to him for it; otherwise he will frustrate his own design; and he that so earnestly cried to God that his design might not be frustrated, will not, after all, frustrate it himself.

2. Here is the strongest ground of assurance that God stands ready to accept of all those that come to him for mercy through Christ, for this is what Christ prayed for in those earnest prayers, whose prayers were always heard, as Christ says, John 11:42. “And I knew that thou hearest me always.” And especially may they conclude, that heard their high priest in those strong cries that he offered up with his blood, and that especially on the following account.

(1.) They were the most earnest prayers that ever were made. Jacob was very earnest when he wrestled with God; and many others have wrestled with God with many tears; yea, doubtless, many of the saints have wrestled with God with such inward labor and strife as to produce powerful effects on the body. But so earnest was Christ, so strong was the labor and fervency of his heart, that he cried to God in a sweat of blood; so that if any earnestness and importunity in prayer ever prevailed with God, we may conclude that that prevailed.

(2.) He who then prayed was the most worthy person that ever put up a prayer. He had more worthiness than ever men or angels had in the sight of God, according as by inheritance he has obtained a more excellent name than they; for he was the only-begotten Son of God, infinitely lovely in his sight, the Son in whom he declared once and again he was well-pleased. He was infinitely near and dear to God, and had more worthiness in his eyes ten thousand times than all men and angels put together. And can we suppose any other than that such a person was heard when he cried to God with such earnestness? Did Jacob, a poor sinful man, when he had wrestled with God, obtain of God the name of ISRAEL, and that encomium, that as a prince he had power with God, and prevailed? And did Elijah, who was a man of like passions, and of like corruptions with us, when he prayed, earnestly prevail on God to work such great wonders? And shall not the only-begotten Son of God, when wrestling with God in tears and blood, prevail, and have his request granted him? Surely there is no room to suppose any such thing; and therefore, there is no room to doubt whether God will bestow salvation on those that believe in him, at his request.

(3.) Christ offered up these earnest prayers with the best plea for an answer that ever was offered to God, viz. his own blood; which was an equivalent for the thing that he asked. He not only offered up strong

cries, but he offered them up with a price fully sufficient to purchase the benefit he asked.

(4.) Christ offered this price and those strong cries both together; for at the same time that he was pouring out these earnest requests for the success of his redemption in the salvation of sinners, he also shed his blood. His blood fell down to the ground at the same instant that his cries went up to heaven. Let burdened and distressed sinners, that are ready to doubt of the efficacy of Christ's intercession for such unworthy creatures as they, and to call in question God's readiness to accept them for Christ's sake, consider these things. Go to the garden where the Son of God was in an agony, and where he cried to God so earnestly, and where his sweat was, as it were, great drops of blood, and then see what a conclusion you will draw up from such a wonderful sight.

6. The godly may take great comfort in this, that Christ has as their high priest offered up such strong cries to God. You that have good evidence of your being believers in Christ, and his true followers and servants, may comfort yourselves in this, that Christ Jesus is your high priest, that that blood, which Christ shed in his agony, fell down to the ground for you, and that those earnest cries were sent up to God for you, for the success of his labors and sufferings in all that good you stood in need of in this world, and in your everlasting happiness in the world to come. This may be a comfort to you in all losses, and under all difficulties, that you may encourage your faith, and strengthen your hope, and cause you greatly to rejoice. If you were under any remarkable difficulties, it would be a great comfort to you to have the prayers of some man that you looked upon to be a man of eminent piety, and one that had a great interest at the throne of grace, and especially if you knew that he was very earnest and greatly engaged in prayer for you. But how much more may you be comforted in it, that you have an interest in the prayers and cries of the only-begotten and infinitely worthy Son of God, and that he was so earnest in his prayers for you, as you have heard!

7. Hence we may learn how earnest Christians ought to be in their prayers and endeavors for the salvation of others. Christians are the followers of Christ, and they should follow him in this. We see from what we have heard, how great the labor and travail of Christ's soul was for others' salvation, and what earnest and strong cries to God accompanied his

labors. Here he hath set us an example. Herein he hath set an example for ministers, who should as co-workers with Christ travail in birth with them till Christ be found in them. Galatians 4:19. "My little children, of whom I travail in birth again, until Christ be formed in you." They should be willing to spend and be spent for them. They should not only labor for them, and pray earnestly for them, but should, if occasion required, be ready to suffer for them, and to spend not only their strength, but their blood for them. 2 Corinthians 12:15.

"And I will very gladly spend and be spent for you, though the
more abundantly I love you, the less I be loved."

Here is an example for parents, showing how they ought to labor and cry to God for the spiritual good of their children. You see how Christ labored and strove and cried to God for the salvation of his spiritual children; and will not you earnestly seek and cry to God for your natural children? Here is an example for neighbors one towards another how they should seek and cry for the good of one another's souls, for this is the command of Christ, that they should love one another as Christ loved them. John 15:12. Here is an example for us, showing how we should earnestly seek and pray for the spiritual and eternal good of our enemies, for Christ did all this for his enemies, and when some of those enemies were at that very instant plotting his death, and busily contriving to satiate their malice and cruelty, in his most extreme torments, and most ignominious destruction.

SERMON 7

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of he Jew first, and also of the Gentile. (Romans 2:8, 9.)

It is the drift of the apostle in the three first chapters of this epistle, to show that both Jews and Gentiles are under sin, and therefore cannot be justified by works of law, but only by faith in Christ, In the first chapter he had shown that the Gentiles were under sin: in this he shows that the Jews also are under sin, and that however severe they were in their censures upon the Gentiles, yet they themselves did the same things; for which the apostle very much blames them: "Therefore, thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." And he warns them not to go on in such a way, by forewarning them of the misery to which they will expose themselves by it, and by giving them to understand, that instead of their misery being less than that of the Gentiles, it would be the greater, for God's distinguishing goodness to them above the Gentiles. The Jews thought that they should be exempted from future wrath, because God had chosen them to be his peculiar people. But the apostle informs them that there should be indignation and wrath, tribulation and anguish, to every soul of man; not only to the Gentiles, but to every soul; and to the Jews first and chiefly, when they did evil, because their sins were more aggravated.

In the text we find,

1. A description of wicked men; in which may be observed those qualifications of wicked men which have the nature of a cause, and those which have the nature of an effect.

Those qualifications of wicked men here mentioned that have the nature of a cause, are their being contentious, and not obeying the truth, but obeying unrighteousness. By their being contentious, is meant their being contentious against the truth, their quarrelling with the gospel, their finding fault with its declarations and offers. Unbelievers find many things in the ways of God at which they stumble, and by which they are offended. They

are always quarrelling and finding fault with one thing or another, whereby they are kept from believing the truth and yielding to it. Christ is to them a stone of stumbling, and rock of offence. They do not obey the truth, that is, they do not yield to it, they do not receive it with faith. That yielding to the truth and embracing it, which there is in saving faith, is called obeying, in Scripture. Romans 6:17'. "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Hebrews 5:9. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Romans 1:5. "By whom we have received grace and or obedience to the faith among all nations for is name. But they obey unrighteousness instead of yielding to the gospel, they are under the power and dominion of sin, and are slaves to their lusts and corruptions.

It is in those qualifications of wicked men that their wickedness radically consists; their unbelief and opposition to the truth, and their slavish subjection to lust, are the foundation of all wickedness.

Those qualifications of wicked men, which have the nature of an effect, are their doing evil, This is the least of their opposition against the gospel, and of their slavish subjection to their lusts; that they do evil. Those wicked principles are the foundation, and their wicked practice is the superstructure; those were the root, and this is the fruit.

2. The punishment of wicked men, in which may be also noticed the cause and the effect.

Those things mentioned in their punishment that have the nature of a cause, are indignation and wrath; *i.e.* the indignation and wrath of God. It is the anger of God that will render wicked men miserable; they will be the subjects of divine wrath, and hence will arise their whole punishment.

Those things in their punishment that have the nature of an effect, are tribulation and anguish. Indignation and wrath in God, will work extreme sorrow, trouble, and anguish of heart, in them.

Doctrine. Indignation, wrath, misery, and anguish of soul, are the portion that God has allotted to wicked men.

Every one of mankind must have the portion that belongs to him. God allots to each one his portion; and the portion of the wicked is nothing but wrath, and distress, and anguish of soul. Though they may enjoy a few

empty and vain pleasures and delights, for a few days while they stay in this world, yet that which is allotted to them by the Possessor and Governor of all things to be their portion, is only indignation and wrath, tribulation and anguish. This is not the portion that wicked men choose; the portion that they choose is worldly happiness, yet it is the portion that God carves out for them; it is the portion that they in effect choose for themselves. For they choose those things that naturally and necessarily lead to it, and those that they are plainly told, times without number, will issue in it. Proverbs 8:36. “But he that sinneth against me, wrongeth his own soul; all they that hate me love death.” But whether they choose it or not, this will and must be the portion to all eternity of all who live and die wicked men.

Indignation and wrath shall pursue them as long as they live in this world, shall drive them out of the world, and shall follow them into another world; and there wrath and misery shall abide upon them throughout eternity.

The method that I shall take in treating this subject, is to describe the wrath and misery of which wicked men shall be the subjects, both here and hereafter, in the successive parts and periods of it, according to the order of time.

I. I shall describe the wrath that often pursues wicked men in this life. Indignation and wrath often begin with them here.

1. God oftentimes in wrath leaves them to themselves. They are left in their sins, and left to undo themselves, and work out their own ruin; he lets them alone in sin. Hosea 4:17. “Ephraim is joined to his idols; let him alone.” He often leaves them to go great lengths in sin, and does not afford them that restraining grace that he does to others. He leaves them to their own blindness, so that they always remain ignorant of God and Christ, and of the things that belong to their peace. They are sometimes left to hardness of heart, to be stupid and senseless, so that nothing will ever thoroughly awaken them. They are left to their own hearts’ lusts, to continue in some wicked practices all their days. Some are left to their covetousness, some to drunkenness, some to uncleanness, some to a proud, contentious, and envious spirit, and some to a spirit of finding fault and quarrelling with God. God leaves them to their folly, to act exceedingly foolishly, to delay and put off the concerns of their souls from time to time never to think the present time the best, but always to keep it at a distance, and foolishly continue flattering themselves with hopes of long life, and to put far away the evil day, and to bless themselves their hearts, and say, “I shall have

peace, though a drunkenness to thirst.” Some are so left that they are miserably hardened and senseless, when others all around them are awakened, and greatly concerned, and inquire what they shall do to be saved.

Sometimes God leaves men to a fatal backsliding for a misimprovement of the strivings of his Spirit, They are let alone, to backslide perpetually. Dreadful is the life and condition of those who are thus left of God. We have instances of the misery of such in God’s holy word, particularly of Saul and Judas. Such are, sometimes, very much left to the power of Satan to tempt them, to hurry them on in wicked courses, and exceedingly to aggravate their own guilt and misery.

2. Indignation and wrath are sometimes exercised towards them in this world, by their being cursed in all that concerns them They have this curse of God following them in every thing. They are cursed in all their enjoyments. If they are in prosperity, it is cursed to them; if they possess riches, if they have honour, if they enjoy pleasure, there is the curse of God that attends it. Psalm xcii. 7. “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever.”

There is a curse of God that attends their ordinary food: every morsel of bread which they eat, and every drop of water which they drink. Psalm 119:22. “Let their table become a snare before them; and that which should have been for their welfare, let it become a trap.” They are cursed in all their employments, in whatsoever they put their hands to; when they go into the field to labour, or are at work at their respective trades. Deuteronomy 28:16.

Cursed shalt thou be in the city, and cursed shalt thou be in the field.” The curse of God remains in the houses where they dwell, and brimstone is scattered in their habitations. Job 18:15. The curse of God attends them in the afflictions which they meet with, whereas the afflictions that good men meet with, are fatherly corrections, and are sent in mercy. The afflictions which wicked men meet with are in wrath, and come from God as an enemy, and are the foretaste of their everlasting punishment. The curse of God attends them also in their spiritual enjoyments and opportunities, and it would have been better for them not to have been born in a land of light. Their having the Bible and the sabbath, is only to aggravate their guilt and misery. The word of God when preached to them is a savour of death unto

death. Better would it be for them, if Christ had never come into the world, if there had never been any offer of a Saviour. Life itself is a curse to them; they live only to fill up the measure of their sins. What they seek in all the enjoyments, and employments, and concerns of life, is their own happiness; but they never obtain it; they never obtain any true comfort, all the comforts which they have are worthless and unsatisfying. If they lived a hundred years with never so much of the world in their possession, their life is all filled up with vanity. All that they have is vanity of vanities, they find no true rest for their souls, they do but feed on the east wind, they have no real contentment. Whatever outward pleasures they may have, their souls are starving. They have no true peace of conscience, they have nothing of the favour of God. Whatever they do, they live in vain, and to no purpose; they are useless in the creation of God, they do not answer the end of their being. They live without God, and have not the presence of God, nor any communion with him. But on the contrary, all that they have and all that they do, does but contribute to their own misery, and render their future and everlasting state the more dreadful. The best of wicked men live but miserable and wretched lives, with all their prosperity; their lives are most undesirable, and whatever they have, the wrath of God abides upon them.

3. After a time they must die. Ecclesiastes 9:3. "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Death is a far different thing when it befalls wicked men, from what it is when it befalls good men; to the wicked it is in execution of the curse of the law, and of the wrath of God. When a wicked man dies, God cuts him off in wrath, he is taken away as by a tempest of wrath, he is driven away in his wickedness. Proverbs 14:32. "The wicked is driven away in his wickedness: but the righteous hath hope in his end." Job 18:18. "He shall be driven from light into darkness, and chased out of the world." Job 27:21. "The east wind carrieth him away, and he departeth, and as a storm, hurleth him out of his place." Though wicked men, while they live, may live in worldly prosperity, yet they cannot live here always, but they must die. The place that knoweth him shall know him no more; and the eye that hath seen him shall see him no more in the land of the living.

Their bounds are unchangeably set, and when they are come to those bounds they must go, and must leave all their worldly good things. If they have lived in outward glory their glory shall not descend after them; they get nothing while they live that they can carry away. Ecclesiastes 5:15. "As he came forth of his mother's womb, naked shall he return, to go as he came, and shall take nothing of his labour, which he may carry away in his hand." He must leave all his substance unto others. If they are at ease and quietness, death will put an end to their quietness, will spoil all their carnal mirth, and will strip them of all their glory. As they came naked into the world, so naked must they return, and go as they came. If they have laid up much goods for many years, if they have laid in stores, as they hope, for great comfort and pleasure, death will cut them off from all. Luke 12:16, etc. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? and he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided." If they have many designs and projects in their breasts for promoting their outward prosperity and worldly advantage, when death comes, it cuts all off at one blow. Psalm cxlvi. 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And so whatever diligence they have had in seeking their salvation, death will disappoint all such diligence, it will not wait for them to accomplish their designs and fulfil their schemes. If they have pleased, and pampered, and adorned their bodies, death will spoil all their pleasure and their glory; it will change their countenances to a pale and ghastly aspect. Instead of their gay apparel and beautiful ornaments, they shall have only a winding-sheet; their house must be the dark and silent grave; and that body which they deified, shall turn to loathsome rottenness, shall be eaten of worms, and turn to dust. Some wicked men die in youth, wrath pursues them, and soon overtakes them; they are not suffered to live out half their days. Job 36:14. "They die in youth, and their life is among the unclean." Psalm 55:23. "But thou, O God, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days." They are sometimes overtaken in the very midst of their sin and vanity; and death puts a sudden end to all their youthful pleasures. They are often stopped in the midst of a

career in sin, and then if their hearts cleave ever so fast to those things, they must be remit from them; they have no other good but outward good; but then they must eternally forsake it, they must close their eyes for ever on all that has been dear and pleasant to them here.

4. Wicked men are oftentimes the subjects of much tribulation and anguish of heart on their death-beds. Sometimes the pains of body are very extreme and dreadful and what they endure in those agonies and struggles for life, after they are past speaking, and when body and soul are rending asunder, none can know. Hezekiah had an awful sense of it; he compares it to a lion's breaking all his bones. Isaiah 38:12, 13. "Mine age is departed, and is removed from me as a shepherd's tent: I have cut off as a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me." But this is but little to what is sometimes undergone by wicked men in their souls is when they are on their death-beds. Death appears sometimes with an exceedingly terrible aspect to them; when it comes and stares them in the face, they cannot bear to behold it. It is always so, if wicked men have notice of the approach of death, and have reason and conscience in exercise, and are not either stupid or distracted. When this king of terrors comes to show himself to them, and they are called forth to meet him, O how do they dread the conflict! But meet him they must: "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." Death comes to them with all his dreadful armour, and his, sting not taken away; and it is enough to fill their souls with torment that cannot be expressed. It is an awful thing for a person to be lying on a sick bed, to be given over by physicians, to have friends stand weeping round the bed as expecting to part with him; and in such circumstances as those, to have no hope, to be without an interest in Christ, and to have the guilt of his sins lying on his soul, to be going out of the world without his peace being made with God, to stand before his holy judgment-seat in all his sins, without any thing to plead, or answer. To see the only opportunity to prepare for eternity coming immediately to an end, after which there shall be no more time of probation, but his case will be unalterably fixed, and there never will be another offer of a Saviour; for the soul to come just to the very edge of the boundless gulf of eternity, and insensibly to launch forth into it, without

any God or Saviour to take care of it; to be brought to the edge of the precipice, and to see himself falling down into the lake of fire and brimstone, and to feel that he has no power to stop himself: who can tell the shrinkings and misgivings of heart in such a case? how does he endeavour to hang back, but yet he must go on; it is in vain to wish for further opportunity! O how happy does he think those that stand about him, who may yet live, may have their lives continued longer, when he must go immediately into an endless eternity! How does he wish it might be with him as with those who have a longer time to prepare for their trial! but it must not be so. Death, sent on purpose to summon him, will give him no release nor respite: he must go before the holy judgment-seat of God as he is, to have his everlasting state determined according to his works. To such persons, how differently do things appear from what they did in the time of health, and when they looked at death as at a distance! How differently does sin look to them now; those sins which they used to make light of! How dreadful is it now to look back and consider how they have spent their time, how foolish they have been, how they have gratified and indulged their lusts, and lived in ways of wickedness; how careless they have been, and how they have neglected their opportunities and advantages, how they have refused to hearken to counsel, and have not repented in spite of all the warnings that were given! Proverbs 5:I 1,12, 13. "And thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

How differently does the world appear to them now! They used to set much by it, and have their hearts taken up with it; but what does it avail them now? how insignificant are all their riches! Proverbs 11:4. "Riches profit not in the day of wrath: but righteousness delivereth from death." What different thoughts have they now of God, and of his wrath! They used to make light of the wrath of God, but how terrible does it now appear! How does their heart shrink at the thoughts of appearing before such a God! how different are their thoughts of time! Now time appears precious; and O what would they not give for a little more time! Some have in such circumstances been brought to cry out, O, a thousand worlds for an hour, for a moment! And how differently does eternity now appear! now it is awful indeed. Some have been brought on a death-bed to cry out, O that word Eternity! Eternity! Eternity! What a dismal gulf does it appear

to them, when they come to the very brink! They often at such times cry for mercy, and cry in vain. God called, and they would not hear. "They set at nought his counsels, and would none of his reproofs. Now also he laughs at their calamity, and mocks when their fear cometh." They beseech others to pray for them, they send for ministers, but all often fails them. They draw nearer and nearer to death, and eternity comes more and more immediately in view. And who can express their horror, when they feel themselves clasped in the cold arms of death, when their breath fails more and more, and their eyes begin to be fixed and grow dim! That which is then felt by them, cannot be told nor conceived. Some wicked men have much of the horror and despair of hell in their last sickness.

"All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness." (Ecclesiastes 5:17.)

II. I shall describe the wrath that attends wicked men hereafter.

1. The soul, when it is separated from the body, shall be cast down into hell. There is without doubt a particular judgment by which every man is to be tried at death, beside the general judgment: for the soul, as soon as it departs from the body, appears before God to be judged. Ecclesiastes 12, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it:" that is, to be judged and disposed of by him. Hebrews 9:27. "It is appointed unto men once to die, but after this the judgment." But this particular judgment is probably no such solemn transaction as that which will be at the day of judgment; the soul must appear before God, but not in the manner that men shall appear at the end of the world. The souls of wicked men shall not go to heaven to appear before God, neither shall Christ descend from heaven for the soul to appear before him; neither is it to be supposed, that the soul shall be carried to any place where there is some special symbol of the divine presence, in order to be judged. But as God is every where present, so the soul shall be made immediately sensible of his presence. Souls in a separate state shall be sensible of the presence of God and of his operations in another manner than we now are. All separate spirits may be said to be before God: the saints are in his glorious presence, and the wicked in hell are in his dreadful presence; they are said to be tormented in the presence of the Lamb. Revelation 14:10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy

angels, and in the presence of the Lamb.” So the soul of a wicked man, at its departure from the body, will be made immediately sensible that it is before an infinitely holy and dreadful God and his own final Judge; and will then see how terrible a God he is, he will see how holy a God he is, how infinitely he hates sin; he will be sensible of the greatness of God’s anger against sin, and how dreadful is his displeasure. Then will he be sensible of the dreadful majesty and power of God, and how fearful a thing it is to fall into his hands. Then the soul shall come naked with all its guilt, and in all its filthiness, a vile, loathsome, abominable creature, an enemy to God, a rebel against him, with the guilt of all its rebellion and disregard of God’s commands, and contempt of his authority, and slight of the glorious gospel, before God as its Judge. This will fill the soul with horror and amazement. It is not to be supposed that this judgment will be attended with any voice or any such outward transactions as the judgment at the end of the world; but God shall manifest himself in his strict justice inwardly, to the immediate view of the soul, and to the sense and apprehension of the conscience. This particular judgment probably will not hinder, but that the soul shall be cast into hell immediately when it goes from the body; as soon as ever the soul departs from the body, the soul shall know what its state and condition are to be to all eternity. As long as there is life, there is hope. The man, while he lived, though his case was exceedingly dreadful, yet had some hope; when he lay dying, there was a possibility of salvation. But when once the union between soul and body is broken, then that moment the case becomes desperate, and there remains no hope, no possibility. On their death-beds, perhaps, they had some hope that God would pity them and hear their cries, or that he would hear the prayers of their pious friends for them; they were ready to lay hold on something which they had at some time met with, some religious affection or some change in their external conduct, and to flatter themselves that they were then converted; they were able to indulge some degree of hope from the moral lives that they had lived, that God would have respect to them and save them; but as soon as ever the soul parts from the body, from that moment the case will be absolutely determined, there will then be an end for ever to all hope, to every thing that men hang upon in this life; the soul then shall know certainly, that it is to be miserable to all eternity, without any remedy. It shall see that God is its enemy; it shall see its Judge clothed in his wrath and vengeance. Then its misery will begin, it will that moment be swallowed up in despair; the great gulf will be fixed between it and happiness, the door of mercy will be for ever shut up, the irrevocable

sentence will be passed. Then shall the wicked know what is before them. Before, the soul was in distress for fear how it would be; but now, all its fears shall come upon it; it shall come upon it as a mighty flood, and there will be no escaping. The soul was full of amazement before through fear; but now, who can conceive the amazement that fills it that moment when all hope is cut off, and it knows that there never will be any difference!

When a good man dies, his soul is conducted by holy angels to heaven. Luke 16:22. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried." So we may well suppose that when a wicked man dies, his soul is seized by wicked angels; that they are round his bed ready to seize the miserable soul as soon as it is parted from the body. And with what fierceness and fury do those cruel spirits fly upon their prey; and the soul shall be left in their hands. There shall be no good angels to guard and defend it. God will take no merciful care of it, there is nothing to help it against those cruel spirits that shall lay hold of it to carry it to hell, there to torment it for ever. God will leave it wholly in their hands, and will give it up to their possession, when it comes to die; and it shall be carried down into hell, to the abode of devils and damned spirits. If the fear of hell on a death-bed sometimes fills the wicked with amazement, how will they be overwhelmed when they feel its torments, when they shall find them not only as great but far greater than their fears! They shall find them far beyond what they could conceive of before they felt them; for none know the power of God's anger, but they that experience it. Psalm 90:11. "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

Departed spirits of wicked men are doubtless carried to some particular place in the universe, which God has prepared to be the receptacle of his wicked, rebellious, and miserable subjects; a place where God's avenging justice shall be glorified; a place built to be the prison, where devils and wicked men are reserved till the day of judgment.

2. Here the souls of wicked men shall suffer extreme and amazing misery in a separate state, until the resurrection. This misery is not indeed their full punishment; nor is the happiness of the saints before the day of judgment their full happiness. It is with the souls of wicked men as it is with devils. Though the devils suffer extreme torment now, yet they do not suffer their complete punishment; and therefore it is said, that they are cast down to hell, and bound in chains. 2 Peter 2:4. "God spared not the angels that

sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” Jude 6. “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.” They are reserved in the state they are in; and for what are they reserved, but for a greater degree of punishment? and therefore they are said to tremble for fear. James 2:19. “Thou believest that there is one God; thou doest well: the devils also believe and tremble.” Hence when Christ was on earth, the devils were greatly afraid that Christ was come to torment them. Matthew 8:29. “And, behold, they cried out, saving, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?” Mark 5:7. “And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”

But yet they are there in extreme and inconceivable misery: they are there deprived of all good, they have no rest nor comfort, and they are subject to the wrath of God; God there executes wrath on them without mercy, and they are swallowed up in wrath. Luke 16:24. “And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.” Here we are told that, when the rich man died, he lift up his eyes being in torment, and he tells Abraham that he is tormented in a flame; and it seems that the flame was not only about him, but in him; he therefore asks for a drop of water to cool his tongue. This doubtless is to represent to us that they are full of the wrath of God as it were with fire, and they shall there be tormented in the midst of devils and damned spirits; and they shall have inexpressible torment from their own consciences. God’s wrath is the fire that never shall be quenched, and conscience is the worm that never dies. How much do men suffer from horror of conscience sometimes in this world, but how much more in hell! What bitter and tormenting reflections will they have concerning the folly they have been guilty of in their lives, in so neglecting their souls, when they had such an opportunity for repentance; that they went on so foolishly to treasure up wrath against the day of wrath, to add to the record of their sins from day to day, to make their misery yet greater and greater; how they have kindled the fires of hell for themselves, and spent their lives in gathering the fuel! They will not be able to help revolving such thoughts in their minds; and how tormenting will they be! And those who go to hell, never can escape

thence; there they remain imprisoned till the day of judgment, and their torments remain continually. Those wicked men who died many years ago, their souls went to hell, and there they are still; those who went to hell in former ages of the world, have been in hell ever since, all the while suffering torment. They have nothing else to spend their time in there, but to suffer torment, they are kept in being for no other purpose; and though they have many companions in hell, yet they are no comfort to them, for there is no friend, no love, no pity, no quietness, no prospect, no hope.

3. The separate souls of the wicked, besides the present misery that they suffer, shall be in amazing fear of their more full punishment at the day of judgment. Though their punishment in their separate state be exceedingly dreadful, and far more than they can hear, though it be so great as to sink and crush them, yet this is not all; they are reserved for a much greater and more dreadful punishment at the day of judgment; their torment will then be vastly augmented, and continue in that augmentation to all eternity. Their punishment will be so much greater then, that their misery in this separate state is but as an imprisonment before an execution; they, as well as the devils, are bound in chains of darkness to the judgment of the great day. Separate spirits are called “spirits in prison.” 1 Peter 3:19. “By which also he went and preached unto the spirits in prison.” And if the imprisonment be so dreadful, how dreadful indeed will be the execution! When we are under any great pain of body at any time, how do we dread the least addition to it! its continuance is greatly dreaded, much more its increase. How much more will those separate spirits that suffer the torments of hell, dread that augmentation and completing of their torment which there will be at the day of judgment, when what they feel already, is vastly more than they can support themselves; when they shall be as it were begging for one drop of water to cool their tongues, when they would give ten thousand worlds for the least abatement of their misery! How sinking will it be to think that instead of that the day is coming when God shall come forth out of heaven to sentence them to a far more dreadful degree of misery, and to continue them under it for ever! What experience they have of the dreadfulness of God’s wrath convinces them fully how terrible a thing his wrath is; they will therefore be exceedingly afraid of that full wrath which he will execute at the day of judgment; they will have no hope of escaping it, they will know assuredly that it will come.

The fear of this makes the devils, those mighty, proud, and stubborn spirits, to tremble: they believe what is threatened, and therefore tremble. If this

fear overcomes them, how much more will it overwhelm the souls of wicked men! All hell trembles at the thoughts of the day of judgment.

4. When the day of judgment comes they shall rise to the resurrection of damnation: When that day comes, all mankind that have died from off the face of the earth shall arise; not only the righteous, but also the wicked. Daniel 12:2. "And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt." Revelation 20:13. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged, every man according to his works." The damned in hell know not the time when the day of judgment will be, but when the time comes it will be made known, and it will be the most dreadful news that ever was told in that world of misery. It is always a doleful time in hell; the world of darkness is always full of shrieks and doleful cries; but when the news is heard, that the day appointed for the judgment is come, hell will be filled with louder shrieks and more dreadful cries than ever before. When Christ comes in the clouds of heaven to judgment, the news of it will fill both earth and hell with mourning and bitter crying. We read that all the kindreds of the earth shall wail because of him, and so shall all the inhabitants of hell; and then must the souls of the wicked come up to be united to their bodies, and stand before the Judge. They shall not come willingly, but shall be dragged forth as a malefactor is dragged out of his dungeon to execution. They were unwilling when they died to leave the earth to go to hell; but now they will be much more unwilling to come out of hell to go to the last judgment. It will be no deliverance to them, it will only be a coming forth to their execution. They will hang back, but must come; the devils and damned spirits must come up together. The last trumpet will then be heard, this will be the most terrible sound to wicked men and devils that ever was heard; and not only the wicked, that shall then be found dwelling on the earth, shall hear it, but also those that are in their graves. John 5:28, 29.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation; and then must the souls of the wicked enter their bodies again, which will be prepared only to be organs of torment and misery. It will be a dreadful sight to them when they come to their bodies again, those bodies which were formerly used by them as the organs and

instruments of sin and wickedness, and whose appetites and lusts they indulged and gratified. The parting of soul and body was dreadful to them when they died, but their meeting again at the resurrection will be more dreadful. They shall receive their bodies loathsome and hideous, agreeably to that shame and everlasting contempt to which they shall arise. As the bodies of the saints shall arise more glorious than when on earth, and shall be like unto Christ's glorious body, so we may well suppose that the bodies of the wicked will arise proportionably more deformed and hideous. Oftentimes in this world a polluted soul is hid in a fine and comely body, but it will not be so then when things shall appear as they are; the form and aspect of the body shall be answerable to the hellish deformity of the soul. Thus shall they rise out of their graves, and shall lift up their eyes, and see the Son of God in the clouds of heaven, in the glory of his Father, with all his holy angels with him. Then shall they see their Judge in his awful majesty, which will be the most amazing sight to them that ever they saw, and will still add new horrors. That awful and terrible majesty in which he will appear, and the manifestation of his infinite holiness, will pierce their souls. They shall come forth out of their graves all trembling and astonished; fearfulness shall surprise them.

5. Then must they appear before their Judge to give up their account. They will find no mountains or rocks to fall upon them, that can cover them, and hide them from the wrath of the Lamb: Many of them will see others at that time, who were formerly their acquaintance, who shall appear with glorious bodies, and with joyful countenances and songs of praise, and mounting up as with wings to meet the Lord in the air, while they are left behind. Many shall see their former neighbours and acquaintance, their companions, their brothers, and their wives taken and they left. They shall be summoned to go and appear before the judgment-seat; and go they must, however unwilling; they must stand at Christ's left hand, in the midst of devils and wicked men. This shall again add still further amazement, and will cause their horror still to be in a further degree than ever. With what horror will that company come together! and then shall they be called to their account; then shall be brought to light the hidden things of darkness; then shall all the wickedness of their hearts be made known; then shall be declared the actual wickedness they have been guilty of; then shall appear their secret sins that they have kept hid from the eye of the world; then shall be manifested its their true light those sins that they used to plead for, and to excuse and justify. And then shall all their sins be set forth in all

their dreadful aggravations, all their filthiness will be brought to light to their everlasting shame and contempt. Then it shall appear how heinous many of those things were, that they in their lifetime made light of; then will it appear how dreadful their guilt is in thus ill-treating so glorious and blessed a Saviour. And all the world shall see it, and many shall rise up in judgment against them and condemn them; their companions whom they tempted to wickedness, others whom they have hardened in sin by their example, shall rise up against many of them; and the heathen that have had no advantages in comparison of them, and many of whom have yet lived better lives than they, shall rise up against them and they shall be called to a special account; the Judge will reckon with them, they shall be speechless, they shall be struck dumb, their own consciences bearing testimony against them, and shall cry aloud against them, for they shall then see how great and terrible a God he is, against whom they have sinned. Then shall they stand at the left hand, while they see others whom they knew on earth sitting at the right hand of Christ in glory, shining forth as the sun, accepted of Christ, and sitting with him to judge and condemn them.

6. Then the sentence of condemnation shall be pronounced by the Judge upon them. Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This sentence will be pronounced with awful majesty; and there shall be great indignation, and dreadful wrath shall then appear in the Judge, and in his voice, with which he shall pronounce the sentence; and what a horror and amazement will these words strike into the hearts of the wicked, on whom they shall be pronounced! Every word and syllable shall be like the most amazing thunder to them, and shall pierce their souls like the fiercest lightning. The Judge will bid them depart from him; he will drive them from his presence, as exceedingly abominable to him, and he shall give them the epithet accursed; they shall be an accursed company, and he will not only bid them depart from his presence, but into everlasting fire, to dwell there as their only fit habitation. And what shows the dreadfulfulness of the fire, is, that it is prepared for the devil and his angels: they shall lie for ever in the same fire in which the devils, those grand enemies of God, shall be tormented. When this sentence shall be pronounced, there shall be in the vast company at the left hand, tremblings, and mourning, and crying, and gnashing of teeth, in a new manner, beyond all that ever was before. If the devils, those proud and lofty spirits, tremble many ages beforehand at the bare thoughts of this sentence, how will they tremble when it comes to be pronounced! And

how, alas! will wicked men tremble! Their anguish will be aggravated by hearing that blessed sentence pronounced on those who shall be at the right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

7. Then the sentence shall be executed. When the Judge bids them depart, they must go; however loth, yet they must go. Immediately upon the finishing of the judgment and the pronouncing of the sentence, will come the end of the world. The frame of this world shall be dissolved. The pronouncing of that sentence will probably be followed with amazing thunders, that shall rend the heavens, and shake the earth out of its place. 2 Peter 3:10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." Then shall the sea and the waves roar, and the rocks shall be thrown down, and the mountains shall rend asunder, and there shall be one universal wreck of this great world. Then shall the heavens be dissolved, and then the earth shall be set on fire. As God in wrath once destroyed the world by a flood of water, so now shall he cause it to be all drowned in a deluge of fire; and the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; 2 Peter 3:10.; and that great company of devils and wicked men must then enter into those everlasting burnings to which they are sentenced.

8. In this condition they shall remain throughout the never-ending ages of eternity. Their punishment shall be then complete, and it shall remain in this completion for ever. Now shall all that come upon them which they so long trembled for fear of, while their souls were in a separate state. They will dwell in a fire that never shall be quenched, and here they must wear out eternity. Here they must wear out one thousand years after another, and that without end. There is no reckoning up the millions of years or millions of ages; all arithmetic here fails, no rules of multiplication can reach the amount, for there is no end. They shall have nothing to do to pass away their eternity, but to conflict with those torments; this will be their work for ever and ever; God shall have no other use or employment for them; this is the way that they must answer the end of their being. And they never shall have any rest, nor any atonement, but their torments will hold up to their height, and shall never grow any easier by their being accustomed to them. Time will seem long to them, every moment shall seem long to them, but they shall never have done with the ages of their torment.

APPLICATION.

1. Hence what need have we to take care that our foundation for eternity be sure! They who build on a false foundation, are not secure from this misery. They who build up a refuge of lies, will find that their refuge must fail them; their wall that they have daubed with untempered mortar will fall. The more dreadful the misery is, the more need have we to see that we are safe from it it will be dreadful indeed to be disappointed in such a case. To please ourselves with dreams and vain imaginations of our being the children of God, and of going to heaven, and at last to awake in hell, to see our refuge swept away, and our hope eternally gone, and to find ourselves swallowed up in flames, and to see an endless duration of it before us; how dreadful will this be!

There will be many that will be thus disappointed. Many shall come to the door and shall find it shut, who expected to find it open; and shall knock, but Christ will tell them that he knows them not, and he will bid them depart, and it will be in vain for them to tell Christ what affections they have had, and how religious they were, and how well they were accounted of on earth. They shall have no other answer but, "Depart from me, I know you not, ye that work iniquity." Let us all consider this, and give all diligence, to see that we build sure, if by any means we may at last be found in Christ. Let us see to it that we are indeed well secured from this dreadful misery. What will it avail us to please ourselves with a notion of being converted, and being beloved of God. and what will it avail us to have the good opinion of our neighbours for a few days, if we must at last be cast into hell, and appear at the day of judgment at the left hand, and have our eternal portion with unbelievers? A false hope cannot profit us, it is a thousand times worse than none. And who are more miserable than those who think that God has pardoned their sins, and who expect to have a portion with the righteous hereafter, but are all the while going headlong down into this dreadful misery? What case can be more awful than the case of those who are thus led blindfold to the slaughter; promising themselves a happiness that is never like to come, but on the contrary are sinking into endless tribulation and anguish!

Let every one therefore, who entertains hope of his own state, see to it, that he be well built; and let him not rest in past attainment, but reach forth towards those things that are before with all his might.

II. Hence we derive an argument for the awakening of ungodly men. This indignation and wrath, tribulation and anguish, is the portion allotted to you if you continue in your present condition. Thou art the man spoken of; it is to thee that all this misery is assigned by the threatening of God's holy word; it is on thee that this wrath of God abides; thou art now in a state of condemnation to this misery. John 3:18. "He that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God." It is not already executed upon you, but you are already condemned to it; you are not merely exposed to condemnation, but you are under the actual sentence of condemnation. This is the portion that is already allotted to you by the law, and you are under the law and not under grace. This misery is the misery into which you are every day in danger of dropping, you are not safe from it one hour. How soon it may come upon you, you know not; you hang over it by a thread, that is continually growing more and more feeble. This dreadful misery in all its successive parts belongs to you, and is your due. Your friends and your neighbours, and all around you, if they knew what your condition was, might well lift up a loud and bitter cry over you, whenever they behold you, and say, Here is an unhappy being condemned to be given up eternally into the hands of devils to be tormented by them; here is a miserable man who is in danger every day of being swallowed up in the bottomless gulf of woe and misery. Here is a wretched undone creature condemned to lie down for ever in unquenchable fire, and to dwell in everlasting burnings; and he has no interest in a Saviour, he has nothing to defend him, he has nothing wherewith to appease the wrath of an offended God. Here consider two things.

1. You have no reason to question whether those future miseries and torments which are threatened in God's word are realities. Do not flatter yourself with thinking that it may not be so. Say not, How do I know that there is any such miser to be inflicted in another world; how do I know but all is a fable, and that when I come to die there will be an end of me, and that it will be with me as it is with the beasts. Do not say, How do I know but that all those things are only bugbears of man's inventing; how do I know that the Scriptures, that threaten those things, are the word of God; or if he has threatened those things, it may be it is only to frighten men to keep them to their duty, it may be he never intends to do as he threatens.

I say that there is no ground for any such suspicion, neither is there any reason for it; for that there should be no future punishment is not only

contrary to Scripture, but reason. It is a most unreasonable thing to suppose that there should be no future punishment, to suppose that God, who had made man a rational creature, able to know his ditty, and sensible that he is deserving punishment when he does it not; should let man alone, and let him live as he will, and never punish him for his sins, and never make any difference between the good and the bad; that he should make the world of mankind and then let it alone, and let men live all their days in wickedness, in adultery, murder, robbery, and persecution, and the like, and suffer them to live in prosperity, and never punish them; that he should suffer them to prosper in the world far beyond many good men, and never punish them hereafter. how unreasonable is it to suppose, that he who made the world, should leave things in such confusion, and never take any care of the government of his creatures, and that he should never judge his reasonable creatures I Reason teaches that there is a God, and reason teaches that if there be, he must be a wise and just God, and that he must take care to order things wisely and justly among his creatures; and therefore it is unreasonable to suppose that man dies like a beast, and that there is no future punishment. And if there be a future punishment, it is unreasonable to suppose that God has not somewhere or other given men warning of it, and revealed to them what kind of punishment they must expect. Will a wise lawgiver keep his subjects in ignorance as to what punishment they must expect for breaking his laws! And if God has revealed it, where is it to be found but in the Scripture; what revelation have we of a future, state if it is not there revealed? Where does God tell mankind what kind of rewards and punishments they must expect, if not here? and it is abundantly manifest by innumerable evidences, that these threatenings are the threatenings of God, that this awful book is his revelation. And since God has threatened, there is no room to question whether he will fulfil; for he hath said it, yea, he hath sworn it, that he will repay the wicked to his face according to threatenings, and that he will glorify himself in their destruction, and that this heaven and earth shall pass away. How foolish then is the thought that God may only threaten such punishment to frighten men, and that he never intends to execute it! For as surely as God is God, he will do as he has said; he will destroy the mountains of iniquity as he has threatened, and there shall be no escaping. how vain are the thoughts of those who flatter themselves that God will not fulfil his threatenings, and that he only frightens and deceives men in them; as though God could in no other way govern the world than by making use of fallacious tricks and deceits to delude his subjects! Those

that entertain such thoughts, however they may harden themselves by them for the present, will cherish them but a little while; their experience will soon convince them that God is a God of truth, and that his threatenings are no delusions. They will be convinced that he is a God who will by no means clear the guilty, and that his threatenings are substantial, and not mere shadows, when it will be too late to escape them. Deuteronomy 29:18, 19, 20, 21. “Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, i shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.” Psalm I. 21.” These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.”

2. There is no reason to suspect that possibly ministers set forth this matter beyond what it really is, that possibly it is not so dreadful and terrible as is pretended, and that ministers strain the description of it beyond just bounds. Some may be ready to think so, because it seems to them incredible that there should be so dreadful a misery to any creature; but there is no reason for any such thoughts as these, if we consider,

First. How great a punishment the sins of wicked men deserve. The Scripture teaches us that any one sin deserves eternal death: Romans 6:23. “For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.” And that it deserves the eternal curse of God. Deuteronomy 27:26. “Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen.” Galatians 3:10. “For as many as ate of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” which things imply that the least sin deserves total and eternal destruction. Eternal death, in the least degree of it, amounts to such a degree of misery as is the perfect destruction of the creature, the loss of all good, and perfect misery; and so

does being accursed of God imply it. To be cursed of God, is to be devoted to perfect and ultimate destruction. The Scripture teaches that wicked men shall be punished to their full I desert, that they shall pay all the debt.

Secondly. There is no reason to think that ministers describe the misery of the wicked beyond what it is, because the Scripture teaches us that this is one end of ungodly men, to show the dreadful and power of God's wrath. Romans 9:22. "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction." It is often spoken of as part of the glory of God, that he is a terrible and dreadful God. Psalm 68:35. "O God, thou art terrible out of thy holy places:" that he is a consuming fire. Psalm 66:3. "How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee: and that herein one part of the glory of God is represented as consisting, that it is so dreadful a thing to injure and offend God. The wrath of a king is as the roaring of a lion, the wrath of a man is sometimes dreadful, but the future punishment of ungodly men is to show what the wrath of God is; it is to show to the whole universe the glory of God's power. 2 Thessalonians 1:9. "Who shall he punished with everlasting destruction from the presence of he Lord, and from the glory of his power." And therefore the punishment which we have described is not at all incredible, and there is no reason to think that it has been in the least described beyond what it really is.

Thirdly. The Scripture teaches that the wrath of God on wicked men is dreadful beyond all that we can conceive. Psalm 90:11. "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath." As it is but little that we know of God, as we know and can conceive of but little of his power and his greatness, so it is but a little that we know or can conceive of the dreadful of his wrath; and therefore there is no reason to suppose that we set it forth beyond what it is. We have rather reason to suppose that after we have said our utmost and thought our utmost, all that we have said or thought is but a faint shadow of the reality.

We are taught that the reward of the saints is beyond all that can be spoken or conceived of. Ephesians 3:20. "Now unto him that is able to do exceeding abundantly above all that we can ask or think." 1 Corinthians 2:9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And

so we may rationally suppose that the punishment of the wicked will also be inconceivably dreadful.

Fourthly, There is no reason to think that we set forth the misery of hell beyond the reality, because the Scripture teaches us that the wrath of God is according to his fear. Psalm 90:11. This passage asserts that the wrath of God is according to his awful attributes; his greatness and his might, his holiness and power. The majesty of God is exceedingly great and awful, but according to his awfulness, so is his wrath; this is the meaning of the words; and therefore we must conclude that the wrath of God is indeed beyond all expression and signification terrible. How great and awful indeed is his majesty, who has made heaven and earth, and in what majesty will he come to judge the world at the last day! He will come to take vengeance on ungodly men. The sight of this majesty will strike wicked men with apprehensions and fears of destruction.

Fifthly. The description which I have given of the tribulation and wrath of ungodly men, is not beyond the truth, for it is the very description which the Scriptures give of it. The Scriptures represent that the wicked shall be cast into a furnace of fire; not only a fire, but a furnace. Matthew 13:42. "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Revelation 20:15. "And whosoever was not found written in the book of life, was cast into the lake of fire." Psalm 21:8, 9. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them."

If, therefore, I have described this misery beyond the truth, then the Scriptures have done the same. It is evident then, that there is no reason to flatter yourselves with such imaginations. If God be true, you shall find the wrath of God, and your future misery, full as great; and not only so, but much greater; you will find that we know but little, and have said but little about it, and that all our expressions are faint in comparison of the reality.

III. Hence may be derived an argument to convince wicked men of the justice of God in allotting such a portion to them. Wicked men, when they hear it declared how awful the misery is of which they are in danger, often have their hearts lifted up against God for it; it seems to them very hard for God to deal so with any of his creatures. They cannot see why God should be so very severe with wicked men, for their sin and folly for a little while

in this world; and when they consider that he has threatened such punishments, they are ready to entertain blasphemous thoughts against him. I would therefore endeavour to show you how justly you lie exposed to that indignation and wrath, tribulation and anguish, of which you have heard. Particularly I would show,

1st, how just it would be in God for ever to heave you to yourself: it would be most just in God to refuse to be with you, or help you.

You have embraced and refused to let go those things which God hates; you have refused to forsake your lusts, and to abandon those ways of sin that are abominable to him. When God has commanded you to forsake them, how have you refused, and still have retained them, and been obstinate in it! Neither is your heart yet to this very day diverted from sin; but it is dear to you, you allow it the best place in your heart, you place it on the throne there. Would it be any wonder therefore if God should utterly leave you, seeing you will not leave sin? God has often declared his hatred of iniquity; and is it any wonder, that he is not willing to dwell with that which is so odious to him? Is it not reasonable that God should insist that you should part with your lusts in order to your enjoying his presence; and seeing you have so long refused, how just would it be if God should utterly forsake you? You have retained and harboured God's mortal enemies, sin and Satan; how justly therefore might God stand at a distance! Is God obliged to be present with any who harbour his enemies, and refuse to forsake them? Would God he unjust, if he should leave you utterly to yourself, so long as you will not forsake your idols?

Consider how just it would be in God to let you alone, since you have let God alone. You have not sought God for his presence and help as you ought to have done; you have neglected him; and would it not therefore be just if he should neglect you? How long have many of you lived in neglecting to seek him? how long have you restrained prayer before him? Since therefore you refused so much as to seek the presence and help of God, and did not think them worth playing to him for, how justly might he for ever withhold them, and so leave you wholly to yourself?

You have done what in you lies to drive God away from you, and to cause him wholly to leave you. When God in times past has not let you alone, but has been unwearied in awakening you, have you not resisted the motions and influences of his Spirit; have you not refused to be conducted by him, or to yield to him? Zechariah 7:11. "But they refused to hearken, and

pulled away the shoulder, and stopped their ears, that they should not hear.” How justly therefore might God refuse to move or strive any more! When God has been knocking at your door, you have refused to open to him; how just is it therefore that he should go away and knock at your door no more! When the Spirit of God has been striving with you, have you not been guilty of grieving the Holy Spirit by giving way to a quarrelling temper, and by yielding yourself a prey to lust? And have not some of you quenched the Spirit, and been guilty of backsliding? and is God obliged, notwithstanding all this, to continue the striving of his Spirit with you, to be resisted and grieved still, as long as you please? On the contrary, would it not be just if his Spirit should everlastingly leave you, and let you alone?

2. How just it would be if you should be cursed in all your concerns in this world. It would be just if God should curse you in every thing, and cause every thing you enjoy, or are concerned in, to turn to your destruction.

You live here in all the concerns of life as an enemy to God; you have used all your enjoyments and possessions against God, and to his dishonour; would it not therefore be just if God should curse you in them, and turn them all against you, and to your destruction? What temporal blessing has God given you, which you have not used in the service of your lusts, in the service of sin and Satan? If you have been in prosperity, you have made use of it to God’s dishonour; when you have waxed fat, you have forgotten the God that made you. How just therefore would it be if God’s curse should attend all your enjoyments! Whatsoever employments you have followed, you have not served God in them, but God’s enemies; how just therefore would it be if you should be cursed in all your employments! The means of grace that you have enjoyed, you have not made use of as you ought to have done; you have made light of them, and have treated them in a careless disregardful manner; you have been the worse and not the better for them. You have so attended and used sabbaths, and spiritual opportunities, that you have only made them occasions of manifesting your contempt of God and Christ, and divine things, by your careless and profane manner of attending them; would it not therefore be most just that God’s curse should attend your means of grace, and the opportunities which you enjoy for the salvation of your soul

You have improved your time only neap up provocations and add to your transgressions, in opposition to all the calls and warnings that could be

given you; how just therefore would it be if God should turn life itself into a curse to you, and stiffer you to live only to fill up the measure of your sins!

You have, contrary to God's counsel, made use of your own enjoyments to the hurt of your soul, and therefore if God should turn them to the hurt and mini of your soul, he would but deal with you as you have dealt with yourself: God has earnestly counselled you times without number to use your temporal enjoyments for your spiritual good, but you have refused to hearken to him, you have foolishly perverted them to treasure up wrath against the day of wrath, you have voluntarily used what God has given you for your spiritual hurt, to increase your guilt and wound your own soul; and therefore if God's curse should attend them, so that they should all turn to the ruin of your soul, you would but be dealt with as you have dealt with yourself.

3. How just would it be in God to cut you off, and put an end to your life! You have greatly abused the patience and long-suffering of God which have already been exercised towards you. God with wonderful long-suffering has borne with you, when you have gone on in rebellion against him, and refused to turn from your evil ways. He has beheld you going on obstinately in the ways of provocation against him, and yet he has not let loose his wrath against you to destroy you, but has still waited to be gracious. He has suffered you yet to live on his earth, and breathe his air; he has upheld and preserved you, and continued still to feed you, and clothe you, and maintain you, and still to give you a space to repent; but instead of being the better for his patience, you have been the worse, instead of being melted by it, you have been hardened, and it has made you the more presumptuous in sin. Ecclesiastes 8:11. "Because sentence against an evil work is not executed speedily, therefore the heart of the Sons of men is fully set in them to do evil." You have been guilty of despising the riches of his goodness, and forbearance, and long suffering, instead of being led to repent by it. You cannot live one day but as God maintains and provides for you; you cannot draw a breath, or live a moment, unless God upholds you; for in his hand your breath is, and he holds your soul in life, and his visitation preserves your spirit. But what thanks has God had for it; how have you, instead of being turned to God, been only rendered the more fully set and dreadfully hardened in the ways of sin! How just therefore would it be if God's patience should soon be at an end, and he should cease to bear with you any longer!

You have not only abused his past patience, but have also abused his thoughts of future patience. You have flattered yourself that death was not near, and that you should live long in the world, and this has made you abundantly the more bold in sin. Since therefore such has been the use you have made of your expectation of having your life preserved, how just would it be in God to disappoint that expectation, and cut you short of that long life with which you have flattered yourself, and in the thoughts of which you have encouraged yourself in sin against him! How just would it be if your breath should soon be stopped, and that suddenly, when you think not of it, and you should be driven away in your wickedness!

As long as you live in sin you do but cumber the ground, you are wholly unprofitable, and live in vain. He that refuses to live to the glory of God, does not answer the end of his creation, and for what should he live? God made men to serve him; to this end he gave them life; and if they will not devote their lives to this end, how just would it be in God if he should refuse to continue their lives any longer! He has planted you in his vineyard, to bear fruit; and if you bring forth no fruit, why should he continue you any longer? how just would it be in him to cut you down!

As long as you live, many of the blessings of God are spent upon you from day to day; you devour the fruits of the earth and consume much of its fatness and sweetness; and all to no purpose, but to keep you alive to sin against God, and spend all in wickedness. The whole creation does as it were groan with you; the sun rises and sets to give you light, the clouds pour down rain upon you, and the earth brings forth her fruits, and labours from year to year to supply you; and you in the mean time do not answer the end of Him who has created all things. how just therefore would it be if God should soon cut you off, and take you away, and deliver the earth from this burden, that the creation may no longer groan with you, and cast you out as an abominable branch! Luke 13:7. "Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" John 15:2 and 6. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.--If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

4. How just would it be if you should die in the greatest horror and amazement! How often have you been exhorted to improve your time, to lay a foundation of peace and comfort of a deathbed; and yet you have refused to hearken! You have been many and many a time reminded that you must die, that it was very uncertain when, and that you did not know how soon, and have been told how mean and insignificant all your earthly enjoyments would then appear, and how unable to afford you any comfort on a death-bed. You have been often told how dreadful it would be to lie on a death-bed in a Christless state, having nothing to comfort you but your worldly enjoyments. You have been often putt in mind of the torment and amazement which sinners, who have mispent their precious time, are subject to when arrested by death. You have been told how infinitely you would then need to have God your friend, and to have the testimony of a good conscience, and a well-grounded hope of future blessedness. And how often have you been exhorted to take care to provide against such a day as this, and to lay up treasure in heaven, that you might have something to depend on when you parted from this world, something to hope for when all things here below fail! But remember how regardless you have been, how dull and negligent from time to time, when you have sat under the hearing of such things, and still you obstinately refuse to prepare for death, and take no care to lay a good foundation against that time. And you have not only been counselled, but you have seen others on their death-beds in fear and distress, or have heard of them, and have not taken warning; yea, some of you have been sick yourselves, and have been afraid that you were on your death-beds, yet God was merciful to you, and restored you, but you did not take warning to prepare for death. How justly therefore might you be the subject of that horror and amazement, of which you have heard, when you come to die!

And not only so, butt how industriously have you spent your time in treasuring up matter for tribulation and anguish at that time! You have not only been negligent of having a foundation for peace and comfort then, but have spent your time continually and unweariedly in laying a foundation for distress and horror. How have you gone on from day to day, heaping up more and more guilt; more and more wounding your own conscience, still increasing the amount of folly and wickedness for you to reflect upon! How just therefore would it be that tribulation and anguish should then come upon you!

5. How just it is that you should suffer the wrath of God in another world! Because you have wilfully provoked and stirred up that wrath. If you are not willing to suffer the anger of God, then why did you provoke him to anger? why did you act as though you would contrive to make him angry with you? why did you wilfully disobey God? You know that wilful disobedience tends to provoke him who is disobeyed; it is so in an earthly king, or master, or father. If you have a servant who is wilfully disobedient, it provokes your anger. And again, if you would not suffer God's wrath, why have you so often cast a slight on God? If any one casts a slight on men, it tends to provoke them: how much more may the Infinite Majesty of heaven be provoked, when he is contemned! You have also robbed God of his property, you have refused to give him that which is his own. It provokes men when they are deprived of their due and they are dealt injuriously by; how much more may God be provoked when you rob him!

You have also slighted the kindness of God to you, and that the greatest love and kindness of which you can conceive. You have been supremely ungrateful, and have only abused that kindness. Nothing provokes men more than to have their kindness slighted and abused; how much more may God be provoked when men requite his infinite mercy only with disobedience and ingratitude! If therefore you go on to provoke God, and to stir up his wrath, how can you expect any other than to suffer his wrath? If then you should indeed suffer the wrath of an offended God, remember it is what you have procured for yourself, it is a fire of your own kindling.

You would not accept of deliverance from God's wrath, when it has been offered to you. When God had in mercy sent his only-begotten Son into the world, you refused to admit him. You loved your sins too well to forsake them to come to Christ, and for the sake of your sins you have rejected all the offers of a Saviour, so that you have chosen death rather than life. After you had procured wrath to yourself you clove fast to it, and would not part with it for mercy. "All they that hate me, love death."

6. How just would it be that you be delivered up into the hands of the devil and his angels, to be tormented by them hereafter, seeing you have voluntarily given yourself up to serve them here! You have hearkened to them rather than to God. How just therefore would it be if God leave you to them! You have followed Satan and adhered to his interest in opposition to God, and have subjected yourself to his will in this world, rather than to

the will of God; how just therefore would it be if God should give you up to his will hereafter!

7. how justly may your bodies be made organs of torment to you hereafter, which you have made organs and instruments of sin in this world! You have given up your bodies a sacrifice to sin and Satan: how justly therefore may God give them up a sacrifice to wrath! You have employed your bodies as servants to your vile and hateful lusts How just therefore would it be for God hereafter to raise your bodies to be organs and instruments of misery; and to fill them as full of torment as they have been filled full of sin!

8. But the greatest objection of wicked men against the justice of the future punishment which God has threatened, is from the greatness of that punishment: that God should inflict upon the finally impenitent, torments so extreme, so amazingly dreadful, to have their bodies cast into a furnace of fire of such immense heat and fierceness, there to lie unconsumed, and yet full of sense and feeling, glowing within and without; and the soul full of yet more dreadful horror and torment; and so to remain without any remedy or rest for ever, and ever, and ever. And, there fore, I would mention several things to you, to show how justly you lie exposed to so dreadful a punishment.

1. This punishment, as dreadful as it is, is not more so than the Being is great and glorious against whom you have sinned, It is true this punishment is dreadful beyond all expression or conception, and so is the greatness and gloriousness of God as much beyond all expression or conception; and yet you have continued to sin against him, yea, you have been bold and presumptuous in your sins, and have multiplied transgressions against him without end. The wrath of God that you have heard of, dreadful as it is, is not more dreadful than that Majesty which you have despised and trampled on is awful. This punishment is indeed enough to fill one with horror barely to think of it; and so it would fill you with at least equal horror to think of sinning so exceedingly against so great and glorious a God, if you conceived of it aright. Jeremiah 2:12, 13. “Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord: for my people have committed two evils; they have forsaken me the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water!” God’s being so infinitely great and excellent, has not influenced you not to sin against him, but you have done it boldly, and made nothing of it, thousands of times; and why should this misery, being so infinitely

great and dreadful, hinder God from inflicting it on you? 1 Samuel 2:25. “If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?”

2. Your nature is not more averse from such misery as you have heard of, than God’s nature is averse from such sin as you have been guilty of. The nature of man is very averse from pain and torment, and especially it is exceedingly averse from such dreadful and eternal torment; but yet that does not hinder but that it is just that it should be inflicted, for men do not hate misery more than God hates sin. God is so holy, and is of so pure a nature, that he has an infinite aversion to sin; but yet you have made light of sin, and your sins have been exceedingly multiplied and enhanced. The consideration of God’s hating of it has not at all hindered you from committing it; why, therefore, should the consideration of your hating misery hinder God from bringing it upon you? God represents himself in his word as burdened and wearied with the sins of wicked men: Isaiah 1:14. “Your new moons and your appointed feasts, my soul hateth: they are a trouble unto me; I am weary to bear them;” Malachi 2:17. “Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?”

3. You have not cared how much God’s honour suffered; and why should God be careful lest your misery be great? You have been told how much these and those things which you have practised, were to the dishonour of God: yet you did not care for that, but went on still multiplying transgressions. The consideration that the more you sinned, the more God was dishonoured, did not in the last restrain you. If it had not been for fear of God’s displeasure, you would not have cared though you had dishonoured him ten thousand times as much as you did. As for any respect you had to God, you did not care what became of God’s honour, nor of his happiness neither, no, nor of his being. Why then is God obliged to be careful how much you suffer? Why should he be careful of your welfare, or use any caution lest he should lay more on you than you can bear.

4. As great as this wrath is, it is not greater than that love of God which you have slighted and rejected. God, in infinite mercy to lost sinners, has provided a way for them to escape future misery, and to obtain eternal life. For that end he has given his only-begotten Son, a person infinitely glorious and honourable in himself-being equal with God, and infinitely near and

dear to God. It was ten thousand times more than if God had given all the angels in heaven, or the whole world, for sinners. Him he gave to be incarnate, to suffer death, to he made a curse for us, and to undergo the dreadful wrath of God in our room, and thus to purchase for us eternal glory. This glorious person has been offered to you times without number, and he has stood and knocked at your door, till his hairs were wet with the dews of the night; but all that he has done has not won upon you; you see no form nor comeliness in him, no beauty that you should desire him. When he has thus offered himself to you as your Saviour, you never freely and heartily accept of him. This love which you have thus abused, is as great as that wrath of which you are in danger. If you would have accepted of it, you might have had the enjoyment of this love instead of enduring this terrible wrath: so that the misery you have heard of is not greater than the love you have despised, and the happiness and glory which you have rejected. How just then would it be in God to execute u on you this dreadful wrath, which is not greater than that love which you have despised!

“how shall we escape if we neglect so great salvation?”
(Hebrews 2:3.)

5. If you complain of this punishment as being too great, then why has it not been great enough to deter you from sin? As great as it is, you have made nothing of it. When God threatened to inflict it on you, you did not mind his threatenings, but were bold to disobey him, and to do those very things for which he threatened this punishment. Great as this punishment is, it has not been great enough to keep you from living a wilfully wicked life, and going on in ways that you knew were evil, When you have been told that such and such things certainly exposed you to this punishment, you did not abstain on that account, but went on from day to day in a most presumptuous manner, and God’s threatening such a punishment was no effectual check upon you. Why therefore do you now complain of this punishment as too great, and quarrel against it, and say that God is unreasonable and cruel to inflict it? In so saying you are condemned out of your own mouth; for if it be so dreadful a punishment, and more than is just, then why was it not great enough at least to restrain you from wilful sinning? Luke 19:21, etc. “I feared thee, because thou art an austere man, thou takest up that thou laidest not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant,” etc. You complain of this punishment as too great: but

yet you have acted as if it was not great enough, and you have made light of it. If the punishment is too great, why have you gone on to make it still greater? You have gone on from day to day, to treasure up wrath against the day of wrath, to add to your punishment, and increase it exceedingly; and yet now you complain of it as too great, as though God could 'not justly inflict so great a punishment. How absurd and self-contradictory is the conduct of such an one, who complains of God for making his punishment too great, and yet from day to day industriously gathers and heaps up fuel, to make the fire the greater!

6. You have no cause to complain of the punishment being greater than is just; for you have many and many a time provoked God to do his worst. If you should forbid a servant to do a given thing, and threaten that if he did it you would inflict some very dreadful punishment upon him, and he should do it notwithstanding and you should renew your command, and warn him in the most strict manner possible not to do it, and tell him you would surely punish him if he persisted, and should declare that his punishment should be exceedingly dreadful, and he should wholly disregard you, and should disobey you again, and you should continue to repeat your commands and warnings, still setting out the dreadfulness of the punishment, and he should still, without any regard to you, go on again and again to disobey you to your face, and this immediately on your thus forbidding and threatening him: could you take it any otherwise than as daring you to do your worst? But thus have you done towards God; you have had his commands repeated, and his threatenings set before you hundreds of times, and have been most solemnly warned; yet have you notwithstanding gone on in ways which you knew were sinful, and have done the very things which he has forbidden, directly before his face. Job 15:25, 26. "For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his buckler." You have thus hid defiance to the Almighty, even when you saw the sword of his vindictive wrath uplifted, that it might fall upon your head. Will it, therefore, be any wonder if he shall make you know how terrible that wrath is, in your utter destruction?

SERMON 8

DECEMBER. 1740.

But glory, honour, and peace, to every man that worketh good.

THE apostle, having in the preceding verses declared what is the portion of wicked men; viz, indignation and wrath, tribulation and anguish; in this verse declares what is the portion assigned to good men. In the words of the text we should observe,

- 1.** The description of a good man; viz. the man that worketh good. Such men are here described by the fruit which they bring g forth. Christ has taught us that the tree is known by its fruit. Paul here describes them by that which most distinguishes them; not by the external privileges which they enjoy or the light under which they live; but by the fruits which they bring forth. For as the apostle says, in verse 13. “ Not the hearers of the law are just before God, but the doers of it shall be justified.” That which distinguishes good men from bad, is not that they hear good, or that they profess good, or that they intend good: but that they do good. They are workers of good.
- 2.** The reward of such a man; viz. “glory, honour, and peace;” in which are mentioned three sorts of good that are assigned to them as their portion. 1. Their moral good, expressed by the word glory. Glory shall he given them; a. e. they shall be made excellent and glorious, They shall he endued with those excellent and glorious qualifications, which will render them beautiful and lovely, They shall have the image of God, and be partakers of his holiness. Thus the word glory is used by St. Paul, 2 Corinthians 3:18. We are changed into the same image from glory to glory. 2. Their relative good; Honour. They shall be in most honourable circumstances. They shall be advanced to great dignity, receive a relation to God, and Christ, and the heavenly inhabitants’ and God shall put honour upon them. 3. Their natural good; Peace: which, as it is used in the Scriptures, signifies happiness; and includes all comfort, joy, and pleasure.

I shall endeavour to show from the text, that glory, honour and peace are the portion which God has given to all good men. In describing their

happiness, I shall consider the successive parts of it; both here and hereafter.

First. I propose to treat of their happiness in this world. Those who are truly good men have been the subjects of a real thorough work of conversion, and have had their hearts turned from sin to God. Of such persons it may be said, that they are truly blessed. They are often pronounced blessed by God. He is infinitely wise, and sees and knows all things. He perfectly knows who are blessed, and who are miserable. He hath said, "Blessed is the man that walketh not in the counsel of the ungodly."-"Blessed is he whose sins are forgiven."-"Blessed is the man that maketh the Lord his trust."-"Blessed are the poor in spirit"-"the meek"-"the merciful"-"the pure in heart."

In considering the happiness of the righteous in this world, I shall pursue the method which the text obviously points out, and shall consider,

1. The excellency;
2. The honour; and,
3. The peace and pleasure, which God bestows upon them in the present life.

I. The excellency or glory. The sum of this consists in their having the image of God upon them. When a person is converted, he has the image of God instamped on him. Colossians 3:10. "And have put on the new man, which is renewed in knowledge after the image of him who created him." And Ephesians 4:23, 24. "And be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness." They have their eyes opened, and are led into such a sight of God and thorough acquaintance with him, as changes the soul into the image of God's glory.

What can render a creature more excellent than to have the very image of the Creator? and how blessed a change is that which is wrought in conversion, which brings a man thus to be in the image of God! For though the image of God in Christians in this world is very imperfect, yet it is real. The real image of God is most excellent, though it be imperfect.

Hence, "the righteous is more excellent than his neighbour," and "the saints are the excellent of the earth." The image of God is their glory, and

it may well be called glory, for imperfect as it is, it renders them glorious in the eyes of the angels of heaven. The image of God is a greater beauty in their eyes, than the brightness and glory of the sun in the firmament.

Indeed the saints have no excellency, as they are in and of themselves. In them, that is, in their flesh, dwells no good thing. They are in themselves poor, guilty, vile creatures, and see themselves to be so; but they have an excellency and glory in them, because they have Christ dwelling in them. The excellency that is in them, though it be but as a spark, yet it is something men thousand times more excellent than any ruby, or the most precious pearl that ever was found on the earth; and that because it is something divine, something of God.

This holy heavenly spark is put into the soul in conversion, and God maintains it there. All the powers of hell cannot put it out, for God will keep it alive, and it shall prevail more and more. Though it be but small, yet it is powerful; it has influence over the heart to govern it, and brings forth holy fruits in the life, and will not cease to prevail till it has consumed all the corruption that is left in the heart, and till it has turned the whole soul into a pure, holy, and heavenly flame, till the soul of man becomes like the angels, a flame of fire, and shines as the brightness of the firmament.

II. I would consider the honour to which Christians are advanced in this world; and the sum of this is, that they are the children of God. This is an excellent and glorious degree of honour and dignity to which they are admitted; and that because the Being to whom they are related is an infinitely glorious being, a being of incomprehensible majesty and excellency; and also because the relation is so near and honourable a relation. It is a great honour to be the servant of God. John the Baptist said of Christ, that he was not worthy to stoop down to loose the latchet of Christ's shoes. But Christians are not only admitted to be the servants of God, but his children; and how much more honourable in a family is the relation of children than that of servants! Galatians 4:7. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Romans 8:16, 17. "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." 1 John 3:1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" The honour appears the greater if it be considered how Christians are

brought into their relation to God; and that is by Christ. They become the children of God by virtue of their union with the only-begotten and eternal Son of God; they are united to him as his spouse, and members of his body, as his flesh and his bones, and as one spirit; and, therefore, as Christ is the Son of God, so they are sons; therefore are they joint heirs with Christ, because they are joint sons with him. To this end God sent forth his Son, that so they might through him also be Sons. Galatians 4:4, .5. “But when the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” And therefore they partaking of the relation of the Son, so are they also of the spirit of the Son; as it follows in the next verse, “and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Herein Christians are the children of God in a more honourable way than the angels themselves; for the angels are the sons of God by virtue of that relation which they have to God, as they are in themselves singly and separately. But Christians are the children of God, as partaking with Christ, the only-begotten Son, in his sonship, whose sonship is immensely more honourable than that of the angels. And Christians, being the children of God, are honoured of God as such. They are sometimes owned as such by the inward testimony of the Spirit of God. For, as it is found in the verse already cited from Romans, “the Spirit beareth witness with our spirits that we are the children of God.” They are treated as such in the great value God puts upon them for they are his jewels, those which he has set apart for himself; and he is tender of them as of the apple of his eye. He disregards wicked men in comparison of them, he will give kings for them and princes for their life, he is jealous for them, He is very angry with those that hurt them. If any offend them, it were better for them that a mill-stone were cast about their neck, and they were drowned in the depths of the sea. He loves them with a very great and wonderful love. He pities them as a father pities his children. He will protect them, and defend them, and provide for them, as a father provides for his children. This honour have all they that fear and love God, and trust in the Lord Jesus Christ.

III. Peace and pleasure are also the portion of Christians in this world. Their peace and joy in God begin in the present life, and are no less excellent than the glory with which he invests them, and the honour to which he advances them. We ought here to consider,

1. What foundation they have for peace and, joy.
2. What peace and joy they actually have.

1st. Their foundation for peace and joy is in their safety and their riches.

1. They have ground for peace because of their safety. They are safe in Jesus Christ from the wrath of God and from the power of Satan. They that are in Christ shall never perish, for none shall pluck them Out of his hand. They are delivered from all their dreadful misery, that indignation and wrath, tribulation and anguish, which shall come on ungodly men. They were naturally exposed to it, but they are delivered from it; their sins are all forgiven them. The hand-writing is eternally blotted out. Their sins are all done away; God has cast them behind his back, and buried their sorrows in the depths of the sea, and they shall no more come into remembrance. They are roost safe from misery, for they are built on Christ their everlasting rock. Who is he that condemns? It is Christ that died, yea, rather, is risen again, who is even at the right hand oh God. They have the faithful promise or God for their security, that is established as a sure witness in heaven. They have an interest in that covenant, that is well ordered in all things and sure. “Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus.”

2. They have a foundation of unspeakable comfort and joy, because of their riches. They have true and infinite riches, They are the possessors and heirs of something real and substantial, and that is worthy to be called by the name of riches, The things they possess are excellent, more precious than gold and than rubies; all the desirable things of this world cannot equal them, and they have enough of it. The riches that they have given them of God are inexhaustible. It is sufficient for them; there is no end of it. They have a fountain of infinite good for their comfort, and contentment, and joy; for God has given himself to them to be their portion, and he is a God of infinite glory, There is glory in him to engage their contemplation for ever and ever without ever being satiated, And he is also an infinite fountain of love; for God is love, yea, an ocean of love without shore or bottom! The glorious Son of God is theirs; that lovely one, who was from all eternity God’s delight, rejoicing always before him. All his beauty is their portion, and his dying love is theirs, his very heart is theirs, and his glory and happiness in heaven are theirs, so far as their capacity will allow

them to partake of it; for he has promised it to them, and has taken possession of it in their name. And the saints are also rich in the principle that is in them. They have inward riches which they carry about with them in their own hearts. They are rich in faith. James 2:5. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" They have the grace of God in their hearts, which is a most excellent treasure, and a good foundation of joy; for it is the seed of joy. Light is sown for the righteous, and gladness for the upright in heart. And the seed that is sown in their hearts, is the grace of God there. That is a seed that, however it lies hid, will certainly in due time spring up, and put forth itself, and will bud, and blossom, and will bring forth rich fruit. These riches are the true riches, This is that good which God reserves for his friends. God distributes silver and gold and such like things among his enemies, because he slights them and regards them not. They are contemptible things in his eyes, as we throw husks to swine, But he has reserved better things for his children, of which no ungodly man, though a prince or monarch, shall partake. This is the around which Christians have of peace and pleasure in this world. However, the saints cannot always take comfort, and do not always taste the sweetness that there is in store for them, by reason of the darkness and clouds that sometimes interpose. But though they may walk in great darkness for a long time, yet they are happy notwithstanding.

2nd. They sometimes in this world have the actual enjoyment of peace and pleasure that are most excellent. Sometimes the clouds that are in the way are removed, and Christians are enabled to behold the ground they have for rejoicing. Though God's glory and love be often hid from them, as it were with a veil, or at least, so as to hinder a clear view of it, yet God sometimes is pleased to remove the veil, to draw the curtain, and to give the saints Sweet visions. Sometimes there is, as it were, a window opened in heaven, and Christ shows himself through the lattice; they have sometimes a beam of sweet light breaking forth from above into the soul; and God and the Redeemer sometimes come to them, and make friendly visits to them, and manifest themselves to them. Sometimes Christians have seasons of light and gladness for some considerable period, and at other times their views are more transient. Sometimes their light and joy arise in reading of the Holy Scriptures, sometimes in hearing the word preached, sometimes at the Lord's table, sometimes in the duty of prayer, sometimes in christian conference, sometimes in meditation when they are about their

occupations, as in the time of more set and solemn meditations; and sometimes in the watches of the night.

Those spiritual joys and pleasures which believers possess in this world, are chiefly of three sorts.

1. The joy which they have in a sense of their own good estate; in the sense they have of the pardon of their sins, and their safety from hell; and a sense of the favour of God, and in the hope they have of eternal life.

2. The joy and delight which they have in the apprehension and view of God's excellency and love. The joy of a Christian does not consist merely in the sense of his own good estate, as natural men often are ready to imagine; but there is an excellent, transcendent, soul-satisfying sweetness that sometimes fills the soul in the apprehension of the excellency of God. The soul dwells upon the thought, fixes on it, and takes complacency in God as the greatest good, the most delightful object of its contemplation. This pleasure is the sweetest pleasure that a Christian ever feels, and is the foretaste of the pleasures of heaven itself. Herein sometimes the saints do boast of the clusters of Canaan. This sort of joy is evidence of sincerity above any other joy, a more sure evidence than a rejoicing in our own good estate. From the joy which the Christian has in the view of the glory and excellency of God; the consideration of the love of God to him cannot be excluded, When he rejoices in God as a glorious God, he rejoices in him the more because he is his God, and in consideration of there being a union between him and this God; otherwise, if there were a separation, the view of God's excellency, though it would raise joy one way, would proportionally excite grief another. God is sometimes pleased to manifest his love to the saints, and commonly at those times, when a Christian has the greatest views of God's excellency, he has also of his love; the soul is spiritually sensible of God as being present with it, and as manifesting and communicating himself; and it has sweet communion with God, and tastes the sweetness of his love, and knows a little what is the length, and breadth, and depth, and height of that love which passeth knowledge.

3. The third kind of joy is found in doing that which is to the glory of God. The true love of God makes this sweet and delightful to the soul. The joy of a Christian not only arises in knowing and viewing but also in doing; not only in apprehending God, but also in doing for God. For he loves God not only with a love of complacency, but a love of benevolence also; and as a love of complacency delights in beholding, so does a love of benevolence

delight in doing for, the object beloved. The peace and pleasure which the Christian has in these things, is far better and more desirable than the pleasures that this world can afford, and especially than the pleasures of wicked men; and that on the following accounts.

1. There is light in this pleasure. The peace and pleasures of wicked men have their foundation in darkness. When wicked men have any quietness or joy, it is because they are blind, and do not see what is their real condition. If it were not for blindness and delusion, they could have no peace nor comfort in any thing. There needs nothing but to open a wicked man's eyes, and let him look about him and see where he is, and it would be enough to destroy all the quietness and comfort of the most prosperous wicked man in the world. But on the contrary, the peace of a godly man, is a peace that arises from light; when he sees things most as they are, then he has most peace; and the distress and trouble which he sometimes feels, arise from clouds and darkness. When a godly man is in the greatest fear and distress, if he did not know what a happy state he were in, he would at the same time rejoice with unspeakable joy; so that his pleasure is not founded, like that of wicked men, in stupidity, but in sensibleness; not in blindness, but in light, and sight, and knowledge.

2. There is rest in this pleasure. He that has found this joy, finds a sweet repose and acquiescence of the soul in it. It sweetly calms the soul and allays its disappointments. Christ says, Matthew 11:28. "Come unto me, all ye that labour, and are heavy-laden, and I will give you rest." There is a sweet contentment in it; the soul that tastes it, desires no better pleasure. There is a satisfaction in it. The soul that has been wandering before, when it comes to taste of this fountain, finds in it that which satisfies its desires and cravings, and discovers that in it which it needs in order to its happiness.

"Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life." (John 4:14.)

It is quite otherwise with the pleasures of ungodly men. There is no true rest in them, they are not enjoyed with inward quietness, there is no true peace enjoyed within, neither do they afford contentment. But those wicked men that have the most worldly pleasures, are yet restlessly inquiring, "Who will show us any good?" "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Wicked men

in the midst of their enjoyment of pleasure have no true rest, neither do their reflections on it afford rest; but only remorse of conscience, and disquietude of soul, under the guilt that is contracted. But the pleasures of the godly afford rest in the enjoyment, and rest and sweetness in the reflection; it oftentimes calms and refreshes the soul to look on past comforts.

3. There is life in it. It is a pleasure that strengthens and nourishes and preserves the soul, and gives it life, and does not corrupt and destroy and bring it to death, as do sinful pleasures. The pleasures of the wicked are poison to the soul, they tend to enfeeble it, to consume it, and kill it. But the pleasures of the godly feed the soul and do not consume it; they strengthen, and do not weaken it; they exalt, and do not debase it; they enrich, and do not impoverish it. Death and corruption are the natural fruit of the pleasures of sin, but life is the fruit of spiritual pleasures. Galatians 6:8. "For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The life in which this' joy consists, and to which it tends, is the most excellent life, and the only life worthy of the name; it is spiritual, and the beginning of eternal life: this pleasure is a fountain springing up to everlasting life. John 4:14.

4. There is substance in it. This pleasure is not a mere shadow, an empty delight, as earthly pleasures are, but it is substantial joy. The pleasures of sin last but a little season, they are the crackling of thorns under a pot, or as the blazing meteors of the night, that appear for a moment, and then vanish, But this pleasure is like the durable light of the stars or the sun. Worldly pleasures are easily overthrown; a little thing will spoil all the pleasures of a king's court. Haman, in the midst of all is prosperity and greatness, could say, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." But the joys of the saints are such as the changes of time cannot overthrow. If God lifts up the light of his countenance, this will compose and rejoice the heart under the saddest tidings. They joy in affliction. Their enemies cannot overthrow this joy; the devil and even death itself cannot overthrow it; but oftentimes it lives, and is in its greatest height, in the midst of the valley of the shadow of death. Wlien in the most tormenting death, how often have the martyrs sting in the midst of the flames, and under the hands of their cruel tormentors! Job 35:10. "But none saith, Where is God my Maker, who giveth songs in the night."

5. There is holiness in it, It is the excellency of these joys that they are holy joys. They are not like the polluted stream of sinful pleasures, but they are pure and holy. Revelation 22:1. “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” These pleasures do not defile the soul, but purify it; they do not deform, but beautify it; they not only greatly delight the soul, but render it more excellent; they impart something more of God, more of a divine disposition and temper, dispose to holy actions, and cause the soul to shine as Moses’s face did when he had been conversing with God in the mount, and as Stephen’s face, which was as the face of an angel, when he saw heaven opened, and the Son of man standing on the right hand of God. Thus these pleasures make the soul more excellent, and more divine, as well as more happy.

6. There is sometimes glory in it God sometimes unveils his face, and lets in light more plentifully. This is a delight and joy, the excellency, and sweetness, and admirableness of which cannot be expressed. It is a kind of glory that fills the soul. So excellent is its nature, that the sweetest earthly delight vanishes into nothing, and appears as base and vile as dross and dirt, or as the mere mire of the street. It is bright above all that is earthly, as the sun is brighter than the’ glow-worm. Of this, the apostle takes notice. I Peter 1:8. “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

Secondly. I proceed to consider the happiness of the saints in death. It may seem a mystery to the world that men should be happy in death, which the world looks upon as the most terrible of all things; but thus it is to the saints. Their happiness is built upon a rock, and it will stand the shock of death: when the storm and floods of death come with their greatest violence, it stands firm, and neither death nor hell can overthrow it. Here,

1. Death is rendered no death to them. It is not worthy of the name of death. As the life of a wicked man is not worthy of the name of life, so the death of a godly man is not worthy of the name of death. It is not looked upon as any death at all in the eyes of God, who sees all things as they are, nor is it called death by him. Hence Christ promises, that those who believe in him shall not die. John 6:50, 51. “This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for

ever: and the bread that I will give is my flesh, which I will give for the life of the world.” It is no death to the saints, because it is no destruction to them. The notion of death implies destruction, or perishing, in it; but the godly are not destroyed by death, death cannot destroy them; for as Christ says, they shall never perish. John 3:15. “That whosoever believeth in him should not perish, but have eternal life.” A godly man, when he dies, in no wise perishes, There is no end lint to his life as a Christian, for that is a spiritual life that remains unquenched by death. A wicked man, when he dies, dies indeed, because then an end is put to all the life which he has; for he has no other life but temporal life; but the life of a Christian is hid with Christ, and safely laid up with him in heaven; and therefore death cannot reach his life because it cannot reach heaven. Death can no more reach the believer’s life than Christ’s life. No death can reach Christ our life now, though he died once: but now he has for ever sat down at the right hand of God. He says, for the comfort of his saints, Revelation 1:18. “I am he that liveth and was dead: and behold, I am alive for evermore, Amen; and have the keys of hell and death.” Death not only cannot destroy a Christian, but it cannot hurt him; Christ carries him on eagle wings aloft on high, Out of the reach of death. Death, with respect to him, is disarmed of his power: and every Christian may say, “O death, where is thy sting?” Death was once indeed a terrible enemy, but now he has become weak. He spent all his strength on Christ; in killing him, he killed himself; he was conquered then, and has now no power to hurt his followers. Death is now but the shadow of what he would have been if Christ had not conquered him; he was once a lion, but now he is but a lamb. A good man may indeed be harassed with fears of death, and may be much terrified when going through the valley of the shadow of death, but that is no just ground of any terror, and if the saints are terrified, it is only through their infirmity and darkness. As a child is frightened in the dark where there is no danger, because he is a child, so a good man may be affrighted at the terrible looks of death. But he will find this awful appearance to be only a shadow, that can look terribly, but can do nothing terrible. Death may, through the weakness of the saints, trouble them, and exercise them, but he cannot destroy the ground they have for comfort and support. When death comes to a wicked man, all those things on which he built his comfort fail, their foundation is overflowed with a flood. Job 22:16. But the foundation of the peace and comfort of the godly man is not shaken at such a time. Oftentimes the saints are actually carried above all the fears and terrors of death; they see that it is but a shadow, and are not afraid: not only their foundation of

comfort remains, but that peace and comfort itself is undisturbed, the light shines through the darkness, and the lamb-like nature of death appears through the shadow of the lion. The godly have a God to stand by them when they come to die, in whose love and favour they may shelter themselves, in whose favour is life, yea, life in death; and they have a blessed Saviour to be with them, to uphold them with the right hand of his righteousness. These are the friends they have with them, when they are going to take their leave of all earthly friends. God will be with them when their flesh and heart fails; God will be the strength of their heart, when they are weak and faint, and nature fails. God will put underneath his everlasting arms to support them, and will make all their bed for them in their sickness.

“Mark the perfect man, and behold the upright; for the end of that man is peace.” (Psalm 37:37.)

2. Death is not only no death to them, but it is a translation to a more glorious life, and is turned into a kind of resurrection from the dead. Death is a happy change to them, and a change that is by far more like a resurrection than a death. It is a change from a state of much sin, and sorrow, and darkness, to a state of perfect light, and holiness, and joy. When a saint dies, he awakes, as it were, out of sleep. This life is a dull, lifeless state; there is but a little spiritual life, and a great deal of deadness; there is but a little light, and a great deal of darkness; there is but a little sense, and a great deal of stupidity and senselessness. But when a godly man dies, all this deadness, and darkness, and stupidity, and senselessness are gone for ever, and he enters immediately into a state of perfect life, and perfect light, and activity, and joyfulness. A man's conversion is compared to a resurrection, because then a man rises from spiritual death. Ephesians 2:1. “And you hath he quickened, who were dead in trespasses and sins.” But though spiritual life is then begun, yet there are great remains of spiritual death after this, and but little life. But when a godly man dies, he rises from all remains of spiritual death, and comes into a state of perfect life. This body is like a prison to the holy soul, it exceedingly clogs, and hinders, and cramps it in its spiritual exercises and comforts. But when a saint dies, the soul is released from this prison, this grave, and comes into a state of glorious freedom and happiness. So that death is not only deprived of his sting, but is made a servant to the saints, to bring them to Christ in heaven, who is their life. And their ground of comfort does not only last when they are going out of the world, but it is in some respects increased, for then their perfect happiness draws nigh. It is far better” to depart and

he with Christ, than to continue here. And when the saints are enabled to see their own happiness in death, they are enabled exceedingly to rejoice in the midst of the valley of the shadow of death, and to triumph joyfully over the king of terrors. Death to the saints is always a passage or avenue, leading out of a world of vanity, and sin, and misery, into a world of life, light, and glory; but though often a dark avenue, it is at times full of light, the darkness all vanishes away, and the light shines out of that glorious city into which they art' entering. It shines through the darkness and fills the soul, and the clouds of death vanish before it. The awful appearance of death is but a mask or disguise that death wears. It is not terrible but joyful in reality, and this light of the new Jerusalem sometimes so clearly shines, that it shines through the frightful disguise, and shows the saints that death is but a servant. Yea, sometimes it is so when death has on its most terrible disguise that ever it wears, and comes in its most dreadful forms, as when the saints are burnt at the stake, and put to all cruel and tormenting deaths. It is oftentimes joyful to the saints when dying, to think that they are now going into the glorious presence of God, to enjoy God and Christ to the full. The joyful expectation sometimes makes them ready to cry out, "Even so, come, Lord Jesus, come quickly!" and "Why is his chariot so long in coming?"

Thirdly Let us next consider the happiness of the saints, in their state of separation from the body.

1. When the soul departs from the body, it is received by the blessed angels and conducted by them to the third heavens. On the eve of its departure there is a guard of angels standing round the dying bed; and the devils, though eager to seize upon it as their prey, shall by no means be suffered to come nigh. The holy angels shall be a guard to the soul, to keep off all its enemies. We are taught that this is part of the office in which God employs them. Psalm 34:7. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Psalm 91:11. "For he shall give his angels charge over thee, to keep thee in all thy ways;" as it was with Daniel in the lion's den. Daniel 6:22. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." And as soon as the soul is loose from the body, it shall be kindly and courteously received by those bright and blessed ones, to be conducted by them into Christ's glorious presence; for the angels are all ministering spirits, sent forth to minister to them that shall be the heirs of salvation,

This is one way in which they shall minister; viz. to guard and conduct the departed spirits of the saints; which we are plainly taught in the parable of the rich man and Lazarus. Luke 16:22. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried." These spirits of holiness and love, when they have received the soul, shall conduct it along though the aerial and starry heavens to the most glorious part of the universe; the highest part of the creation, the place of God's most holy residence, the city and palace of the most high God, where Christ is. There are some who say that there is no such place as heaven; but this is evidently a mistake, for the heaven into which the man Christ Jesus entered with his glorified body, is certainly some place. It is absurd to suppose that the heaven where the body of Christ is, is not a place. To say that the body of Christ is in no place, is the same thing as to say he has no body. The heaven where Christ is, is a place; for he was seen ascending, and will be seen descending again; and the heaven where the departed souls of the saints are, is the same heaven where Christ has ascended. And therefore Stephen, when he was departing this life, saw heaven opened, and the Son of man standing on the right hand of God. And he prayed to that same Jesus whom he saw, that he would receive his spirit; i. e., that he would receive it to him, where he saw him, at the right hand of God. And the apostle Paul signifies, that if he should depart, he should be with Christ. Philippians 1:23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:" 2 Corinthians 5:8. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Besides, there are some of the saints there already with their bodies, as Enoch and Elijah. Therefore there is 'some place, where God gloriously manifests himself, and where Christ is, and where saints and angels dwell, and whither the angels carry the souls of the saints when they depart from their bodies; and this place is called Paradise, and the third heaven. 2 Corinthians 12:2, 4. The aerial heaven is the first heaven; the starry heaven is the second; and the blessed abode of Christ and saints and angels the third, because it is above the other two; and so Christ is said to be made higher than the heavens. Hebrews 7:26. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," i. e. higher than the visible heaven. This heaven is far above the stars. So it is said that Christ ascended far above all heavens. Ephesians 4:10. "He that descended is the same also that ascended up far above all heavens, that he might fill all things," i. e. far above all the heaven that we

see. This is the mount Zion, the city of the living God, the heavenly Jerusalem, and hither the angels conduct the souls of the saints when they leave their earthly tabernacles. When they come there, they shall be received with a joyful welcome, the doors of this glorious city are opened to them, and they shall have entrance given to them into heaven, as an inheritance to which they have a right. Revelation 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And then shall open to view that glorious world, that beautiful city, and delightful paradise, which they had often before heard of, and thought of; and desired; then they shall see it, and possess it as their own. There they shall be welcomed and joyfully received by that glorious company that dwell there, by the angels, and by the saints that went to heaven before them. There was joy among them at their conversion, and now also will there be joy among them when they are brought home to glory. To have one that was dear to them before, because a child of the same family and a disciple of the same Lord, brought home from a strange country to come and dwell with them for ever; how will their fellow-citizens and brethren in heaven be glad for them, and rejoice with them, and embrace them, when they come there to join them in their praises of God and the Lamb! And then they shall be conducted unto the Lord Jesus Christ in his glory, and shall be presented to him perfectly free from sin, and without spot, or wrinkle, or any such thing; who will also abundantly welcome them to his glory, and to the blessed enjoying of his love. And then shall their good Shepherd rejoice, when he shall not only have brought home the soul that was lost to a saving close with him, but home to him in his heavenly Father's house. The Saviour shall then rejoice when he shall receive a soul that he loved before the foundation of the world; and for which he laid down his life, and endured such dreadful sufferings. This was the joy that was set before him, to redeem and make happy the souls of his elect; and he will rejoice, therefore, when he sees this accomplished, He will bid them welcome, and make them welcome, and they shall be received into the full enjoyment of his love. The Lamb that is in the midst of the throne shall feed them, and he shall present them also to God his Father, having redeemed them to him by his blood, who shall also abundantly welcome them there. Then the soul shall behold that glory and taste that pleasure which it long hoped for, and thought of with delight, and the thoughts of which were wont to be such a support to it when on earth; then shall it know by experience what the joys of heaven are; then shall the great and precious promises of the gospel be fulfilled; then shall

faith be turned into vision, and hope into fruition; then shall all sin be eternally left behind; there shall be no more indwelling corruption, wicked thoughts, or sinful dispositions, to torment them. And whatever sorrow and affliction they underwent on earth, God shall now wipe away all tears from their eyes; and though they have lately passed through death, yet there shall be no more death, nor sorrow, nor crying; neither shall there be any more pain, because the former things shall be passed away. Revelation 21:4. If they have lived hardly in this world, and suffered hunger and thirst, there shall be an end of it all; and they that have suffered persecution, and have had their raiment stained with their own blood, shall now stiffer no more. “And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.” Revelation 7:14, 15, 16, 17. Though they had many enemies to conflict with while on earth, yet now shall they obtain the victory over them; now shall they triumph and sing, being for ever out of the reach of all Satan’s temptations, and of all his power to afflict or molest them; now shall they appear in mount Zion with the Lamb, clothed in white robes, and palms in their hands. Revelation 7:9.

3. They shall remain there in a state of exceeding glory and blessedness, till the resurrection. They shall remain there in the enjoyment of God, dwelling with Jesus Christ in a state of perfect rest, without the least disturbance or molestation. Revelation 4:13. “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” There they shall dwell in habitations of sweet delight and pleasure in paradise; there they shall drink of those rivers of pleasures for evermore; there they shall dwell in perfect light and perfect love; there they shall see and converse with God and Christ, and with angels and glorious spirits, and shall contemplate the wonderful love of God to men in sending his only Son; there shall they contemplate the glorious love of God to them, the love he had to them before the foundation of the world. There shall they see and know what love Christ

had to them, that influenced him to lay down his life for them; and shall behold the beauty and excellency of Christ, and see face to face, and know even as they are known. 1 Corinthians 13:12. There they shall sweetly meditate on the wonderful dealings of God to them while in this lower world, in preserving of them¹ in granting to them to live under means of grace, when many thousands and millions of others never had these privileges, They shall contemplate the wonderful mercy of God to them in striving with them by his Spirit, in convincing them of sin, in stirring them up to seek salvation, in converting them, and in bringing them out of darkness into marvellous light. The mercy and grace of God ⁱⁱⁱ converting them will then appear otherwise to them than it does now. They shall then contemplate the manifold mercies of God to them through the whole course of their lives; they shall see how God has protected them, and guided them by his counsel, and led them all along; they shall see the wonderful wisdom and mercy of God towards them in these and those dispensations, that now appear most dark to them, shall see the meaning of those that were matter of difficulty to them, and shall see how all things wrought together for their good. These will be sweet meditations to them, and doubtless will be subjects of the saints' conversation with each other. How sweet will it be for the saints to look back and see how God carried them along through the wilderness, through all the storms of this world, and all its dangers, and temptations, and enemies, after they have come to their resting-place; and how sweet will it be for them to converse together of these things, and what ardent praises will it occasion! And then also shall they see the wisdom of God in the government and ordering of the affairs of his church all along, the scheme of divine providence shall be opened to them, and the admirable wisdom of it shall be unfolded; and they shall also see how God brings his purposes and promises to pass in his providence towards his church here on earth; they shall see and rejoice at it when the kingdom of God flourishes in the world. We are told; there is joy in heaven if but one sinner repenteth. Then doubtless the saints of the Old Testament after their entrance into heaven, saw and rejoiced when Christ came into the world; and therefore two of them, Moses and Elijah, came down to converse with. Christ, at his transfiguration. Abraham, Moses, and David, and the prophets Isaiah and Daniel, and all the prophets, doubtless saw the fulfilment of the glorious things foretold in their prophecies with exceeding rejoicing. They saw that glorious enlargement of the church that was produced by the preaching of the prophets. And thus also the apostles and evangelists in heaven, and other primitive Christians and martyrs, saw

the glorious flourishing and prevailing of the kingdom of Christ after their death, till the utter down fall of heathenism, and the establishment of Christianity throughout the Roman empire.

The holy martyrs with joy beheld the destruction of those pagan powers that persecuted the church of God. Revelation vi .9, 10, 11. "And when he had openend the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saving, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Therefore they rejoiced when they saw it accomplished. And so the saints that died in former ages, they without doubt beheld and rejoiced greatly at the time of the resurrection from popery in the days of Luther and Calvin, and other reformers. And so doubtless the saints that went to heaven, before this remarkable outpouring of the Spirit on this town and other neighbouring towns, especially those that went to heaven from hence, have seen this work and greatly rejoiced at it. And so the saints, that die before the glorious days that are coming at the downfall of antichrist and the calling of the Jews, will rejoice at the conversion of the world to Christianity, We are ready to lament that we shall not probably live to see those times. But if we die and go to heaven, we shall see them nevertheless, and rejoice in them not the less for not being in this world; but we shall rejoice more, for we shall see and understand more of the glory of God in such a work, and have more love to God, and therefore shall rejoice more at the advancement of his kingdom. Thus when the apostle John had visions of the glorious things that should be brought to pass for the advancement of the kingdom of Christ, he from time to time mentions the visions he also had of the hosts of heaven rejoicing at it. Revelation 11:15, 16, 17. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." So when the spiritual Babylon, the church of Rome, falls, the holy apostles and prophets, though

dead many ages before, are called upon to rejoice. Revelation 18:20. “Rejoice over her, thou heavens, and ye holy apostles and prophets; for God hath avenged you on her.” So the multitude of the heavenly hosts are described as rejoicing, and as singing hallelujahs on that occasion; and all heaven is full of praise. Revelation 19:1. “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke went up for ever and ever.” These things may give us some notion how the spirits of just men made perfect do employ themselves.

4. They remain in a joyful expectation of their more full and complete blessedness at the resurrection. As the wicked have riot their full punishment until after the resurrection, so neither have the saints their complete happiness. Though they have attained to such exceeding glory, yet they are not yet arrived at its highest degrees, for that is reserved for their final state. The reward which the saints receive after the resurrection, is often spoken of as their chief reward.’ This is the reward that Christ has promised. John 6:40. “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.” This is the chief reward that the saints seek and wait for. Romans 8:23. “And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan earnestly within ourselves, waiting for the adoption, to wit, the redemption of our body.” Philip. 3:11. “If by any means I might attain unto the resurrection of the dead.” “Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” So the happiness, that shall be given at Christ’s second coming, is spoken of as the principal happiness. Titus 2:13. “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

This the saints will be in joyful expectation of in heaven; they shall rest in sweet repose on God’s promise that it shall be so, their desires of it bringing no uneasiness; they rejoicing in it most in the consideration that it will be in God’s time, in the fittest and best time.

Fourthly. I shall consider the glory, honour, and peace, which the godly shall receive at the resurrection and the day of judgment.

1. When the time appointed comes, notice shall be given of it in heaven, which will be to their exceeding joy. God has in his own eternal counsels fixed the time, but now it is kept secret; it is not only not known by any on the earth, but neither is it known in heaven by either saints or angels there, and the man Christ Jesus himself, in his state of humiliation, did not himself know it: Matthew 24:36. “But of that day and hour knoweth no man; not the angels of heaven, but my Father only.” The saints and angels in heaven have a joyful expectation of it, but they know not when it is; but when the time comes, God’s eternal counsels concerning it shall be made known; the joyful tidings shall be proclaimed through all heaven, that all may prepare to attend the Lord Jesus Christ in his descent to the earth.

2. They shall descend with Christ from the highest heaven towards the earth’. When notice is given to the heavenly host, they shall all gather themselves together to attend on this most joyful and glorious occasion; and then the glorious Son of God shall descend, and the holy angels with him, and not only the angels, but ‘the souls of the saints, shall come with Christ. I Thessalonians 4:14. “For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.” Christ shall descend with the glory of his Father; he shall appear in a glory becoming the Supreme Lord and Judge of heaven and earth. Now heaven will for a time be left empty of its inhabitants; those glorious and blessed abodes will be deserted by those that dwelt there, to attend the judge of the world.

3. The saints on earth shall behold this glorious sight of their Saviour coming in the clouds of heaven, with all his holy angels with him. The first notice that shall be given of this descent shall be in heaven, but soon after there shall be notice of it on earth. Christ shall be seen coming while he is yet at a great distance; every eye shall see him, of both good and bad. And it will be the most joyful sight to the saints that ever they saw. The first notice of it will cause their hearts to overflow with joy and gladness, it will fill the hearts of the godly as full of joy as it will the wicked with terror and amazement. If the saints are then waked out of their sleep at midnight with this sound, that Christ appears in the clouds of heaven coming to judgment, it will be joyful news to them. It is probable many of the saints at that time will be found suffering persecution, for there are several things in Scripture

which seem to declare, that the time when Christ is coming shall be a time when wickedness shall exceedingly abound, and the saints shall be greatly persecuted. But this shall set them at liberty; then they may lift up their heads out of prisons and dungeons, and many out of galleys, and mines, and shall see their Redeemer drawing nigh. This sight will drive away their persecutors, it will put an end to all their cruelties, and set God's people at liberty. And then when all the kindreds of the earth shall wail at the sight of Christ in the clouds of heaven, and wicked men every where shall be shrieking and crying with terrible amazement, the saints shall be filled with praise and transport. We read that, when Christ ascended into heaven, the disciples stood stedfastly looking on as he went up. But the saints then on earth shall view Christ with more stedfastness as he descends in his heavenly and exceeding glory; they shall feed and feast their eyes with this majestic sight, beholding in what solemn and glorious pomp their own blessed Redeemer descends. This sight shall put a final end to all sorrow, and their everlasting joy and glory will commence from it. The hope of the glorious appearing of the great God, and our Saviour Jesus Christ, is said to be a blessed hope. Titus 2:13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." when it comes it will be a more blessed sight.

4. The dead in Christ shall arise at the sound of the last trumpet with glorified bodies, and the living saints shall see them. The holy and blessed souls of saints that descended from heaven with Christ, shall then be reunited to those bodies that shall be prepared by infinite wisdom and skill to be fit organs for a holy and happy soul. The body shall not rise as it was before; there shall be a vast difference in it. 1 Corinthians 15:42, 43, 44. "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." The glory of that body that the saints shall rise with is what we now cannot conceive of. It shall not be such a dull and heavy-moulded thing as it is now: it shall be active and vigorous as a flame of fire fit for the use of a glorified soul. It will be no clog or hinderance to the soul as it is now, but an organ every way fit for the use of a glorious spirit, It shall not be weak, infirm, and frail as it is now; for, though it is sown in weakness, it is raised in power. Now the body is in need of food and sleep continually, to recreate it, but it shall not be so then; now the body is subject to weariness, and to diseases, but it shall not be so then; now if

God lets in any great matter of divine light into the soul, the body is ready to sink under it, but it shall not be so then. The glorified body of the saints shall not then fail or flag at all by the most powerful exercises of mind. Now no man can see God and live, but the body would immediately sink and be dissolved; but then the body shall not fail at all by the immediate beholding of God. Now the saints can see but little. When God a little reveals himself, as he doth at times, the saints are forced to beseech God either to strengthen them to see it, or to stay his hand; but then the body shall be so vigorous and spiritual, that the constant and everlasting view of the glory of God shall not in any wise overcome it, or cause it in the least to fail.

The body shall not only be raised in an exceeding strength, but in wonderful beauty, for we are told that their bodies shall be like to Christ's glorious body. The greatest beauty that ever any human body appeared in in this world, is vile and base in comparison. The beauty of the bodies of the saints shall not only consist in the most features of their countenance and bodies, but in a semblance of the excellencies of their minds, which will appear exceedingly in their countenance; their air and mien will be such as will naturally result from the wisdom, purity, and love of the soul, and shall denote and hold forth an inexpressible sweetness, benevolence, and complacence; and if I may speak what appears to me probable, and what seems to be authorized by the Scriptures, their bodies shall be as it were clothed with garments of light. The prophet Daniel, speaking of the resurrection, says, Daniel 12:2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And Christ, speaking of the end of the world, says, Matthew 13:43. "Then shall the righteous shine forth as the sun in the kingdom of their Father." And there is nothing to hinder our understanding this literally of their bodies, and especially when this shining of the saints is spoken of from time to time as what shall be at the resurrection, and not of their souls in a separate state. Moses's face shone when he had been conversing with God in the mount; much more may it be expected that the bodies of the saints shall shine, when they shall converse a thousand times more intimately with God, not in mount Sinai, but in heaven. We read of Christ, that when his body was transfigured, to teach us what the body of Christ should be in its glorified state, we are told that, when his body was

transfigured, his face did shine as the sun, and his raiment was white as the light. Matthew 17:2. But we are told that the bodies of the saints shall be made like unto Christ's glorious body; there therefore seems to be much ground to think, that at the resurrection the bodies of the saints shall shine with a glorious light, and that they shall be as it were clothed with light. Thus the departed saints shall arise with glorious bodies, they shall lift up their heads out of their graves with joyful and glorious countenances: and at the same time the bodies of the living shall in a moment be changed into the same strength, and activity, and incorruptibility, and beauty and glory, with which those that were dead shall arise. 1 Corinthians 15:51, 52, 53. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

5. Then all the saints shall mount up, as with wings, to meet the Lord in the air, and to be for ever with him. After the dead in Christ are risen, and the living saints changed, then they will be prepared to go to Christ, and to meet the bridegroom. The world will be about to be destroyed, and the wicked shall be in dreadful amazement, but the saints shall be delivered. Daniel 12:1. "And at that time shall Michael stand up, the' great prince which, standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." They shall take an everlasting farewell of this evil world where there is so much sin, and where they have met with so much trouble, and they shall be caught up in the clouds, and there they shall meet their glorious Redeemer; and a joyful meeting it will be. They shall go to Christ, never any more to be separated from him. 1 Thessalonians 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Load in t e air: and so shall we ever be with the Lord."

6. Then shall the good works, which the saints have done, be declared to their peace and glory, We are often told that every man shall be judged according to his works, and Christ keeps a book of remembrance of the good works of the saints as well as of the sins of the ungodly. And

however mean and polluted that which the saints do is in itself, yet all the pollution that attends it is hid, and every tiring they do for God that has the least sincerity in it is precious in God's eyes. Through his infinite grace it shall in no case lose its reward, neither shall it in any wise lose its honour, At the day of judgment they shall receive praise and glory in reward for it. Christ will declare all the good they have done to their honour; what they did secretly and the world knew it not, and when they did not let their left hand know what their right hand did. Then shall they receive praise and honour for all their labour, for all their self-denial, and all their suffering in the cause of Christ; and those good works of theirs that were despised, and for which they were condemned, and suffered reproach, shall now be set in a true light; and however they were reproached and slandered by men, they shall receive praise of God in the sight of angels and men. i Corinthians 4:5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Those righteous men that have been condemned here before unjust judges, shall be acquitted and honoured then before the righteous Judge of heaven and earth. Hebrews 6:10." For God is not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister." Then will be the time when their Lord and Master will say unto them, " Well done, good and faithful servants." Thus in the description of the day of judgment in the 25th chapter of Matthew, Christ rehearses the good works of the saints. "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me I was sick, and ye visited me: I was in prison, and ye came unto me." And though the saints there reply, " Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" Though they thought that nothing that they had done was worthy to be so accounted of as it was by Christ, yet Christ of his grace esteemed it highly, and highly honoured them for it, as it there follows, 40th ver. "And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And if the sins of the saints shall be rehearsed, it shall not be for their shame, but for the glory of divine grace, to give opportunity to them to plead the atonement of that Saviour who

will be the Judge, to give occasion to them to produce Christ's righteousness, which will surely be accepted by himself.

7. The saints shall sit on thrones with Christ, to judge wicked men and devils. Christ will put that honour upon them on that day, he will cause them to sit on his right hand as judges with him, and so the saints shall judge the world. Matthew 19:28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." 1 Corinthians 6:2, 3. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" They shall judge kings and princes who were their persecutors, and the devils, who were their tempters.

8. At the finishing of the judgment Christ shall pronounce the blessed sentence upon them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This blessed sentence Christ shall pronounce on them with inexpressible manifestations of grace and love. Every word of it will be ravishing to them, and will cause raptures of joy in their hearts; that this glorious person, though he orders with such indignation the wicked to depart from him, yet will so sweetly invite them to come with him, and that he should accost them after such a manner, saying, "ye blessed of my Father." Christ will pronounce them blessed in the sight of men and angels; and blessed indeed, because blessed by his Father. There will not only be a manifestation of Christ's love to them in this sentence, but a declaration of the Father's love, for they are declared to be blessed of him. Christ shall invite them to come with him, and for no less a purpose than to inherit a kingdom. Christ gives them a glorious kingdom; the wealth to which he invites them is the wealth of a kingdom; and the honour he gives them is the honour of kings; and what yet adds to the blessedness is this, that it is a kingdom prepared for them from the foundation of the world. God loved them from all eternity, and therefore he has prepared a kingdom for them. God had respect to them in the creation of the world, and then prepared this glorious kingdom for them, and out of love to them. They have therefore a right to it, and now therefore they are invited to come to possess it; and not only to possess it, but to inherit it, that is, to possess it

as heirs, as those that have a right to the kingdom by virtue of their being his children.

Thus having considered what glory, honour, and peace the saints have in this life, at death, in a separate state, and at the day of judgment, I now proceed,

Fifthly, To consider their consummate state of happiness after the day of judgment And here I would consider,

1. Their entrance into this happiness; and
2. Its nature, its degree, and some of the circumstances which attend it.

1st. Their entrance into this state of consummate happiness.

1. When the judgment is ended they shall ascend with Christ in a triumphant and glorious manner into heaven. Christ, when he has passed sentence, shall then return again; he shall pass beyond these aerial heavens, and shall ascend towards the highest heaven, together with ten thousand times ten thousand, and thousands of thousands 'of glorious spirits, and of the saints with their glorified bodies. They shall leave this lower world, and all the wicked, to be burnt in everlasting fire, and as they are ascending shall look back and see it all in one vast conflagration. Then shall be fulfilled, in the most remarkable manner, the prophecy in Psalm 47:4, 5. "He shall choose our inheritance for us, the excellency of Jacob, whom he loved. God is gone up with a shout, the Lord with the sound of a trumpet." And that will be the most joyful procession that ever will be seen. And when they are come to heaven they shall enter in with joy into that new Jerusalem where they are to dwell for ever; and this will be the most joyful day that ever was in heaven, It is probable, that when Christ ascended into heaven after his death and resurrection, it was the most joyful day in heaven that ever had been seen till then; but this second ascension will be a more glorious and joyful day than that.

2. When they have come to heaven, they shall be there actually instated by God and Christ in their ultimate and consummate happiness; and now they shall have complete redemption. To illustrate this, it may be observed,

1. They shall be perfectly happy in the whole man; both body and soul. Before their souls only were happy, while the body lay in a state of putrefaction in the grave. Now they shall be in that state which is natural to

the human soul, which is a state of union with the body. It is natural for the soul to act by a body, and to make use of such an organ, and the soul is not complete without the body; and then both body and soul shall be glorified together.

2. Then will the body of Christ be perfect and complete. Then it shall have all its members, no one wanting. Now the body of Christ is incomplete, there are many members wanting; but then it will be perfected, having every member. Now the body of Christ is in a growing state, but then it shall have come to its perfect state, to receive no more addition. Then the body of Christ shall be perfect, not only as it shall have every member, but every member shall be in its perfect state. Now as there are many of the members of Christ's body wanting, so there are many that are imperfect; many that are ingrafted into Christ have great infirmity, and great remains of corruption, and many of his members are now under affliction. But then every member shall be perfectly freed from all sin and sorrow, and there never will be any more either sin or sorrow, in any member of the body of Christ. Then also the body of Christ will be complete, because those that are brought to a perfect state are wholly brought home; before only the soul was brought home to glory, while the body that was also to be united to Christ, lay in the grave. The body of Christ will then also be in its complete state, because then all the parts will be together; and this is one end of Christ's coming into the world, viz. that he might gather together all in one. Ephesians i 16. Before they were' scattered, some in heaven and some on earth, some mixed with wicked men, as wheat with tares, and as lilies among thorns. The church, therefore, now being made complete, will exceedingly rejoice; and Christ, having his mystical body complete, will rejoice; and all his saints will rejoice with him. Christ will rejoice in the completeness of his church, and the church will rejoice in its own completeness.

3. Then will the Mediator have fully accomplished the work for which he came into the world. Then will he have perfected the work of redemption, not only in the impetration, but also in the application of it. Then all that God has given him will be actually and fully redeemed, their bodies as well as souls; then will he have conquered all his enemies, and will triumph over them all; then he will have put down all authority and power. I Corinthians 15:21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits;

afterwards they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." Then Christ will surely have obtained that joy that was set before him; then he shall have perfected the full design that was upon his heart from all eternity; and then Christ will rejoice, and all his members must rejoice with him Christ shall triumph over his enemies, and the saints shall then triumph over all their enemies, and the joys of the triumph shall last for ever.

4. Then God will have obtained the end of all his great works which he has been doing from the beginning of the world. Then will he the consummation of all things: the deep designs of God will be unfolded, his marvellous contrivances, and his hidden, intricate, and inexplicable works, will appear. The end being obtained, as all things are from God, so will they then all be to him, and will issue in his glory. His power appeared in the beginning of them, and his glory will be manifested in the end and consummation of them. Then will it be seen that all the revolutions and changes which have existed from the beginning of the world are for God's glory; then it will appear how all the wheels of his providence have conspired together to bring about the glory of God and Christ, and the happiness of his people; and this will cause an exceeding accession of happiness to the saints who behold it. Then will God have fully glorified himself, and glorified his Son, and glorified his elect; then he will see that all is very good, and will rejoice in his own works, which will be the joy of all heaven. Then will God rest and be refreshed, and thence forward will all the inhabitants of heaven keep an eternal sabbath of rest and praise, such as never was kept before.

5. Then will be the marriage of the Lamb. When the church is completely purified and beautified, and nothing wanting, and all the parts of the body in their due proportion and joyful state; then may the Lamb's wife be said to have made herself ready; then will she be as a bride prepared for her husband, And when the church is thus prepared by Christ at such great cost, at the shedding of his own blood; it will be brought to a more glorious union to Christ than ever before, and to a more intimate communion with him, and to a more high enjoyment of his excellency and love. Then will be the highest accomplishment of the joy spoken of in Revelation 19:7, 8, 9. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come; and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white; for' the fine linen is the righteousness of saints, And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb, And he saith unto me, These are the true sayings of God." It will be the day of the gladness of Christ's heart; the feast, and pomp, and holy mirth, and joy of this marriage day, will be continued to all eternity.

6. Then will Christ present his church to his Father. The Father sent forth Christ into the world on that errand, to redeem a vast number of the children of men, and to bring them home to God, from whom they had apostatized, to bring them back to him, the great Creator and Father of all things, and the fountain of all good. Christ, having accomplished this, will bring them to God, and present them to him; and then may Christ say, as in Hebrews 2:13. "Here am I, and the children which thou hast given me;" none of them is missing: "of those that thou hast given me, I have lost nothing." We read that Christ, when he shall have accomplished the work which the Father sent him to do, shall deliver up the kingdom to the Father.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." (1 Corinthians 15:24.)

And as he shall deliver up the kingdom, he shall present the subjects of the kingdom; and what he has obtained by ruling, he shall present as the fruits of his reign.

7. Then will God make a still more abundant manifestation and communication of himself. God shall be all in all; and the glory of God and the glory of his Son shall be displayed in heaven, in a more abundant manner than ever before; and he will pour forth more plentifully of his Spirit, and will make answerable additions to the glory of the saints, such as will be becoming the commencement of the ultimate and most perfect state of things, and such as will become the joyful occasion of the marriage of the Lamb.

2nd, I shall now describe the nature and degree of the consummate and eternal glory and blessedness of the saints.

1. The nature of this glory and blessedness.

1. I would begin with the lowest part of it, viz. the glory of the place. We have already observed that heaven is a place. They shall dwell in the most

glorious part of the whole creation of God. It is called paradise. Luke 23:43. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." 2 Corinthians 12:4. "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter." Revelation 2:7. "He that hath ears to hear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The word paradise signifies a most pleasant and delightful garden, of which the garden of Eden was a type. The garden of Eden was without doubt a place that was delightful beyond what we can easily conceive; but if this earthly paradise was so delightful, how pleasant and glorious may we conclude the heavenly paradise to be; that was not made merely to be the residence of some of the innocent creatures of God during their time of probation, as Eden was, but was prepared by infinite wisdom and skill for the everlasting dwelling-place of the great King of heaven and earth, and of his Son Jesus Christ; the place where they might show their glory, and wisdom, and love for ever, and which is to be the habitation of confirmed saints and angels! When God made the universe, he made many parts of it for inferior uses, in which he displayed marvellous skill; then he made the earth, and the sun, and moon, and stars, and the visible heavens, which appear truly glorious; but there was one part of the creation that God made more especially for himself, to be his own dwelling-place, the place of his glorious rest; and we may conclude that this is beyond all comparison more glorious than the other parts of it. If some parts of the visible world are so glorious, as the sun, moon, and stars, how glorious may we conclude the highest heavens to be! This is the heavenly mount Zion, the royal city of the great God. It has been the ambition of earthly monarchs to make the cities where they dwell exceedingly magnificent. Thus the king of Babylon boasted, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Daniel 4:30. Especially will kings have their own palaces most magnificent. But if those earthly cities and palaces are some of them so glorious, which are for the habitation of worms, how glorious may we think that to be which is for the glorious habitation of God Almighty! As the third heavens are higher than the earth, so we may expect that it is proportionally more glorious than any earthly garden, city, or palace. Heaven is not only the city of God, but his palace; not only his palace, but his throne: Isaiah 66:1. "Thus saith the Lord, heaven is my throne, and the earth is my footstool: where is the house that ye build unto me; and where is the place of my rest?" We read

how magnificent was Solomon's throne. I Kings 10:18, 19, 20. "Moreover, the king made a great throne of ivory, and overlaid it with the best of gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side of the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." But what is the throne of a glowworm? God does not want skill to make his palace and throne glorious enough to become the majesty and of him whose house and seat it is. The builder is God, and there is no want of skill in the architect. How glorious and magnificent was the temple of Solomon, that was built only to be the place of the special symbols of God's presence on earth among his people Israel! How much more glorious is that heavenly temple which God himself has built, to be the place of his glorious presence among glorified saints and angels throughout all eternity! This is a place contrived on purpose to show the boundless riches of God's grace and love; and therefore, God has not spared as to the delights and glories with which he has adorned the place. God is rich enough to make the place transcend all created glory. Earthly kings build their houses and palaces, and make them magnificent, according to their wealth and ability; but God is infinitely rich, he does not spare for the cost of the treasures to be laid out in adorning heaven, through fear of impoverishing himself. The glory of his residence is what we cannot conceive of; and this is one of those things spoken of in I Corinthians 2:9. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." Therefore in the descriptions that are given of it in the Scriptures, the images made use of to shadow it forth to us, are the most glorious with which we are conversant in the world. Such is the glorious description of it by John, as represented to him in the apocalyptic vision. Revelation 21:10, 11-18, 19, 20, 21, 22, 23. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Heaven is here represented by a city, whose very walls were made of precious stones. And the foundations were also all precious stones, and the gates were each a single pearl, and the very streets of the city were of pure gold; and yet it was something so excellent, as it appeared to John, that his comparing it to pure gold did not represent the excellency of it; it had also the beautiful transparency of clear glass. The apostle could find nothing on earth excellent enough adequately to represent its surpassing beauty. "The streets of the city were pure gold, like unto clear glass." He goes on with the destruction in the beginning of the next chapter.

Revelation 22:1, 2-5. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.-And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." This glorious place shall be the residence of the saints for ever, They shall dwell in this house of God, as the king's children dwell with him in their father's house; they shall dwell in this house, for it is Christ's house. He is the heir and owner of it, because he is the only-begotten Son of God; and the church shall dwell in it with Christ, because she is "the Lamb's wife." God has made heaven to be his own peculiar dwelling-place, and the dwelling-place of his children; when he made the world, he made heaven for them, and therefore Christ says to them at the close of their trial, Matthew 25:34. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

2. The glory of the bodies of the saints; but this need not be insisted on here; as I have considered it already, when speaking of the resurrection. I would only observe, that however great the glory of the place is, the glory of their bodies will doubtless be far greater; for the place is made to be a dwelling-place for their glorious bodies, and the inhabitants will doubtless be more glorious than the habitation that is made for them; as the end is of greater value than the means. However bright heaven itself shalt shine, the

bodies of the saints themselves will shine far brighter, and appear far more beautiful.

3. The glory and beauty which God will put upon their souls, will as ‘far exceed the beauty of’ their bodies, as the beauty of their bodies will far exceed the beauty of the place. Here will be their principal ornament, and if their bodies shall shine forth as the sun in the kingdom of their Father, how bright will their souls shine in the glorious image of God, made perfect in them! When they shall be presented to Christ, perfectly free from sin, without spot or wrinkle, or any such thing; when they shall appear holy and without blemish; their bodies shall not only be made like to Christ’s glorious body, but their souls like to his holy and glorified soul. They shall then shine with the glory of Christ reflected from them, without any thing to obscure the bright image. Their souls shall be made glorious in wisdom and knowledge; their faculties shall be exceedingly strengthened and enlarged, their eyes made perfectly clear, and divine light shall fill the soul, so that there shall be no darkness within, and perfect love shall reign in the heart. Divine love shall be strong; all the soul shall be as it were love. This love shall be exceedingly great in the principle of it, and shall always be in its highest exercise. Then shall humility also be brought to perfection. None can now express or conceive how pure and holy will be the disposition of the soul of a glorified saint, which shall be, as it were, all love, all sweetness, all humility. The ornament of a meek and quiet spirit is said to be in the sight of God of great price, in this world; but how precious will such spiritual ornaments be in heaven, when they shall be thus perfected! The souls of the saints are God’s jewels; and how bright will God make those his jewels shine in heaven, when he has polished them and fitted them to be gems in his own crown of glory! The soul of man, being spiritual and rational, is susceptible of incomparably greater beauty than the body, because the soul is capable of receiving the image of God, of which the body is not; and the souls of the saints, when God has perfected them, shall appear as the very image of God himself; and in the graces in which they shall shine shall be seen the glory of the divine workmanship in its perfection. And so lovely will they be, that there will be more loveliness and beauty in the soul of one saint than in all the glory and beauty of the place put together.

4. They shall have great delight in the society and enjoyment of one another. We now do not know what enjoyment they will have in conversing together, and in communicating with each other; but doubtless

it will be far more perfect than any we have now. The saints in heaven shall all be one society, they shall be united together without any schism, there shall be a sweet harmony, and a perfect union. There the saints shall see and converse with Noah, and Abraham, and Moses, and David, and Isaiah, and Paul, and all the holy martyrs; and they shall freely converse with them. It will be a most blessed society; there shall be no jars or contentions, nor breaking out among them; no manner of strife, nor envy, nor jealousy; no ill will but perfect peace and perfect love through the whole society. Each one shall love every other with a most endeared and strong affection. Each one will be perfectly excellent and lovely, and will appear so in every other's eyes: they will be delighted exceedingly in that lovely and perfect image of God, which each one shall see in every other; they shall manifest their love to each other in the most becoming and amiable manner, without any thing ever to disturb or interrupt the peace of that blessed society. There shall be no mixture of wicked men among them as it is here in this world, to defile or dishonour their company. Here the visible churches of Christ are often defiled and dishonoured by one wicked man or other, but that church above shall always be perfectly pure. Revelation 21:27. "And there shall in no wise enter into it any thing that defileth, neither whatever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." This blessed family being all united in one body, as having many members, shall all subserve and contribute to each other's happiness, as the members of a body that is in perfect health. They shall delight to assist each other in their contemplations, communicating their glorious contemplations one to another. How sweetly will they converse together of the glories of God and Christ, and of God's glorious works of power, and wisdom, and mercy! and how will they convey the bright conceptions and the raptures of joy from one soul to another, imparting to each other the sweet communications which they themselves receive from the glorious King of heaven! and how will they help one another in their praises to God and Christ, each one bearing his part in the heavenly melody, extolling the Most High! And what a glorious harmony of celestial voices without number will that be, when the whole assembly of the upper world shall together lift up the praises of God on high! John had this represented to him at a great distance, and tells us, Revelation 14:2. "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of" harpers, harping with their harps:" so ardent were they, and so great a multitude. And how will they

rejoice in their numbers, to see so great a multitude all united, all perfectly holy, all full of mutual love, all fellow-citizens, all brethren!

Here a question may arise, whether the saints, when they go to heaven, have any peculiar comfort in meeting with those who have been their pious friends on earthy I answer in the affirmative, and I think it is evident from 1 Thessalonians 4:13-18. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” Here it is evident,

1. That what the apostle mentions, as a matter of comfort to Christians respecting their departed christian friends, is that they shall meet them, and see them again, It is not only that their departed friends, though dead, are happy, but they shall see them, and be with them again, This is here plainly asserted. Mourn not for them, says the apostle, as those that have no hope; for when Christ comes, God shall bring them again, and we which are alive shall be caught up with them; and so shall we be ever with the Lord together. Wherefore comfort one another with these words. The apostle therefore must be understood to mean, that they should comfort one another when mourners, with the consideration that they should hereafter be with their departed friends again in a glorious and happy state, and never part more.

2. That there will be something else that will give comfort in meeting them in a future state, than in seeing other saints; otherwise why did the apostle mention it for their comfort, that they should see them again rather than other saints whom they had not seen or heard of? The apostle’s speaking thus to the Thessalonians might give them just ground to expect, that the peculiarly strong affection which they had cherished for their departed friends, which was crossed by their departure, would be again gratified by meeting them again; for this crossing of that affection was the ground of

their mourning. If the Thessalonians knew, that to see their friends again in another world would be no gratification to the affection which they had for them as their friends, and did no way think or conceive of it as such; then to think of seeing them would be no more comfort to them or remedy to their sorrow, than to think that they should see any other saint that lived or died in another country, or in a past age; and that, because it would be no remedy to the ground and foundation of their mourning, viz. the crossing their affection to them as their friends; and if it would be no remedy to their mourning, to think thus respecting it, it never would have been mentioned to them by the apostle as a ground of comfort, or reason why they need not mourn. That was what they mourned for viz, that they should not have their affections towards them satisfied by seeing them, and conversing with them again. That for which the heathen here spoken of, that have no hope, mourned excessively, was that they should never more have that affection gratified again. Hence it follows that the special affection, which the saints have in this world to other saints who are their friends, will in some respects remain in another world, There is no reason why we should suppose that saints that have dwelt together in this world, and have showed kindness to each other, have been affectionate to each other's true happiness, should not love one another with a love of gratitude for it in another world. There is no reason why good ministers whom God had made the instruments of salvation to others, should not have special joy in meeting their converts in heaven. 2 Corinthians 1:14. "As also ye have acknowledged us in part that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus." 1 Thessalonians 2:19, 20. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." I see no reason why those that love one another with a virtuous love, and from such a love have shown kindness one to another, should not love one another the better for it in another world. There is no reason to think, that the friendship contracted here on earth between saints will be rooted out in another world. All natural affections, so far as founded in animal nature or the infirmity of the present state, will cease in another world; and with respect to any affection that the godly have had to the finally reprobate, the love of God will wholly swallow it up, and cause it wholly to cease. But I see nothing that argues that one saint in glory may not have a special respect to another, because God made use of that other as an instrument to bring him into being, and thus made him the remote occasion of his happiness; or that, when pious parents lose pious children, they may not

comfort themselves with the thought that they shall go to them, as probably David did when he said concerning his child, 2 Samuel 12:23. "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me: or that even a former acquaintance with persons and their virtues may not occasion a particular respect in another world. They may go to heaven with a desire to see them upon that very account. The impressions which they have of their amiable qualifications in consequence of their acquaintance with them here, may yet remain in another world.

5. The saints in heaven shall see and converse with Christ, They shall see Christ in a twofold sense.

1. They shall see him, as appearing in his glorified human nature, with their bodily eyes; and this will be a most glorious sight. The loveliness of Christ as thus appearing will be a most ravishing thing to them; for though the bodies of the saints shall appear with an exceeding beauty and glory, yet the body of Christ will without doubt immensely surpass them, as much as the brightness of the sun does that of the stars. The glorified body of Christ will be the masterpiece of all God's workmanship in the whole material universe, There shall be in his glorious countenance the manifestations of his glorious spiritual perfections, his majesty, his holiness, his surpassing grace, and love, and meekness. The eye will never be wearied with beholding this glorious sight. When Christ was transfigured in the mount, Peter was for making three tabernacles, that Christ, and Moses, and Elijah might remain there, and that the heavenly vision might never come to an end.

Job had respect to this sight of Christ, and comforted himself with the thoughts of it, when he said," For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." This will be the most glorious object that the saints will ever see with their bodily eyes; and there will be far more happiness redounding to the beholders from this sight than from any other; yea, the eyes of the glorified body will be given chiefly that the saints may behold this sight.

2. They shall see him with the eye of the soul. It is said, "They shall see him as he is." 1 John 3:2. "And they shall know even as they are known." 1

Corinthians 13:2. They shall have a clear understanding of Christ as Mediator, how he has undertaken from all eternity to accomplish their salvation, They shall understand ‘the glorious covenant of redemption between the Father and the Son; shall see the eternal love Christ had to them before the foundation of the world. They shall in all probability understand the mystery of his incarnation, They shall know and understand the gloriousness of the way of salvation by Christ,” which things the angels desire to look into;” they shall have a full understanding of the infinite wisdom of God in contriving the plan of salvation; shall comprehend the height, and depth, and length, and breadth of’ the love of Christ to sinners, in undergoing for them the agony of the garden, and the more overwhelming agonies of the cross. Now the heart is dull in the contemplation of such things. How often are they heard of by the saints on earth with but little affection I flow often, when they see them set forth in the Lord’s supper, are they cold and lifeless! But then it shall not be so; then the wonderful works of God, and the love of Christ in the work of redemption, will appear as they are: then there will constantly without any interruption be a most lively and full sense of it, without any deadness or coldness; every thing in the work of redemption will appear in its true glory, the understanding shall be wonderfully opened, and it shall be perpetually like the clear hemisphere with the sun in the meridian, and there shall never come over one cloud to darken the mind. And then the saints shall see fully how the excellence and loveliness of Christ appear in all that he did and suffered: they shall see the loveliness of those excellencies that appeared in Christ’s human nature when on earth; his wonderful meekness and humility, his patience under suffering, his perfect obedience to the Father. And then shall they also see the beauty that appears in Christ’s human nature in its glorified state, wherein the excellencies of it shine without a veil. They shall also see the excellence of the divine nature of Christ; they shall behold clearly and immediately his divine majesty, and his divine and infinite holiness, and grace, and love, They shall see Christ as the perfect image of God, an image wherein all the glory of the divine nature is fully expressed; they shall behold him as the brightness of his Father’s glory; and they shall see that bright and perfect image of God which the Father beheld, and was infinitely happy in beholding, from all eternity, But this sight of the glory of Christ in his divine nature belongs to that beatific vision, of which I would speak more particularly hereafter.

2. They shall not only see this glorious person, as at a distance, but they shall be admitted to be near him, and to converse with him. This sight of his glory and loveliness will fill them with the most exalted love, which love will cause them to desire conversation; and they shall be admitted to it, to the full of their desires, and that at all times. Two things may be observed concerning this converse with Christ, to which the saints shall be admitted in heaven.

1. It shall be most free and intimate, There shall be nothing to forbid them orderer them. Though Christ is so glorious a person, in so exalted a state in heaven, being Lord of heaven and earth, yet he will treat them as brethren, and they shall converse with him as friends. He will also honour them and advance them to the dignity of kings, that they may be fit to converse with so glorious a King. Revelation 1:6. “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.” Christ, when. on earth, treated his disciples with great familiarity and freedom, he treated them as friends. John 15:15. “I call you not servants; for the servant knoweth not what his lord doeth: but I call you friends; for all things that I have heard of my Father I have made known unto you.” So in heaven he will not keep them at a greater distance, but admit them nearer; because they shall be fitted to be nearer to him and to converse more intimately with him. O how happy will it render them to have so great and honourable a person treating them with such grace and condescension!

Though they shall see the awful majesty of Christ, that will not make them afraid, because they will see his love, and grace, and condescension, equal to his majesty.

2. This converse shall be most full and satisfying. This is evident from that most emphatic expression of the church being “the bride, the Lamb’s wife.” He will open the infinite and eternal fountain of his love to them, and will pour forth that fountain into their hearts. This love will be as a pure river of water of life, a river of pleasures, constantly flowing into the souls of the saints, that shall be in them as rivers of living water. And they shall also in their converse with Christ manifest their love to him: their hearts shall flow out in an unceasing stream, or ascend continually in a rapturous transport of love. Of those things we can say but little now; yet sometimes when God helps us we can conceive of them a little, but it is but a little at the most.

6. The saints in heaven shall see God. They shall not only see that glorious city, and the saints there, and the holy angels, and the glorified body of Christ; but they shall see God himself. This is promised to the saints. Matthew 5:8. "Blessed are the pure in heart, for they shall see God." 1 Corinthians 13:12. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." This is that which is called by divines, "the beatific vision," because this is that in which the blessedness of the saints in glory does chiefly consist, This is the fountain, the infinite fountain of their blessedness. The sight of Christ, which has already been spoken of, is not here to be excluded, for he is a divine person; the sight of him in his divine nature therefore belongs to the beatific vision. This vision of God is the chief bliss of heaven, and therefore I would speak of it a little more particularly. And,

1. As to the faculty that is the subject of this vision. It is no sight of any thing with the bodily eyes; but it is an intellectual view. The beatific vision of God is not a sight with the eyes of the body, but with the eyes of the soul. There is no such thing as seeing God properly with the bodily eyes, because he is a spirit: one of his attributes is, that he is invisible. 1 Timothy 1:17. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." Colos. 1:15. "Who is the image of the invisible God, the first-born of every creature." Hebrews 11:27. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." This highest blessedness of the soul does not enter in at the door of the bodily senses; this would he to make the blessedness of the soul dependent on the body, or the happiness of man's superior part to be dependent on the inferior. The beatific vision of God is not any sight with the bodily eyes, because the separate souls of the saints, and the angels which are mere spirits, and never were united to body, have this vision. Matthew 18:10. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." It is not in beholding any form or visible representation, or shape, or colour, or shining light, in which the highest happiness of the soul consists; but it is in seeing God, who is a spirit, spiritually, with the eyes of the soul. We have no reason to think that there is any such thing as God's manifesting himself by any outward glorious appearance, that is, the symbol of his presence in heaven, any otherwise than by the glorified body of Christ. God was wont in the Old

Testament, oftentimes to manifest himself by an outward glory, and sometimes in an outward shape, or the form of a man. But when God manifested himself thus, it was by Christ; it was the second person of the Trinity only that was wont thus to appear to men in an outward glory and human shape. John 1:18. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." But since Christ has actually assumed a human body, there is no need of his assuming any aerial form or shape any more. The Deity now became visible to the bodily eyes in a more perfect manner by his having a real body. The saints that shall see Christ in heaven in his glorified body, much more properly see Christ than if they only saw an assumed shape, or some outward glorious appearance, as the symbol of his presence; for now, that which they see is not only a glorious appearance by which Christ is represented, but the real Christ; it is his own body. The seeing God in the glorified body of Christ, is the most perfect way of seeing God with the bodily eyes that can be; for in seeing a real body, which one of the persons of the Trinity has assumed to be his body, and in which he dwells for ever as his own, the divine majesty and excellency appear as much as it is possible for them to appear in outward form or shape. The saints do actually see a divine person with bodily eyes, and in the same manner as we see one another. But when God showed himself under outward appearances and symbols of his presence only, that was not so proper a sight of a divine person, and it was a more imperfect way of God's manifesting himself, suitably to the more imperfect state of the church under the Old Testament. But now Christ really subsists in a glorified body; those outward symbols and appearances are done away, as being needless and imperfect. This more imperfect way therefore is altogether needless, seeing Christ there appears as a glorified body.

This seems to be one end of God's assuming a human body, viz, that the saints might see God with bodily eyes; that they may see him, not only in the understanding, but in every way of seeing of which the human nature is capable: that we might see God as a divine person as we see one another. And there is no need of God the Father's manifesting himself in any other glorious form; for he that sees the Son, sees the Father, John 14:9. and that because he is the image of the invisible God. Coloss. 1:15., Hebrews 1:3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on

high.” But if there be any outward symbol by which God the Father represents himself in heaven; seeing that is not the beatific vision, for that is a far more imperfect way of seeing God than seeing him with the eye of the soul; the soul is capable of apprehending God in a thousand times more perfect and glorious manner than the eye of the body is; the soul has in itself those powers whereby it is sufficiently capable of apprehending spiritual objects without looking through the windows of the outward senses. The soul is capable of seeing God more immediately, and more certainly, and more fully and gloriously, than the eye of the body is.

2. The act of vision. And,

1. It will be an immediate sight, it will be no apprehension of God’s excellency by acquiring it from his works; neither will it be such a spiritual sight of God as the saints have in this world, seeing him in his word and making use of his ordinances, which is called seeing “through a glass darkly.” Then they shall see him “face to face.” 1 Corinthians 13:12. They shall not only see the glory of God as reflected from other things, but they shall see him as we see the sun, by his own light in a clear hemisphere. It will be an intuitive view of God. What knowledge the saints have of God in this world is like the twilight before sun-rising; it is not the direct light of the sun, but the light of the sun reflected, and it is comparatively a dim light; but hereafter the saints shall enjoy the perfect day, they shall see God as we immediately behold the sun after it is risen above the horizon, and no cloud or vapour in the heavens to hinder its sight.

2. It shall be, according to men’s capacity, a perfect sight. It shall not be a perfectly comprehensive sight, because it is impossible that a saint’s mind should comprehend God; but yet it shall be perfect in its kind, it shall be perfectly certain, without any doubt or possibility of doubt. There shall be a view of God in his being, and in his power, and wisdom, and holiness, and goodness, and love, and all-sufficiency, that shall be attended with intuitive certainty, without any mixture of unbelief, and with much greater certainty than any sight with the bodily eye. And then it shall be perfectly clear without any view of darkness. Now, how much darkness is there mingled with that spiritual sight, which the saints have of God’s glory in this world! But then, there shall be no obscurity, nothing to cloud the understanding, or to hinder the clearness of the view. God shall be hid with no veil, neither shall there be any veil in the heavens, And this sight shall be most enlarged; they shall see vastly more of the glory of God than any of the saints do in

this world; the souls of the saints shall be like the angels in extensiveness of understanding.

3. The object of this vision: concerning which I observe,

1. They shall see every thing in God that tends to excite and inflame love, *i.e.* every thing that is lovely, every thing that tends to exalt their esteem and admiration,' to warm and endear the heart. They shall behold the infinite excellency and glory of God, shall have a blessed-making sight of his glorious majesty and of his infinite holiness; shall see as those angels do, of whom we read in Isaiah 6:3." That, standing before the throne, they cry, Holy, holy, holy is the Lord of hosts," and shall behold the infinite grace and goodness of God. Then shall that glorious fountain and ocean be opened filly to their view; then shall they behold all its excellency and loveliness, they shall have a clear sight of his immense glory and excellency.

2. They shall see every thing in God that gratifies love. They shall see in him all that love desires. Love desires the love of the beloved. So the saints in glory shall see God's transcendent love to them; God will make ineffable manifestations of his love to them. They shall see as much love in God towards them as they desire; they neither will nor can crave any more. This very manifestation that God will make of himself that will cause the beatific vision, will be an act of love in God: it will be from the exceeding love of God to them that he will give them this vision, which will add an immense sweetness to it. When they see God so glorious, and at the same time see how greatly this God loves them, what delight will it not cause in the soul! Love desires union. They shall therefore see this glorious God united to them, and see themselves united to him. They shall see that he is their Father, and that they are his children. They shall see God gloriously present with them; God with them; and God in them and they in God. Love desires the possession of its object. Therefore they shall see God, even their own God; when they behold this transcendent glory of God, they shall see him as their own. When they shall see that glory, power, and wisdom of God, they shall see it as altogether engaged for them; when, they shall see the beauty of God's holiness, they shall see it as their own, for them to enjoy for ever; when they see the boundless ocean of God's goodness and grace, they shall see it to be all theirs.

4. The manner in which they shall see and enjoy God; and that is as having communion with Christ therein. The saints shall enjoy God, as partaking

with Christ of his enjoyment of God; for they are united to him, and am'e glorified and made happy in the enjoyment of God as his members. As the members of the body partake of the life and health of the head, so the saints in glory shall be happy as partaking of the blessedness of the Son of God; they being in Christ, shall partake of the love of God the Father to Christ. And as the Son knows the Father, so they shall partake with him in his sight of God, as being as were parts of him As he is in the bosom of the Father, so are they in the bosom of the Father; as he has immense joy in the love of the Father, so have they, every one of them in their measure, the same joy in the Father's love.

Herein they shall enjoy God in a more exalted and excellent manner than man would have done if he had never fallen; for doubtless that happiness, that Christ himself partakes of in his Father's bosom, is transcendently sweet and excellent; and how happy therefore are they who are admitted to partake of that portion of delight with him!

5. The agent by whom this vision of God shall be communicated; viz, the Holy Spirit. As it is by the Holy Spirit that a spiritual sight of God is given in this world, so it is the same Holy Spirit by whom the beatific vision is given of God in heaven. The saints in heaven are as dependent on God for all their happiness, and all their holiness, and all their light, as those on earth; there all is from God by his Holy Spirit, just as it is here. They shall have the beatific vision of God because they will be full of God, filled with the Holy Spirit of God. The Holy Ghost is the pure river of water of life that proceeds from the throne of God and the Lamb, spoken of in Revelation 22:1.

6. The effects of this vision. And these are, that the soul shall be inflamed with love, and satisfied with pleasure.

1. It shall be inflamed with love. The soul shall not be an inactive spectator, but shall be most active, and in the most ardent exercise of love towards the object seen. The soul shall be as it were all eyes to behold, and yet all act to love. The soul shall be as full of love as it shall be of light, and of both it shall be as full as it can hold. The understanding will be in its most perfect act in beholding, and the will will be in its most perfect act in loving. This love will be perfectly such as it ought to be. It shall be perfectly humble, the soul shall be in its place at all times, adoring at God's feet, and yet embraced in the arms of his love. This love shall excite them

to praise. And therefore, singing praises and hallelujahs shall be that in which they shall unweariedly be employed.

2. This sight of God shall satisfy the soul with pleasure. So great will the joy be that the soul will desire no greater. It shall be as full of grace, as the large desires of the soul can receive. So sweet shall it be, that the soul will desire nothing sweeter. So pure and excellent will it be, that the soul will desire nothing better.

“As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” (Psalm 17:15.)

When the soul beholds the glory and love of God, it shall be at the same time filled with the glory and love of God; it shall receive satisfying pleasure, for it shall receive God. God will communicate, and as it were pour forth, himself into the soul. And with what inexpressible sweetness and complacency will the soul open itself to be thus filled, as the flowers open before the sun to be filled with his light and pleasant influences!

Having thus considered wherein the eternal happiness of the saints consists, I proceed next to consider some circumstances of it.

1. It will add sweetness to the happiness of heaven, that it is all the fruit of free grace, and the dying love of Christ. The saints in this world are of that spirit that they choose the way of salvation by free and sovereign grace; and salvation in this way seems better and sweeter by far, than if they could have it by their own works. Much more will this exceedingly heighten the sweetness of their happiness when they are in heaven, when their love, and their humility, will be perfect, when they will be abundantly more sensible than ‘they are now, what vile creatures they were in this world; and when they consider to what exceeding glory God has advanced them, what a sweet admiration will it excite in them of the free and boundless grace of God! And what a sweetness will it add, that all this glorious blessedness which they possess, is not, of themselves, but is the fruit of the love of that glorious person whom they shall then see in his glory, the fruit of his dying love, that it was bought by his own precious blood! It adds greatly to the value of a gift, if we receive it from a dear friend as a token of his love; but how greatly then will heaven be the more prized by the saints, when they consider it as the fruit of his love who is so glorious and excellent, and who is so exceedingly beloved by them!

2. It will give them the greater sense of their own blessedness, when they contemplate the misery of those who are finally lost, and consider how exceedingly different is their own state. The saints will witness the misery of the wicked, they shall see their state at the day of judgment, they shall see them at the left hand with devils, shall hear the sentence pronounced, and see it executed. This shall greatly heighten the sense of their own happy state, when they consider how different their own state is, how differently God has dealt with themselves from what he has done with the wicked; when they see how dreadful the misers' is from which they are delivered, and which they must have unavoidably suffered', had not God graciously redeemed them; when they consider that they deserved this misery as well as those that suffer it, but that Christ has of his free grace redeemed them. This will give exalted thoughts of the free grace of God, and cause them exceedingly to admire it, and will greatly heighten their exercises of love to him who has been so gracious to them, and consequently will heighten their joy in his love. As the damned when they contemplate the happiness of the saints in heaven will find their own misery aggravated, so the saints in heaven when they contemplate the misery of the damned in hell, will feel a greater sense of their own happiness.

3. There are different degrees of happiness and glory in heaven. As there are degrees among the angels, viz. thrones, dominions, principalities, and powers; so there are degrees among the saints. In heaven are many mansions, and of different degrees of dignity. The glory of the saints above will be in some proportion to their eminency in holiness and good works here. Christ will reward all according to their works. He that gained ten pounds was made ruler over ten cities, and he that gained five pounds over five cities. Luke 19:17. 2 Corinthians 9:6." He that soweth sparingly, shall reap sparingly; and he that soweth bountifully shall reap also bountifully." And the apostle Paul tells us that, as one star differs from another star in glory, so also it shall be in the resurrection of the dead. 1 Corinthians 15:41. Christ tells us that he who gives a cup of cold water unto a disciple in the name of a disciple, shall in no wise lose hi. reward. But this could not be true, if a person should have no greater reward for doing many good works than if he did but few. It will be no damp to the happiness of those who have lower degrees of happiness and glory, that there are others advanced in glory above them: for all shall be perfectly happy, every one shall be perfectly satisfied. Every vessel that is cast into this ocean of happiness is full, though there are some vessels far larger than others; and

there shall be no such thing as envy in heaven. but perfect love shall reign through the whole society. Those who are not so high in glory as others, will not envy those that are higher, but they will have so great, and strong, and pure love to them, that they will rejoice in their superior happiness; their love to them will be such that they will rejoice that they are happier than themselves; so that instead of having a damp to their own happiness, it will add to it. They will see it to be fit that they that have been most eminent in works of righteousness should be most highly exalted in glory; and they will rejoice in having that done, that is fittest to be done. There will be a perfect harmony in that society; those that are most happy will also be most holy, and all will be both perfectly holy and perfectly happy. But yet there will be different degrees of both holiness and happiness according to the measure of each one's capacity, and therefore those that are lowest in glory will have the greatest love to those that are highest in happiness, because they will see most of the image of God in them; and having the greatest love to them, they will rejoice to see them the most happy and the highest in glory. And so, on the other hand, those that are highest in glory, as they will be the most lovely, so they will be fullest of love: as they will excel in happiness, they will proportionally excel in divine benevolence and love to others, and will have more love to God and to the saints than those that are lower in holiness and happiness. And besides, those that will excel in glory will also excel in humility. Here in this world, those that are above others are the objects of envy, because that others conceive of them as being lifted up with it; but in heaven it will not be so, but those saints in heaven who excel in happiness will also in holiness, and consequently in humility. The saints in heaven are more humble than the saints on earth, and still the higher we go among them the greater humility there is; the highest orders of saints, who know most of God, see most of the distinction between God and them, and consequently are comparatively least in their own eyes, and so are most humble. The exaltation of some in heaven above the rest will be so far from diminishing the perfect happiness and joy of the rest who are inferior, that they will be the happier for it; such will be the union in their society that they will be partakers of each other's happiness. Then will be fulfilled in its perfection that which is declared in 1 Corinthians 12:22.

“If one of the members be honoured
all the members rejoice with it.”

This happiness of the saints shall never have any interruption. There will never be any alloy to it; there never will come any cloud to obscure their light; there never will be any thing to cool their love. The rivers of pleasure will not fail, the glory and love of God and of Christ will for ever be the same, and the manifestation of it will have no interruption. No sin or corruption shall ever enter there, no temptation to disturb their blessedness: the divine love in the saints shall never cool, there shall be no inconsistency in any of them, the faculties of the saints shall never flag from exercise; and they will never be cloyed, their relish for those delights will for ever be kept up to its height, that glorious society shall not grow weary of their hallelujahs. Their exercises, though they are so active and vigorous, will be performed with perfect ease; the saints shall not be weary of loving, and praising, and fearing, as the sun is never weary of shining.

5. And to sum up this whole description, there shall never be any end to their glory and blessedness. Therefore is it so often called eternal life, and everlasting life. We are told that at the day of judgment, when the wicked shall go away into everlasting punishment, the righteous shall enter into life eternal. Matthew 25:46. The pleasures which there are at God's right hand, are said to be for evermore; Psalm 16:11, And that this is not merely a long duration, but an absolute eternity, is evident from that which Christ has said, that those who believe on him shall not die. John 6:50. Revelation 22:5. In the description of the new Jerusalem it is said, "And they shall reign for ever and ever." The eternity of this blessedness shall crown all. If the saints knew that there would be an end to their happiness, though at never so great a distance, yet it would be a great damp to their joy. The greater the happiness is, so much the more uncomfortable would the thoughts of an end be, and so much the more joyful will it be to think that there will be no end. The saints will surely know that there will be no more danger of their happiness coming to an end, than there will be that the being of God will come to an end. As God is eternal, so their happiness is eternal; as long as the fountain lasts, they need not fear but they shall be supplied.

APPLICATION.

1. Hence we learn how great a mercy conversion is, because it confers upon him who is exposed to eternal misery a right to all this blessedness. Man, as he is naturally, is very far from this blessedness; we came into the world wretched, miserable, undone creatures, in cruel bondage to sin and

Satan, under guilt and under wrath, and at enmity against God, the fountain of blessedness, and in a state of condemnation to everlasting destruction. But when a man is converted there is a great change made in his state; he is that day passed from death to life, he is brought out of that state of woe and misery into a sure title to glory, honour, and peace for ever. When once a man is converted all this blessedness that we have heard of is his, he has an absolute right to it, God's word is passed for it, his faithful promise is given. Heaven and earth shall pass away, but that promise of God shall not fail, but shall be fulfilled: their witness is in heaven, and their record on high. On that day in which a man is converted he enters into a blessed state, he is sure to be a blessed person as long as he lives; and he has a right to all that blessedness we have heard of, at death, and in a state of separation, and at the day of judgment, and to that glory which the saints have in their state of consummate glory and blessedness. This teaches how great and how blessed a change conversion is in its consequences, and what cause have they who have good ground to think that they have been the subjects of it, to bless, and praise, and extol the name of God, when they consider what a situation they were once in, and what a happy state they are now in; for the bringing them out of that miserable state into so glorious a state is owing only to free and sovereign grace. 1 Corinthians 4:7. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?"

2. Hence we may learn the folly of those that are cold and slack in seeking salvation, seeing that the glory and happiness of those who are saved is so exceedingly great. How unreasonable is it to expect to obtain that which is so great without effort! Men will seek worldly riches and honours that are worth so little, and cannot make them happy, and will soon vanish away, with great and indefatigable labour and diligence; and shall men expect to obtain such eternal glory and blessedness in a slack and cold way of seeking it? How unlike the nature and importance of this blessedness do men treat it that seek it in a cold and careless manner! and can it be expected that God will also treat it so unlike its value, as to bestow it upon such seekers?

3. Hence we may solve the difficulty of some Christians meeting with so much affliction and darkness in the world. Some godly persons are the subjects of very great outward afflictions, and some are the subjects of great spiritual darkness; some truly godly persons spend great part of their

lives in the dark, in exercising doubts, and anxious thoughts, and distressing fears. And oftentimes God's people make this an argument against themselves. They argue that if God loved them, and had made them his children, he would never leave them in such darkness and distress, he would give them more of the light of his countenance. They are ready to say with themselves, if God loves me, why does he 'not give me more comfort, why does he see me in such darkness', and does not comfort me? But what we have heard may solve all the difficulty. If their happiness throughout all eternity be so great, of how little consequence is it what may be their condition for that short moment they continue in this world! What if they are in the dark, what if they walk in darkness and are exercised with great trouble! how little difference will it make, though it be cast into the scales, when weighed against that far more exceeding and eternal weight of glory! It will prove lighter than vanity. If God gives eternal happiness to them, that is evident proof of his love, and all the darkness and sorrow they can meet with in this world are not worthy to be mentioned. All this darkness, how long soever continued, if we compare it with future glory, vanishes into nothing.

4. This subject furnishes solid ground of consolation to the righteous. What can be matter of greater joy and comfort to any person, than to consider that he is entitled to such eternal blessedness? Here is sufficient consolation under all adversity; whatever changes we meet with in the world, this may be matter of abundant comfort under the greatest and heaviest trials. In these things a Christian may well rejoice, though the fig-tree should not blossom, and there should be no fruit in the vine. having this firm support and consolation, a Christian will not fear though the earth be removed, and the mountains be carried into the midst of the sea.

Let these things, therefore, comfort thee, who fearest and lovest God and trustest in Christ. What a glorious hope, and incorruptible, and undefiled, and never-fading inheritance, are reserved in heaven for thee! Hence I would answer an objection or two, that unbelief in the saint may be ready to make against what has been said.

1. Some may be ready to say, this glory and blessedness are so great and wonderful that it seems too great to be given to such creatures as men are; it seems almost incredible that God should so exalt and advance worms of the dust.

Answer. The death and sufferings of Christ made every thing credible that belongs to this blessedness. If God has not thought his own Son too much for us, what will he think too much for us? If God did not spare him, but gave him even to be made a reproach, and a curse, and a victim to death for us, no blessedness, however great, can be incredible which is the fruit of this. Romans 8:32. “he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” If God would so contrive to show his love in the manner and means of procuring our happiness, nothing can be incredible in the degree of the happiness itself: if nothing be too much to be given to man, and to be done for man in the manner of procuring his happiness, nothing will be too much to be given to him as the happiness procured, and no degree of happiness too great for him to enjoy. If all that God does about it be consistent, his infinite wisdom will also work to make their happiness and glory great in the degree of it.

2. Some Christians may still be ready to object. It is not too great to be bestowed on others, yet it seems to me too great to be bestowed on such an unworthy creature as I; it seems incredible that God should ever give such glory to such an one as I am, that am so mean, and so worthless, and vile, I not only was once unworthy, but I am so unworthy still, I am so blind, I have so much sin, and so little goodness, I commit so much sin, and do so little good, that it appears incredible that I should have a title to such blessedness. I can far more easily think that others will possess it than myself.

Answer. It is no way incredible that infinite grace should bestow it on the meanest and unworthiest. God’s design is to glorify his free grace, and this is one way by which free grace is glorified, viz. by bestowing such great blessedness on the most unworthy. This is of a piece with the rest. Every thing in the work of redemption is wonderful, and therefore one of the names by which Christ is called, is Wonderful. As grace is wonderful in the means of procurement, viz, giving Christ to die, and wonderful in the degree of happiness procured; so it is wonderful with respect to the subjects of it, that they are in themselves so mean and unworthy.

5. This subject furnishes ground of solemn exhortation to natural men, earnestly to seek this blessedness. And here you may well consider,

1. How poor you are who have no heaven but this world! In this exceeding and eternal glory of which you have heard, you have no lot or portion; you

have nothing but a little part of this clod of earth; and what is all that you have worth? If you have a little more land than some of your neighbours, or if you are in a way to make more money than others, if your accommodations are better than others, and you have more worldly conveniences and pleasures than others, or if you are promoted a little higher among men than some others are, what a poor portion is this; and how miserable are you who have no better happiness that you can call your own! How happy do these things make you, what great satisfaction do they yield to you! Are such things as these the rivers of pleasure that you choose for your portion? O, how miserable are you that have your portion in this life! When a few days are passed you must go to the grave and into eternity, and then your glory shall not descend after you; and how wretched are they of whom it may be said, when they have done with worldly enjoyments, that they have received their consolation! Luke 6:24.

2. To what misery are you exposed! You not only have no lot in this happiness and glory, but you are hanging over endless misery, and are in danger every day of being irrecoverably lost.

3. You have now an opportunity to obtain this blessedness. It is true that now you are exposed to this misery, but yet this glory is offered to you; the time is not past wherein the offence is made; you have yet an opportunity to be made happy for ever. The opportunity you now have to obtain the happiness of another world, is worth men thousands of this world.

But here I would say something by way of direction in answer to this Inquiry. What must I be brought to in order to get to heaven?

Answer. 1. You must be brought entirely to renounce all hope of obtaining heaven by any thing that you can do by your own strength,—that you cannot do it either directly or indirectly. Many are sensible that they cannot get to heaven by their own strength directly, but yet they hope to do it indirectly; they hope by their own strength to bring themselves to a disposition to close with Christ, and accept of him for a Saviour; they are hoping to bring themselves to a compliance with the terms of salvation. You must be brought off from all confiding in your own strength; and you must also be brought to renounce your own righteousness as the price of heaven. The consideration of what has been said of the glory and happiness of the saints, may show us the exceeding folly of those that think to

purchase so great happiness by their own righteousness. What a vain thought have men of their performances to think them a sufficient price to offer to God to purchase such glory of him! How would God dishonour himself, and dishonour such riches of his own goodness, if he should bestow them on men for their righteousness, and should accept their miserable performances as the price of them!

2. Your heart must be brought to close with him who has purchased heaven. Renouncing all other ways, your heart must entirely close with him, and adhere to him, as the way, the truth, and the life. Your heart must be drawn to him, and it must be pleasing and sweet to you to have heaven as a free gift, as the fruit of mercy and saving grace, and you must assuredly believe that Christ is a sufficient Saviour, and your soul must acquiesce in the way of salvation by him, by his blood and his righteousness, as a wise, holy, sufficient and excellent way. Your heart must incline to Jesus Christ as a Saviour above your own righteousness and all other ways. Your' delight must be in this holy way of salvation.

3. You must choose the God of heaven for your portion. You must be of the same temper and disposition with the psalmist, who says, Psalm 78:25. "Whom have I in heaven but thee? and there is none on the earth whom I desire beside thee." You must esteem and relish the enjoyment of him far above all other things. You must be brought to see that there is that in the enjoyment of God and communion with him that is far better than all the profits or pleasures of the world. It must be so with you, that if you could have your choice of all kinds of happiness you could devise, and have which you would, and in what degree you would, to all eternity, this would be what you would far prefer.

4. Your heart must be brought sincerely to close with the employments of heaven. In heaven they are not idle, but they are continually employed, and their employments are holy employments; they spend their time wholly in holy exercises; in contemplating on God, in praising and serving him. Revelation 22:3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." If ever you go to heaven, your heart must be brought beforehand to such a temper as freely to choose such employments, you must have a relish of them, and must account them excellent and delightful employments.

5. You must be pure in heart, and clean in hands. The pure in heart alone shall see God. Matthew 5:8. They that shall ascend into God's holy lull, are

those that are of pure hearts and clean hands. Psalm 24:4. You must hate and abhor all sin, and allow none in your life. Sin must become to you a great burden. You must loathe yourself for it, and fight and strive against it, to purge yourself more and more from it; striving more and more to mortify sin, earnestly desiring and seeking to be more holy, more conformed to the will of God, and to walk more becoming a Christian.

6. You must be brought to sell all for heaven. Matthew 13:44, 45, 46. Heaven must be to you like the treasure hid in a field; or like the pearl of great price. If you would have heaven, you must take it as your whole portion; you must in your heart part with all other things for it, and it must be your manner actually to part with them whenever they stand in the way of: your getting forward towards heaven. If you would have heaven, you must sell your worldly profit and your credit, and the good will of your neighbours, and your worldly pleasures and conveniences, and whatever stands in your way. Many flatter themselves that they shall obtain heaven without this, and think they have a right to heaven, though they were never brought to this, but they are sure to find themselves disappointed.

7. You must never expect to go to heaven in any other than a strait and narrow way. Some expect to get to heaven who are not walking in a narrow way. The way they are walking in is a way of indulging their ease, and of shifting off the hard and difficult parts of religion, It is not the way of self-denial, and toil, and laboriousness, but they walk in a broad way, a way wherein they are not pinched, but can go on without labour, or watchfulness, or bearing the cross. Bunt such as these, let their hopes be what they may, and their profession what it may, and their pretences to experiences what they may, are not like to get to heaven. To some, the way that the Scripture has laid out is too narrow and strait; therefore they are endeavouring to get to heaven in a broad way; but it is in vain for you to contrive this. If you can find out any way of getting to heaven that is not a strait and narrow way, it will be a way that you are the first inventor of. If you go thither, you must go in the way of the footsteps of the flock. If you would go to heaven, you must be content to go there in the way of self-denial and sufferings, you must be willing to take up the cross daily and follow Christ, and through much tribulation to enter into the kingdom of heaven.

6. This subject furnishes ground of solemn exhortation to the godly, to strive earnestly after holiness of life. What manner of persons ought you to

be in all holy conversation and godliness, who have received such infinite mercy of God, and entertain such glorious hopes; seeing God has admitted you to such happiness, earnestly labour that you may walk in some measure answerably; seeing God has admitted you to the happiness of children, walk as children. Ephesians 5:1. Be ye therefore followers of God as dear children; imitate your heavenly Father; he ye holy, for he is holy. Seeing that you are admitted to the blessedness of disciples and friends of Jesus, walk as the friends of Christ, imitate your glorious Lord and Head. Here consider several things: particularly,

1. What great love God hath bestowed upon you in choosing you to such unspeakable blessedness before the foundation of the world. How wonderful was the love of God in giving his Son to purchase this blessedness for you, and how wonderful was the love of the Son of God in shedding his own blood to purchase such glory for you! how ought you therefore to live to God's glory! Let me therefore beseech, by those great mercies of God, that you give yourself up a living sacrifice, holy and acceptable to God, which is your reasonable service, And be not slothful in business, but fervent in spirit, serving the Lord. Give the utmost diligence that you may keep all the commandments of God: study that you may prove what is that good, and acceptable, and perfect will of God; study that in all things you may be found approved: seeing God hath so loved you, strive earnestly that you may bring forth the fruits of the love of God; and seeing Christ hath so loved you, see that you love one another; let love be without dissimulation; be ye kindly affectioned one with another with brotherly love; be of the same mind one towards another, in honour preferring one another; have fervent charity among yourselves. Seeing God hath mercy on you, be ye merciful as your Father which is in heaven is merciful. Look not every one on his own things; be pitiful, be courteous; be ready to distribute, willing to communicate; be kind one to another, tender-hearted, forgiving one another. Christ hath thus loved you while an enemy; therefore recompense to no man evil for evil, but contrariwise blessing; do good to them that do evil to you. Such things as these become those that are the heirs of the glory that we have heard of.

2. Consider how much above the world that blessedness is which God has given; how therefore ought you to live above the world. God has redeemed you out of the world, and therefore do not live as though you had your portion in this life. Live as pilgrims and strangers; as those that are not at home; as fellow-citizens with the saints and of the household of God. Be ye

not conformed to this world, but he ye transformed by the renewing of your mind. How dishonourable will it be to you that God had so advanced and entitled you to such glory, to set your heart upon the dust of the earth; how you dishonour the grace of God in giving you such blessedness; and how will you dishonour the blessedness that God has given, no more to set your heart on it, and to set it so much on the world!

3. Consider what a vast difference has God made between you and other men, how vastly different is your relative state from theirs, how much more has God done for you than for them seek therefore those things which are above, where God is. Will it not be a shame if one that is entitled to such glory conducts no better than a child of the devil? Consider it seriously; and let it not be asked with reference to you, Matthew 5:47. What do ye more than others? Other men love those that love them; other men do good to those that do good to them: walk worthy of the vocation wherewith ye are called; and let it appear that you are of a spirit more excellent than your neighbour; manifest more love, and more meekness, and more humility, with all lowliness and meekness, with longsuffering, forbearing one another in love; walk worthy of the Lord to all pleasing, strengthened with all might according to his glorious power unto all patience and long suffering. Put ye on as the elect of God, holy and beloved, bowels of mercies, kindness, gentleness of mind, meekness, longsuffering, forbearing one another, forgiving one another; and let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven. Seeing God has given you so much, God and men may well expect of you, that you should be greatly distinguished in your life from other men.

SERMON 9

Blessed are the pure in heart: for they shall see God.
(Matthew 5:8.)

GOD formerly delivered his law from mount Sinai, by an audible voice, with the sound of a trumpet, with the appearance of devouring fire, with thunders, and lightnings, and earthquakes. But the principal discoveries of God's word and will to mankind were reserved to be given by Jesus Christ, his own Son, and the Redeemer of men, who is the light of the world.

In this sermon of Christ, of which the text is a part, we hear him delivering the mind of God also from a mountain, Here is God speaking, as well as from mount Sinai, and as immediately, but after a very different manner. There God spake by a preternatural formation of sounds in the air; here he becomes incarnate, takes on him our nature, and speaks, and converses with us, not in a preternatural, awful, and terrible manner, but familiarly as one of us. His face was beheld freely by all that were about him; his voice was human, without those terrors which made the children of Israel desire that God might speak to them immediately no more; and the revelation which he makes of God's word is more clear and perfect, and fuller of the discoveries of spiritual duties, of the spiritual nature of the command of God, of our spiritual and true happiness, and of mercy and grace to mankind.

“For the law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17.)

This discourse of Christ on the mount seems principally levelled against the false notions, and carnal prejudices, that were at that day embraced by the nation of the Jews; and those benedictions, which we have in the beginning of his sermon, were sayings that were mere paradoxes to them, wholly contrary to the notions which they had received. That he, who was poor in spirit, was blessed, was a doctrine contrary to the received opinion of the world, and especially of that nation, who were exceedingly ambitious of the praise of men, and highly conceited of their own righteousness, And that he was a blessed and happy man, who mourned for sin, and lived mortified to the pleasures and vanities of the world, was contrary to their notions, who placed their highest happiness in worldly and carnal things.

So also that they who were meek were blessed, was another doctrine very contrary to their notions, who were a very haughty, proud nation, and very revengeful, and maintained the lawfulness of private revenge, as may be seen in the 38th verse. Equally strange to them was the declaration that they who hungered and thirsted after righteousness were happy; for they placed their happiness, not in possessing a high degree of righteousness, but in having a great share of worldly good. They were wont to labour for the meat that perisheth, they had no notion of any such thing as spiritual riches, or of happiness in satisfying a spiritual appetite. The Jews were dreadfully in the dark at that day about spiritual things. The happiness which they expected by the Messiah was a temporal and carnal, and not a spiritual, happiness. Christ also tells them that they were blessed who were merciful, and who were peace-makers; which was also a doctrine that the Jews especially stood in need of at that day, for they were generally of a cruel, unmerciful, persecuting spirit.

The truth which Christ teaches them in the text, that they were blessed who were pure in heart, was a thing wholly beyond their conceptions. The Jews at this time placed almost the whole of religion in external things, in a conformity to the rites and ceremonies of the law of Moses. They laid great stress on tithing mint, and anise, and cumin, and on their traditions, as in washing hands before meat and the like; but they neglected the weightier matters of the law, and especially such as respected holiness of heart. They took much more care to have clean hands, and a clean outside, than a clean heart, as Christ tells them, Matthew 23:25, 27. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

We may observe concerning the words of the text,

- 1.** That Christ pronounces the pure in heart, blessed. Christ here accommodates his instructions to the human nature. He knew that all mankind were in the pursuit of happiness, he has directed them in the true way to it, and he tells them what they must become in order to be blessed and happy.
- 2.** He gives the reason why such are blessed, or wherein the blessedness of such consists; that they shall see God. It is probable the Jews supposed that it was a great privilege to see God, from those passages in the law, where

there is an account of Moses s earnestly desiring to see God's glory; and from the account that is given of the seventy elders, Exodus 24:9, 10, 11. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness, And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

It is also probable that they had very imperfect notions of what the vision of God was, and of the happiness that consisted in it, and that their notion of this matter, agreeably to the rest of their carnal, childish notions, was of some outwardly splendid and glorious sight, to please the eye and to entertain the fancy. From these words I shall derive two propositions.

I. It is a truly blessed thing to the soul of man to see God.

II. To be pure in heart, is the certain and only way to attain to this blessedness.

I. It is a truly blessed thing to the soul of man to see God. Here I shall attempt to show,

1. What is meant by seeing God.

First. it is not any sight with the bodily eyes: the blessedness of the soul does not enter in at that door. This would make the blessedness of the soul dependent on the body, or the happiness of man's superior part dependent on the inferior; and this would have confirmed the carnal and childish notions of the Jews.

God is a spirit, and is not to be seen with the bodily eyes. We find it attributed to God, that he is invisible. Hebrews 11:27. "As seeing him, who is invisible." Colossians 1:15. "Who is the image of the invisible God." It is mentioned as a part of God's glory, I Timothy 1:17. ' Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.' That it is not any sight with the bodily eyes, is evident, because the unembodied souls of the saints see God, and the angels also, who are spirits and were never united to bodies. Matthew 18:10. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

It is not any form or visible representation, nor shape, nor colour, nor shining light, that is seen, wherein us great happiness of the soul consists. Indeed God was wont to manifest himself of old in outward glorious appearances. There was a shining light that was called the glory of the Lord. Thus the glory of the Lord was said to descend on mount Sinai, and in the tabernacle of the congregation. There was an outward visible token of God's presence, and the seventy elders, when they saw God in the mount, saw a visible shape. It seems also that when Moses desired to see God's glory, and when God passed by and covered him with his hand in the cleft of the rock, that Moses saw some visible glory. Exodus 33:18-23. "And he said, I beseech thee, show me thy glory, And he said, I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me and live." But it seems that God then condescended to the infant state of the church, and to the childish notions that were entertained in those days of lesser light; and Moses's request seems to have been answered, by God making his goodness to pass before him, and proclaiming his name, and giving him a strong apprehension of the things contained in that name, rather than by showing him any outward glory.

The saints in heaven will behold an outward glory as they are in the human nature of Christ, which is united to the Godhead, as it is the body of that person who is God; and there will doubtless be appearances of a divine and inimitable glory and beauty in Christ's glorified body, which it will indeed be a refreshing and blessed sight to see.

But the beauty of Christ's body as seen by the bodily eyes, will be ravishing and delightful, chiefly as it will express his spiritual glory. The majesty that will appear in Christ's body, will express and show forth the spiritual greatness and majesty of the divine nature; the pureness and beauty of that light and glory, will express the perfection of the divine holiness; the sweetness and ravishing mildness of his countenance, will express his divine and spiritual love and grace.

Thus it was when the three disciples beheld Christ at his transfiguration upon the mount. They beheld a wonderful outward glory in Christ's body, an inexpressible beauty in his countenance; but that outward glory and beauty delighted them principally as an expression of the divine

excellencies of his mind, as we may see from their manner of speaking of it. It was the sweet mixture of majesty and grace in his countenance, by which they were ravished. 2 Peter 1:16, 17, 18. "We were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came unto him a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." But especially from the account which John gives of it. John 1:14. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth;" where John very probably had in his mind what he had seen in the mount at the transfiguration. Grace and truth are not outward, but spiritual, glories.

Secondly, It is an intellectual view by which God is seen. God is a spiritual being, and he is beheld with the understanding. The soul has in itself those powers which are capable of apprehending objects, and especially spiritual objects, without looking through the windows of the outward senses. This is a more perfect way of perception than by the eyes of the body. We are so accustomed and habituated to depend upon our senses, and our intellectual powers are so neglected and disused, that we are ready to conceive that seeing things with the bodily eyes is the most perfect way of apprehending them. But it is not so; the eye of the soul is vastly more perfect than the eye of the body; yet it is not every apprehension of God by the understanding that may be called the seeing of him. As,

1st. The having an apprehension of God merely by hearsay. If we hear of such a being as God, are educated in the belief that there is such a being, are told what sort of being he is, and what he has done, and are rightly told, and we give credit to what we hear; yet if we have no apprehension of God in any other way, we cannot be said to see God in the sense of the text. This is not the beatific sight of God.

2nd. If we have an apprehension of God merely by speculative reasoning. If we come to some apprehension of God's being, and of his being almighty, all-wise, and good, by ratiocination, that is not what the Scripture calls seeing God. It is some more immediate way of understanding and viewing that is called sight; nor will such an apprehension as this merely ever make the soul truly blessed. Nor,

3rd. Is every more immediate and sensible apprehension of God, that seeing of him mentioned in the text, and that which is truly beatific. The

wicked spirits in the other world have doubtless more immediate apprehensions of the being of God, and of his power and wrath, than the wicked in this world. They stand before God to be judged, they receive the sentence from him, they have a dreadful apprehension of his wrath and displeasure. But yet they are exceedingly remote from seeing God, in the sense of the text.

But to see God, is this, It is to have an immediate, sensible, and certain understanding of God's glorious excellency and love.

1st. There must be a direct and immediate sense of God's glory and excellency. I say direct and immediate, to distinguish it from a mere perception that God is glorious and excellent by means of speculative and distant argumentation, which is a more indirect way of apprehending things. A true sense of the glory of God is that which can never be obtained by speculative ratiocination; and if men convince themselves by argument that God is holy, that never will give a sense of his amiable and glorious holiness. If they argue that he is very merciful, that will not give a sense of his glorious grace and mercy. It must be a more immediate, sensible discovery that must give the mind a real sense of the excellency and beauty of God. He that sees God, has a direct and immediate view of God's great and awful majesty, of his pure and beauteous holiness, of his wonderful and endearing grace and mercy.

2nd. There is a certain understanding of his love, there is a certain apprehension of his presence. He that beholds God, does not merely see him as present by his essence, for so he is present with all, both godly and ungodly. But he is more especially present with those whom he loves, he is graciously present with them; and when they see him, they see him and know him to be so; they have an understanding of his love to them; they see him from love manifesting himself to them. He that has a blessed making sight of God, not only has a view of God's glory and excellency, but he views it as having a property in it; he sees God's love to him; he receives the testimonies and manifestations of that love.

God's favour is sometimes in Scripture called his face: Psalm 119:58. where it is translated, "I entreated thy favour with my whole heart;" it is in the original "thy face;" and God's hiding his face is a very common expression to signify his withholding the testimonies of his favour.

To see God, as in the text, implies the sight of him as glorious and as gracious; a vision of the light of his countenance, both as it is understood of the effulgence of his glory, and the manifestations of his favour and love.

The discoveries which the saints have in this world of the glory and love of God, are often in Scripture called the sight of God. Thus it is said of Abraham, that he saw him who is invisible. Hebrews 11:27. So the saints are said to see as in a glass the glory of the Lord. 2 Corinthians 3:18. "But we all with open beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Christ speaks of the spiritual knowledge of God. John 14:7. "If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him." The saints in this world have an earnest of what is future, they have the dawns of future light.

But the more perfect view which the saints have of God's glory and love in another world, is what is especially called the seeing of God. Then they shall see him as he is. That light which now is but a glimmering, will be brought to clear sunshine; that which is here but the dawning, will become perfect day.

Those intellectual views which will be granted in another world, are called seeing God.

1st. Because the view will be very direct; as when we see things with the bodily eyes. God will, as it were, immediately discover himself to their minds, so that the understanding shall behold the glory and love of God, as a man beholds the countenance of his friend. The discoveries which the saints here have of God's excellency and grace, are immediate in a sense; that is, they do not mainly consist in ratiocination; but yet in another sense they are indirect, that is, they are by means of the gospel, as through a glass; but in heaven God will immediately excite apprehensions of himself, without the use of any such means.

2nd, It is called seeing, because it will be most certain. When persons see a thing with their own eyes, it gives them the greatest certainty they can have of it, greater than they can have by any information of others. So the sight that they will have in heaven will exclude all doubting. The knowledge of God which the saints have in this world, has certainty in it, but yet the certainty is liable to be interrupted with temptations, and some degree of

doubtings, but there is no such thing in heaven. The looking at the sun does not give a greater nor fuller certainty that it shines.

3rd. It is called seeing, because the apprehension of God's glory and love is as clear and lively as when any thing is seen with bodily eyes. When we are actually beholding any thing with our eyes in the meridian light of the sun, it does not give a more lively idea and apprehension of it than the saints in heaven have of the divine excellency and love of God. When we are looking upon things our idea is much more clear and perfect, and the impression stronger on the soul, than when we only think of a thing absent. But the intellectual views that the saints in heaven will have of God, will have far the advantage of bodily sight, it will be a much more perfect way of apprehending. The saints in heaven will see the glory of the body of Christ after the resurrection with bodily eyes, but they will have no more immediate and perfect way of seeing that visible glory than they will of beholding Christ's divine and spiritual glory. They will not want eyes to see that which is spiritual, as well as we can see any thing that is corporeal; they will behold God in an ineffable, and to us now inconceivable, manner.

4th. The intellectual sight which the saints will have of God will make them as sensible of his presence, and give them as great advantages for conversing with him, as the sight of the bodily eyes doth an earthly friend; yea, and more too; for when we see our earthly friends with bodily eyes, we have not the most full and direct sight of their principal part, even their souls. We see the qualities, and dispositions, and acts of their minds, no otherwise than by outward signs of speech and behaviour; strictly speaking, we do not see the man, the soul, at all, but only its tabernacle or dwelling.

But their souls will have the most clear sight of the spiritual nature of God itself, They shall behold his attributes and disposition towards them more immediately, and therefore with greater certainty, than it is possible to see any thing in the soul of an earthly friend by his speech and behaviour; and therefore their spiritual sight will give them greater advantage for conversing with God, than the sight of earthly friends with bodily eyes, or hearing them with our ears, gives us for conversing with them.

2. I shall now give the reasons why the thus seeing God is that which will make the soul truly happy.

First. It yields a delight suitable to the nature of an intelligent creature. God hath made man, and man only, of all the creatures here below, an intelligent

creature; and his reason and understanding are that by which he is distinguished from all inferior ranks of beings. Man's reason is, as it were, a heavenly ray, or, in the language of the wise man, it is "the candle of the Lord." It is that wherein mainly consists the natural image of God, it is the noblest faculty of man, it is that which ought to bear rule over the other powers; being given for that end, that it might govern the soul.

Therefore those delights are most suitable to the nature of man, that are intellectual, which result from the exercises of this noblest, this distinguishing faculty. God, by giving man understanding, made him capable of such delights, and fitted him for them, and designed that such pleasures as those should be his happiness.

Intellectual pleasures consist in the beholding of spiritual excellencies and beauties, but the glorious excellency and beauty of God are far the greatest. God's excellence is the supreme excellence. When the understanding of the reasonable creature dwells here, it dwells at the fountain, and in a boundless, bottomless ocean. The love of God is also the most suitable entertainment of the soul of man, which naturally desires the happiness of society, or of union with some other being. The love of so glorious a being is infinitely valuable, and the discoveries of it are capable of ravishing the soul above all other love. It is suitable to the nature of an intelligent being also, as it is that kind of delight that reason approves of. There are many other delights in which men indulge themselves, which, although they are pleasing to the senses and inferior powers, yet are contrary to reason; reason opposes the enjoyment of them, so that unless reason be suppressed and stifled, they cannot be enjoyed without a war in the soul. Reason, the noblest faculty, resists the inferior rebellious powers; and the more reason is in exercise, the more will it resist, and the greater will be the inward war and opposition.

But this delight of seeing God the understanding approves of; it is a thing most agreeable to reason that the soul should delight itself in this, and the more reason is in exercise, the more it approves of it. So that when it is enjoyed, it is with inward peace, and a sweet tranquillity of soul; there is nothing in human nature that is opposite to it, but every thing agrees and conforms to it.

Secondly. The pleasure which the soul has in seeing God, is not only its delight, but it is at the same time its highest perfection and excellency. Man's true happiness is his perfection and true excellency. When any

reasonable creature finds that his excellency and his joy are the same thing, then he is come to right and real happiness, and not before. If a man enjoys any kind of pleasure and lives in it, how much soever he may be taken with what he enjoys, yet if he be not the more excellent for his pleasures, it is a certain sign that he is not a truly happy man. There are many pleasures that men are wont violently to pursue, which are no part of their dignity or perfection, but which, on the contrary, debase the man and make him vile. Instead of rendering the mind beautiful and lovely, they only serve to pollute it; instead of exalting its nature, they make it more akin to that of beasts.

But it is quite the contrary with the' pleasure that is to be enjoyed in seeing God. To see God is the highest honour and dignity to which the human nature can attain; that intellectual beholding of him is itself the highest excellency of the understanding. The great part of the excellency of man is his knowledge and understanding; hut the knowledge of God is the most excellent and noble kind of knowledge.

The delight and joy of the soul in that sight are the highest excellency of the other faculty; viz. the will. The heart of man cannot be brought to a higher excellency than to have delight in God, and complacency in the divine excellency and glory. The soul, while it remains under the power of corruption and depravity, cannot have any delight in God's glory: and when its moral relish is so far changed that it is disposed to delight in it, it is most excellently disposed; and when it actually exercises delight in God, it is the most noble and exalted exercise of which it is capable. So that the soul's seeing of God, and having pleasure and joy in the sight, is the greatest excellency of both the faculties.

Thirdly. The happiness of seeing God is a blessing without any mixture. That pleasure has the best claim to be called man's true happiness, which comes unmixed, and without alloy. But so doth the joy of seeing God; it neither brings any bitterness, nor will it suffer any.

1. This pleasure brings no bitterness with it. That is not the case with other delights, in which natural men are wont to place their happiness; they are bitter sweets, yielding a kind of momentary pleasure in gratifying an appetite, but wormwood and gall are mingled in the cup. He who plucks these roses, finds that they grow on thorns; he who tastes of this honey is sure to find in it a sting. If men place their happiness in them, reason and conscience will certainly give them inward disturbance in their enjoyment.

There will be the sting of continual disappointments, for carnal delights are of such a nature that they keep the soul, that places its happiness in them, always big with expectation and in eager pursuit; while they are evermore like shadows, and never yield what is hoped for. They who give themselves up to them, unavoidably bring upon themselves many heavy inconveniences. If they promote their pleasure in one way, they destroy their comforts in many other ways; and this sting ever accompanies them, that they are but short-lived, they will soon vanish, and be no more.

And as to the pleasure found in the enjoyment of earthly friends, there is a bitterness goes also with that. An intense love to any earthly object, though it may afford high enjoyment, yet greatly multiplies our cares and anxieties through the defects and blemishes, the instability and changeableness, of the object, the calamities to which it is exposed, and the short duration of all such friendships, and of the pleasures thence arising.

Some men take a great deal of pleasure in study, in the increase of knowledge: but Solomon, who had great experience, long ago observed that this also is vanity, because he that increaseth knowledge increaseth sorrow. Ecclesiastes 1:17, 18. "And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow." But the delight which the sight of God affords to the soul, brings no bitterness with it, there is no disappointment accompanies it, it promises not more than it yields, but on the contrary the pleasure is greater than could be imagined before God was seen. It brings no sting of conscience along with it, it brings no vexing care nor anxiety, it leaves no loathing nor disrelish behind it.

There is nothing in God which gives uneasiness to him who beholds him. The view of one attribute adds to the joy that is raised by another. A sight of the holiness of God, gives unspeakable pleasure to the mind; the idea of it is a perception beyond measure the most delightful that can exist in a created mind. And then the beholding of God's grace adds to this joy, for the soul then considers that the Being who is so amiable in himself, is so communicative, so disposed to love and benevolence. The view of the majesty of God greatly heightens this joy: to behold such grace and goodness, and such goodness and majesty, united together. Especially will the sight of God's love to himself, the person beholding, increase the pleasure. when he considers that so great and glorious a being loves him,

and is his God and friend. Again, the beholding of God's infinite power will still add to the leasure, for he reflects that he, who is his friend, and loves him with so great a love, can do all things for him. So the beholding of his wisdom, because he thereby knows what is best for him, and knows how so to order things as shall make him most blessed. So the consideration of his eternity and immutability; it will rejoice him to think that his friend and his portion is an eternal and unchangeable friend and portion. The beholding of God's happiness will increase the joy, to consider that he is so happy, who is so much the object of his love. That love of God, in those who shall see God, will cause them exceedingly to rejoice in the happiness of God. Even the sight of God's vindictive justice will add to their joy. This justice of God will appear glorious to them, and will make them prize his love.

2nd. This joy is without mixture, not only as it brings not bitterness with it, but also as it will not suffer any. The sight of God excludes every thing that is of a nature different from delight. This light is such, as wholly excludes darkness.

It is not in the power of any earthly enjoyment to drive and shut out all trouble from the heart. If a man has some things in which he takes comfort and pleasure, there are others that yield him uneasiness and sorrow; if he has some things in the world that are sweet, there are others that are bitter, against which it is not in the power of his pleasures to help him. We never can find any thing here below a shall make us so happy, but that we shall have grief and pleasure mixed together. This world, let us make the best of it, will be spotted with black and white, varied with clouds and sunshine, and to them who yield their hearts to it, it will yield pain as well as pleasure. But this pleasure of seeing God can suffer no mixture; for this pleasure of seeing God is so great and strong that it takes the full possession of the heart, it fills it perfectly full, so that there shall be no room for any sorrow, no room in any corner for any thing of an adverse nature from joy. There is no darkness that can bear such powerful light. It is impossible that they who see God face to face, who behold his glory and love so immediately as they do in heaven, should have any such thing as grief or pain in their hearts. When once the saints are come into God's presence, tears shall be wiped from their eyes, and sorrow and sighing shall flee away. The pleasure will be so great, as fully and perfectly to employ every faculty; the sight of God's glory and love will be so wonderful, so

engaging to the mind, and it shall keep all the powers of it in such strong attention, that the soul will be wholly possessed and taken up.

Again. There will be in what they shall see, a sufficient antidote against every thing that would afford uneasiness, or that can have any tendency thereto. If there were sin in the heart before, that used by its exercise to disturb its peace and quiet, and was a seed and spring of trouble, the immediate and full sight of God's glory will at once drive it all away. Sin cannot remain in the heart which thus beholds God, for sin is a principle of enmity against God; but there can no enmity remain in one, who after this manner sees God's glory. It must and will wholly drive away any such principle, and change it into love. The imperfect sight that the saints have of God's glory here, transforms them in part into the same image; but this perfect sight will transform them perfectly. If there be the hatred of enemies, the vision of the love and power of God will be a sufficient antidote against it; so that it can give no uneasiness. If the saint is removed by death from all his earthly friends, and earthly enjoyments, that will give no uneasiness to him, when he sees what a fulness there is in God. He will see that there is all in him, so that he who possesses him can lose nothing: whatever is taken from him he sustains no loss. And whatever else there may be, that would otherwise afford grief and uneasiness to the soul, it cannot affect him who is in the presence of God and sees his face.

Fourthly. This joy of seeing God is the true blessedness of man, because the fountain that supplies it is equal to man's desire and capacity.

When God gave man his capacity of happiness, he doubtless made provision for the filling of it. There was some good which God had in his eye, when he made the vessel, and made it of such dimensions, which he knew to be sufficient to fill it; and doubtless that, whatever it be, is man's true blessedness; and that good which is found not to be commensurate to man's capacity and natural desires, and never can equal it, is certainly not that wherein man's happiness consists. Man's desires and capacities are commensurate one with another. When once the capacity is filled, the soul desires no more.

Now in order to judge how great man's capacity is, we must consider the capacity of his principal and leading faculty, viz. his understanding. So great as is the capacity of that faculty, so great is man's capacity of enjoyment; so great a good as the soul is capable of understanding, so great a good it is capable of enjoying. As great a good as the soul is

capable of comprehending in its perception and idea, so great a good is it capable of receiving with the other faculty, the will, which keeps pace with the understanding; and that good which the soul can receive with both faculties, of that is it capable of being made the possessor and enjoyer.

But it is easy to perceive that there is nothing here below that can give men such delight as shall be equal to this faculty. Let a man enjoy as great an affluence of earthly comforts as he will, still there is room; man's nature is capable of a great deal more, there are certain things wanting to which the understanding can extend itself, which he could wish were added.

But the fountain that supplies that joy and delight, which the soul has in seeing God, is sufficient to fill the vessel, because it is infinite. He that sees the glory of God, in his measure beholds that of which there is no end. The understanding may extend itself as far as it will; it doth but take its flight into an endless expanse, and dive into a bottomless ocean. It may discover more and more of the beauty and loveliness of God, but it never will exhaust the fountain. The body of man may as well swallow up the ocean, or his soul embrace immensity, as he can extend his faculties to the utmost of God's excellency.

So in like manner it may be said of the love of God. We can never by soaring and ascending come to the height of it; we can never by descending come to the depth of it; or by measuring, know the length and breadth of it. Ephesians 3:18, 19. "That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God." So that let the thoughts and desires extend themselves as they will, here is space enough for them, in which they may expand for ever. How blessed therefore are they that do see God, who are come to this exhaustless fountain! They have obtained that delight which gives full satisfaction; having come to this pleasure, they neither do nor can desire any more. They can sit down fully contented, and take up with this enjoyment for ever and ever, and desire no change. After they have had the pleasure of beholding the face of God millions of ages, it will not grow a dull story; the relish of this delight will be as exquisite as ever, there is enough still for the utmost employment of every faculty.

Fifthly. This delight in the vision of God hath an unfailing foundation. God made man to endure for ever, and therefore that which is man's true blessedness, we may conclude has a sure and lasting foundation. As to

worldly enjoyments, their foundation is a sandy one, that is continually wearing away, and certainly will at last let the building fall. If we take pleasure in riches, riches in a little while will be gone; if we take pleasure in gratifying our senses, those objects whence we draw our gratifications will perish with the using; and our senses themselves also will be gone, the organs will be worn Out, and our whole outward form will turn to dust. If we take pleasure in union with our earthly friends, that union must be broken; the bonds are not durable, but will soon wear asunder.

But he who has the immediate intellectual vision of God's glory and love, and rejoices in that, has his happiness built upon an everlasting rock. Isaiah 26:4. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." In the Hebrew it is, "in the Lord Jehovah is the Rock of ages."

The glory of God is subject to no changes nor vicissitudes, it will never cease to shine forth. History gives us an account of the sun's light failing, and becoming more faint and dim for many months together; but the glory of God will never be subject to fade. Of the light of that Sun there never will be any eclipse or dimness, but it will shine eternally in its strength. Isaiah 60:19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." So the love of God, to those who see his face, will never fail, or be subject to any abatement; he loves his saints with an everlasting love. Jeremiah 31:3. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Those streams of pleasure which are at God's right hand, are never dry, but ever flowing and ever full.

How much doth the sense of the sureness of this foundation confirm and heighten the joy I The soul enjoys its delight in a sense of this, free from all fears and jealousies, and with an unspeakable quietness and assurance.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isaiah 32:17.)

From this part of the subject we may derive several important and useful reflections.

1. Here we may see one instance wherein the revelation of Jesus Christ excels all human wisdom. It was a thing that had been beyond the wisdom of the world, to tell wherein man's true happiness consisted; there was a

vast variety of opinions about it among the wise men and philosophers of the heathen; indeed on no other subject was there so great difference among them. If I remember right, there were several hundred different opinions reckoned up respecting it, which shows that they were woefully in the dark. Though there were many very wise men among them, men famed through all succeeding ages for their knowledge and wisdom; yet their reason was not sufficient to find out man's true happiness.

We can give reasons for it now that it is revealed, and it seems so rational, that one would think the light of nature sufficient to discover it; but we having always lived in the enjoyment of gospel light, and being accustomed to it, are hardly sensible how dependent we are upon it, and how much we should be in the dark about things that now seem plain to us, if we never had had our reason assisted by revelation.

God hath made foolish the wisdom of this 'world by the gospel. 1 Corinthians 1:20. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" *i.e.* He hath shown the foolishness of their wisdom by this brighter light of his revelation. For all that philosophy and human wisdom could do, it was the gospel that first taught the world wherein mankind's true blessedness consisted, and that taught them the way to attain to it.

2. Hence we learn the great privilege we have, who possess such advantages to come to the blessedness of seeing God. We have the true God revealed to us in the word of God, who is the Being in the sight of whom this happiness is to be enjoyed. We have the glorious attributes and perfections of God declared to us. The glory of God in the face of Jesus Christ is discovered in the gospel which we enjoy, his beauties and glories are there as it were pointed forth by God's own hand to our view; so that we have those means which God hath provided for our obtaining those beginnings of this sight of him which the saints have in this world, in that spiritual knowledge which they have of God, which is absolutely necessary in order to our having it perfectly in another world.

The knowledge which believers have of God and his glory, as appearing in the face of Christ, is the imperfect beginning of this heavenly sight, it is an earnest of it, it is the dawning of the heavenly light; and this beginning must evermore precede, or a perfect vision of God in heaven cannot be obtained; and all those that have this beginning, shall obtain that perfection also. Great therefore is our privilege, that we have the means of this spiritual

knowledge. We may in this world see God as in a glass darkly, in order to our seeing him hereafter face to face; and surely our privilege is very great, that he has given us that glass from whence God's glory is reflected. We have not only the discoveries of God's glory in the doctrines of his word, but we have abundant directions how to act, so that we may obtain a perfect and beatific sight of God; one of which we have in our text, and of which I shall speak particularly hereafter.

3. This doctrine may lead us to a sense of the blessedness of the heavenly state, and justly cause us to long after it. In heaven the saints do see God, they enjoy that vision of him of which we have been speaking in its perfection. All clouds and darkness are there removed, they there behold the glory and love of God more immediately, and with greater certainty, and a more strong and lively apprehension, than a man beholds his friend when he is with him, and sees his face by the noon-day sun, and with far greater advantages for conversation and enjoyment.

Well may this make the heavenly state appear a blessed state to us, and make us to breathe after it; well may the consideration of these things make the saints wait for and desire their happy change; well may it make them long for the appearing of Christ, This they know, that when he shall appear, they shall "see him as he is." I John 3:2. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

This may well be comforting to the saints under the apprehensions of death, and it is a consideration sufficient to take away the sting of it, and uphold them while walking through the midst of that valley. This also may well comfort and uphold them in all troubles and difficulties they meet with here, that after a little while they shall see God; which will immediately dry up all tears, and drive away all sorrow and sighing, and expel forever every darksome thought from the heart.

4. Hence we learn that a life of holiness is the pleasantest life in this world, because in such a life we have the imperfect beginnings of a blessed and endless sight of God; and so they have somewhat of true happiness while here, they have the seeds of blessedness sown in their souls, and they begin to shoot forth.

As for all others, those who do not live a holy life, they have nothing at all of true happiness, because they have nothing of the knowledge of God.

II. To be pure in heart, is the certain and only way to attain to this blessedness.

We have shown what this seeing of God is, and have represented in some measure how great is the blessedness of so seeing him; and if what we have heard is believed and cordially received by us, it will be sufficient to awaken our attention to any instructions from the word of God that are to point Out the way to us wherein we may attain to this blessedness.

If men should hear of some vast estate, or some rich hidden treasure, and at the same time should hear of some very feasible way in which they might make it all their own; how ready would they be to hear, with what eagerness would they listen to those who should bring such news and give them such directions, provided they had reason to believe that what was told them was true! We are here told of a much truer and greater blessedness, than any treasure of silver, and gold, and pearls can yield; and we are also told of the way whereby we may assuredly become the possessors of it, by him who certainly knows. I shall show,

1. What it is to be pure in heart.
2. That to be pure in heart, is the sure way to gain this blessedness.
3. That it is the only way.

1. I shall inquire what it is to be pure in heart. Purity of heart is here to be understood in distinction from a mere external purity, or a purity of the outward actions and behaviour in those things that appear to men in an external morality, and an outward attendance on ordinances, and a profession of the true religion and pure doctrines, and a making an outward show and appearance of godliness.

Christ had very probably in our text an eye to the formality and hypocrisy of the scribes and Pharisees, and other great saints, as they accounted themselves, and were accounted among the Jews. These were exceedingly exact in their observance of the ordinances of the ceremonial law, they were careful not to deviate from it in the least punctilio. For instance, how exact were they in observing the law of tithes; they were careful to bring the tenth of the herbs in their gardens, as mint, anise, and cumin. They were very careful to keep themselves from all ceremonial uncleanness, and they even added to the law in this particular; they were for being stricter and purer than the law required, and therefore made conscience of washing

their hands before every meal. They were very strict to avoid conversing with the Samaritans i they would not eat with them, nor have any dealings with them, lest they should be defiled. They used to say to other nations, "Stand by thyself, come not nigh, for I am holier than thou." They looked upon themselves only as pure, because they were the children of Abraham, and because they were circumcised, and attended the ceremonial law; because they made clean the outside of the cup and the platter, and because of their external purity, they looked upon themselves as the peculiar favourites of heaven, and expected to be admitted to see God, when all the uncircumcised, and those that were not the children of Abraham, should be excluded.

But Christ corrects this their mistake, and teaches that such an external purity will never give a man a title to this blessedness, for it is purity of heart that is requisite in order to attain to it. Matthew 5:20. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

However exact any man may be in the external observance of moral, instituted duties, if he be careful to wrong no man, and can say, as the young Pharisee did, "All these have I kept from my youth," *i.e.* as to an external observance, if he be very strict in keeping the sabbath and in coming to the house of God, in attending family and secret prayer, yet if he has not holiness of heart, he is never like to see God. It is no reformation of manners that is sufficient, but there must be a new heart, and a right spirit, It is the heart that God requires. Proverbs 23:26. "My son, give me thine heart." It is the heart that God looks at. However fair and pure an outside there may be, that may be very pleasing to men, yet if there be not purity of heart; the man is not at all the more accept. able to God. 1 Samuel 16:7. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." If men outwardly behave well and speak well, yet it is not accepted without trying and weighing the heart. Proverbs 16:2. "All the ways of man are clean in his own eyes, but the Lord weigheth the spirits." It is the spirit which is the subject of this blessedness of seeing God, and therefore the qualities of the spirit, and not so much those of the outward man, are regarded.

Now the heart is said to be pure in the sense of the text,

First. With respect to the spiritual defilement from which it is pure; Secondly. With respect to certain positive qualities that is endowed with.

The word pure, in its common acceptation, merely signifies something negative, viz. the absence of all mixture or defilement; but in pureness of heart, as it is used in Scripture, seems to be implied both something negative and positive, not only the absence or removal of defilement, but also positive qualities, that are called pure.

First. The heart is said to be pure with respect to the filthiness from which it is pure. Sin is the greatest filthiness, There is nothing that can so defile and render so abominable, It is that which has an infinite abominableness in it; and indeed it is the only spiritual defilement there is nothing else that can defile the soul. Now there are none in this life who are pure from sin in such a sense that there is no remainder, no mixture of sin. Proverbs 20:9. "Who can say, I have made my heart clean, I am pure from my sin?" So that if this were the requisite qualification, none of the children of men would ever come to see God.

But the purity of heart with respect to sin, that may be obtained in this life, consists in the following things:

1st. It implies that the soul sees the filthiness that there is in sin, and accordingly abhors it. Sin, that is so filthy in itself, is become so sensibly to the man whose heart is pure; he sees its odiousness and deformity, and it is become nauseous to him.

To those animals which are of a filthy and impure nature, as swine and dogs, ravens and vermin, those things that are filthy and nauseous to mankind, do not seem at all disgusting; but on the contrary they love them, it is food that suits their appetites. It is because they are of an impure and filthy nature; the nature of the animal is agreeable to such things. So it is with men of impure hearts. They see no filthiness in sin, they do not nauseate it, it is in no way uncomfortable to them to have it hanging about them, they can wallow in it without any reluctance; yea, they take pleasure in it, it is their meat and their drink, because they are of an impure nature. But he who has become pure in heart hates sin; he has antipathy to it; he does not love to be near it; if he sees any of it hanging about him, he abhors himself for it; he seems filthy to himself, he is a burden to himself,

he abhors the very sight of it, and shuns the appearance of it. If he sees sin in others, it is a very unpleasant sight to him; as sin, and as committed against God, it is grievous and uncomfortable to him wherever he discovers it. It is because his heart is changed, and God has given him a pure nature.

2nd. It implies godly sorrow for sin. The pure heart has not only respect to that spiritual filthiness that is present to abhor it and shun it, but it has also respect to past sin. The consideration of that grieves it; it causes shame and sorrow to think that it ever rejoiced in such defilement, that it ever was so abominable as to love it and feed upon it. Every transgression leaves a filth behind it upon the soul, and this remaining filth occasions pain to the renewed and purified heart. By godly sorrow the heart exerts itself against the filthiness of past sins, and does, as it were, endeavour to cast it off, and purge itself from it.

3rd. It implies that sin is mortified in the heart, so that it is free from the reigning power and dominion of it. Though the heart is not perfectly free from all sin, yet a freedom is begun. Before, spiritual filth had the possession of the heart, corruption had the entire government of the soul, every faculty was so wholly defiled by it, that all its acts were filthy, and only filthy, the heart was entirely enslaved to sin.

But now the power of sin is broken, the strong bands by which it was tied and fastened to the heart are in a great measure loosed, so that corruption has no longer the possession and government of the heart as before. The principal seat, the throne of the heart, that was formerly possessed by corruption, is now purged, and filthiness does now as it were only possess the inferior and exterior parts of the soul. John 13:10. "He that is washed needeth not, save to wash his feet."

4th. The heart that is pure will be continually endeavouring to cleanse itself from all remaining filthiness. Though there be remains of impurity, yet the new nature is so contrary to it that it will never rest or be quiet, but will always be cleansing itself; like a vessel of fermenting liquor, it will continue working, till it has worked itself clear, and cast off all the filth and sediment. Or like a stream of good water, if the water be in itself sweet and good, however it may be defiled from the muddy banks, it will refine as it runs, and will run itself clear again, but the fountain that yields impure water will never cleanse itself. So he who is pure in heart will never suffer himself to live in any sin. If he be overtaken in a fault he will return and

cleanse himself again by repentance, and reformation, and a more earnest care that he may avoid that sin for the future.

The remaining corruption that is in his heart will be his great and continual burden, and he will be endeavouring to cleanse himself more and more; he will not rest in any supposed degree of purity, so long as he sees any degree of impurity remaining, but he will be striving after progress in the mortification of sin and in the increase of holiness.

5th. The heart is said to be pure, especially with respect to its cleanness from, and opposition to, the lust of uncleanness. This kind of wickedness we find to be more especially called uncleanness and filthiness in Scripture; it brings a peculiar turpitude upon the soul, and defiles the temple of God. 1 Corinthians 3:17. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Pureness in Scripture is sometimes used only in this restrained sense, with respect to freedom from fleshly impurities. So it seems to be, Philippians 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Now this sort of purity of heart is absolutely necessary in order to our coming to see God. There must be a renunciation of all impure and lascivious practices and conversation. "They who live in the indulgence of such a lust in one kind of practice or another, or though it be only with their eyes or in their thoughts, are of impure hearts, and shall never come to see God unless they have new hearts given them.

They that have pure hearts, abhor and are afraid of such things. Jude 23. They take heed that they do not prostitute their souls to so much as mental and imaginary, much less to practical, impurities, and works of darkness.

Secondly. The heart is said to be pure, in respect to its being endowed with positive qualities, that are of a contrary nature to spiritual filthiness.

Though purity in strictness be only a freedom from filth, yet there are positive qualities of mind that seem to be implied in purity of heart; which may be reckoned a part of it, because of their contrariety to filthiness. The heart by reason of them is still more remote from defilement, as a greater light may be said to be purer than a lesser; for although the lesser light has

no mixture of darkness, yet the greater light is still more remote from darkness.

1st. He is pure in heart, who delights in holy exercises. Those exercises that are holy are natural and pleasant to him, he sees the beauty there is in holiness, and that beauty has such strong influence upon his heart that he is captivated thereby. He delights in the pure and holy exercise of love to God, in the fear of God, in praising and glorifying God, and in pure and holy love to men. He delights in holy thoughts and meditations. Those exercises of the understanding that are holy, are most agreeable to him, and those exercises of the will. Such inclinations, desires, and affections, are most delightful, which are spiritual and holy.

2nd, He is pure in heart, who chooses and takes the greatest delight in spiritual enjoyment. A spiritual appetite is that which governs in his soul, and carries him above the mean lust and defiled enjoyments of this world, towards spiritual and heavenly objects. The enjoyments which he chooses and chiefly desires, such as seeing God and enjoying communion with him, are enjoyments of the most refined and pure nature. He hungers and thirsts after the pure light of the new Jerusalem.

2. To be pure in heart is the sure way to obtain the blessedness of seeing God. This is the divine road to the blissful and glorious presence of God, which, if we take it, will infallibly lead us thither.

God is the giver of the pure heart, and he gives it for this very end; that it may be prepared for the blessedness of seeing him. Thus we are taught in the Scriptures. The people of God are sanctified, and their hearts are made pure, that they may be prepared for glory, as vessels are prepared by the potter for the use he designs. They are elected from all eternity to eternal life, and have purity of heart given them, on purpose to fit them for that to which they are chosen. Romans 9:23. “And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory.”

We read of the church being arrayed in fine linen, clean and white, by which is signified the church’s purity; and it was to fit it for the enjoyment of Christ. Revelation 19:7, 8. “Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine

linen clean and white: for the fine linen is the righteousness of the saints.” And in the 21st. chap. 2nd verse, the church thus purified, is said to be as a bride adorned for her husband. “And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Therefore if God gives the pure heart to fit and prepare us for the vision of himself, he will obtain his own end; for who can prevent him from doing what he purposes?

God also hath promised it. He hath given his faithful word for it in our text; and to the same purpose is Psalm 24:3, 4.” Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” And again, Isaiah 33:1.5, 16, 17. “he that walketh righteously, and speaketh uprightly: he that. despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him; his water shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.”

3. This is the only way to come to this blessedness.

First. It is no way fit or suitable that those who have not pure hearts, should be admitted to this privilege. It would be most unsuitable for those who are all over defiled with the most loathsome filth, to be admitted into the glorious presence of the King of heaven and earth. It would not become the majesty of God, to allow those who are so abominable to come into his blessed presence; nor is it at all becoming his holiness, whereby he is of purer eyes than to behold such pollution.

It becomes persons when they come into the presence of a king, so to attire themselves, that they may not appear in a sordid habit, and it would be much more unsuitable still, for any to come all defiled with filth; but sin is that which renders the soul much more loathsome in the sight of God. This spiritual filth is of a nature most disagreeable to that pure, heavenly light; it would be most unsuitable to have the pollution of sin and wickedness, and the light of glory, mixed together; and it is what God never will suffer. It would be a most unbecoming thing for such to be the objects of God’s favour, and to see the love of God, and to receive the testimonies of that love. It would be most unsuitable for the glorious and most blessed God to

embrace in the aims of his love, that that is infinitely more filthy than a reptile.

Secondly. It is naturally impossible that the soul which is impure should see God. The sight of God's glory, and impurity of heart, are not compatible in the same subject. XV here spiritual defilement holds possession of the heart, it is impossible that the divine light which discovers God's glory should enter. How can he, who is under the power of enmity against God, and who only hates God, see his beauty and loveliness at the same time? Sin, so long as it has the government and possession of the soul, will blind the mind and maintain darkness. As long as sin keeps possession, the heart will be blinded through its deceitfulness.

Thirdly. If it were possible for them to see God, they could not find any blessedness in it. What pleasure would it give to the soul that hates holiness, to see the holiness of God; what pleasure to them who are God's enemies, to see his greatness and glory? Wicked men have no relish for such intellectual, pure, and holy delights and enjoyments. As we have observed already, to have a relish for spiritual enjoyments, is one part of the purity of heart spoken of in the text.

Fourthly, It is impossible that such should be the objects of God's favour and complacency, and therefore they cannot have this part of the blessed-making vision of God, viz. the seeing of his love, It is impossible that God should take pleasure in wickedness, or should have complacency in the wicked, and therefore they cannot have the blessed-making vision of God, for seeing the love of God is an essential part of it. If a man sees how glorious God is, and has not this consideration with it, that he has a property in this glory of God; if he cannot consider this glorious being as his friend; if he takes no pleasure in him, but, on the contrary, loathes and abhors him, the sight of God will be to him no blessedness.

APPLICATION.

1. Hence we learn how great a thing it is to be an upright and sincere Christian; for all such are pure in heart, and stand entitled to the blessedness of seeing the most high God. The time is coming when they shall assuredly see him; they shall see him who is infinitely greater than all the kings of the earth; they shall see him face to face, shall see as much of his glory and beauty as the eyes of their souls are capable of beholding. They shall not only see him for a few moments, or an hour, but they shall

dwell in his presence, and shall sit down for ever to drink in the rays of his glory, They shall see him invested in all this majesty, with smiles and love in his countenance; they shall see him, and converse with him, as their nearest and best friend.

Thus shall they see him soon. The intervening moments fly swiftly, the time is even at the door, when they shall be admitted to this blessedness.

2. Let the consideration of this subject put us all upon inquiring, whether we ourselves are pure in heart. Is our religion of that kind which has its seat chiefly in the heart, or doth it chiefly consist in what is outward in morality and formality? Have we ever experienced a change of heart; have we a right spirit renewed within us; have we ever seen the odiousness and filthiness that there is in sin; is it what we hate, wherever we see it; and do we especially hate it in ourselves, and loathe ourselves for it; is it the object of our hatred as sin, and as it is against God?

And are there any that now hear me, who think themselves to be Christians, who do yet, either in their imaginations and thoughts, or in any secret practice, allow and indulge the lust of uncleanness, and live in such a way? If it be so, they had great need to bethink themselves whether or no they are not of that generation that are pure in their own eyes, and yet are not cleansed from their filthiness. If they imagine that they are pure in heart, and live in such wickedness, their confidence is vain presumption. Inquire whether holy exercises and holy employments are the delight of your soul, and what you take pleasure in above all other things in which you can be engaged. Are the enjoyments that you choose, and take the greatest delight in, spiritual and heavenly enjoyments? Is the seeing of God, and conversing with him, and dwelling in his presence for ever, what you should of your own accord choose above all other things?

3. I would earnestly exhort those who hear me, to make to themselves a pure heart. Though it be God's work to give it, yet it is as truly your work to obtain it; though it be God's work to purify the heart, yet the actual, or rather the active, procuring of it is your act. All pure and holy exercises are man's acts, and they are his duty. Therefore we are commanded to make us a new heart, and a right spirit. Ezekiel 18:31. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die?"

We must not think to excuse ourselves by saying that it is God's work, that we cannot purify our own hearts; for though it be God's work in one sense, yet it is equally our work in another. James 4:8. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." If you do not engage in this work yourselves, and purify your own hearts, they never will be pure. If you not get a pure heart, the blame of it will be laid to your own backwardness. The unclean soul hates to be purified; it is opposite to its nature; there is a great deal of self-denial in it. But be content to contradict the nature and bent of your own heart, that it may be purified; however grating it may be to you at first, yet consider how blessed the issue will be. Though the road be a little rough in the beginning, yet it will grow pleasanter and pleasanter, till at last it will infallibly lead to that lightsome and glorious country, the inhabitants of which do see and converse with God. Proverbs 4:18. "But the path of the just is as the shining light that shineth more and more unto the perfect day." If you would be in the way to have a pure heart,

- 1.** Purify your hands: cleanse yourself from every external impurity of speech and behaviour; take heed that you never defile your hands in known wickedness; break off all your sins by righteousness; and take heed that you do not give way to impure lusts that would entice to sinful actions. If you set about the work of cleansing yourself, but when a temptation comes then plunge yourself into the mire again, you never will be likely to become pure; but you must be steady in your reformation and the amendment of your ways and doings.
- 2.** Take heed you do not rest in external purity, but seek purity of heart in the ways of God's appointment; seek it in a constant and diligent attendance on all God's ordinances.
- 3.** Be often searching your own heart, and seek and pray that you may see the filthiness of it. If ever you are made pure you must be brought to see that you are filthy; you must see the plague and pollution of your own heart.
- 4.** Beg of God that he would give you his Holy Spirit. It is the Spirit of God that purifies the soul. Therefore the Spirit of God is often compared to fire and is said to baptize with fire. He cleanses the heart, as fire cleanses the metals; and burns up the filth and pollution of the mind, and is therefore called the Spirit of burning. Isaiah 4:4. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of

Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”

SERMON 10

THANKSGIVING SERMON,

Nov. 7, 1734.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. (Revelation 14:12)

WE may observe in these words,

(1.) What it was that John heard, viz. the voice and melody of a company praising God. It is said in the next verse that they sung a new song before the throne.

(2.) Whence he heard this voice,

I heard,” says he, “a voice from heaven.” This company that he heard praising God was in heaven, It is said in the following verse, “ They sung this song before the throne, and before the four living creatures, and the elders:” but the throne of God, and the four living creatures, and the four and twenty elders, are all represented in these visions of John, as being in heaven. So that this voice was the voice of the heavenly inhabitants, the voice of the blessed and glorious company that is in heaven, before the throne of God there.

(3.) The kind of voice, which is here set forth in a very lively and elegant manner; it is said to be as the voice of many waters, and as the voice of mighty thunders, and as the voice of harpers harping with their harps. Hereby several things are represented in a very striking manner.

1. The distance of the voice.

2. That it was the voice of a vast and innumerable multitude: so that it was as the voice of many waters. How naturally does this represent the joint, continual, and loud voice of a vast multitude at a distance, that it resembled the voice of many waters.

3. The loudness of the voice.

It was as the voice of many waters, and as the voice of a great thunder; which describes the extraordinary fervency of their praises, and how lively and vigorous they were therein, and how that every one praised God with all his might. They all, joining together, sung with such fervency, that heaven did as it were ring with their praises. The noise of thunder, and the roaring of many waters, are the most great and majestic sounds ever heard upon earth, and are often spoken of in the Scriptures as the mightiest sounds. John could not distinctly hear what they sang, but they being in heaven, at a great distance, he knew not what better to compare it to, than to the roaring of the sea, or a great thunder. Yet, 4. It was a melodious sound, signified by this expression, I heard the voice of harpers harping with their harps. The harp was a stringed instrument, that David made much use of in praising God. John represents the matter thus to us, That the voice which he heard, being at a great distance, it was indistinct; and being of such a vast multitude, and such a mighty fervent voice, that it seemed in some measure like distant thunder, or the roaring of water, and yet he could perceive the music of the voice at the same time: though it was in some respects as thunder and the noise of water, yet there was a sweet and excellent melody in it. In short, though these comparisons of which John makes use, to signify to us what kind of a voice and sound it was that he heard, are exceedingly lively and elegant; yet this seems to be evident from them, that what he heard was inexpressible, and that he could find nothing that could perfectly represent it. That a voice should be as the voice of many waters, and as the voice of a great thunder, and yet like the voice of harpers, is to us not easily to be conceived of. But the case was, that John could find no earthly sound that was sufficient to represent it; and therefore such various and different similitudes are aggregated and cast together to represent it. But thus much seems to be signified by it, that it seemed to be the voice of an innumerable multitude, and that they were exceedingly fervent and mighty in their praises: that the voice of this multitude was very great, and exceedingly full of majesty, and yet a most sweet and melodious voice at the same time.

Doctrine. The work of the saints in heaven doth very much consist in praising God.

I. Proposition. The saints in heaven are employed; they are not idle; they have there much to do: they have a work before them that will fill up eternity.

We are not to suppose, when the saints have finished their course and done the works appointed them here in this world, and are got to their journey's end, to their Father's house, that they will have nothing to do. It is true, the saints when they get to heaven, rest from their labours and their works follow them. Heaven is not a place of labour and travail, but a place of rest. Hebrews 4:9. There remaineth a rest for the people of God. And it is a place of the reward of labour. But yet the rest of heaven does not consist in idleness, and a cessation of all action, but only a cessation from all the trouble and toil and tediousness of action. The most perfect rest is consistent with being continually employed. So it is in heaven. Though the saints are exceedingly full of action, yet their activity is perfectly free from all labour, or weariness, or unpleasantness. They shall rest from their work, that is, from all work of labour and self-denial, and grief care, and watchfulness, but they will not cease from action. The saints in glory are represented as employed in serving God, as well as the saints on earth, though it be without any difficulty or opposition. Revelation 22:3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Yea, we are told, that they shall serve God day and night, that is, continually or without ceasing; Revelation 7:15. "Therefore are they before the throne of God, and serve him day and night in his temple." And yet this shall be without any manner of trouble, as it follows in the next verse. "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat." In this world saints labour, as it were, in the wearisome heat of the sun; but there, though they shall still serve God, yet shall the sun not light on them nor any heat. In one sense, the saints and angels in heaven rest not day nor night, Revelation 4:8. that is, they never cease from their blessed employment. Perfection of happiness does not consist in idleness, but on the contrary, it very much consists in action. The angels are blessed spirits, and yet they are exceedingly active in serving God. They are as a flame of fire, which is the most active thing that we see in this world. God himself enjoys infinite happiness and perfect bliss, and yet he is not inactive, but is himself in his own nature a perfect act, and is continually at work in bringing to pass his own purposes and ends. That principle of holiness that is in its perfection in the saints in heaven, is a most active principle; so that though they enjoy perfect rest, yet they are a great deal more active than they were when in this world, In this world they were exceedingly dull, and heavy, and inactive, but now they are a flame of fire. The saints in heaven are not merely passive in their happiness. They do not merely enjoy God passively,

but in an active manner. They are not only acted upon by God, but they mutually act towards him and in this action and re-action consists the heavenly happiness.

II. Proposition. Their employment consists very much in praising God. John the beloved disciple had often visions of heaven, and in almost every instance had a vision of the inhabitants as praising God. So in the fourth chapter he tells us, that he looked, and behold, a door was opened in heaven, and he was called up thither, and, that he saw the throne of God and him that sat on the throne; and there he gives us an account how those that were round about the throne were praising God; the four living creatures rest not day nor night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him, the four and twenty elders fall down before him and worship him, etc. etc. Again in the fifth chapter, we have an account how they sing praises to Christ, 8, 9, etc. And so in the seventh chapter, 9, 10, 11, 12 verses, And in the eleventh chapter, 16, 17 verses, And in the twelfth chapter, 10th verse, And in the fifteenth chapter, 2, 3, 4 verses, And in the beginning of the nineteenth chapter we have an account how the hosts of heaven sing hallelujahs to God. By all which it most evidently appears, that their work very much consists in praising God and Christ. We have but a very imperfect knowledge of the future state of blessedness, and of their employment: without doubt they have various employments there. We cannot reasonably question but they are employed in contributing to each other's delight, They shall dwell together in society. They shall also probably be employed in contemplating on God, his glorious perfections, and glorious works, and so training knowledge in these things. And doubtless they will be employed many ways, that we know nothing of: but this we may determine, that much of their employment consists in praising God, and that for the following reasons.

1. Because they there see God. This is a blessedness promised to the saints, that they shall see God. Matthew 5:8. That they see God, sufficiently shows the reason why they praise him. They that see God cannot but praise him. He is a Being of such glory and excellency, that the sight of this excellency of his will necessarily influence them that behold it to praise him. Such a glorious sight will awaken and rouse all the powers of the soul, and will irresistibly impel them, and draw them into acts of praise.

Such a sight enlarges their souls, and fills them with admiration, and with an unspeakable exultation of spirit.

‘Tis from the little that the saints have seen of God, and know of him in this world, that they are excited to praise him in the degree they do here. But here they see but as in a glass darkly; they have only now and then a little glimpse of God’s excellency; but then they shall have the transcendent glory and divine excellency of God set in their immediate and full view, They shall dwell in his immediate glorious presence, and shall see face to face. 1 Corinthians 13:12. Now the saints see the glory of God but by a reflected light, as we in the night see the light of the sun reflected from the moon; but in heaven they shall directly behold the Sun of righteousness, and shall look full upon him when shining in all his glory. This being the case, it can be no otherwise, but that they should very much employ themselves in praising God. When they behold the glorious power of God, they cannot but praise that power: when they see God’s wisdom that is so wonderful, and infinitely beyond all created wisdom, they cannot but continually praise that wisdom; when they view the infinitely pure and lovely holiness of God, whereby the heavens themselves are not pure in comparison with him, how can they avoid with art exalted heart to praise that beauty of the divine nature! When they see the infinite grace of God, and see what a boundless ocean of mercy and love he is, how can they but celebrate that grace with the highest praise!

2. They will have another sense of the greatness of the fruits of God’s mercy than we have here in this world. They will not only have a sight of the glorious attributes of God’s goodness and mercy in their beatific vision of God, but they will be sensible of the exceeding greatness of the fruits of it; the greatness of the benefits that he has bestowed. They will have another sense of the greatness and manifoldness of the communications of his goodness to his creation in general. They will be more sensible how that God is the fountain of all good, the Father of lights, from whom proceeds every good and perfect gift. We do now but little consider, in comparison with what we should do, how full the world is of God’s goodness, and how it appears in the sun, moon, and stars, and in the earth and seas, with all their fulness, and wheresoever we turn our eyes, and how all ranks and orders of being, from the highest angel to the lowest insect, are dependent upon, and maintained by, the goodness of God. These the saints in heaven clearly see; they see how the universe is replenished with his goodness, and how the communications of his goodness are incessantly issuing from God

as from an ever-flowing fountain, and are poured forth all around in vast profusion into every hart of heaven and earth, as light is every moment diffused from the sun. We have but faint imperfect notions of these things. but the saints in heaven see them with perfect clearness. They have another sense of the greatness of God's goodness to mankind, and to the church, and to them in particular, than any of us have. They have another sense of the greatness of God's goodness in the temporal mercies which God bestowed upon them while they were here in this world, thought they know that spiritual mercies are infinitely greater. But especially they have an immensely greater sense of the exceeding greatness of the fruits of God's grace and mercy bestowed in redemption. They have another sense how great a gift the gift of God's only-begotten Son is. They have another sense of the greatness and dignity of the person of Christ, and how great a thing it was for him to become man, and how great a thing it was for him to lay down his life, and to endure the shameful and accursed death of the cross. They have another sense how great the benefits are that Christ has purchased for men, how great a mercy it is to have sin pardoned, and to be delivered from the misery of hell. They have another sense how dreadful that misery is, for the damned are tormented in the presence of the holy angels and saints, and they see the smoke of their torment; and have another sense what eternity is, and so are proportionably more sensible how great a mercy it is to be delivered from that torment. They have another sense how great a fruit of God's grace it is to be the children of God, and to have a right and title to eternal glory. They are sensible of the greatness of the benefits that Christ has purchased, by their experience; for they are in possession of that blessedness and glory that he has purchased; they taste the sweetness of it: and therefore they are more sensible what cause they have to praise God for these things. The grace and goodness of God in the work of redemption, appears so wonderful to them, that their thoughts of it do excite them to the most ardent praise. When they take a view of the grace of God and of the love of Christ in redemption, they see that there is cause that they should exert the utmost of their capacities, and spend an eternity in praising God and the Lamb. It is but a very little that we at best can conceive of the greatness of the benefits of redemption, and therefore we are but little affected by it. and our praises for it are low and dull things.

3. Another reason is, they will be perfect in humility. In order to a person's being rightly disposed to the work of praise, he must be an humble person.

A proud person is for assuming all praise to himself, and is not disposed to ascribe it to God. It is humility only that will enable us to say from the heart, “Not unto us, not unto us, O Lord, but unto thy name be the glory.” The humble person admires the goodness and grace of God to him. He sees more how wonderful it is that God should take such notice of him, and show such kindness to him, that is so much below his notice. Now the saints in heaven have this grace of humility perfected in them. They do as much excel the saints on earth in humility as in other graces. Though they are so much above the saints on earth in holiness and in their exalted state, yet they are vastly more humble than the saints on earth be. They are as much lower in humility as they are higher in honour and happiness, And the reason of it is that they know more of God; they see more of his greatness and infinite highness, and therefore are so much the more sensible of their own comparative nothingness. They are the more sensible of the infinite difference there is between God and them; and therefore are more sensible how wonderful it is that God should take so much notice of them, to have such communion with them, and give them such a full enjoyment of him. They are far more sensible what unworthy creatures they have been, that God should bestow such mercies upon them, than the saints on earth. They have a greater sight of the evil of sin. They see more what filthy vile creatures they were by nature, and how dreadfully they provoked God by actual sin, and how they have deserved God’s hatred and wrath. The saints in heaven have as much greater a sense of their unworthiness in their natural state than the saints on earth, as they have a greater sense of God’s glorious excellency, for it is the sight of God’s excellency which gives them a sight of their own unworthiness. And therefore they do proportionally admire the love of God to them in giving Christ to die for them, and the love of Christ in being willing to offer himself for their sins; and of the wonderful mercy of God in their conversion, and bestowing eternal life upon them. The humble sense the saints have of their own unworthiness, doth greatly engage and enlarge their hearts in praise to him for his infinite mercy and grace.

4. Their love to God and Christ will be perfect. Love is a principal ingredient in the grace of thankfulness. There is a counterfeit thankfulness in which there is no love, But there is love in exercise in all sincere thankfulness. And the greater any person’s love is, the more will he be disposed to praise. Love will cause him to delight in the work. He that loves God, proportionably seeks the glory of God, and loves to give him

glory, owe hearts of the saints in heaven are all, as it were, a pure flame of love. Love is the grace that never faileth; whether there be prophecies, they shall fail, whether there be knowledge, it shall vanish away. Faith shall cease in vision, and hope in fruition, but love never faileth. The grace of love will be exalted to its greatest height and highest perfection in heaven; and love will vent itself in praise. Heaven will ring with praise, because it is full of love to God. This is the reason that great assembly, that innumerable host, praise God with such ardency, that their praise is as the voice of many waters, and as the mighty thunderings, because they are animated by so ardent, vigorous, and powerful a principle of divine love.

APPLICATION.

I. This subject may be applied in the way of INSTRUCTION.

1. Hence we may learn the excellency of this work of praising God. That it is a most excellent employment, appears, because it is a heavenly employment, It is that work wherein the saints and angels are continually sincerely and frequently praise God, we shall therein be like the heavenly inhabitants, and join with them.

That it is the work of heaven shows it to be the most honourable work. No employment can be a greater honour to a man, than to praise God. It is the peculiar dignity of the nature of man, and the very thing wherein his nature is exalted above things without reason, and things without life; that he is made capable of actively glorifying his Creator. Other creatures do glorify God; the sun, moon, and stars, and the earth and waters, and all the trees of the field, and grass and herbs, and fishes and insects, do glorify God. Psalm 19:1-6. Job 12:7, 8. But herein is the peculiar dignity of the nature of man, that he is capable of glorifying him as a cause, by counsel, understandingly and voluntarily, which is a heavenly work.

2. This doctrine may give us an idea of the glorious and happy state of the saints in heaven. It shows how joyfully and gloriously they spend their time. Joy is a great ingredient in praise. There is an exultation of spirit in fervent praise. Praise is the most joyful work in the world. And how joyful a society are they that join together, so many thousands and millions of them, with one heart and one soul, to sing a new song before the throne, that fill heaven with their glorious melody! How joyful they are in their work, appears in the text, by their fervency in it, so that their voices resounded as the voice of many waters, and as the voice of a great thunder.

What ineffable joy was there in those harpers whom John heard harping with their harps!

This shows how different a state the saints are in in heaven, from what they are in this world. Here much of the work to which the saints are called, consists in labouring, in fighting, in toilsome travelling in a waste howling wilderness, in mourning and suffering, and in offering up strong crying and tears. But there in heaven, their work continually is to lift up their joyful songs of praise.

This world is a valley of tears, a world filled with sighs and groans. One is groaning under some bodily pain, another is mourning and lamenting over a dear departed friend; another is crying out by reason of the arm of the oppressor. But in heaven there is no mixture of such sounds as these; there is nothing to be heard amongst them but the sweet and glorious melody of God's praises. There is a holy cheerfulness to be seen throughout that blessed society. Revelation 21:4. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying." They shall never have any thing more to do with sighing and crying; but their eternal work henceforward shall be praise.

This should make us long for heaven, where they spend their time so joyfully and gloriously. The saints especially have reason to be earnestly breathing after that happy state, where they may in so joyful a manner

3. This may put natural persons upon reflecting on their own state, that they have no part nor lot in this matter, You are an alien from the commonwealth of Israel. You are not one of the people of God. You do not belong to their society, that are to spend their eternity after that joyful manner, which you have now heard. You have no right nor portion in heaven. If you hereafter come and offer yourself to be admitted into this blessed society, in your present state; if you come and try to be admitted, you will be thrust out; you will be driven away. If you come and knock, and cry to be admitted to the wedding, saying, Lord, Lord, open unto us, all will be to no purpose! You will hear no other word except Depart! You shall be shut out into outer darkness. You shall not be permitted to sing among the children, but shall be driven out, to howl among dogs. Revelation 22:14, 15. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city; for without are dogs," etc, You are in danger of spending eternity, not in joyfully singing praises, but in a quite contrary manner; in

weeping, in wailing, and gnashing of teeth; and blaspheming God because of your pains and because of your plagues. You shall see others coming from the east and the west, and sitting down with Abraham, and Isaac, and Jacob, in the kingdom of God; taking their places among that blessed, happy society, and joining their voices in their heavenly music. But you see your lot; you shall have other work to do. Isaiah 65:14. “Behold, my servants shall sing for joy of heart; but ye shall cry for sorrow of heart, and howl for vexation of spirit.”

II. In the way of EXHORTATION.--If it be so that praising God is very much the employment of heaven, hence let all be exhorted to the work and duty of praising God. The following considerations will show why we should be stirred up by this doctrine to this work.

1. Let it be considered that the church on earth is the same society with those saints who are praising God in heaven. There is not one church of Christ in heaven, and another here upon earth. Though the one be sometimes called the church triumphant, and the other the church militant, yet they are not indeed two churches. By the church triumphant, is meant the triumphant part of the church; and by the church militant, the militant part of it: for there is but one universal or catholic church. Song of Solomon 6:9. “My dove, my undefiled, is but one.” Christ has not two mystical bodies. i Corinthians 12:12. “The body is one, and hath many members.” The glorious assembly and the saints on earth make but one family. Ephesians 3:15. “Of whom the whole family in heaven and earth is named.” Though some are in heaven, and some on earth, in very different circumstances, yet they are all united: for there is but one body, and one spirit, and one Lord Jesus Christ. One God and Father of all, who is above all and through all, and in all. God hath in Christ united the inhabitants of heaven, and the holy inhabitants of this earth, and hath made them one. Ephesians 1:10. “That in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” Heaven is at a great distance from the earth: it is called a far count ry. Matthew 25:14. Yet the distance of place does not separate them so as to make two societies. For though the saints on earth, at present, are at a distance from heaven, yet they belong there; that is their proper home. The saints that are in this world are strangers here; and therefore the apostle reproveth the Christians in his day, for acting as though they belonged to this world. Colossians 2:20. “Why, as though living in the world, are ye subject to ordinances?”

Some of a people may be in their own land, and some in a strange land; and yet be but one people. Some of a family may be at home, and some sojourning abroad; and yet be but one family. The saints on earth, though they be not actually in heaven, yet have their inheritance in heaven, and are travelling towards heaven, and will arrive there in a little time. They are nearly related to the saints in heaven; they are their brethren, being children of the same Father, and fellow-heirs with Jesus Christ. In Ephes. 2:19. the saints on earth are said to be fellow-citizens with the saints, and of the household of God. And the apostle tells the christian Hebrews, Hebrews 12:22-24. that they were “come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” But how were they come to this heavenly city, and this glorious assembly, when they were yet here on earth? They were come to them, ere they were brought and united to them in the same family. But this is what I would inculcate by all this, that the church of God on earth ought to be employed in the same work with the saints in heaven, because they are the same society: as they are but one family, have but one Father, one inheritance; so they should have but one work. The church on earth ought to join with the saints in heaven in their employment, as God hath joined them in one society by his grace.

We profess to be of the visible people of Christ, to be Christians anti not heathens, and so to belong to the universal church. We profess therefore to be of the same society, and shall not walk answerably to our profession, unless we employ ourselves in the same work.

2. Let it be considered, that we all of us hope to spend an eternity with the saints in heaven, and in the same work of praising God. There is, it may be, not one of us but who hopes to be a saint in heaven, and there continually to sing praises to God and the Lamb; but how disagreeable will it be with such a hope, to live in the neglect of praising God now! We ought now to begin that work which we intend shall be the work of another world; for this life is given us on purpose that therein we might prepare for a future life. The present state is a state of probation and preparation a state of preparation for the enjoyments and employment of another, future, and eternal state; and no one is ever admitted to those enjoyments and employments, but those who are prepared for them here. forever we would go to heaven, we must be fitted for heaven in this world; we must here

have our souls moulded and fashioned for that work and that happiness. They must be formed for praise, and they must begin their work here. The beginnings of future things are in this world. The seed must be sown here; the foundation must be laid in this world. Here is laid the foundation of future misery, and of future happiness. If it be not begun here, it never will be begun. If our hearts be not in some measure tuned to praise in this world, we shall never do any thing at the work hereafter. The light must dawn in this world, or the sun will never rise in the next. As we therefore all of us would be, and hope to be, of that blessed company which praise God in heaven, we should now inure ourselves to the work.

3. Those works of God's mercy for which the saints in heaven will chiefly praise him, have been wrought amongst us in this world.

The mercy and grace of God for which the saints in heaven will 'chiefly praise him, is his mercy exercised in the work of redemption, which work has been wrought out in this world. This love of God is the chief object of their admiration, and what they chiefly contemplate, and that employs their most ardent praises.

The grace of Christ, about which their praises will be principally employed, is that he should so love sinful man as to undertake for him, to take upon him man's nature, and lay down his life for him. We find that is the subject of their praises, in Revelation 5:8, 9. "And when he had taken the book, the four living creatures, and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sang a new song, Thou art worthy, for thou hast redeemed us to God by thy blood."

They will chiefly praise God for these fruits of his mercy, because these are the greatest fruits of it that ever have been; far greater than the glorifying of saints. The saints in heaven will praise God for bestowing glory upon them; but the actual bestowment of glory upon them, after it has been purchased by the blood of Christ, is in no measure so great a thing as the purchasing of it by his blood. For Christ, the eternal Son of God, to become man and to lay down his life, was a far greater thing than the glorifying of all the saints that ever have been, or ever will be glorified, from the beginning of the world to the end of it. The giving Christ to die, comprehends all other mercies: for all other mercies are through this. The giving of Christ is a greater thing than the giving of all things else for the sake of Christ. This evidently appears, from Rom. 8:32. "He who spared

not his own Son, but delivered him up for us all, how shall he not with him also freely give its all things?" So that the work of redemption is that for which the saints in heaven do chiefly praise God. But this work has been wrought here, among us in this world. "The Word was made flesh, and dwelt among its." The incarnation of Christ was a thing that was brought to pass in this world, and the sufferings and death of Christ were also accomplished on earth. Shall heaven be filled with praises for what was done on earth, and shall there be no praises on earth where it was done?

4. If you praise God sincerely in this world, it will be a sign that you are really to be one of those that shall praise him in heaven. If any man be found sincerely glorifying God, he will in due time be brought to them, as one who is fit to be of their company. Heaven is the appointed place of all sincere praisers of God; they are all to be gathered together there. And no man can sincerely praise God, unless he be one of those who are redeemed from among men, one that God has separated from the rest of the world, and set apart for himself.

5. If we begin now to exercise ourselves in the work of heaven, it will be the way to have foretastes of the enjoyments of heaven. The business and the happiness go together. This will be the way to have your heart filled with spiritual joy and comfort. If you heartily praise God, you shall rejoice in him, and he will show you more of himself, of his glory and love, that you may still have greater cause of praise.

I proceed to give some DIRECTIONS for the performance of this work.

1. Be directed, in order to your acceptably performing this duty, to repent of your sins, and turn to God. If you have not a work of conversion wrought in you, you will do nothing to any purpose, in this work of praise. An unconverted person never once sincerely or acceptably praises God. If you would do the work of the saints in heaven, you must be, not only in profession, but really, one of their society; for there are none else can do their work. As in the verse following the text: "And they sung as it were a new song, before the throne, and before the four living creatures, and the elders; and no man could learn that song, but the hundred and forty-four thousand, which were redeemed from the earth." A hundred and forty-four thousand is a mystical number for the church of God, or the assembly of the saints, or those that are redeemed from the earth. There is no man can learn the song that they sing in heaven, but those of that number. It is beyond the reach of all natural men, let them be persons of ever so great

abilities and sagacity. They never can learn that heavenly song, if they be not of that number. For it is only the sanctifying, saving instruction of the Spirit of Gods that can teach us that song.

2. Labour after more and more of those principles from whence the praise of the saints in heaven doth arise. You have already heard that the saints in heaven do praise the Lord so fervently, because they see him; labour therefore that you, though you have not an immediate vision of God, as they have, may yet have a clear spiritual sight of him, and that you may know more of God, and have frequent discoveries of him made to you.

You have heard that the saints in heaven make praise so much their work, because of the great sense they have of the greatness and wonderfulness of the fruits of the Lord's goodness. Labour therefore to get your minds more deeply impressed with such a sense.

The saints in glory are so much employed in praise, because they are perfect in humility, and have so great a sense of the infinite distance between God and them. They have a great sense of their own unworthiness, that they are by nature unworthy of any of the mercy of God. Labour therefore that you may obtain more of a sense of your own littleness, and vileness; that you may see more what you are, how ill you have deserved at the hands of God, and how you are less than the least of all his mercies.

The hearts of the saints in heaven are all inflamed with divine love, which continually influences them to praise God. Seek that this principle may abound in you, and then you likewise will delight in praising God. It will be a most sweet and pleasant employment to you.

3. Labour, in your praises, to praise God, so far as may be, in the same manner that the saints do in heaven. They praise him fervently, with their whole heart, and with all their strength, as was represented in vision to John by the exceeding loudness of their praise. Labour therefore that you may not be cold and dull in your praises, but that you also may praise God fervently.

The saints in heaven praise God humbly. Let it also be your delight to abase yourselves, to exalt God, and set him upon the throne, and to lie at his footstool.

The saints in heaven praise God unitedly. They praise him with one heart and one soul, in a most firm union. Endeavour that you may thus praise God in union with his people; having your hearts knit to them in fervent love and charity; which will be a great help to your praising and glorifying God unitedly with them

III. In the way of REPROOF to those who neglect the singing of God's praises. Certainly, such a neglect is not consonant to the hope and expectation of spending an eternity in that work. It is an appointment of God, that we should not only praise in our prayers, but that we should sing his praises. It was a part of divine worship, not only under the Old Testament, but the New. Thus we read that Christ and his disciples sung praises together. Matthew 26:30. So it is commanded, Ephesians 5:19. "Be ye filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." And Colossians 3:16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." 1 Gor. xi". 15. "I will sing with the spirit, and I will sing with the understanding also." So also the saints in heaven are represented as singing God's praises. And is that their happy and glorious employment; and yet shall it be so neglected by us, who hope for heaven? If there be any of the godly that do neglect this, duty, I would desire them to consider how discordant such a neglect is. with their profession, with their state, and with the mercies which God has bestowed. How much cause has God given you to sing his praise I You have received more to prompt you to praise God than all the natural men in the world; and can you content yourself to live in the world without singing the praises of your heavenly Father, and your glorious Redeemer?

Parents ought to be careful that their children are instructed in singing, that they may be capable of performing that part of divine worship. This we should do, as we would have our children trained up for heaven; for we all of us would have our children go to heaven.

IV. In the way of CONSOLATION to the godly. It may be matter of great comfort to you, that you are to spend your eternity with the saints in heaven, where it is so much their work to praise God. The saints are sensible what cause they have to praise God, and oftentimes are ready to say, they long to praise him more, and that they never can praise him

enough. This may be a consolation to you, that you shall have a whole eternity in which to praise him. They earnestly desire to praise God better. This, therefore, may be your consolation, that in heaven your heart shall be enlarged, you shall be enabled to praise him in an immensely more perfect and exalted manner than you can do in this world. You shall not be troubled with such a dead, dull heart, with so much coldness, so many clogs and burdens from corruption, and from an earthly mind; with a wandering, unsteady heart; with so much darkness and so much hypocrisy. You shall be one of that vast assembly that praise God so fervently, that their voice is “as the voice of many waters, and as the voice of mighty thunderings.”

You long to have others praise God, to have every one praise him. There will be enough to help you, and join you in praising him, and those that are capable of doing it ten thousand times better than saints on earth. Thousands and thousands of angels and glorified saints will be around you, all united to you in the dearest love, all disposed to praise God, not only for themselves, but for his mercy to you.

SERMON 11

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children. (Matthew 11:16, 17, 18, 19.)

THE occasion of this discourse was John's sending to Christ two of his disciples, saying, "Art thou he that should come, or look we for another?" When the messengers had gone back, Christ enters into a discourse with the multitude concerning John, of which the verses read are a part, in which Christ reproves the unreasonableness of the Jews in rejecting God's messengers. We may observe in the words the following things

1. The messengers of God that are here instanced in that they had been rejected, viz. John the Baptist and Christ. The former is spoken of in the context as being on some accounts the greatest of all the prophets that ever came before Christ, as you may see, ver. 9, 10, 11. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." The latter, even Christ, was the great prophet of God, the Head and Lord of the prophets, God's only-begotten Son.

2. In what the unreasonableness of their rejecting these messengers of God appears, viz. in their inconsistency with themselves in those objections which they made against them. And here we may observe,

1st. The nature of their objections against these two messengers of God; they objected against their manner of living with respect to their meat and drink.

2nd. The different manner of living of those two messengers of God. Christ came eating and drinking, but John came neither eating nor

drinking, *i.e.* John lived on a very coarse and spare diet, as we read, Matthew 3:4. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.” He carefully abstained from that free use of pleasant meats and drinks that others allowed themselves in, But Christ came eating and drinking, *i.e.* freely using the comforts and enjoyments of life, taking indifferently all kinds of food or drink that were wholesome, comfortable, and lawful. This diverse manner of living of John the Baptist and Christ, was agreeable to the diverse errands that they came upon. John’s errand was to call men to repentance, to awaken them to a sense of their sin and misery, to bring them to mourn for their sins, and humble themselves before God for them, that they might be prepared for the comforts and blessings of the kingdom of heaven that were to be introduced by Jesus Christ. A life of abstinence from the pleasant things of this world was agreeable to the purpose of awakening the soul. and of leading it to mourning and humiliation for sin, which it was especially John’s business to preach and set an example of.

But after John had thus prepared the way with awakenings and repentance, then Christ came to administer comfort to those that were thus prepared for it, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, to comfort those that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isaiah 61:1, 2, 3. And freely eating and drinking, and enjoying the comforts and pleasant things of life, was agreeable to such an errand as this, and therefore Christ, in his first beginning of his public ministry which succeeded John’s, declares this to be the business he was come upon. Luke 4:16, 17, 18, 19. “And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias: and when he had opened the book he found the place where it was written, The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach

deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.”

3rd. Their unreasonableness appears in the fact, that though the way of living of these two persons was in this respect so diverse, yet they objected against both. John came neither eating nor drinking; and for that they objected against him, and reviled him, as though he was one that was very odd and strange, and beside himself, and under the influence of a diabolical spirit. This objection seemed to manifest a dislike of such a way of living, as though it was their opinion that a man ought not to live thus abstemiously, but should eat and drink freely as other people did. But yet when Christ came and did that, then they objected against that too, and bitterly reproached him for that, and called him a glutton, and winebibber, a friend of publicans and sinners. So that there was no escaping their reproaches. If a man of God lived a life of trial and abstinence, they spoke of it as matter of great reproach, and yet if he did not so, they made that a matter of no less reproach. It was a crime with them for a prophet to eat and drink, and it was also a crime to let it alone. So inconsistent were they with themselves, that there was no such thing as a prophet's suiting them; they condemned the doing of that which at the same time they condemned the not doing of, and both they condemned with great bitterness, and virulent and contemptuous reproaches. This plainly showed that their objections against John the Baptist and Christ, were but vain pretences, and that the true reason why they disliked them, was, not the manner of living of either of them with respect to eating and drinking, but because they hated their persons and the business they came upon. When men have a prejudice against other persons they will be ready to find fault with every thing in them, they will find out bad names for their virtues, and will reproach those things in them which they will approve of and commend in others to whose persons they have a liking.

3. The thing to which Christ compares their inconsistency with themselves, to wit, to children who meet their companions in the streets or market-places, and endeavour to aid them in their play, in things of a diverse and contrary nature; for it they pipe unto them with notes manifesting cheerfulness and mirth, that does not suit them; they refuse to fall in with this, as though they did not like such cheerfulness, and as though mourning would suit them better; and then, when they see that they took a contrary course, they mourned with them, but yet neither do they fall in with that,

they do not lament with them; so that they comfort them in nothing, neither mirth nor mourning.

So John the Baptist preaching repentance came with tokens of sorrow and mourning, and mean apparel, with a garment of camel's hair, and with a leathern girdle about his loins, and with great abstinence. But Christ when he comes, comes eating and drinking with tokens of comfort and joy; but neither of them suited them. From the text thus explained we shall derive the following

Doctrine. Wicked men are very inconsistent with themselves. They are so in the following respects:

- I.** The dictates of their darkened understandings are inconsistent with themselves.
- II.** Their wills are inconsistent with their reason.
- III.** Their wills are inconsistent with themselves.
- IV.** Their outward show is inconsistent with their hearts.
- V.** Their profession is inconsistent with their practice.
- VI.** Their practice is inconsistent with their hopes.
- VII.** Their practice is inconsistent with itself.

I. Their understandings are inconsistent with themselves. I do not mean, that the faculty of reason and understanding is inconsistent with itself; for the faculty of understanding with which God has endowed man is wholly good and right, It is that wherein the natural image of God consists, and is the excellency of man's nature; and if the faculty of reason be duly improved, it will lead men right. Light is never inconsistent with itself. But the understandings of natural men are perverted and blinded by sin, and are inconsistent with themselves in two ways:

1. Their practical judgment is inconsistent with their own reason. By their practical judgment, I mean that judgment which they make of things that prevail, so as to determine their actions and govern their practice. This in wicked men is in innumerable things contrary to their own reason; for, in forming their judgment of things by which they govern themselves, they do

not inquire at the truth of reason, but at the mouth of their inclinations. Their lusts have a far greater hand in the judgments that they make of things, and by which they govern themselves, than their reason. As for instance; their practical judgment is, that the things of this fading world, the enjoyments of this short life, are things of greater importance than the things of the eternal world; and yet if they inquire at the mouth of their own reason, that tells them the contrary. Their reason tells them that it is most plain and evident that eternal things, things that are to last for ever, are of vastly greater importance than the things of time.

So their reason tells them, that it must needs be the part of wisdom and prudence to improve the present time with the utmost diligence and earnestness, and to make ready for death; and yet they are not convinced of it, but their governing opinion is, that it is best to neglect the business of religion for the present, and to enjoy their ease, and sloth, and lusts awhile longer.

Their reason tells them, that it is well worth the while for every man to deny himself outward pleasure for the good of his soul. But their governing opinion or judgment is contrary, viz, that it is not best; and that pleasures, and the gratification of their lusts, are worth more than any benefit they would obtain by seeking their salvation.

The reason of young people tells them that it is their true wisdom to improve the time of youth. Reason tells them that life is very uncertain, But when such persons hear ministers preach concerning the infinite importance of eternal things; the uncertainty of life, the peace and comfort that will be found in a state of happier existence with God; are told how light a thing the difficulty and sufferings of a holy life are in comparison; their reason assents to all this ,but their practical judgments are the contrary. When a person has lately died, either in extreme terror and amazement, under a sense of the guilt of a mispent life, or full of joy and comfort, in consequence of a life of holy walking with God; their reason tells them that it would be well worth their while to labour and deny themselves all their lifetime to be ready for death, and to have a solid foundation of peace and comfort laid up against such an hour. But yet their practice is directly the reverse.

2. Some of their judgments of things are inconsistent with others. For instance, in temporal things, they judge that the good which is of long continuance is to be preferred before that which is of short continuance,

and that a long-continued calamity is more to be dreaded and avoided than a short one. Their governing judgment is thus in these things, but yet it is the reverse in spiritual things.

Again. Such arguments as they judge to furnish good and clear evidence with them in those things that are agreeable to their sinful inclination, they think not to have any evidence in those things that are contrary to them. In temporal things they think it to be their wisdom to improve times of special advantage, and to watch against that which might insnare them, or endanger their welfare, but in other things they think the reverse. In these things, and many more that might be mentioned, their judgments are inconsistent with themselves.

II. Their wills are inconsistent with their reason. This inconsistency is a consequence of the foregoing; for if their practical judgment be contrary to their own reason, it will follow that their wills are contrary to their reason; for the will ever follows the dictate of the practical judgment.

Their wills are contrary to their reason in two respects.

1. They will those things which their reason tells them are inconsistent with their duty; and so they are inconsistent with themselves, as their wills are inconsistent with their consciences, Conscience is a principle implanted in the heart of every man, and is as essential to his nature as the faculty of reason, for it is a natural and necessary attendant of that faculty. But the wills of wicked men are contrary to it, and inconsistent with it. They choose those things which they know to be evil, and ought not to be chosen; they choose that which their own reason tells them is unreasonable and vile, and unbecoming men, and justly provoking to their Maker, and contrary to the end for which they are made.

Hence arises an inward war in their own minds: their wills and their consciences warring one against another. There is no true peace in their hearts, for they are at war with themselves, and therefore they are like the troubled sea that cannot rest, unless by a course of horrible violations of the dictates of their own conscience, they have proceeded so far in their war against their own consciences as to stupify conscience, and lay it as it were dead, which is the case of some persons.

2. They will those things which their reason tells them are contrary to their own interest, yea, those things which their own reason tells them are the

way to their ruin and misery. At the very same time that wicked men are tempted to commit some sin, and their reason then tells them that it will expose them to the eternal wrath of God, and that it will therefore be a dreadful folly for them to do it, yet they will do it. Or when their reason tells them that the course in which they are going leads to destruction, and represents to them that it is the greatest folly, yet they will go on in it, and run the venture of being everlastingly undone.

So inconsistent are they with themselves, that they do and allow that of which they hope to repent, they choose that now for choosing which at the same time they expect and hope hereafter to charge themselves with great folly, and to be convinced that it is folly, and to lament and bewail it; nay, they would not do it, if they did not expect hereafter to see that it is very foolish in them so to do, and heartily to mourn for it.

In this respect they are so inconsistent with themselves that they are their own worst enemies. They are inconsistent with themselves, as two mortal enemies cannot consist together, or walk together. By choosing those things which their own reason tells them is contrary to their own interest, and tends to their own undoing, they may be said to hate their own souls, and to love their own ruin. Proverbs 8:36. "He that sinneth against me, wrongeth his own soul; all they that hate me, love death."

III. Their wills and dispositions are inconsistent with their wills. The Jews would neither have a prophet to come eating and drinking, nor would they have him otherwise. They knew not what they would have themselves, there was no pleasing them. To eat and drink did not please them; that they reproached as drunkenness, and gluttony: nor did it please them any more not to eat nor drink; this they reproached no less virulently, as though it were an argument that a man was out of his wits, and possessed by the devil. The inconsistency of wicked men's wills with themselves appears in the following things:

1st. They do, in some respects, choose and refuse the same things.

I shall mention some instances.

First. In some respects, many of them wish to be converted from sin to God. They think that they should be ready to give almost all that they have in the world to be converted, and they pray to God to convert them, and seek for conversion, and take advice to that end, and use a great deal of

labour for it. But yet if it be considered what conversion is, or what is meant by conversion, viz. the being turned from all their sins to God; they have no desire to be converted, they will not have conversion when it is offered them, when it comes to them they are not willing to be saved from sin, for they are not willing to part with their sins, When they think of the thing in the general, they wish that they were turned from sin; but when it comes to particulars they cannot comply with it, they love their sins too well. When a particular lust comes, and pleads to be indulged and gratified, then in this instance they have no wish to be converted, they are not willing to be turned from their sin altogether, they cannot bear entirely and for ever to renounce and reject it They have a wish to be converted, but not from enjoying their right hands, and right eyes. They pray that they may be thoroughly and savingly converted, and seem to wish and pray for it; but yet when it comes to them, they are not willing for any more than a partial conversion. They cannot comply with a thorough conversion, for a thorough conversion is a turning from every one of their sins; and that proves that they would be willing to be converted from their sins for a little while, but to part with them finally is what they cannot find it in their hearts to comply with.

Secondly. Some wicked men do in certain respects desire that a work of humiliation may be wrought in them, and yet are utterly opposed to humiliation. They do many things that they may be humbled, and pray that they may be brought off from their own righteousness, and yet would by no means let it go, but are indeed building up their own righteousness all the time.

They seem in some respects to wish that they might submit to the justice and sovereignty of God in their condemnation, but yet are utterly averse to any such thing as owning God's justice. They are averse to this submission, as appears from their showing such a spirit of strife with God. They do not believe that God is just and sovereign, and how therefore is it possible that they should desire really to submit to God's justice and sovereignty? They cannot heartily and fervently desire to submit to God as just and sovereign, when they do not believe that he possesses those attributes, but think him unjust and tyrannical.

Thirdly. They in some respects wish that they might come to Christ, but indeed are utterly averse to come to him, so that their will is in this also inconsistent with itself. They pray that they may come to Christ, they are

ready to say that they would give all the world for an interest in Christ; and yet they will not have an interest in him, for that is what is offered them, and what Christ is continually inviting and urging them to accept, but they refuse it. It is true they like some things in Christ, they like salvation from the pains of hell, they like that safety from everlasting misery which they hear is to be had in him; but there are other things in him which they do not like, his holiness, his salvation from sin, his kingly office, and therefore they will not accept him as he is. If they could have a part of Christ without the rest they would, but they will not accept of the whole of Christ. Indeed they are not willing to come to Christ and cordially accept of him as a Saviour from hell, for they do not see that he is sufficient to save; and besides, they are not convinced that they have deserved it. There is no such thing as being cordially willing to accept of a Saviour, who offered to deliver us from an unjust and undeserved punishment; for the hearty accepting of him as a Saviour from the punishment, would be allowing the punishment to be just; and God's offering a Saviour from undeserved punishment, is an imposition upon them; a man therefore can never heartily and sincerely accept such an offer. At the same time that natural men seem to wish, and pray, and strive to come to Christ, they are in their hearts bitter enemies to him; and there is no such thing as a sincere willingness to accept of one towards whom at the same time we are bitter enemies.

Fourthly. Natural men in some respects are desirous to go to heaven, and yet are averse to heaven, They are full of designs as to what they will do hereafter that they may go to heaven, but yet have no inclination to that wherein heaven really consists. The employments of heaven, which consist altogether in holy acts and holy contemplation, in holy exercises and holy praises, are that for which they have no desires nor inclination. And for the happiness of heaven they have no relish, but on the contrary, a dislike and an aversion; for the happiness of heaven consists in holy communion with God and Christ, to which their natures are opposite. Nor have they any desire for the company of heaven; and when it is observed what heaven really is, they choose this world before heaven.

Fifthly. They wish to have salvation from misery, but yet are averse to those things wherein salvation consists; and at the same time that they pray to Christ to serve them, they undo themselves as fast as they can, they spend their time daily in working out their own ruin. They pray that they may be delivered from hell, and yet are all the while piling up fuel, and

kindling and blowing the fire. Thus their wills are inconsistent with themselves, as they do in some respects choose and refuse the same things.

2. They dislike and refuse spiritual things as they are, and yet refuse to have them otherwise. This was the very case with the Jews in the text, they would not have a prophet come eating and drinking, if he did so, they looked on him very reproachfully; nor yet would they have him not come eating and drinking, for if he did so they called him a mad man, and possessed with a devil, which is a lively specimen of the inconsistency of wicked men, of which we are speaking.

I will mention several instances of this inconsistency on the part of wicked men.

First. They do not like God as he is, and yet they would not like him if he were otherwise. They would not like him if he were otherwise than he is in those very things for which they most dislike him.

1st. They dislike God because he is a holy God. This is the main foundation of the enmity that wicked men have against God. His perfect purity and holiness make them enemies to him, because from this perfection of his nature he necessarily hates sin, and so hates their sins, which they love, and he will not and cannot allow of any sin in them. They are utter enemies to such a holy God. And yet they would not like him if they supposed him to be an unholy being, or if they supposed him to be at all wanting in perfect holiness, for then he could not be depended upon. If he were unholy, they know that if he promised them any thing they could have no certain dependence upon it, for an unholy being is liable to break his promises; if he were unholy they could have no dependence on his faithfulness, and therefore they would never be willing to give up themselves to him as their God, for they would not know how he would dispose of them, what he would do with them. If he were to obligate himself by covenant, yet they could have no dependence upon it: and therefore they would by no means accept of such a God to be their God, to rule over them, and dispose of them.

2nd. They do not like God, because he is a God of justice. This indeed is a branch of his holiness, for being strictly and perfectly just, he is disposed to execute just punishment on all iniquity. Therefore they are exceeding enemies to him, for they are the persons who are obnoxious, being those that have committed iniquity, and exposed themselves to just punishment;

and yet they would riot like God if he were an unjust God. if hie were an unjust being, that would be an insuperable objection with them against accepting him as their God, for then they would think with themselves, “how do I know how unjustly he may deal with me;” and wicked men, however unjust they are, never like injustice against themselves. And they never would be persuaded to accept of such a God as their Lord and King, for they should then expect to be wronged and abused by him. They would dread committing themselves into the hands of a God that is infinite in power, and can do what he will with them, and has no principle of holiness or justice to keep him from using that power in the most unjust and abusive manner towards them.

Though they are enemies to God because of his justice, yet whenever at any time they think God deals unjustly, they quarrel with him for it. how frequent is it for natural men, when there are any of God’s methods of providence, the justice of which they cannot see through, to have their hearts swell with enmity, and to be full of blasphemous, malignant thoughts against God, if they do not even manifest it outwardly by a fretful, discontented behaviour, and murmuring speeches?

3rd. They do not like God, because he is an Almighty God, and is able to destroy them when he pleases; nor yet would they like him if he were a weak being and of but little power. They would on this account refuse to close with him as their God, for they would have a God able to do great things for them; they wish to have many things done for them, and they would have a God that can do them.

4th. They do not like God because he is an omniscient God, for hereby he sees all their wickedness. But yet neither would they like him if he did not know all things, for then in many cases he would not know what their case is, and what it requires, and what is best for them. He might ruin them in the disposal of them through mistake, he might not know how to extricate them out of difficulties in which they are or may be involved.

5th. Natural men oftentimes dislike God in the exercises of his infinite sovereign mercy, when it is exercised towards others, They are greatly displeased at God’s being so gracious to others; they dislike it much that God bestows converting grace upon them and pardoning mercy, and a title to eternal life upon them. When they hear of their conversion it is unpleasant news, and they find fault with it the more when the persons who seem to have received such mercy are very unworthy, and have been very

great sinners; they think of the sins of which they have been guilty, and reckon up all the instances of wickedness they can think of, so that the mercy exercised towards them is the more displeasing because it appears so great in being bestowed on one so unworthy; like the elder brother,

“But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.”
(Luke 15:30.)

And yet they would not like God if he were not infinitely merciful, for then they would have less hopes of obtaining mercy themselves, They are angry because God appears so merciful in the exercises of his grace to others; but yet they would have God merciful, and are at the same time afraid that he is not merciful enough to be willing to pardon their sins, and bestow his blessing on them. Thus natural men do not like God as he is, nor yet would they like him if he were otherwise.

Secondly. They do not like men that are holy, nor yet do they like men that are wicked. They do not like holy men, for they know that such do not approve of that which themselves love, and the lives of the godly are a condemnation of the wickedness of their own hearts and lives. Hence there is an enmity between the seed of the woman and the seed of the serpent. Genesis 3:15. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.” But although they do not like men if they are godly, so neither do they like them if they are ungodly; they are more forward than the godly are to reprove others for their vice and wickedness, and bitterly to reflect on others for their pride, their covetousness, and their idleness. None are more alit to find fault with wickedness in others than those who are wicked themselves, and one great reason is that other men’s lusts clash with theirs. Thus one man’s pride crosses the pride of another, for it is the nature of pride to desire to be alone in advancement, to make the person in whom it is affect to be a God, to appropriate all power and all honour to himself as his own prerogative. But such an aim in one man clashes with such an aim in another. Hence there are none that can bear pride in others so ill, as those that are very proud themselves, and there never are such strife and enmity as between proud, haughty men. Proud men love to have others walk humbly before them, and nothing enrages them so much as to have others carry themselves proudly. For the same reason covetous men dislike covetous men, for this lust clashes with the same lust in another. Every

covetous man strives to get all into his own hands, to get and keep all that he can to himself from his neighbour. So the lusts of envy, and malice, and revenge, are hated in others by envious and malicious men; because none are so obnoxious to malice, and envy, and revenge, as those that have the most of these qualities. Hence the wicked world on earth, who are at enmity with the church of God for its holiness, do not at all agree together. Though they agree in being alike under the power of wickedness, yet how full is the world of wicked men of strife and contention, of perpetual jars, animosities, and confusion! Romans 1:29, 30, 31, 32. “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” So Titus 3:3. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” And hence also it comes to pass that devils and wicked men in hell, though they hate angels and saints in heaven for their holiness, have yet no love one to another; though they all agree in being perfectly wicked, yet they hate one another with implacable hatred, and are continually mortifying and tormenting one another; so that hell is a world of perfect malice and contention.

Thirdly. They refuse to accept of heaven as it is; yet they would not like it if it were otherwise. As has been observed before, they have no relish for the holy enjoyments and employments of heaven. They dislike heaven for its holiness, and yet they would not like it if it were unholy; for then they would be liable to the same troubles and vexations in heaven that they meet with in this world. If it were not that heaven differs from this world in holiness, it would be as full of pride and malice, envy, revenge, contention, injustice, violence, and cruelty, as this world is, and so would be as vexatious a world as this is. Wicked men are as liable to the trouble and vexation of the world, which arise from those things, as godly men, and in some respects more so, for they have no divine supports against those things, no safer portion to which their hearts betake themselves.

3. The things that wicked men choose, imply an inconsistency in their own nature. The things which they would have are impossibilities and self-contradictions.

First. They would have a sufficient Saviour, and not a holy one. They would not have a holy Saviour, because such a Saviour does not at all agree with their lusts; but yet they would have a sufficient Saviour, one that is sufficient to save them from hell, and so one that is sufficient to make a proper atonement for all their sins, to make full satisfaction to the justice of God, that they may escape the penalty of that justice. But these things prove a great inconsistency, for how is it possible that a Saviour, who is not perfectly holy himself, should make satisfaction for the unholiness of others? How is it possible that one who deserves to suffer the eternal wrath of God himself for his own sin, should by his sufferings appease God's wrath for the sins of others?

They would have a worthy Saviour, as appears in this; when they are awakened, and in some measure sensible of their guilt, they dare not come to Christ, because they cannot see that he has worthiness enough to commend them to God; they are afraid that he is not worthy enough; and yet they dislike Christ because he is a holy Saviour! And what an inconsistency is this! How can he be a worthy Saviour, and not a holy one! So that their choice does in effect contain this inconsistency in it, that they would have a Saviour who is infinitely worthy, without worthiness.

Secondly. They wish for salvation from misery without salvation from sin. They do not love misery any better than others, and hope to be saved from it; and some of them are in distress for fear of misery; but yet they would have it without being parted from their sins: which is in its own nature impossible, for the creature that is sinful, must be miserable. For misery consists in separation from the fountain of happiness, and an enmity between the creature and the chief good. But sin implies in its own nature such a separation: it is a separation from that God who is the fountain of good, and is enmity against him, and therefore necessarily brings enmity from that being against the sinner, if it be continued. Sin is the seed of misery; misery is the necessary fruit of it. It is necessary from the nature of God, who, being infinitely holy, necessarily hates it, and so necessarily arrays himself against that being who remains under the pollution and guilt of it. And it is necessary from the nature of man, and the nature of sin: misery is the natural fruit of sin, as the bud and blossom are the natural

fruit of that on which they grow, and is so spoken of, Ezekiel 7:9, 10. “And mine eve shall not spare, neither will I have pity I will recompense thee according to thy ways, and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth. Behold the day, behold it is come; the morning is gone forth; the rod hath blossomed; pride hath budded.”

Natural men would be freed from hell without being saved from sin, which is an inconsistency and impossibility; for where sin remains the reigning power, it will necessarily kindle up the flames of hell, and will bring on the torments of hell. Indeed, while men remain in the body, in the midst of the carnal objects of this world to engross the mind, to please the carnal appetites, to stupify the conscience, and lull the soul asleep, they may avoid the torments of hell for a little while.; but when the body comes to be dissolved, and all worldly objects, diversions, and entertainments come to an end, and the polluted and guilty soul comes to be stripped and turned out naked, infernal horror and misery will naturally and necessarily arise in such a soul. So that there is no such thing as being saved from hell, without being saved from sin.

Thirdly. They desire happiness with holiness. Wicked men have as earnest a desire of happiness as others. They are restlessly saying, “Who will show us any good?” And yet they are enemies to holiness. Here also they are inconsistent with themselves, for there is no such thing as happiness without holiness; the happiness of the creature consists in holiness, It is as great an inconsistency to suppose that a creature should be happy without being holy, as that a man should enjoy all the strength, and ease, and activity, and other comforts of health, in sore sickness; or that the notes of a tune should be harmonious that are disproportionate and discordant. So that they would be happy, and yet would not be happy: the thing they choose contains as great an inconsistency as if they should choose light or brightness, consisting in the blackness of darkness.

4. In things that do most nearly concern them they will neither choose nor refuse. The things of religion are things that concern them in the highest degree. It is no matter of indifference to them, whether they will betake themselves in good earnest to the business of religion or not, whether they will obtain heaven, or be content with a portion in this life. But yet many natural men seem to remain in suspense about these things all the days of their lives; they are always at a loss, always halting between two opinions,

which Elijah reproves, 1 Kings 18:21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.” No wonder that they had nothing to answer, for their unreasonableness and inconsistency too manifestly appeared in it. Many, who hear of these subjects from their infancy, never come to a thorough conclusion in their own minds, whether they will continue to go on in the way to hell, or whether they will do what must be done to escape it; they neither resolve that they will forsake all their sins, nor yet that they will retain them; they do not determine to hearken to the warnings and counsels given to them, nor yet do they fully reject them. They have life and death set before them, one or the other, but they never come to a determination which they will choose.

5. In pursuing the objects which they desire, their lusts are inconsistent with each other. It has before been shown that the lusts of one wicked man clash with those of another; but not only is it thus; some of the lusts of the same person disagree with other lusts of his. Often, wicked men’s covetousness clashes with their pride; their pride prompts them to many things that their covetousness forbids, It would be agreeable to men’s pride to make a splendid show in their houses and apparel, and manner of living, who yet are not willing, through their covetousness, to be at the cost of it. So their covetousness often thwarts their sensuality. Their sensual disposition inclines them to feast their appetites, but their covetousness will not allow it.

Sometimes men’s sloth and idleness clash with their other lusts, with their pride, their covetousness, and sensuality. These lusts draw them one way to obtain much of the world, in order to pamper and gratify them; but their slothfulness draws another, or rather holds them and binds their hands from obtaining these things.

IV. The outward show of wicked men disagrees with their hearts. They very often make an appearance that is exceedingly different and contrary to what they really are inwardly. They have the clothing of sheep, but the nature of wolves. Matthew 7:15. They are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men s bones, and of all uncleanness. They make a show as though they believed the truth of the gospel, and believed that God was an infinitely great and an infinitely excellent being; they make a show of great respect to God, a show of

reverence and love, when indeed they have no such thing in their hearts, but the contrary. The outward show they make, which is at war with their hearts, consists either in their words, or in their behaviour.

The show they make in words is inconsistent with their hearts. Many of them profess to believe that God is an infinitely excellent being, when indeed they think that the meanest of their carnal enjoyments is more excellent than lie. They profess to believe that there is another world, a heaven and a hell, when indeed they realize no such thing. They profess to believe that Christ is the only Saviour, and that they can be saved in no other; and yet they all the while believe in their hearts that there are other saviours, and particularly that they can be saviours for themselves by their own strength and righteousness.

They do abominably dissemble in the profession they make of the favour of God, and of love to him, and willingness to obey him, and desire to glorify him. They have not a jot of these things in their hearts, but are all the while wholly under the influence of vile carnal principles in all that they do, and are only aiming at selfish ends and serving their lusts in all.

So did those Jews dissemble that came to Jeremiah, and desired him to inquire of the Lord. .Jeremiah 42:20. “For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it.” So did the Jews of whom we read in the text dissemble. They pretended to be enemies of gluttony, and drunkenness, and to dislike any such thing as associating with sinners; and so made a pretence of zeal against wickedness, in their opposition to Christ; when indeed they were actuated by a love to wickedness, and were enemies to Christ, for the sake of his holiness. So they pretended to be influenced by enmity against the devil in their opposition to John the Baptist, when they pretended had a devil; when indeed it was not enmity against the devil, but against God. Many pretend a great deal of love to God in what they do, when it is only love to the world at bottom. Ezekiel 33:31. “And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.”

The show which they make in their prayers, is quite inconsistent with their hearts. Their very approach to God in this duty has a show of religion in it

without the reality. And those things they say in their prayers are hypocritical dissembling pretences. They profess honour, reverence, trust, humility, a sense of unworthiness, repentance towards God, trust in Christ as a Mediator, a willingness to forsake sin, from which they pray to be delivered, and thankfulness for the divine mercies. In this manner they resemble the Jews spoken of in Isaiah 29:13. “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth; and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;” and in Psalm lxxviii. 36, 37. “Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant.” And many of them make a show in words, in conversation with their neighbour, that is quite inconsistent with their hearts. They are forward in religious conversation, in giving an account of their experience in a show of zeal, merely to be seen of men, their God is themselves, their own honour, and the esteem of men. It is themselves whom they love and honour in every thing, and not God.

2. They often make that show in their external behaviour that is inconsistent with their hearts. Many who are destitute of the least spark of love to God, and are at utter enmity with him, will make a great show of respect to him in many things in their behaviour. They may put on a religious saint-like visage, may seem devout in keeping the sabbath, and in their attendance on religious duties and the ordinances of worship, may in some things be very strict, and may appear to do all from a holy respect to God. So it was of old with the Israelites. Isa.l 8:1, 2, 3. “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.”

So did the Pharisees of old. They made a great show of love and holy regard to God. in their behaviour; they abounded in religious duties, they fasted twice a week, and they were very strict in many things. They were so in many duties of the moral law, they were not extortioners, nor unjust, nor adulterers; and they were exceedingly exact in duties of the ceremonial

law. They gave tithes of all that they possessed, and so exact were they in paying tithes, that they tithed all the herbs of their gardens, as mint, anise, and the like, and put on an exceedingly religious countenance, and wore a righteous garment for a show of great humility; and yet had no love to God in their hearts, but were a generation of vipers, and most bitter enemies to God and Christ, and cruel persecutors of good men.

The practice of wicked men is often very inconsistent with their profession.

It is so, whether we look at the profession which they make in common with others who are brought up under the light of the gospel, or at the distinguishing and extraordinary profession which some of them make.

1. If we look at the professions which they make in common with the generality of those who are brought up under the gospel. These do in general profess that there is a God, an infinitely great and holy God, who hates sin; and who is every where present, who always sees them, has his eye continually upon them, sees what they do in secret as well as what is done openly; a God, who not only knows all their words and actions, but sees all their thoughts, and who is able to do what he pleases with them, and can save or destroy them as he will.

But how does the practice of the greater part of them consist with their profession, when they live in direct opposition to his commands; when they live as though there were no God that had the care and government of the world; and as though he were not a holy God, but altogether such an one as themselves, liking ways of sin as well as they; or as though they thought him a weak being, and not able to do them any great matter of hurt; or as though they thought they were stronger than he, and should be able to make their part good with him another day? I Corinthians 10:22.” Do we provoke the Lord to jealousy? are we stronger than he?”

How does that wickedness, which many persons who are brought up under gospel light commit in secret, those abominable secret practices of which many young people are guilty, agree with their professing that God is every where present? These things they do not commit openly for fear of human punishment, or for fear of shame and disgrace among men; and yet they commit them boldly, and live on them in the sight of God, upon whose favour they profess that their happiness infinitely more depends than on the esteem of men.

They profess to believe that there is another world, and a future judgment, and that they must in a little time stand before the judgment-seat of God, to give an account of themselves to him; and that then the hidden things of darkness shall be brought to light, and the counsels of the heart made manifest; and that then God will call them to a strict account of their improvement of their time, and all their talents, and that for every idle word men must give account in the day of judgment; and that then every man shall have his state everlastingly and unalterably fixed by the sentence of the great Judge, according to the things done in the body; that they who have done well shall be invited into heaven, where they shall enjoy honour, and glory, and pleasure unspeakable for evermore, and that they who have done evil, shall be sentenced and sent down to hell, into everlasting fire, with the devil and his angels, where they shall endure unspeakable torments, as in a furnace of fire, without any end, or any hope, and that they shall have no rest day nor night; and that their souls shall be fixed in one or other of those states in a little time, as soon as ever the body dies.

Now how does their practice consist with such a profession, while they live idle, careless lives, little troubling themselves about the good of their souls, and have their hearts and pursuits after the vanities of the world, just as if they never expected any other world but this, going on in sins against the plainest commands, and loudest warnings, and fullest light, and conviction of their own conscience? How does this consist with the profession of a belief, that they must in a little time be called to give account of themselves to God? Would any spectator who should judge only by their practice, in the least imagine that these men expected with in a few years to burn in everlasting fire, if they did not please and serve an infinitely holy God, and to be received to an everlasting paradise of blessedness if they did; could he be persuaded to think that such men are in heart, as they profess to be, the followers of the meek, holy, and humble Lamb of God, of him who laid down his life for his enemies?

2. If we look at the profession which some of them make of special and distinguishing experiences of the influence of God's grace in their hearts, their practice is very inconsistent with their profession. Persons may make a profession of such experiences, and yet be carnal and wicked men. So did some of the Galatians, of whom the apostle was afraid, lest he had bestowed upon them labour in vain; they professed great experience of thin sweetness and blessedness which is to be bad in religion, and experienced in the truths of the gospel. Galatians 4:11, 15. "I am afraid of you, lest I

have bestowed upon you labour in vain. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.' At their first seeming conversion, they appeared to be exceedingly lifted up with their new light, and full of joy and comfort, and full of affection; but by this expostulation of the apostle it appears that their lives afterwards did not well agree with their profession. Some wicked men may profess that they have seen their own utter insufficiency and helplessness, their own vileness and wickedness, and have been brought to God's footstool self-emptied and self-abased, as wretched, miserable, poor, blind, and naked. But yet how ill does their walk and life agree with such a profession! In this none appear fuller of themselves than they; none seem to manifest more of a spirit of self-sufficiency, and of dependence on their own righteousness, or more high conceit of their own goodness, or are more ready to say to others, "Stand by thyself, come not nigh to me, for I am holier than thou;" none appear in their walk and conversation further from lying in the dust as being poor in spirit than they. So it was with the Pharisees, they pretended to be extraordinarily emptied of themselves, and to have a low thought of themselves, in their wearing a rough garment, and in so often keeping days of fasting; and yet none were more self-righteous and self-sufficient than these very men, who are set forth in sacred history as living examples of self-righteousness to all succeeding ages.

So some of them may profess that they have had great discoveries made to their souls of God's glory and excellency, and that they have seen how much more glorious God is than all earthly things. But if it be so, why do not they cleave to God, and follow him, rather than other things? If they have known God to be so much more excellent than the things of the world, because they have had acquaintance with God, why do they in their practice cast off God for the sake of the things of the world; why do they in their practice prefer a little of the world, a little worldly gain, a little worldly honour, or a little worldly convenience or pleasure, before God? Certainly, if God be more excellent than the whole world, as they profess that they have seen him to be, then surely he is worth more than so small a part of the world.

So they may tell what love they have found in their hearts to God, how they have found their hearts drawn out in love to him at different times. But if they love him so well, why do they take no more care to please him; why are they so careless of his honour and of their duty to him; why do

they allow themselves in practices which they know he hates, and utterly forbids?

So they may profess that they have seen the truth of the gospel, and that they not only think, but know, that the Scripture is the word of God. But if it be so, why do they not take more heed to it? why do they live not only as if they were not certain of it, but as if they were certain of the contrary? If they know that those commands which are in the Bible are the commands of God, then they are worthy of the greatest regard; if they know that those promises and threatenings which are found there, are the promises and threatenings of God, then surely they should be of great weight with us. Why do they seem to be of so little weight with them.

So they may tell how God has manifested his love to their souls, has given his Spirit to witness with their spirit that they are the children of God, and that they have much communion with God. But if God has done such great things for them, and they are admitted to such unspeakable privileges above others, surely they ought to do more than others. They should not appear more carnal, and careless, and unchristian in their temper and walk than other men who make no such pretences. Thus wicked men's practice is very often inconsistent with their profession, agreeably to Titus 1:16. "They profess that they know God, but in works they deny him; being abominable and disobedient, and to every good work reprobate."

VI. Their practice is inconsistent with their hope of eternal life. Men in general who live in christian countries, hope to go to heaven, and there to possess eternal glory with God, and Christ, and holy saints and angels, though some of them have a much more confident hope than others. Some of them think that God has already made over this glory to them by firm promises, they look on heaven as their own, they think they belong to that world, and have an inheritance reserved there for them.

But the practice of wicked men is very inconsistent with such a hope, it is very displeasing to that God, and that glorious Redeemer, with whom they hope to spend their eternity in heaven. Though they live wickedly, yet they nope in a little time to go to be with an infinitely holy God, to be received by him with perfect approbation and delight, to be near to him, and to dwell in the courts of his love. They hope to enter into that same holy of holies, into which Christ the forerunner of saints has entered, and there to dwell, there to be as a pillar in the temple of God, to go no more out. Yea, they hope there to sit in that heavenly holy of holies, to be admitted to a

higher privilege than the high priests were of old in the earthly holy of holies, who were admitted only to appear in the holy of holies once a year. What holiness was expected of the high priests of old who were admitted to this privilege! What holiness then may well be expected of those who hope to be admitted to a so much greater privilege! Their wicked life is very unsuitable to that state of heaven. Those who are in heaven are all perfectly holy, and so must they become if ever they go to heaven; they will perfectly hate all wickedness, and perfectly delight in the contrary. How disagreeable therefore is the hope of spending eternity in such a heaven, to their wallowing like swine in the filth and mire of sin, and feeding with such eagerness and delight on the loathsome objects of their lusts, as worms feed with pleasure on the loathsome carcass!

Their wicked life is very unfit for the company of heaven, with which they must spend an eternity, if ever they arrive there, even with the holy angels and saints. Hebrews 12:22, 23. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." How disagreeable is a carnal, worldly, sensual, impure life, to a hope of being one of such an assembly as this to all eternity!

Their wicked life is very disagreeable to the eternal business of heaven, which consists in employing their faculties altogether on holy objects, in employing their understandings in viewing and contemplating the holy perfections of God, and his wonderful works, and their wills and affections in loving God, and delighting themselves in him, and their whole souls in praising and serving him. Revelation 22:3, 4. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." How inconsistent is a life spent in this world in the service of lust and of the devil, to a hope of spending eternity in such a holy manner as this!

Their wicked life is unfitted for the pleasure and entertainment of heaven, which consist in delighting and rejoicing in God, in loving him, and in holy communion with him. How unsuited to a hope of enjoying such a happiness as this throughout eternity, is it to place all ones delight and happiness here in hoarding up worldly pelf, in gratifying the bodily

appetites and sensitive desires, and in those pleasures that are common to the cattle and the swine?

Wicked men hope to spend their eternity in that world, which is a world of perfect peace and love, and to dwell there for ever, where are no jars nor strife, but perfect agreement, harmony, and love for ever. Yet many of them live a life of malice and contention in this world, are very often in one strife or other, and always canny about in their breasts a malice and hatred towards some of their neighbours, and towards some of those same persons with whom they pretend to hope to spend their eternity in such perfect love and amity. If we in our thoughts compare the life that many men actually live in this world, with that life which they hope to live in another world, how ill do they consist together; how disagreeable and shocking is the comparison, or the union of them in our thoughts! How many are there who now are drunkards or unclean persons, or who live in the neglect of secret prayer, and who cast off fear and restrain prayer before God; and how many that are mere earth-worms inn covetousness and eagerness after the world; how many proud men whose God is their earthly honour; how many wrathful men who spend their days inn hatred of their neighbour; how many such are there who hope in a little time to be with an infinitely holy God, in his glorious presence, in his holy of holies, and with Jesus Christ, and in the arms of his love, and to be of the assembly of holy angels and saints in perfect purity, holiness, and love, loving, contemplating, and admiring God's glory, and enjoying unspeakable blessedness in communion with God! Thus wicked men's practice disagrees with their hopes.

VII. The practice of wicked men is inconsistent with itself.

1. Their practice at one time is inconsistent with their practice at another. They are not of a piece with themselves at different times, but are such as the apostle James compares to “a wave of the sea, driven of the wind and tossed;” and such as he called “double-minded.” At one time they are of one mind, with respect to the things of religion; and at another, of another; and so have one mind against another. It is so with false professors of religion; they are not stedfast in God's covenant, nor in the practice of religion. At one time they may seem to be much affected with the things of religion, and greatly engaged in their spirits about it, as though they could even pluck out their own eyes for God and Christ's sake, may be full of religious conversation, and may seem forward in religious deeds. But, if we

observe them, all their goodness is as the morning cloud, all their religiousness is over, and they appear as carnal, and senseless, and as irreligious as ever; their religious affections are all gone, their religious practice is gone, and “it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

So it is with the hearers, that hear the word of God, and anon with joy receive it, but in time of temptation fall away. So it was with many of Christ’s followers; they followed him for a while, and by and by left him.

There were some who seemed to believe in Christ and followed him for a while; but Christ did not commit himself to them, he knew they were of an unstable mind, and would not be consistent with themselves. Some of them were for a while greatly affected with his preaching and with the miracles that he wrought, and it is said of them that they glorified God who had given such power to men, and said, “Never man spake like this man.” John 7:46. And it seems as though some of the same Jews who had their affections so raised when Christ was coming into Jerusalem, and who cried, “Hosannah to the son of David, blessed is he that cometh in the name of the Lord;” did presently after cry, “Crucify him, crucify him!” There are many professors like those, and like the Israelites, that sang God’s praise, and soon forgot his works, and waited not for his counsel, that “turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow;” that is, a bow that missed the mark to which it seemed to direct the arrow. The arrow seems to be pointed right, as though it would hit the mark, but yet the bow unexpectedly tends quite another way.

There are many disciples like Judas, who was at one time a disciple, and a traitor at another. It is commonly so that when false professors come to be tried by any remarkable allurements of the world, or by special difficulties which they meet with in the way of duty, that their practice at such times is quite inconsistent with their practice at other times. While times are smooth, and the way plain, and the external practice of religion seems to be consistent with their worldly interests, they are very religious; but when times are changed, and they cannot be religious without seeing them crossed, they appear quite another sort of men.

Thus their practice at one time is inconsistent with their practice at another.

2. Their practice in some things is inconsistent with their practice in others at the same time.

First. Their moral and religious practice in some things does not consist with their irreligious and impure practice in others. False professors are very commonly widely different in this respect from those who are sincere and upright. Sincere Christians are universally holy; they have regard to all God's commands; it is their sincere desire, aim, and endeavour to do their duty in every respect. But it is generally far otherwise with hypocrites; in some things they are like Christians, in others like heathens. Sometimes they appear earnestly religious in duties that immediately respect God, as in attending ordinances, and in appearing devout in external duties of the first table; but in duties that respect their neighbour, there is but little appearance of Christianity. Some behave themselves like saints in God's house, and like devils at home. Some seem to be very religious abroad, in the house of God, and also at the houses of their neighbours, at private meetings, and in religious conferences; but if you follow them into their own families, and observe their carriage there towards those who dwell under the same roof, towards their wives, or husbands, or children, or servants, their behaviour there does not at all consist with the other. So some may carry themselves well in their families, and yet are wretchedly negligent of the religion of the closet. Some seem to be religious men, who are not honest men; some are honest men, and are not religious. They are willing to pay their debts, to speak the truth, and to avoid all knavish actions, all low and underground management; but as to religion, or to seeking God in the religious use of his ordinances, and in reading his holy word, in meditation and prayer, there is but little of this to be seen in them.

Some are honest men with respect to strict commutative justice, but they are not charitable men; they are selfish, covetous, close, and unmerciful. Some seem to be generous and liberal, and yet are very proud and haughty; their honour is their God. Some are very strict and exemplary as to all that can be seen of men, but secretly they live in some abominable practice. So their practice does not consist with itself; it is not of a piece. God complains of this self-inconsistence in Israel of old. Hosea 7:8. "Ephraim hath mixed himself among the people; Ephraim is a cake not turned." "He hath mixed himself among the people;" that is, he was conversant with the heathen nations, and mingled the religion and customs of an Israelite with those of the heathen; so that he was inconsistent with himself, he was partly an Israelite and partly a heathen. "He is a cake not turned," alluding

to their custom of baking cakes on the hearth, or in the sun; where, if they were not turned, one side would be baked, and the other raw. So they on one side seemed to appear religious, and like saints, but on the other, wicked and impure. So it was with the Pharisees; in some things they appeared eminently religious, but in others they behaved themselves as some of the vilest of men. Matthew 23:14, 23. “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence, make long prayers; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” A true saint is sanctified throughout, in soul, body, and spirit; he has put off the old man with his deeds, and has put on the new man; he is all over a new creature. He has not only a new hand and head, but he is a new man, all the members are new. But hypocrites are monsters; they have a saint’s tongue, and a devil’s heart. The members do not well consist together. They are inconsistent with themselves as they go about to serve two masters, God and Mammon, which Christ has taught us to be a great inconsistency. They are alike inconsistent as the Samaritans were, who would serve the God of Israel and their own god too. 2 Kings 17:28, etc. “Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord. Howbeit every nation made gods of their own. and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.”

There is the like inconsistency in them as was in Judas, who betrayed Christ with a kiss. how ill did those two things in Judas consist together, his coming to him and kissing him, his seeming to show himself his friend, and at the same time betraying him to death! But it was no greater inconsistency than is commonly found with hypocritical professors, who carry themselves as Christ’s friends, and as though he were very dear to them in some things, and yet act the part of mortal enemies in others, and by their wicked behaviour do indeed betray his cause and interest.

Secondly. Their wicked practice in one thing is inconsistent with their wicked practice in others. It is a common thing for wicked men to quarrel with God for permitting those things which they allow themselves, and practise with delight, It is common for wicked men to ascribe the blame of their wickedness to God, therein following their first father, Adam. So men

will often lay the blame of their being unconverted, and having lived so wicked a life, so carnal, careless, and evil a life, to God, and especially under conviction, to quarrel with God for it; and yet they approved of those things which they did themselves, with full consent and approbation.

And again, It is common for wicked men to contend with men, and hate their neighbour, for doing the same thing that they do themselves, and allow in themselves. So an unjust man, a backbiter and reviler, a revengeful man, will condemn in others the sin which he allows in himself. And so, many other instances might be mentioned. And thus I have showed through all the instances proposed, how wicked men are inconsistent with themselves.

APPLICATION.

1. Hence we may see the woeful ruin which sin has brought on the nature of man. Man was not thus in his first estate. If we had nothing but the light of nature, or the light of our own reason, to guide us, that would be sufficient to lead us to conclude that man in his first estate was not made thus by his Creator, who has made other things in such excellent order and harmony. We see that God hath so made the world, that one thing sweetly harmonizes with another, all things are adapted to each other, the nature of one thing to the nature of another; one thing to be subservient to another; and all things subject to the laws that the Creator has fixed.

We therefore, without the Scripture, should have all reason to conclude that man, the most noble of all the creatures in the visible world, was not made in this state of woeful inconsistency with himself; so that all the faculties of his nature are at war with each other, and at war with themselves; so that now there is nothing but the most dreadful confusion to be seen.

But the Scripture teaches us plainly that God saw all things that he had created and made, and behold, they were very good; and particularly that God made man upright, and that it is himself that has brought ruin on his own nature. In man's first estate all things were in perfect order in his nature. There shone such a light in his understanding as led him to right judgments of things, all the dictates of his understanding were consistent one with another. And then his reason, the superior faculty, kept its place, and bare rule in him over the other faculties, and there was no principle or faculty of his nature but what was subject to its dictates, nothing rose up in

rebellion against it. His will then was agreeable to his reason, and agreeable with itself; there was a perfect harmony between his outward appearance and his inward character; his mouth and his heart and his mouth and practice then agreed together, and his practice then was of a piece; until he ate of the forbidden fruit, all was in perfect order, and peace, and decorum, both within and without.

But what was the consequence when man hearkened to the devil, and rebelled against his Maker? We learn, by what has been said under this doctrine, that then the Spirit of God departed from him, and with his influence, God's holy image also, the life, the crown, and glory of his nature left him, and all light, and regularity, and order were gone, and a worse darkness and confusion succeeded than was in the primitive chaos when it was without form and void, and darkness was upon the face of the deep. And such is the woeful confusion of the nature of all men now in their fallen state. Now their reason determines one thing, and their governing practical judgment the reverse of it; and their judgment in some things is utterly inconsistent with their judgment in others. Now the will is in no consistency with the reason, but commonly determines directly contrary to its dictates. Men's wills are in such bondage and slavery to their lusts, that they are not only determined contrary to their own consciences to choose those things which their reason tells them are unjust, and vile, and unbecoming their nature, but also those things which their reason at the same time declares to be exceedingly against their own highest interest, even so as to tend to their everlasting perdition. Yea, their dispositions are not only contrary to their own reason and consciences, but contrary to themselves; there is not only war between faculty and faculty, but the very same faculty is at war with itself; so that they do in some respects choose and refuse the same things at the same time. There are some things that they seem earnestly to wish for, and yet indeed are at the same time utterly averse to and refuse, and will by no means accept of when offered; yea, they will not have them though they are urged, and entreated, and pleaded with for years together to accept of them. So inconsistent are their dispositions with themselves, that they will not have spiritual and divine things as they are, nor yet will they have them otherwise. They do not like God as he is, they find abundance of fault with him, they are urged to accept of him as their God, but they will by no means comply with it. They reject him, and have an enmity against him; they love to keep at a distance from him, and to have as little as possible to

do with him, and will not hearken to him, or submit to him, but are ever maintaining a kind of warfare against him, because they do not hike him as he is. And yet they would not hike him if he were any otherwise. If it were possible that he could be altered from what he is in any respect whatsoever, they would refuse to accept of him as their God then. They are enemies to him because he is so holy and just a God, and yet they would not like him if he were unholy and unjust; they do not like his almighty power, and yet they would not like him if he were weak. They also dislike his knowing all things, and yet they would dislike him if he were ignorant. They quarrel with God for the exercise of his infinite mercy and grace to others, and the more for its being so great in some instances, in being exercised towards those who are so unworthy; and yet they would not like him if he were not infinitely merciful; they would wish him to be merciful enough to pardon the most unworthy, and yet sometimes quarrel with him because he is no more merciful.

Now there is a similar inconsistency in them with themselves in that they do not like men for being godly; they have an enmity against such sort of men: and at the same time. they do not like those who are godly, they hate men for being wicked, and will have a bitter spirit against them for it. The world in its fallen state cannot agree with the church of God; it has always had a spite against it, and has almost always from the beginning of the world hitherto been persecuting it; and yet neither can they agree among themselves, but are at the same time contending and quarrelling with one another. And as there is no suiting them in this world, so neither is there any uniting them in another; they would neither go to heaven, nor to hell. They do not like heaven because it is holy; and yet they would not like it if it were a world of wickedness. And such is the jarring and confusion that is in their disposition, that those things that they do choose are impossibilities, and self-contradictions, and self-inconsistencies. They would have a sufficient Saviour and not a holy one; they would have one good, and excellent, and holy enough to save them, and yet would not have one with any holiness at all. They have a mind to have salvation from misery, without salvation from sin; when sin is their misery. They have a mind to have light, and yet to keep darkness without light; they would have a light consisting in darkness; and sweet, consisting in bitterness; and good, consisting in evil. They would have such a sort of happiness as is impossible in its own nature; for they would have happiness with unholiness, which is as much as to say they would be happy men, and yet

remain destroyed and uined. And when life and death are set before them to choose, and they are urged to make their choice, and told that they must certainly have one or the other, that there is no possibility of avoiding it; yet they will come to a deliberate, determinate choice to have neither one nor the other. They are always halting between two opinions, they are always choosing and yet never come to a choice. Instead of those holy principles that man had in his heart at first, that sweetly consented one with another, he has now introduced into his soul a number of vile and hateful lusts, that clash one with another: pride clashing with covetousness, and covetousness thwarting sensuality, and sloth crushing all these: and instead of the purity in body and mind, which man had at first, he is now, if he has any show of purity, become like a whited sepulchre, that is beautifully adorned outside, and within full of dead men's bones, and all uncleanness. Their faces disagree with their hearts, and their mouths disagree with their hearts; they have the visage and show of saints, and the hearts of devils. Their prayers are filled up with thanksgiving, adoration, great honour to God, praise and glory to him, a show of humility before him, a show of repentance for sin, trust, thankfulness, desire of obedience, and trust in Christ alone; when within is nothing but a slight and contempt of God, enmity against God, distrust of God, pride, self-righteousness, obstinacy, and disobedience, without one jot or tittle of honour, or love, or trust, or humility, or repentance, or obedience, or any of those things that there is a show of in their prayers. And now they say and profess one thing, and practise another; they will show one thing to God, and do another, and will live all their days in this world carnally, contentious, and alienated from God, in the indulgence of brutish lusts and filthiness; and yet hope when they die to go to be with him, and in eternal communion with him in perfect holiness, and with holy angels, spending an eternity in holy contemplation and praise, and to have these things for their everlasting happiness. And when they seem to practise well for a time it lasts but a little while, but their practice at one time is utterly inconsistent with that at another. Yea, if they were narrowly observed, their practice at the same time is inconsistent with itself: saints at church, and heathen at home; saints before the world, heathen in secret; with the tongues and faces of the children of God, and with the hearts of the children of the devil.

Such work has the fall made in the nature of man, such a creature as this is man become, instead of shining as at first, in the holy and lovely image of God. Thus has the fall of man ruined God's workmanship. And if the fall

has thus ruined man, what can be more effectually ruined? Does not this show that it is indeed so, that man is in a lost and undone condition; and can it be expected that any other can ever restore to him the divine image, but only that same God that made him at first? And how vain are the attempts of natural men to rectify their natures in their own strength, wherein is such woeful ruin and confusion! And is there not need of a mighty Saviour in order to this?

2. This subject may be applied in the way of conviction to natural men, in several particulars.

I. Hence you may see your folly. Wisdom is ever consistent with itself, and wise men are not wont to act inconsistently. Self-inconsistency in temporal things is ever looked upon as a note of folly. Those men that talk very inconsistently, are accounted to talk very foolishly; and so those men that act inconsistently with themselves in temporal matters, are looked upon as acting very absurdly and ridiculously, and it is common with men to treat such with derision. Certainly, then, to be so exceedingly self-inconsistent in such great concerns as we have spoken of, is the highest degree of folly.

The inconsistency of the judgment of wicked men shows their folly. It shows the foolishness of those practical judgments they govern themselves by, that they make them contrary to the plain dictates of their own reason. Men oftentimes count the judgments of others very foolish, because they are very inconsistent with other men's reason, though their judgments are formed according to the best light of their own reason; but how much more foolish is it for men, in such things as infinitely concern them, to make such practical judgments of things as are plainly contrary not only to other men's reason, but to their own; so as to determine their will and their practice by those judgments! as for instance, when men's practical judgment and conclusion within themselves, by which they determine their choice and practice, is, that it is best for them for the present, to neglect their souls and seek the vanities of this world, which are but for a moment, more than their eternal welfare.

And how does it show the folly of men's judgment when some of their judgements are inconsistent with others; as when in one thing they will judge that a long-continued eternity is of less importance than this short and fleeting life! So it shows the great folly of men's wills and dispositions, that they are so inconsistent, that in some respects the will both choose and refuse the same things, will wish and pray for them, and take pains for

them, and yet will not have them when offered. How madly would a man be looked upon to act, that should so act in temporal concerns, if he was sick and like to perish for want of a certain medicine, and should wish and long for that medicine, and ask others to seek it for him, and yet when it was bought and offered, he should utterly refuse it!

What folly does it argue that men's dispositions are so inconsistent with each other, that there is no suiting them with any thing! they are pleased neither with piping nor mourning, wit eating nor fasting; they will not have God, or Christ, or heaven as they are, and yet will not have either any otherwise. How would men, if they manifested such a disposition in temporal things, often be hissed at, as most ridiculous, childish, and foolish; yea, and be accounted to act like madmen! and what folly does it discover, that they will choose and accept of nothing but that which is impossible in its own nature, and a self-contradiction, as when they will have happiness without holiness! If any man should act thus in temporal things; if he would have no house, because he could not build one in the air; if he refused to go, because he could not go without feet; or to see, because he could not see without eyes; what words would be thought adequate to describe his folly! Yet this is the very folly of sinners with regard to their salvation.

How would men be looked upon if they acted thus in their temporal affairs! If they must inevitably perish in the winter if they did not labour in the summer, and yet spend all the summer in halting between two opinions; or if they were sick with some deadly disease, and were told that they must inevitably die if they did not send for a physician, yet were undetermined, and when the distemper increased upon them, still continued undetermined, and when it was come to extremity, and seemed very near death, still could not come to a conclusion; or if a house should be on fire over their heads, and they could not make up their minds to flee from under it.

And what folly does it argue for men, that their practices are so inconsistent with their hearts, and that they say one thing and do another, and so are unsteady in their practice, and inconsistent with themselves at different times! It is looked upon as great folly, and what persons are much to be ashamed of, to be so unsteady in temporal matters, to undo one day what they did another; and so, in their practice in some things to be inconsistent with their practice in others; in one thing to act like a friend, and in another like an enemy. Persons that do so in temporals are abhorred of men, and looked upon as not fit for human society.

2. You may hereby be convinced of your misery. A man cannot be happy, and can not but be miserable, with whom it is thus. It shows a man to be undone. He, whose nature is brought into such violation, is evidently brought into a state of ruin. Where there is such self- inconsistency and self-opposition, a man is at war with himself, and therefore must be miserable. It is a calamity for a man not to be at peace with his neighbour, and to live in contention with those that are about him; but certainly it is a much greater calamity for him to be at war with himself; to have his judgment at war with his judgment, and his will at war with his reason and conscience, and his will at war with itself, and one lust thwarting another, and his outward man at war with his inward man; his mouth contradicting his heart, his practice contradicting his profession, and contradicting itself. It is impossible that such a man should enjoy any happiness as long as things are thus within him. Do what you will here, you cannot make him happy; if you take him and place him in a palace, and set him on a throne, and clothe him in the robes of princes, and put a crown of gold on his head, and set before him the richest dainties, feed him and feast him as much as you will, still he that so disagrees with himself, is a miserable wretch. Though he may be stupid, yet it is impossible he should enjoy any true peace or rest. How should he, in whom all things are in such utter confusion and uproar within, and in whom there is so much self-opposition.

This may convince us of the truth, and show us the reason, of Isaiah 57:20, 21. “ But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.”

How should he have any peace, who is his own enemy, who chooses and practises these things which his own conscience condemns, and which his own reason tells him tend to his own ruin? How should he have any peace, that hates his own soul and loves his own death, and that has one lust holding him one way, and another the contrary, so as in some respects to choose and refuse the same thing, to wish for a thing that at the same time he hates and refuses, and so goes on from day today in warring against himself?

3. This shows your inexcusableness, By this inconsistency with yourself, you are condemned out of your own mouth in that you act contrary to your own conscience. Your own conscience condemns you in your will and practice being contrary to your own reason; your own reason condemns

you in acting contrary to your profession; your own profession condemns you in the sense in which the apostle speaks of a heretic as being condemned of himself. Titus 3:10, 11.” A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.” 1:c. He in departing from his former profession is inconsistent with himself: his present heretical tenets are contrary to his former solemn profession, and therefore that former profession condemns him.

Consider how inexcusable you, who are thus inconsistent with yourself in your wickedness, will appear at the last day; when you come to stand before the judgment-seat of God, when you are by him called to an account for your wicked life, how will your mouth be stopped. When you are called to an account why you have preferred things of such short and uncertain continuance as the things of this vain world, to the great things of the eternal world, what will you have to say for yourself, when it shall appear that herein you acted in direct opposition to the plain dictates of your own reason, and that this choice is inconsistent with the judgment and choice you were wont to make in temporal things? And what will you say for yourself when you are called to give an account why you rejected God, and Christ, and heaven for their holiness; when it so plainly appears that you would not like them, and would not have accepted them, if they had been any other way than holy?

It will then appear that you have voluntarily rejected Christ and his great salvation, and refused to accept of heaven, and that you are condemned of yourself in it, in that at the same time you evinced the great necessity of those things in praying for them, and doing many things in order to the obtaining of them.

When it shall then appear how you had a mind to have impossibilities: as a sufficiently worthy Saviour, and not a holy one; salvation from misery, and not salvation from sin, the source of all misery; and happiness without holiness; it shall from hence most plainly appear, that you did in effect utterly refuse to accept of any Saviour or any salvation at all, and would not be saved from misery at all, and refused to accept of any happiness at all, because you would have no salvation, no happiness, but such as was impossible in the nature of things, such a salvation as was not and could not be; and then how just will it appear to your own conscience, and to the world, that you should e’en go without salvation!

And when it shall appear how you had life and death set before you, and were told the necessity of coming to a choice, and were so often urged to it, and had so much opportunity for it, and yet refused; how just will it appear that divine justice should make your choice or you, when you refused to make any for yourself!

And how will you appear condemned out of your own mouth, when you shall be called to an account by the Judge, why you so often professed to God in your prayers that he was an infinitely great and holy God, and yet never feared him; and why you so often said to God that he was a sovereign and righteous God, and yet never submitted to him; and why you so often said to him that he was an all-sufficient and faithful God, and yet never would put your trust in him; and why you so often said to him that he was an infinitely glorious, and excellent, and good God, and yet never loved him; and why you so often owned that he was an infinitely gracious and bountiful God, and what you had received abundance of kindness from him, and owned him to be the author of all those good things of your life that you enjoy, and yet never were truly thankful to him, but improved those things that you owned were the gifts of God, against himself who was the giver of them; why you so often owned in your prayers before God that you were a poor sinful, vile creature for your sins, and yet never would forsake your sins; and begged of God to keep you from sin, and yet carelessly and wilfully went on in the commission of sin? What will you say to such interrogations of the Judge of heaven and earth? Will not your mouth be stopped, when it shall appear that what has already so often proceeded out of your own mouth, does so much condemn you? And what will hypocrites and self-pretenders to experiences say, who have told what discoveries they had of the glory of God, of Christ, and of heaven; when the judge inquires of them, why they set so light by this God, and did so prefer the dust of the earth and the filth of sin, before him? When those who have often told what love they have felt to the Lord Jesus Christ, are asked why they took no more care to please and honour him, and why they rather chose from time to time to reject him than sacrifice their worldly interest.

So when wicked men are inquired of why, when they professed to believe a future state, they took no more pains to prepare for it; why, when they professed to be the followers of Christ the Lamb of God, they were no more like him; why, when they owned him for their head, and expressed such wonderful love to him, they could turn and become his enemies; why,

when they lived in hope of a life of such unspeakable glory in heaven, they set their affections wholly on this world; why, seeing they made such a show of regard to God and their duty at one time, they discovered such a total disregard at another; why, when they made such pretences to religion, and had such appearances of it in some things, they were so irreligious and wicked in others; what will they answer? Wicked men will appear self-condemned every way: their own reason and their own consciences, their own mouths and their own actions, have condemned them: their reason and consciences will still condemn them, and God will condemn them, and men and angels will and must condemn them: so that they will appear universally condemned; they will have nothing to say for themselves, nor will any one have any thing to say for them.

4. If you are so inconsistent with yourself, you need not wonder that God will enter into no friendship with you, or that he does not receive you into his favour. Many natural men are ready to wonder that God will not receive them into favour-they do so much in religion.

But if you consider what has been said, you need not wonder at it. A wise man will make no friendship with another who is very inconsistent with himself in those things wherein men are concerned with him. He will not associate himself with him, nor care to have such to communicate with him; for men know that such persons are not to be depended on. One does not know where to find them, nor how to suit them, and if they will be so inconsistent with themselves, certainly they will not be very consistent with others that trust them. God therefore justly refuses to receive such persons into union with him. It is not consistent with his divine wisdom to give himself to them in a covenant relation.

No wonder that Christ will not commit himself to such persons as these; John 2:23, 24, 25. "Now, when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man." Christ knew that there was no dependence to be had upon them; he knew they would not prove consistent with themselves.

5. How vain and inconsistent is the dependence of wicked men on themselves! If this be the case with natural men, if all natural men are as we have heard, so absurdly inconsistent with themselves, how unreasonable is

their high thought of themselves, and their trusting to their own goodness, to their own prayers, and their other performances!

And that they do so, is an evident sign of their woeful ignorance of themselves. If such persons saw themselves as they are, and to be such as we have described them, certainly they would be far from trusting in their own excellency and goodness, but would see themselves to be polluted, wretched, miserable, lost creatures, and would no more say in their hearts, "I am rich, and increased with goods;" but would rather condemn themselves, and cry out with self-abhorrence and amazement, "Unclean, unclean, undone, undone!"

SERMON 12

SAFETY FULLNESS, AND SWEET REFRESHMENT IN CHRIST

“And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” (Isaiah 32:2)

IN these words we may observe,

1. The person who is here prophesied of and commended, viz. the Lord Jesus Christ, the King spoken of in the preceding verse, who shall reign in righteousness. This King is abundantly prophesied of in the Old Testament, and especially in this prophecy of Isaiah. Glorious predictions were from time to time uttered by the prophets concerning that great King who was to come: there is no subject which is spoken of in so magnificent and exalted a style by the prophets of the Old Testament, as the Messiah. They saw his day and rejoiced, and searched diligently, together with the angels, into those things. 1 Peter 1:11, 12.

“Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

We are told here that “a man shall be a hiding-place from the wind,” etc. There is an emphasis in the words, that “a man” should be this. If these things had been said of God, it would not be strange under the Old Testament; for God is frequently called a hiding-place for his people, a refuge in time of trouble, a strong rock, and a high tower. But what is so remarkable is, that they are said of “a man.” But this is a prophecy of the Son of God incarnate.

2. The things here foretold of him, and the commendations given him. “He shall be a hiding-place from the wind, and a covert from the tempest.” that is, he shall be the safety and defense of his people, to which they shall flee for protection in the time of their danger and trouble. To him they shall

flee, as one who is abroad, and sees a terrible storm arising, makes haste to some shelter to secure himself; so that however furious is the tempest, yet he is safe within, and the wind and rain, though they beat never so impetuously upon the roof and walls, are no annoyance unto him.

He shall be as “rivers of water in a dry place.” This is an allusion to the deserts of Arabia, which was an exceedingly hot and dry country. One may travel there many days, and see no sign of a river, brook, or spring, nothing but a dry and parched wilderness; so that travelers are ready to be consumed with thirst, as the children of Israel were when they were in this wilderness, when they were faint because there was no water. Now when a man finds Jesus Christ, he is like one that has been traveling in those deserts till he is almost consumed with thirst, and who at last finds a river of cool and clear water. And Christ was typified by the river of water that issued out of the rock for the children of Israel in this desert: he is compared to a river, because there is such a plenty and fullness in him. He is the “shadow of a great rock in a weary land.” Allusion is still made to the desert of Arabia. It is not said, as the shadow of a tree, because in some places of that country, there is nothing but dry sand and rocks for a vast space together, not a tree to be seen; and the sun beats exceedingly hot upon the sands, and all the shade to be found there, where travelers can rest and shelter themselves from the scorching sun, is under some great rock. They who come to Christ find such rest and refreshment as the weary traveler in that hot and desolate country finds under the shadow of a great rock.

We propose to speak to three propositions that are explicatory of the several parts of the text.

I. There is in Christ Jesus abundant foundation of peace and safety for those who are in fear and danger. “A man shall be a hiding-place from the wind, a covert from the tempest.”

II. There is in Christ provision for the satisfaction, and full contentment, of the needy and thirsty soul. He shall be “as rivers of water in a dry place.”

III. There are quiet rest and sweet refreshment in Christ Jesus for him who is weary. He shall be “as the shadow of a great rock in a weary land.”

I. There is in Christ Jesus abundant foundation of peace and safety for those who are in fear and danger.

The fears and dangers to which men are subject, are of two kinds; temporal and eternal. Men are frequently in distress from fear of temporal evils. We live in an evil world, where we are liable to an abundance of sorrows and calamities. A great part of our lives is spent in sorrowing for present or past evils, and in fearing those which are future. What poor, distressed creatures are we, when God is pleased to send his judgments among us! If he visits a place with mortal and prevailing sickness, what terror seizes our hearts! If any person is taken sick, and trembles for his life, or if our near friends are at the point of death, or in many other dangers, how fearful is our condition! Now there is sufficient foundation for peace and safety to those exercised with such fears, and brought into such dangers. But Christ is a refuge in all trouble; there is a foundation for rational support and peace in him, whatever threatens us. He, whose heart is fixed, trusting in Christ, need not be afraid of any evil tidings. "As the mountains are round about Jerusalem, so Christ is round about them that fear him." But it is the other kind of fear and danger to which we have a principal respect; the fear and danger of God's wrath. The fears of a terrified conscience, the fearful expectation of the dire fruits of sin, and the resentment of an angry God, these are infinitely the most dreadful. If men are in danger of those things, and are not asleep, they will be more terrified than with the fears of any outward evil. Men are in a most deplorable condition, as they are by nature exposed to God's wrath; and if they are sensible how dismal their case is, will be in dreadful fears and dismal expectations. God is pleased to make some sensible of their true condition. He lets them see the storm that threatens them, how black the clouds are, and how impregnated with thunder, that it is a burning tempest, that they are in danger of being speedily overtaken by it, that they have nothing to shelter themselves from it, and that they are in danger of being taken away by the fierceness of his anger.

It is a fearful condition when one is smitten with a sense of the dreadfulness of God's wrath, when he has his heart impressed with the conviction that the great God is not reconciled to him, that he holds him guilty of these and those sins, and that he is angry enough with him to condemn him for ever. It is dreadful to lie down and rise up, it is dreadful to eat and drink, and to walk about, in God's anger from day to day. One, in such a case, is ready to be afraid of every thing; he is afraid of meeting

God's wrath wherever he goes. He has no peace in his mind, but there is a dreadful sound in his ears; his mind is afflicted and tossed with tempest, and not comforted, and courage is ready to fail, and the spirit ready to sink with fear; for how can a poor worm bear the wrath of the great God, and what would not he give for peace of conscience, what would not he give if he could find safety! When such fears exist to a great degree, or are continued a long time, they greatly enfeeble the heart, and bring it to a trembling posture and disposition.

Now for such as these there is abundant foundation for peace and safety in Jesus Christ, and this will appear from the following things:

1. Christ has undertaken to save all such from what they fear, if they come to him. It is his professional business; the work in which he engaged before the foundation of the world. It is what he always had in his thoughts and intentions; he undertook from everlasting to be the refuge of those that are afraid of God's wrath. His wisdom is such, that he would never undertake a work for which he is not sufficient. If there were some in so dreadful a case that he was not able to defend them, or so guilty that it was not fit that he should save them, then he never would have undertaken for them. Those who are in trouble and distressing fear, if they come to Jesus Christ, have this to ease them of their fears, that Christ has promised them that he will protect them; that they come upon his invitation; that Christ has plighted his faith for their security if they will close with him; and that he is engaged by covenant to God the Father that he will save those afflicted and distressed souls that come to him.

Christ, by his own free act, has made himself the surety of such, he has voluntarily put himself in their stead; and if justice has any thing against them, he has undertaken to answer for them. By his own act, he has engaged to be responsible for them; so that if they have exposed themselves to God's wrath, and to the stroke of justice, it is not their concern, but his, how to answer or satisfy for what they have done. Let there be never so much wrath that they have deserved, they are as safe as if they never had deserved any; because he has undertaken to stand for them, let it be more or less. If they are in Christ Jesus, the storm does of course light on him, and not on them; as when we are under a good shelter, the storm, that would otherwise come upon our heads, lights upon the shelter.

2. He is chosen and appointed of the Father to this work. There needs to be no fear nor jealousy, whether the Father will approve of this undertaking

of Christ Jesus, whether he will accept of him as a surety, or whether he will be willing that his wrath should be poured upon his own dear Son, instead of us miserable sinners. For there was an agreement with him concerning it before the world was; it was a thing much upon God's heart, that his Son Jesus Christ should undertake this work, and it was the Father that sent him into the world. It is as much the act of God the Father as it is of the Son. Therefore, when Christ was near the time of his death, he tells the Father that he had finished the work which he gave him to do. Christ is often called God's elect, or his chosen, because he was chosen by the Father for his work; and God's anointed, for the words Messiah and Christ signify anointed, because he is by God appointed and fitted for this work.

3. If we are in Christ Jesus, justice and the law have its course with respect to our sins, without our hurt. The foundation of the sinner's fear and distress is the justice and the law of God; they are against him, and they are unalterable, they must have their course. Every jot and tittle of the law must be fulfilled, heaven and earth shall be destroyed, rather than justice should not take place; there is no possibility of sin's escaping justice.

But yet if the distressed trembling soul who is afraid of justice, would fly to Christ, he would be a safe hiding-place. Justice and the threatening of the law will have their course as fully, while he is safe and untouched, as if he were to be eternally destroyed. Christ bears the stroke of justice, and the curse of the law falls fully upon him; Christ bears all that vengeance that belongs to the sin that has been committed by him, and there is no need of its being borne twice over. His temporal sufferings, by reason of the infinite dignity of his person, are fully equivalent to the eternal sufferings of a mere creature. And then his sufferings answer for him who flees to him as well as if they were his own, for indeed they are his own by virtue of the union between Christ and him. Christ has made himself one with them; he is the head, and they are the members. Therefore, if Christ suffers for the believer, there is no need of his suffering; and what needs he to be afraid? His safety is not only consistent with absolute justice, but it is consistent with the tenor of the law. The law leaves fair room for such a thing as the answering of a surety. If the end of punishment in maintaining the authority of the law and the majesty of the government is fully secured by the sufferings of Christ as his surety, then the law of God, according to the true and fair interpretation of it, has its course as much in the sufferings of Christ, as it would have in his own sufferings. The threatening, "thou shalt surely die," is properly fulfilled in the death of Christ, as it is fairly to be

understood. Therefore if those who are afraid will go to Jesus Christ, they need to fear nothing from the threatening of the law. The threatening of the law has nothing to do with them.

4. Those who come to Christ, need not be afraid of God's wrath for their sins; for God's honor will not suffer by their escaping punishment and being made happy. The wounded soul is sensible that he has affronted the majesty of God, and looks upon God as a vindicator of his honor; as a jealous God that will not be mocked, an infinitely great God that will not bear to be affronted, that will not suffer his authority and majesty to be trampled on, that will not bear that his kindness should be abused. A view of God in this light terrifies awakened souls. They think how exceedingly they have sinned, how they have sinned against light, against frequent and long continued calls and warnings; and how they have slighted mercy, and been guilty of turning the grace of God into lasciviousness, taking encouragement from God's mercy to go on in sin against him; and they fear that God is so affronted at the contempt and slight which they have cast upon him, that he, being careful of his honor, will never forgive them, but will punish them. But if they go to Christ, the honor of God's majesty and authority will not be in the least hurt by their being freed and made happy. For what Christ has done has repaired God's honor to the full. It is a greater honor to God's authority and majesty, that, rather than it should be wronged, so glorious a person would suffer what the law required. It is surely a wonderful display of the honor of God's majesty, to see an infinite and eternal person dying for its being wronged. And then Christ by his obedience, by that obedience which he undertook for our sakes, has honored God abundantly more than the sins of any of us have dishonored him, how many soever, and how great soever. How great an honor is it to God's law that so great a person is willing to submit to it, and to obey it! God hates our sins, but not more than he delights in Christ's obedience which he performed on account. This is a sweet savor to him, a savor of rest. God is abundantly compensated, he desires no more; Christ's righteousness is of infinite worthiness and merit.

5. Christ is a person so dear to the Father, that those who are in Christ need not be at all jealous of being accepted upon his account. If Christ is accepted they must of consequence be accepted, for they are in Christ, as members, as parts, as the same. They are the body of Christ, his flesh and his bones. They that are in Christ Jesus, are one spirit; and therefore, if God loves Christ Jesus, he must of necessity accept of those that are in

him, and that are of him. But Christ is a person exceedingly dear to the Father, the Father's love to the Son is really infinite. God necessarily loves the Son; God could as soon cease to be, as cease to love the Son. He is God's elect, in whom his soul delighteth; he is his beloved Son, in whom he is well pleased; he loved him before the foundation of the world, and had infinite delight in him from all eternity.

A terrified conscience, therefore, may have rest here, and abundant satisfaction that he is safe in Christ, and that there is not the least danger but that he shall be accepted, and that God will be at peace with him in Christ.

6. God has given an open testimony that Christ has done and suffered enough, and that he is satisfied with it, by his raising him from the dead. Christ, when he was in his passion, was in the hands of justice, he was God's prisoner for believers, and it pleased God to bruise him, and put him to grief, and to bring him into a low state; and when he raised him from the dead, he set him at liberty, whereby he declared that it was enough. If God was not satisfied, why did he set Christ at liberty so soon? he was in the hands of justice, why did not God pour out more wrath upon him, and hold him in the chains of darkness longer? God raised him up and opened the prison doors to him, because he desired no more. And now surely there is free admittance for all sinners into God's favor through this risen Savior, there is enough done, and God is satisfied; as he has declared and sealed to it by the resurrection of Christ, who is alive, and lives for evermore, and is making intercession for poor, distressed souls that come unto him.

7. Christ has the dispensation of safety and deliverance in his own hands, so that we need not fear but that, if we are united to him, we may be safe. God has given him all power in heaven and in earth, to give eternal life to whomsoever comes to him. He is made head over all things to the church, and the work of salvation is left with himself, he may save whom he pleases, and defend those that are in him by his own power. What greater ground of confidence could God have given us than that the Mediator, who died for us, and intercedes for us, should have committed to him the dispensation of the very thing which he died to purchase and for which he intercedes?

8. Christ's love, and compassion, and gracious disposition, are such that we may be sure he is inclined to receive all who come to him. If he should not do it, he would fail of his own undertaking, and also of his promise to

the Father, and to us; and his wisdom and faithfulness will not allow of that. But he is so full of love and kindness that he is disposed to nothing but to receive and defend us, if we come to him. Christ is exceedingly ready to pity us, his arms are open to receive us, he delights to receive distressed souls that come to him, and to protect them; he would gather them as a hen gathereth her chickens under her wings; it is a work that he exceedingly rejoices in, because he delights in acts of love, and pity, and mercy.

I shall take occasion from what now has been said, to invite those who are afraid of God's wrath, to come to Christ Jesus. You are indeed in a dreadful condition. It is dismal to have God's wrath impending over our heads, and not to know how soon it will fall upon us. And you are in some measure sensible that it is a dreadful condition, you are full of fear and trouble, and you know not where to flee for help; your mind is, as it were, tossed with a tempest. But how lamentable is it, that you should spend your life in such a condition, when Christ would shelter you, as a hen shelters her chickens under her wings, if you were but willing; and that you should live such a fearful, distressed life, when there is so much provision made for your safety in Christ Jesus!

How happy would you be if your hearts were but persuaded to close with Jesus Christ! Then you would be out of all danger: whatever storms and tempests were without, you might rest securely within; you might hear the rushing of the wind, and the thunder roar abroad, while you are safe in this hiding-place. O be persuaded to hide yourself in Christ Jesus! What greater assurance of safety can you desire? He has undertaken to defend and save you, if you will come to him: he looks upon it as his work; he engaged in it before the world was, and he has given his faithful promise which he will not break; and if you will but make your flight there, his life shall be for yours; he will answer for you, you shall have nothing to do but rest quietly in him; you may stand still and see what the Lord will do for you. If there be any thing to suffer, the suffering is Christ's, you will have nothing to suffer; if there be any thing to be done, the doing of it is Christ's, you will have nothing to do but to stand still and behold it. You will certainly be accepted of the Father if your soul lays hold of Jesus Christ. Christ is chosen and anointed of the Father, and sent forth for this very end, to save those that are in danger and fear; and he is greatly beloved of God, even infinitely, and he will accept of those that are in him. Justice and the law will not be against you, if you are in Christ; that threatening, "in the day

that thou eatest thou shalt die,” in the proper sense of it, will not touch you. The majesty and honor of God are not against you. You need not be afraid but that you shall be justified, if you come to him; there is an act of justification already past and declared for all who come to Christ by the resurrection of Christ, and as soon as ever you come, you are by that declared free. If you come to Christ it will be a sure sign that Christ loved you from all eternity, and that he died for you; and you may be sure if he died for you, he will not lose the end of his death, for the dispensation of life is committed unto him.

You need not, therefore, continue in so dangerous a condition; there is help for you. You need not stand out in the storm so long, as there is so good a shelter near you, whose doors are open to receive you. O make haste, therefore, unto that man who is a hiding-place from the wind, and a covert from the tempest!

Let this truth also cause believers more to prize the Lord Jesus Christ. Consider that it is he, and he only, who defends you from wrath, and that he is a safe defense; your defense is a high tower; your city of refuge is impregnable. There is no rock like your rock. There is none like Christ, “the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky; the eternal God is thy refuge, and underneath are everlasting arms.” He in whom you trust is a buckler to all that trust in him. O prize that Savior, who keeps your soul in safety, while thousands of others are carried away by the fury of God’s anger, and are tossed with raging and burning tempests in hell! O, how much better is your case than theirs! and to whom is it owing but to the Lord Jesus Christ? Remember what was once your case, and what it is now, and prize Jesus Christ. And let those Christians who are in doubts and fears concerning their condition, renewedly fly to Jesus Christ, who is a hiding-place from the wind, and a covert from the tempest. Most Christians are at times afraid whether they shall not miscarry at last. Such doubtings are always through some want of the exercise of faith, and the best remedy for them is a renewed resort of the soul to this hiding-place; the same act which at first gave comfort and peace, will give peace again. They that clearly see the sufficiency of Christ, and the safety of committing themselves to him to save them from what they fear, will rest in it that Christ will defend them; be directed therefore at such times to do as the psalmist. Psalm 56:3, 4.

“What time I am afraid, I will trust in thee. In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.”

II. There is provision in Christ for the satisfaction and full contentment of the needy and thirsty soul.

This is the sense of those words in the text, “as rivers of water in a dry place,” in a dry and parched wilderness, where there is a great want of water, and where travelers are ready to be destroyed with thirst, such as was that wilderness in which the children of Israel wandered. This comparison is used elsewhere in the Scriptures. Psalm 63:1.

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”

Psalm 143:6. “I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land.” Those who travel in such a land, who wander in such a wilderness, are in extreme need of water; they are ready to perish for the want of it; and thus they have a great thirst and longing for it. It is said that Christ is a river of water, because there is such a fullness in him, so plentiful a provision for the satisfaction of the needy and longing soul. When one is extremely thirsty, though it is not a small draught of water will satisfy him, yet when he comes to a river, he finds a fullness, there he may drink full draughts. Christ is like a river, in that he has a sufficiency not only for one thirsty soul, but by supplying him the fountain is not lessened; there is not the less afforded to those who come afterwards. A thirsty man does not sensibly lessen a river by quenching his thirst. Christ is like a river in another respect. A river is continually flowing, there are fresh supplies of water coming from the fountain-head continually, so that a man may live by it, and be supplied with water all his life. So Christ is an ever-flowing fountain; he is continually supplying his people, and the fountain is not spent. They who live upon Christ, may have fresh supplies from him to all eternity; they may have an increase of blessedness that is new, and new still, and which never will come to an end.

In illustrating this second proposition, I shall inquire,

1. What it is that the soul of every man naturally and necessarily craves. First. The soul of every man necessarily craves happiness. This is an universal appetite of human nature, that is alike in the good and the bad; it

is as universal as the very essence of the soul, because it necessarily and immediately flows from that essence. It is not only natural to all mankind, but to the angels; it is universal among all reasonable, intelligent beings, in heaven, earth, or hell, because it flows necessarily from an intelligent nature. There is no rational being, nor can there be any, without a love and desire of happiness. It is impossible that there should be any creature made that should love misery, or not love happiness, since it implies a manifest contradiction; for the very notion of misery is to be in a state that nature abhors, and the notion of happiness, is to be in such a state as is most agreeable to nature.

Therefore, this craving of happiness must be insuperable, and what never can be changed; it never can be overcome, or in any way abated. Young and old love happiness alike, and good and bad, wise and unwise; though there is a great variety as to men's ideas of happiness. Some think it is to be found in one thing, and some in another; yet, as to the desire of happiness in general, there is no variety. There are particular appetites that may be restrained, and kept under, and conquered, but this general appetite for happiness never can be. Secondly. The soul of every man craves a happiness that is equal to the capacity of his nature. The soul of man is like a vessel; the capacity of the soul is as the largeness or contents of the vessel. And therefore, if man has much pleasure and happiness, yet if the vessel is not full, the craving will not cease. Every creature is restless till it enjoys what is equal to the capacity of its nature. Thus we may observe in the brutes; when they have that which is suitable to their nature, and proportional to their capacity, they are contented. Man is of such a nature, that he is capable of an exceedingly great degree of happiness; he is made of a vastly higher nature than the brutes, and therefore he must have vastly higher happiness to satisfy. The pleasures of the outward senses which content the beasts, will not content man. He has other faculties of a higher nature that stand in need of something to fill them; if the sense be satiated, yet if the faculties of the soul are not filled, man will be in a craving restless state. It is more especially by reason of the faculty of understanding that the soul is capable of so great a happiness, and desires so much. The understanding is an exceedingly extensive faculty; it extends itself beyond the limits of earth, beyond the limits of the creation. As we are capable of understanding immensely more than we do understand, who can tell how far the understanding of men is capable of stretching itself? and as the understanding enlarges, the desire will enlarge with it. It must therefore be

an incomprehensible object that must satisfy the soul; it will never be contented with that, and that only, to which it can see an end, it will never be satisfied with that happiness to which it can find a bottom. A man may seem to take contentment for a little while in a finite object, but after he has had a little experience, he finds that he wants something besides. This is very apparent from the experience of this restless craving world. Every one is inquiring, Who will show us any good?

2. Men in their fallen state, are in very great want of this happiness. They were once in the enjoyment of it, but mankind are sunk to a very low estate; we are naturally poor, destitute creatures. We came naked into the world, and our souls as well as our bodies are in a wretched, miserable condition; we are so far from having food to eat suitable to our nature, that we are greedy after the husks which the swine do eat. The poverty of man in a natural condition, appears in his discontented, craving spirit; it shows that the soul is very empty, when, like the horse-leech, it cries, "Give, give, and saith not, It is enough." We are naturally like the prodigal, for we once were rich, but we departed from our father's house, and have squandered away our wealth, and are become poor, hungry, famishing wretches. Men in a natural condition may find something to gratify their senses, but there is nothing to feed the soul; that more noble and more essential part perishes for lack of food. They may fare sumptuously every day, they may pamper their bodies, but the soul cannot be fed from a sumptuous table; they may drink wine in bowls, yet the spiritual part is not refreshed. The superior faculties want to be supplied as well as the inferior. True poverty and true misery consist in the want of those things of which our spiritual part stands in need.

3. Those sinners who are thoroughly awakened, are sensible of their great want. Multitudes of men are not sensible of their miserable, needy condition. There are many who are thus poor, and think themselves rich, and increased in goods. Indeed there are no natural men that have true contentment: they are all restless, and crying, "Who will show us any good?" but multitudes are not sensible how exceedingly necessitous is their condition. But the thoroughly awakened soul sees that he is very far from true happiness, that those things which he possesses will never make him happy; that for all his outward possessions he is wretched, and miserable, and poor, and blind, and naked. He becomes sensible of the short continuance and uncertainty of those things, and their insufficiency to satisfy a troubled conscience. He wants something else to give him peace

and ease. If you would tell him that he might have a kingdom, it would not quiet him; he desires to have his sins pardoned, and to be at peace with his Judge. He is poor, and he becomes as a beggar; he comes and cries for help. He does not thirst, because he as yet sees where true happiness is to be found, but because he sees that he has it not, and cannot find it. He is without comfort, and does not know where to find it, but he longs for it. O, what would he not give, if he could find some satisfying peace and comfort!

Such are those hungry, thirsty souls that Christ so often invites to come to him. Isaiah 55:1, 2. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”

“If any man thirst, let him come unto me and drink; and he that is athirst, let him come and take of the water of life freely.”

4. There is in Christ Jesus provision for the full satisfaction and contentment of such as these. First. The excellency of Christ is such, that the discovery of it is exceedingly contenting and satisfying to the soul. The inquiry of the soul is after that which is most excellent. The carnal soul imagines that earthly things are excellent; one thinks riches most excellent, another has the highest esteem of honor, and to another carnal pleasure appears the most excellent; but the soul cannot find contentment in any of these things, because it soon finds an end to their excellency. Worldly men imagine, that there is true excellency and true happiness in those things which they are pursuing. They think that if they could but obtain them, they should be happy; and when they obtain them, and cannot find happiness, they look for happiness in something else, and are still upon the pursuit. But Christ Jesus has true excellency, and so great excellency, that when they come to see it they look no further, but the mind rests there. It sees a transcendent glory and an ineffable sweetness in him; it sees that till now it has been pursuing shadows, but that now it has found the substance; that before it had been seeking happiness in the stream, but that now it has found the ocean. The excellency of Christ is an object adequate to the natural cravings of the soul, and is sufficient to fill the capacity. It is an infinite excellency, such an one as the mind desires, in which it can find no

bounds; and the more the mind is used to it, the more excellent it appears. Every new discovery makes this beauty appear more ravishing, and the mind sees no end; here is room enough for the mind to go deeper and deeper, and never come to the bottom. The soul is exceedingly ravished when it first looks on this beauty, and it is never weary of it. The mind never has any satiety, but Christ's excellency is always fresh and new, and tends as much to delight, after it has been seen a thousand or ten thousand years, as when it was seen the first moment. The excellency of Christ is an object suited to the superior faculties of man, it is suited to entertain the faculty of reason and understanding, and there is nothing so worthy about which the understanding can be employed as this excellency; no other object is so great, noble, and exalted.

This excellency of Jesus Christ is the suitable food of the rational soul. The soul that comes to Christ, feeds upon this, and lives upon it; it is that bread which came down from heaven, of which he that eats shall not die; it is angels' food, it is that wine and milk that is given without money, and without price. This is that fatness in which the believing soul delights itself; here the longing soul may be satisfied, and the hungry soul may be filled with goodness. The delight and contentment that is to be found here, passeth understanding, and is unspeakable and full of glory. It is impossible for those who have tasted of this fountain, and know the sweetness of it, ever to forsake it. The soul has found the river of water of life, and it desires no other drink; it has found the tree of life, and it desires no other fruit.

Secondly. The manifestation of the love of Christ gives the soul abundant contentment. This love of Christ is exceedingly sweet and satisfying, it is better than life, because it is the love of a person of such dignity and excellency. The sweetness of his love depends very much upon the greatness of his excellency; so much the more lovely the person, so much the more desirable is his love. How sweet must the love of that person be, who is the eternal Son of God, who is of equal dignity with the Father! How great a happiness must it be to be the object of the love of him who is the Creator of the world, and by whom all things consist, and who is exalted at God's right hand, and made head over principalities and powers in heavenly places, who has all things put under his feet, and is King of kings and Lord of lords, and is the brightness of the Father's glory! Surely to be beloved by him, is enough to satisfy the soul of a worm of the dust. This love of Christ is also exceedingly sweet and satisfying from the

greatness of it; it is a dying love; such love as never was before seen, and such as no other can parallel. There have been instances of very great love between one earthly friend and another; there was a surpassing love between David and Jonathan. But there never was any such love as Christ has towards believers. The satisfying nature of this love arises also from the sweet fruits of it. Those precious benefits that Christ bestows upon his people, and those precious promises which he has given them, are the fruit of this love; joy and hope are the constant streams that flow from this fountain, from the love of Christ.

Thirdly. There is provision for the satisfaction and contentment of the thirsty longing soul in Christ, as he is the way to the Father; not only from the fullness of excellency and grace which he has in his own person, but as by him we may come to God, may be reconciled to him, and may be made happy in his favor and love. The poverty and want of the soul in its natural state consist in its being separated from God, for God is the riches and the happiness of the creature. But we naturally are alienated from God; and God is alienated from us, our Maker is not at peace with us. But in Christ there is a way for a free communication between God and us; for us to come to God, and for God to communicate himself to us by his Spirit. John 14:6.

“Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.”

Ephesians 2:13, 18, 19. “But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”

Christ by being thus the way to the Father, is the way to true happiness and contentment. John 10:9.

“I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Hence I would take occasion to invite needy, thirsty souls to come to Jesus. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.” You that have not yet come to Christ, are in a poor, necessitous condition; you are in a parched wilderness, in a dry and thirsty land. And if you are thoroughly

awakened, you are sensible that you are in distress and ready to faint for want of something to satisfy your souls. Come to him who is “as rivers of water in a dry place.” There are plenty and fullness in him; he is like a river that is always flowing, you may live by it for ever, and never be in want. Come to him who has such excellency as is sufficient to give full contentment to your soul, who is a person of transcendent glory, and ineffable beauty, where you may entertain the view of your soul for ever without weariness, and without being cloyed. Accept of the offered love of him who is the only-begotten Son of God, and his elect, in whom his soul delighteth. Through Christ, come to God the Father, from whom you have departed by sin. He is the way, the truth, and the life; he is the door, by which if any man enters he shall be saved.

III. There are quiet rest and sweet refreshment in Christ Jesus, for those that are weary. He is “as the shadow of a great rock in a weary land.”

The comparison that is used in the text is very beautiful and very significative. The dry, barren, and scorched wilderness of Arabia is a very lively representation of the misery that men have brought upon themselves by sin. It is destitute of any inhabitants but lions and tigers and fiery serpents; it is barren and parched, and without any river or spring; it is a land of drought, wherein there is seldom any rain, a land exceedingly hot and uncomfortable. The scorching sunbeams that are ready to consume the spirits of travelers, are a fit representation of terror of conscience, and the inward sense of God’s displeasure. And there being no other shade in which travelers may rest, but only here and there that of a great rock, it is a fit representation of Jesus Christ, who came to redeem us from our misery. Christ is often compared to a rock, because he is a sure foundation to builders, and because he is a sure bulwark and defense. They who dwell upon the top of a rock, dwell in a most defensible place; we read of those whose habitation is the munitions of rocks. He may also be compared to a rock, as he is everlasting and unchangeable. A great rock remains steadfast, unmoved, and unbroken by winds and storms from age to age; and therefore God chose a rock to be an emblem of Christ in the wilderness, when he caused water to issue forth for the children of Israel; and the shadow of a great rock is a most fit representation of the refreshment given to weary souls by Jesus Christ.

1. There is quiet rest and full refreshment in Christ for sinners that are weary and heavy laden with sin. Sin is the most evil and odious thing, as

well as the most mischievous and fatal; it is the most mortal poison; it, above all things, hazards life, and endangers the soul, exposes to the loss of all happiness, and to the suffering of all misery, and brings the wrath of God. All men have this dreadful evil hanging about them, and cleaving fast to the soul, and ruling over it, and keeping it in possession, and under absolute command: it hangs like a viper to the heart, or rather holds it as a lion does his prey.

But yet there are multitudes, who are not sensible of their misery. They are in such a sleep that they are not very unquiet in this condition, it is not very burthensome to them, they are so sottish that they do not know what is their state, and what is like to become of them. But there are others who have their sense so far restored to them that they feel the pain, and see the approaching destruction, and sin lies like a heavy load upon their hearts; it is a load that lies upon them day and night, they cannot lay it down to rest themselves, but it continually oppresses them. It is bound fast unto them, and is ready to sink them down; it is a continual labor of heart, to support itself under this burden. Thus we read of them “that labor, and are heavy laden.” Or rather, it is like the scorching heat in a dry wilderness, where the sun beats and burns all the day long; where they have nothing to defend them; where they can find no shade to refresh themselves. If they lay themselves down to rest, it is like lying down in the hot sands, where there is nothing to keep off the heat.

Here it may be proper to inquire who are weary and heavy laden with sin; and in what sense a sinner may be weary and burdened with sin. Sinners are not wearied with sin from any dislike to it, or dislike of it. There is no sinner that is burdened with sin in the sense in which a godly man carries his indwelling sin, as his daily and greatest burden, because he loathes it, and longs to get rid of it; he would fain be at a great distance from it, and have nothing more to do with it; he is ready to cry out as Paul did, “O wretched man that I am! who shall deliver me from the body of this death?” The unregenerate man has nothing of this nature, for sin is yet his delight, he dearly loves it. If he be under convictions, his love to sin in general is not mortified, he loves it as well as ever, he hides it still as a sweet morsel under his tongue. But there is a difference between being weary and burdened with sin, and being weary of sin. Awakened sinners are weary with sin, but not properly weary of it.

Therefore, they are only weary of the guilt of sin, the guilt that cleaves to their consciences is that great burden. God has put the sense of feeling into their consciences, that were before as seared flesh, and it is guilt that pains them. The filthiness of sin and its evil nature, as it is an offense to a holy, gracious, and glorious God, is not a burden to them. But it is the connexion between sin and punishment, between sin and God's wrath, that makes it a burden. Their consciences are heavy laden with guilt, which is an obligation to punishment; they see the threatening and curse of the law joined to their sins, and see that the justice of God and his vengeance are against them. They are burdened with their sins, not because there is any odiousness in them, but because there is hell in them. This is the sting of sin, whereby it stings the conscience, and distresses and wearies the soul. The guilt of such and such great sins is upon the soul, and the man sees no way to get rid of it, but he has wearisome days and wearisome nights; it makes him ready sometimes to say as the psalmist did, "O that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." But when sinners come to Christ, he takes away that which was their burden, or their sin and guilt, that which was so heavy upon their hearts, that so distressed their minds. First. He takes away the guilt of sin, from which the soul before saw no way how it was possible to be freed, and which, if it was not removed, led to eternal destruction. When the sinner comes to Christ, it is all at once taken away, and the soul is left free, it is lightened of its burden, it is delivered from its bondage, and is like a bird escaped from the snare of the fowler. The soul sees in Christ a way to peace with God, and a way by which the law may be answered, and justice satisfied, and yet he may escape; a wonderful way indeed, but yet a certain and a glorious one. And what rest does it give to the weary soul to see itself thus delivered, that the foundation of its anxieties and fears is wholly removed, and that God's wrath ceases, that it is brought into a state of peace with God, and that there is no more occasion to fear hell, but that it is for ever safe! How refreshing is it to the soul to be at once thus delivered of that which was so much its trouble and terror, and to be eased of that which was so much its burden! This is like coming to a cool shade after one has been traveling in a dry and hot wilderness, and almost fainting under the scorching heat. And then Christ also takes away sin itself, and mortifies that root of bitterness which is the cause of all the inward tumults and disquietudes that are in the mind, that make it like the troubled sea that cannot rest, and leaves it all calm. When

guilt is taken away and sin is mortified, then the foundation of fear, and trouble, and pain is removed, and the soul is left in peace and serenity.

Secondly. Christ puts strength and a principle of new life into the weary soul that comes to him. The sinner, before he comes to Christ, is as a sick man that is weakened and brought low, and whose nature is consumed by some strong distemper: he is full of pain, and so weak that he cannot walk nor stand. Therefore, Christ is compared to a physician. "But when Jesus heard that, he said unto them, They that be whole, need not a physician, but they that are sick." When he comes and speaks the word, he puts a principle of life into him that was before as dead: he gives a principle of spiritual life and the beginning of eternal life; he invigorates the mind with a communication of his own life and strength, and renews the nature and creates it again, and makes the man to be a new creature. So that the fainting, sinking spirits are now revived, and this principle of spiritual life is a continual spring of refreshment, like a well of living water.

"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ gives his Spirit, that calms the mind, and is like a refreshing breeze of wind. He gives that strength whereby he lifts up the hands that hang down, and strengthens the feeble knees.

Thirdly. Christ gives to those who come to him such comfort and pleasure as are enough to make them forget all their former labor and travail. A little of true peace, a little of the joys of the manifested love of Christ, and a little of the true and holy hope of eternal life, are enough to compensate for all that toil and weariness, and to erase the remembrance of it from the mind. That peace which results from true faith passes understanding, and that joy is joy unspeakable. There is something peculiarly sweet and refreshing in this joy, that is not in other joys; and what can more effectually support the mind, or give a more rational ground of rejoicing, than a prospect of eternal glory in the enjoyment of God from God's own promise in Christ? If we come to Christ, we may not only be refreshed by resting in his shadow, but by eating his fruit: these things are the fruits of this tree. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Before proceeding to the next particular of this proposition, I would apply myself to those that are weary; to move them to repose themselves under Christ's shadow.

The great trouble of such a state, one would think, should be a motive to you to accept of an offer of relief, and remedy. You are weary, and doubtless would be glad to be at rest; but here you are to consider, First. That there is no remedy but in Jesus Christ; there is nothing else will give you true quietness. If you could fly into heaven, you would not find it there; if you should take the wings of the morning, and dwell in the uttermost parts of the earth, in some solitary place in the wilderness, you could not fly from your burden. So that if you do not come to Christ, you must either continue still weary and burdened, or, which is worse, you must return to your old dead sleep, to a state of stupidity; and not only so, but you must be everlastingly wearied with God's wrath.

Second. Consider that Christ is a remedy at hand. You need not wish for the wings of a dove that you may fly afar off, and be at rest, but Christ is nigh at hand, if you were but sensible of it. Romans 10:6, 7, 8. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." There is no need of doing any great work to come at this rest; the way is plain to it; it is but going to it, it is but sitting down under Christ's shadow. Christ requires no money to purchase rest of him, he calls to us to come freely, and for nothing. If we are poor and have no money, we may come. Christ sent out his servants to invite the poor, the maimed, the halt, and the blind. Christ does not want to be hired to accept of you, and to give you rest. It is his work as Mediator to give rest to the weary, it is the work that he was anointed for, and in which he delights. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Third. Christ is not only a remedy for your weariness and trouble, but he will give you an abundance of the contrary, joy and delight. They who come to Christ, do not only come to a resting-place after they have been wandering in a wilderness, but they come to a banqueting-house where they may rest, and where they may feast. They may cease from their former troubles and toils, and they may enter upon a course of delights and spiritual joys.

Christ not only delivers from fears of hell and of wrath, but he gives hopes of heaven, and the enjoyment of God's love. He delivers from inward tumults and inward pain from that guilt of conscience which is as a worm gnawing within, and he gives delight and inward glory. He brings us out of a wilderness of pits, and drought, and fiery flying spirits; and he brings us into a pleasant land, a land flowing with milk and honey. He delivers us out of prison, and lifts us off from the dunghill, and he sets us among princes, and causes us to inherit the throne of glory. Wherefore, if any one is weary, if any is in prison, if any one is in captivity, if any one is in the wilderness, let him come to the blessed Jesus, who is as the shadow of a great rock in a weary land. Delay not, arise and come away.

2. There are quiet rest and sweet refreshment in Christ for God's people that are weary.

The saints themselves, while they remain in this imperfect state, and have so much remains of sin in their hearts, are liable still to many troubles and sorrows, and much weariness, and have often need to resort anew unto Jesus Christ for rest. I shall mention three cases wherein Christ is a sufficient remedy.

First. There is rest and sweet refreshment in Christ for those that are wearied with persecutions. It has been the lot of God's church in this world for the most part to be persecuted. It has had now and then some lucid intervals of peace and outward prosperity, but generally it has been otherwise. This has accorded with the first prophecy concerning Christ; "I will put enmity between thee and the woman, and between thy seed and her seed." Those two seeds have been at enmity ever since the time of Abel. Satan has borne great malice against the church of God, and so have those that are his seed. And oftentimes God's people have been persecuted to an extreme degree, have been put to the most exquisite torments that wit or art could devise, and thousands of them have been tormented to death.

But even in such a case there are rest and refreshment to be found in Christ Jesus. When their cruel enemies have given them no rest in this world; when, as oftentimes has been the case, they could not flee, nor in any way avoid the rage of their adversaries, but many of them have been tormented gradually from day to day, that their torments might be lengthened; still rest has been found even then in Christ. It has been often found by experience; the martyrs have often showed plainly that the peace and calm of their minds were undisturbed in the midst of the greatest bodily torment,

and have sometimes rejoiced and sung praises upon the rack and in the fire. If Christ is pleased to send forth his Spirit to manifest his love, and speaks friendly to the soul, it will support it even in the greatest outward torment that man can inflict. Christ is the joy of the soul, and if the soul be but rejoiced and filled with divine light, such joy no man can take away; whatever outward misery there be, the spirit will sustain it. Secondly. There is in Christ rest for God's people, when exercised with afflictions. If a person labor under great bodily weakness, or under some disease that causes frequent and strong pains, such things will tire out so feeble a creature as man. It may to such an one be a comfort and an effectual support to think, that he has a Mediator, who knows by experience what pain is; who by his pain has purchased eternal ease and pleasure for him; and who will make his brief sufferings to work out a far more exceeding delight, to be bestowed when he shall rest from his labors and sorrows.

If a person be brought into great straits as to outward subsistence, and poverty brings abundance of difficulties and extremities; yet it may be a supporting, refreshing consideration to such an one to think, that he has a compassionate Savior, who when upon earth, was so poor that he had not where to lay his head, and who became poor to make him rich, and purchased for him durable riches, and will make his poverty work out an exceeding and eternal weight of glory.

If God in his providence calls his people to mourn over lost relations, and if he repeats his stroke and takes away one after another of those that were dear to him; it is a supporting, refreshing consideration to think, that Christ has declared that he will be in stead of all relations unto those who trust in him. They are as his mother, and sister, and brother; he has taken them into a very near relation to himself: and in every other afflictive providence, it is a great comfort to a believing soul to think that he has an intercessor with God, that by him he can have access with confidence to the throne of grace, and that in Christ we have so many great and precious promises, that all things shall work together for good, and shall issue in eternal blessedness. God's people, whenever they are scorched by afflictions as by hot sun-beams, may resort to him, who is as a shadow of a great rock, and be effectually sheltered, and sweetly refreshed. Thirdly. There is in Christ quiet rest and sweet refreshment for God's people, when wearied with the buffetings of Satan. The devil, that malicious enemy of God and man, does whatever lies in his power to darken and hinder, and tempt God's people, and render their lives uncomfortable. Often he raises needless and

groundless scruples, and casts in doubts, and fills the mind with such fear as is tormenting, and tends to hinder them exceedingly in the Christian course; and he often raises mists and clouds of darkness, and stirs up corruption, and thereby fills the mind with concern and anguish, and sometimes wearies out the soul. So that they may say as the psalmist; “Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.”

In such a case if the soul flies to Jesus Christ, they may find rest in him, for he came into the world to destroy Satan, and to rescue souls out of his hands. And he has all things put under his feet, whether they be things in heaven, or things on earth, or things in hell, and therefore he can restrain Satan when he pleases. And that he is doubtless ready enough to pity us under such temptations, we may be assured, for he has been tempted and buffeted by Satan as well as we. He is able to succor those that are tempted, and he has promised that he will subdue Satan under his people’s feet. Let God’s people therefore, when they are exercised with any of those kinds of weariness, make their resort unto Jesus Christ for refuge and rest.

REFLECTIONS

1. We may here see great reason to admire the goodness and grace of God to us in our low estate, that he has so provided for our help and relief. We are by our own sin against God plunged into all sort of evil, and God has provided a remedy for us against every sort of evil, he has left us helpless in no calamity. We by our sin have exposed ourselves to wrath, to a vindictive justice; but God has done very great things that we might be saved from that wrath; he has been at infinite cost that the law might be answered without our suffering. We by our sins have exposed ourselves to terror of conscience, in expectation of the dreadful storm of God’s wrath; but God has provided for us a hiding-place from the storm, he bids us enter into his chambers, and hide ourselves from indignation. We by sin have made ourselves poor, needy creatures; but God has provided for us gold tried in the fire. We by sin have made ourselves naked; and when he passed by, he took notice of our want, and has provided us white raiment that we may be clothed. We have made ourselves blind, and God in mercy to us has provided eye-salve, that we may see. We have deprived ourselves of all spiritual food; we are like the prodigal son that perished with hunger, and would gladly have filled his belly with husks. God has taken notice of this

our condition, and has provided for us a feast of fat things, and has sent forth his servants to invite the poor, the maimed, the halt, and the blind. We by sin have brought ourselves into a dry and thirsty wilderness; but God was merciful, and took notice of our condition, and has provided for us rivers of water, water out of the rock. We by sin have brought upon ourselves a miserable slavery and bondage; God has made provision for our liberty. We have exposed ourselves to weariness; God has provided a resting-place for us. We by sin have exposed ourselves to many outward troubles and afflictions; God has pitied us, and in Christ has provided true comfort for us. We have exposed ourselves to our grand enemy, even Satan, to be tempted and buffeted by him; God has pitied, and has provided for us a Savior and Captain of salvation, who has overcome Satan, and is able to deliver us. Thus God has in Christ provided sufficiently for our help in all kinds of evils. How ought we to bless God for this abundant provision he has made for us, poor and sinful as we were, who were so undeserving and so ungrateful. He made no such provision for the fallen angels, who are left without remedy in all the woes and miseries into which they are plunged.

2. We should admire the love of Christ to men, that he has thus given himself to be the remedy for all their evil, and a fountain of all good. Christ has given himself to us, to be all things to us that we need. We want clothing, and Christ does not only give us clothing, but he gives himself to be our clothing, that we might put him on. Galatians 3:27. "For as many of you as have been baptized into Christ have put on Christ." Romans 13:14. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." We want food, and Christ has given himself to be our food; he has given his own flesh to be our meat, and his blood to be our drink, to nourish our soul. Thus Christ tells us that he is the bread which came down from heaven, and the bread of life. "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." In order to our eating of his flesh, it was necessary that he should be slain, as the sacrifices must be slain before they could be eaten; and such was Christ's love to us, that he consented to be slain, he went as a sheep to the slaughter, that he might give us his flesh to be food for our poor, famishing souls.

We are in need of a habitation; we by sin have, as it were, turned ourselves out of house and home; Christ has given himself to be the habitation of his people. Psalm 90:1. “Lord, thou has been our dwelling-place in all generations.” It is promised to God’s people that they should dwell in the temple of God for ever, and should go no more out; and we are told that Christ is the temple of the new Jerusalem.

Christ gives himself to his people to be all things to them that they need, and all things that make for their happiness. Colossians 3:11. “Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all, and in all.”

And that he might be so, he has refused nothing that is needful to prepare him to be so.

When it was needful that he should be incarnate, he refused it not, but became man, and appeared in the form of a servant. When it was needful that he should be slain, he refused it not, but gave himself for us, and gave himself to us upon the cross. Here is love for us to admire, for us to praise, and for us to rejoice in, with joy that is full of glory for ever.

SERMON 13

But ye are a chosen generation, a royal priesthood, on holy notion, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.
(1 Peter 2:9.)

THE apostle in the preceding verses speaks of the great difference between Christians and unbelievers, on account of their diverse and opposite relations to Jesus Christ. The former have Christ for their foundation, they come to him as a living stone, a stone chosen of God, and precious; and they also as living stones are built up a spiritual house. the christian church is the temple of God, and particular believers are the stones of which that temple is built. The stones of Solomon's temple, which were so curiously polished and well fitted for their places in that building, were a type of believers. And Christ is the foundation of this building, or the chief corner stone. On the contrary, to the latter, to unbelievers, Christ, instead of being a foundation on which they rest and depend, is a stone of stumbling, and a rock of offence; instead of being a foundation to support them and keep them from falling, he is an occasion of their stumbling and falling.

And again, to believers Christ is a precious stone: "Unto you therefore which believe, he is precious." But to unbelievers he is a stone that is disallowed, and rejected, and set at nought. They set light by him, as by the stones of the street; they make no account of him, they disallow him; when they come to build, they cast this stone away as being of no use, not fit for a foundation, not fit for a place in their building. In the eighth verse the apostle tells the Christians to whom he writes, that those unbelievers who thus reject Christ, and to whom he is a stone of stumbling, and rock of offence, were appointed to this. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed." It was appointed that they should stumble at the word that Christ should be an occasion not of their salvation, but of their deeper damnation. And then in our text, he puts the Christians in mind how far otherwise God had dealt with them, than with those reprobates. They were a chosen generation. God had rejected the others in his eternal counsels; but themselves he had chosen from eternity.

They were a chosen generation, a royal priesthood, a holy nation, a peculiar people.

As God distinguished the people of Israel of old from all other nations, so he distinguishes true Christians. It is probable, the apostle had in his mind some expressions that are used in the Old Testament, concerning the people of Israel. Christians are said here to be a chosen generation, according to what was said of Israel of old. Deuteronomy 10:15. "Only the Lord thy God had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." Christians are here said to be a royal priesthood, a holy nation, a peculiar people, agreeable to what was said of old of Israel. Exodus 19:5, 6. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and -an holy nation. These are the words which thou shalt speak unto the children of Israel."

But there is something further said here of Christians than there of Israel. There, it is promised to Israel that, if they obey, they shall be a kingdom of priests; but here, Christians are said to be a priest/mod of kings, or a royal priesthood, They are a priesthood, and they are also kings.

I propose to insist distinctly upon the several propositions contained in the words of the text.

I. True Christians are a chosen generation. Two things are here implied.

- 1.** That true Christians are chosen by God from the rest of the world, to be his.
- 2.** That God's people are of a peculiar descent and pedigree, different from all the world besides.

I. True Christians are chosen by God from the rest of the world.

God does not utterly cast off the world of mankind. Though they are fallen and corrupted, and there is a curse brought upon the world, yet God entertained a design of appropriating a certain number to himself. Indeed all men and all creatures are his, as well since as before the fall; whether they are elected or not, they are his. God does not lose his right to them by the fall, neither does he lose his power to dispose of them; they are still in his hands. Neither does he lose his end in creating them. God hath made all

things for himself, even the wicked for the day of evil. It possibly was Satan's design, in endeavouring the fall of man, to cause that God should lose the creature that he had made, by getting him away from God into his own possession, and to frustrate God of his end in creating man; but this Satan has not obtained.

But yet in a sense the wicked may be said not to belong to God. God doth not own them; he hath rejected them and cast them away; they are not God's portion, they are Satan's portion; God hath left them, and they are lost. When man fell, God left and cast off the bulk of mankind; but he was pleased, notwithstanding the universal fall, to choose out a number of them to be his, whom he would still appropriate to himself. Though the world is a fallen world, yet it was the will of God still to have a portion in it, and therefore he chose out some and set them apart for himself. Psalm 4:3. "But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him." God's portion is his people, and Jacob is the lot of his inheritance. Deuteronomy 32:9. Those who are God's enemies, and to whom he is an enemy, are still his. But those who are his friends, his children, his jewels, that compose his treasure, are his in a very different manner. God has chosen the godly out of the rest of the world to be nearly related to him, to stand in the relation of children, to have a property in him, that they might not only be his people, but that he might be their God; he has chosen these to bestow himself upon them. He hath chosen them from among others to be gracious to them, to show them his favour; he has chosen them to enjoy him, to see his glory, and to dwell with him for ever. He hath chosen them as his treasure, as a man chooses out gems from a heap of stones, with thus difference, the man finds gems very different from other stones, and therefore chooses. But God chooses them, and therefore they become gems, and very different from others. Malachi 3:17. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

"For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." (Psalm 135:4.)

God hath chosen them for a most noble and excellent use, and therefore they are called vessels unto honour, and elect vessels. God has different uses for different men. Some are destined to a baser use, and are vessels unto dis- honour; others are chosen for the most noble use, for serving and

glorifying God, and that God may show the glory of divine grace upon them.

Several things may here be observed concerning this election of God, whereby he chooses truly godly persons.

First. This election supposes that the persons chosen are found among others. The word election denotes this, it signifies a choosing out. The elect are favoured by electing grace among the rest of mankind, with whom they are found mixed together as the tares and the wheat. They are found among them in the same sinfulness, and in the same misery, and are alike partakers of original corruption. They are among them in being destitute of any thing in them that is good, in enmity against God, in being in bondage to Satan, in condemnation to eternal destruction, and in being without righteousness. So that there is no distinction between them prior to that which the election makes, there is no respect wherein the elect are not among the common multitude of mankind. I Corinthians 4:7. “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?” 1 Corinthians 6:11. “And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.” And, therefore,

Secondly. No foreseen excellency in the elected is the motive that influences God to choose them. Election is only from his good pleasure. God’s election being the first thing that causes any distinction, there can be no distinction already existing, the foresight of which influences God to choose them. It is not the seeing of any amiableness in them above others, that causes God to choose them rather than the rest. God does not choose men, because they are excellent; but he makes them excellent, and because he has chosen them.. it is not because God considers them as holy that he chooses them; but he chooses them that they might be holy. Ephesians 1:4, 5. “According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” God does not choose them from the foresight of any respect they will have towards him more than others. God does not choose men and set his care upon them because they love him, for he bath first loved us. 1 John 4:10. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the

propitiation for our sins;" ver. 19. "We love him, because he first loved us."

It is not from any foresight of good works that men do before or after conversion; but on the contrary, men do good works because God hath chosen them. John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Nor did God choose men, because he foresaw that they would believe and come to Christ. Faith is the consequence of election, and not the cause of it. Acts 13:48. "And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." It is because God hath chosen men, that he calls them to Christ, and causes them to come to him. To suppose that election is from the foresight of faith, is to place calling before election, which is contrary to the order in which the Scripture represents things. Romans 8:30. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." It is not from the foresight of any, either moral or natural qualifications, that God chooses men, nor because he sees that some men are of a more amiable make, and better natural temper, or genius, nor because he foresees that some men will have better abilities, and will have more wisdom than others, and so will be able to do more service for God than others; nor because he foresees that they will be great and rich, and so possessed of greater advantages to serve him. I Corinthians 1:27, 28. "But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and the base things of the world, and things despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Nor is it from any foresight of men's endeavours after conversion, because he sees that some whom he chooses will do much more than others to obtain heaven; but God chooses them, and therefore awakens them, and prompts them to strive for conversion. Romans 9:16. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Election in Scripture is every where referred to God's own good pleasure. Matthew 11:26. "Even so, Father; for so it seemed good in thy sight." 2 Tim 1:9. "Who hath saved us, and called us with an holy calling, not according to our works, but

according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

Thirdly. True Christians are chosen of God from all eternity; not only before they were born, but before the world was created. They were foreknown of God, and chosen by him out of the world. Ephesians 1:4. “According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.” 2 Timothy 1:9. “According to his own purpose and grace, which was given us in Christ Jesus, before the world began.”

Fourthly. God in election set his love upon those whom he elected. Romans 9:13. “Jacob have I loved, but Esau have I hated.” Jeremiah 31:3. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” 1 John 4:19. “We love him because he first loved us.” A God of infinite goodness and benevolence loves those that have no excellency to move or attract it: the love of men is consequent upon some loveliness in the object, but the love of God is antecedent to, and the cause of it. Believers were from all eternity beloved both by the Father and the Son. The eternal love of the Father appears in that he from all eternity contrived a way for their salvation, and chose Jesus Christ to be their Redeemer, and laid help upon him, It is a fruit of this electing love that God sent his Son into the world to die, it was to redeem those whom he so loved. 1 John 4:10. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” It is a fruit of the eternal, electing love of Jesus Christ, that he was willing to come into the world, and die for sinners, and that he actually came and died. Galatians 2:20. “I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for mine.” And so conversion, and glorification, and all that is done for a believer from the first to the last, is a fruit of electing love.

Fifthly. This electing love of God is singly of every particular person. Some deny a particular election, and say that there is no other election than a general determination, that all that believe and obey shall be saved. Some also own no more than an absolute election of nations. But God did from all eternity singly and distinctly choose, and set his love upon, every particular person that ever believes, as is evident by Galatians 2:20. “Who

loved me and gave himself for me.” God set his love from eternity upon this and that person, as particularly as if there were no other chosen than he; and therefore it is represented as though they were mentioned by name, that their names are written in the book of life. Luke 10:20.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Revelation 13:8. “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Sixthly. In election, believers were from all eternity given to Jesus Christ. As believers were chosen from all eternity, so Christ was from eternity chosen and appointed to be their Redeemer, and he undertook the work of redeeming them. There was a covenant respecting it between the Father and Son. Christ, as we have already observed, loved them before the creation of the world; and then he had their names, as it were, written in a book, and therefore the book of life is called the Lamb’s book. Revelation 21:27. “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” And he bears their names upon his heart, as the high priest of old did the names of the tribes of the children of Israel on his breastplate. Christ often calls the elect those whom God had given him. John 17:2. “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” In the 9th verse, “I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.” In the 11th verse, “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

This part of the subject may suggest to us the following reflections.

First. God’s thus electing a certain definite number from among fallen men from all eternity, is a manifestation of his glory. It shows the glory of the divine sovereignty. God hereby declares himself the absolute disposer of the creature; he shows us how far his sovereignty and dominion extend, in eternally choosing some and passing by others, and leaving them to perish. God here appears in a majesty that is unparalleled. Those who can see no glory of dominion in this act, have not attained to right apprehensions of God, and never have been made sensible of his glorious greatness. And

here is especially shown the glory of divine grace, in God's having chosen his people to blessedness and glory long before they are born; in his choosing them out of the mass of mankind, from whom they were not distinguished, and in his love to them being prior to all that they have or do, being uninfluenced by any excellency of theirs, by the light of any labours or endeavours of theirs, or any respect of theirs towards him.

The doctrine of election shows, that if those who are converted have earnestly sought grace and holiness, and in that way have obtained it, their obtaining it is not owing to their endeavours, but that it was the grace and mercy of God that caused them earnestly to seek conversion, that they might obtain it. It shows also that faith itself is the gift of God, and that the saints persevering in a way of holiness unto glory, is also the fruit of electing love. Believers' love to God is the fruit of God's love to them, and the giving of Christ, the preaching of the gospel, the appointing of ordinances, are all fruits of the grace of election. All the grace that is shown to any of mankind, either in this world, or in the world to come, is comprised in the electing love of God.

Secondly. If believers are the chosen of God, here is a great argument for their love and gratitude towards him. The consideration of the miserable condition in which God found you, and in which he left others, should move your hearts. How wonderful that God should take such thought of a poor worm from all eternity! God might have left you as well as many others, but it pleased the Lord to set his love upon you. What cause have you for love and thankfulness, that God should make choice of you, and set you apart for himself, rather than so many thousands of others!

God hath chosen you not merely to be his subjects and servants, but to be his children, to be his peculiar treasure; he has chosen you to be blessed for ever in the enjoy meat of himself, and to dwell with him in his glory. He has given you from all eternity to his Son, to be united unto him, to become the spouse of Christ. He has chosen you that you might be holy and without blame, that you might have your filth taken away, and that you might have the image of God put upon you, and that your soul might be adorned, to be the bride of his glorious and dear Son. What cause for love is here!

Thirdly. If believers are a chosen generation, let all labour earnestly to make their election sure. If true Christians are chosen of God, this should induce all earnestly to inquire whether they are true Christians. 2 Peter 1:5, 6, 7. "And besides this, giving all diligence, add to your faith, virtue; and to

virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”

2. True Christians are a distinct race of men; they are of a peculiar descent or pedigree, different from the rest of the world. This is implied in their being called a generation. There are three significations of the word generation in the Scriptures. Sometimes it means, as is its meaning in common use, a class of persons among a people, or in the world, that are born together, or so nearly together, that the time of their being in the different stages of the age of man is the same. They shall be young persons, middle aged, and old together; or they shall be together upon the stage of action. All that are together upon the face of the earth, or the stage of action, are very often accounted as one generation. Thus when God threatened that not one of the Israelites of that generation should see the good land, it is meant, all from twenty years old and upwards.

A second meaning is, those who are born of a common progenitor.

A third meaning of the word in Scripture, is, a certain race of mankind, whose generation and birth agree, not as to time, but as to descent and pedigree, or as to those persons from whom they originally proceeded. So it is to be understood, Matthew 1. 1. “This is the book of the generation of Jesus Christ, the son of David, the son of Abraham;” that is, this is the book that gives an account of his pedigree. And this meaning, viz, those who are of the same race and descent, must be given to the word in the text. The righteous are often spoken of in Scripture as being a distinct generation. Psalm 19:5. “There were they in great fear: for God is in the generation of the righteous.” Psalm 24:6. “This is the generation of them that seek him, that seek thy face, O Jacob.” Psalm 73:15. “If I say, I will speak thus: behold, I should offend against the generation of thy children.”

That the godly are a distinct race appears evident, since they are descended from God, they are a heavenly race, they are derived from above. The heathen were wont to feign that their heroes and great men were descended from the gods, but God’s people are descended from the true and living God, without any fiction.

“A seed shall serve him; it shall be accounted to the Lord for a generation.” (Psalm 22:30.)

That is, a seed, a posterity, shall serve him, and it shall be accounted to the Lord for his posterity or offspring.

Now the people of God may be considered as descending from God, and as being his posterity, either remotely or immediately.

First. They are remotely descended from God. The church is a distinct race, that originally came from God. Other men are of the earth, they are of earthly derivation, they are the posterity of men; but the church is the posterity of God. Thus it is said, Genesis 6:2. "That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." The sons of God were the children of the church, of the posterity of Seth; the daughters of men were those that were born out of the church, and of the posterity of Cain, and those that adhered to him.

It was God that set up the church in the world, and those, who were the first founders of the church, were of God, and were called specially the sons of God. Seth was the seed that God appointed. Genesis 4:25. "And Adam knew his wife again; and she bare a son, and called his name Seth. For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Adam, in Luke's genealogy of Christ, (Luke 3:38. "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God,") is called the son of God; possibly, not only because he was immediately created by God, but also because he was from God, and was begotten by him. As he was a good man, and was the founder of the church, of which Christ himself became a son, he was the first in the line of the church, and as such he was from God. When the church was almost extinct God called Abraham out of Ur of the Chaldees, and afterwards out of Haran. Abraham was one immediately from God, and all God's people in all succeeding ages are accounted as the children of Abraham. God promised Abraham that his seed should be as the stars of heaven, and as the sand on the sea-shore, meaning primarily not his posterity according to the flesh. John the Baptist said, God is able of the stones to raise up children unto Abraham. Those are the seed of Abraham, as we are taught in the New Testament, that are of the faith of Abraham; Christians, as well as Jews, are the seed of Abraham. Galatians 3:29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. So the church is the seed of Jacob, who is called God's son. Hosea 11:1. "When Israel was a child, then I loved him, and called my son out of Egypt." All God's people are called Israel; not only his posterity

according to the flesh, but proselytes of old, and Gentile Christians now under the gospel. The sincerely godly, and they only, are the true Israel.

So the people of God are descended from God the Father originally, as they are descended from Christ the Son of God. Christians are called the seed of Christ. Galatians 3:29. "And if ye be Christ's," etc. They are, as it were, his posterity; Christ calls them his children. Hebrews 2:13. "Behold I and the children which thou hast given me." So that if we trace the pedigree of God's people up to their original, they will be found to be descended from God: they are of heaven, they are not of this world. Other men are of the earth, and are earthly, but these are heavenly, and are of heaven. "The wicked are called the men of this world. Psalm 17:14. "From men which are thy hand, O Lord, from men of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes." The first beginnings of the church were from God, the great founder of the church. Jesus Christ is the Son of God, and those men, who under him have been founders, were of God, were of him. God chose them, called them, and created them for this purpose. Since which, God's people are descended one from another; the church is continued and propagated, as it were, by generation. If there were no ordinary and stated means made use of for the continuing and propagating the church, it would not be so; but God's people are made the instruments of one another's conversion, by begetting one another's souls. The church is continued by itself instrumentally through all generations, the people of God are begotten through the education, instruction, and endeavours of those who were God's people before. Therefore the church is represented in Scripture as being the mother of its members. Galatians 4:26. "But Jerusalem which is above is free, which is the mother of us all." Believers are the children of the church, as they are often called. Isaiah 49:20. "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me; give place to me, that I may dwell." Isaiah 54:1. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." And many other places.

God's people are often, through their education and instruction, the spiritual parents of those of whom they are the natural parents. The

ministers of the word and ordinances are spiritual fathers. The apostle tells the christian Corinthians, that he had begotten them through the gospel.

Secondly. God's people are immediately begotten of God. When they become saints, they are born again, they have a new nature given them, they have a new life begun, they are renewed in the whole man by a new generation and birth wherein they are born of God. John 1:12, 13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They are born of the Spirit of God. John 3:8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." God is said to have formed the church from the womb. Isaiah 44:2. "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen."

This truth also may suggest to us a few profitable reflections.

First. Christians ought to bear with one another. It appears from what has been said, that they are all of one kindred, that they have a relation to other Christians which they have not to the rest of the world; being of a distinct race from them, but of the same race one with another. They are descended all along from the same progenitors; they are the children of the same universal church of God; they are all the children of Abraham; they are the seed of Jesus Christ; they are the offspring of God. And they are yet much more alike, than their being of the same race originally argues them to be: they are also immediately the children of the same Father. God hath begotten all by the same word and Spirit; they are all of one family, and should therefore love as brethren. 1 Peter 3:8. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

It is very unbecoming those who are God's offspring, to entertain a spirit of hatred and ill will one towards another. It is very unbecoming to be backward in helping and assisting one another, and supplying each other's wants; much more, to contrive and seek one another's hurt, to be revengeful one towards another.

Secondly. Let Christians take heed so to walk, that they may not dishonour their pedigree. You are of a very honourable race, more honourable by far

than if you were the offspring of kings, and had royal blood in your veins; you are a heavenly offspring, the seed of Jesus Christ, the children of God. They that are of noble race are wont to value themselves highly upon the honour of their families, to dwell on their titles, their coats of arms, and their ensigns of honour, and to recount the exploits of their illustrious forefathers. How much more careful should you be of the honour of your descent, that you in nothing behave yourself unworthy of the great God, the eternal and omnipotent King of heaven and earth, whose offspring you are!

There are many things that are very base, and too mean for such as you; such are a giving way to earthly-mindedness, a grovelling like moles in the earth, a suffering your soul to cleave to those earthly things, which ought to be neglected and despised by those who are of heavenly descent; an indulgence of the lusts of the flesh, suffering the soul to be immersed in filth, being taken up with mean and unworthy delights common to the beasts, being intemperate in the gratification of any carnal appetite whatsoever, or a being much concerned about earthly honour. It is surely a disgrace to them, who are accounted to God for a generation, much to care whether they are accounted great upon this dunghill. So it is unworthy of your noble descent to be governed by your passions: you should be guided by higher principles of reason and virtue, and an universal respect to the glory and honour of God.

But Christians should seek after those things which will be to the honour of their birth, after spiritual wisdom, and knowledge of the most worthy and noble truths. They should seek more and more an acquaintance with God, and to be assimilated to him, their great progenitor, and their immediate Father, that they may have the image of his excellent and divine perfections. They should endeavour to act like God, wherein they are capable of imitation of him. They should seek heavenly-mindedness, those noble appetites after heavenly and spiritual enjoyments, a noble ambition after heavenly glory, a contempt of the trifles and mean things of this world. They should seek after those delights and satisfactions that can be enjoyed by none but heavenly minds. They should exercise a spirit of true, universal, and disinterested love and confidence, and christian charity. They should be much in devotion, and divine contemplation.

Thirdly we see here a reason why Christians are of so different a nature and temper from the rest of the world. The truly godly are very different in

their disposition from others. They hate those things that the rest of the world love, and love those things for which the rest of the world have no relish; insomuch that others are ready to wonder that they should place any happiness in a strict observance of the self-denying duties of religion; they wonder what delight they can take in spending so much time in meditation and prayer, and that they do not place happiness in those things which themselves do.

“Wherein they think it strange that ye run not with them to the same excess of riot; speaking evil of you.” (1 Peter 4:4.)

But the reason is, they are of a different race, and so derive different dispositions.

It is ordinary to see those who are of different families, of a different temper. The natural temper of parents is commonly in some degree transmitted to their posterity. Indeed, all agree in many things, for all are of the same blood originally; ah! are descended from the same Adam, and the same Noah. But Christians are born again of another stock, different from all the rest of the world; and therefore they are of a temper by themselves, wherein none of the rest of the world agree with them. Revelation 1:6. “And hath made us kings and priests unto God, and his Father: to him be glory and dominion, for ever and ever.”

II. True Christians are a royal priesthood.

The two offices of king and priest were accounted very honourable both among Jews and heathens; but it was a thing not known under the law of Moses, that the same person should sustain both those offices in a stated manner; and while Moses himself is said to have been king in Jeshurun, yet his brother Aaron was the high priest. Those who were kings by divine appointment in Israel, were of another tribe from the priesthood, viz. the tribe of Judah. Before the giving the law we have an instance of one who was both king and priest, viz. Melchizedek. Genesis 14:18. “And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God.”

Therefore, in some of the prophecies of Christ, it is spoken of as a remarkable thing of him, that he should be a priest after the order of Melchizedek. Psalm 110:4. “The Lord hath sworn and will not repent; thou art a priest for ever, after the order of Melchizedek.” The same again is

prophesied of as a wonderful thing by Zechariah, that he should be a priest upon a throne. Zechariah 6:13. “ Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” In this respect the gospel dispensation differs from the legal, that it reveals the compatibleness of the two offices. One person, Jesus Christ, is antitype of both kings and priests, under the law; and as it is the will of Christ, who became in all things like unto us, that his disciples should in many things become like unto him, so it is in this among others. As Christ is the Son of God, so those that are Christ’s are the children of God; as Christ is the heir of God, so, as Christ liveth, it is his will that they should live also. As Christ rose from the dead, so it is the will of Christ that his saints should rise also. As Christ is in heaven in glory, so it is the will of Christ that they should be with him where he is. So, as Christ is both King and Priest, so shall believers be made kings and priests. What is said in the text, is either with respect to what they now are, or what they shall be hereafter. The apostle says,” ye are a royal priesthood;” that is, ye have those honours in reversion, Christians are kings here, as a king who is in his minority; who, though the crown is his right, has not yet come actually to reign. They are indeed in an exalted state while here, but not as they will be hereafter. Christians while here are indeed priests, but not as they will be. Christians are called kings and priests here, in this world. Revelation 1:6.” And hath made us kings and priests unto God and his Father.” But in Revelation 5:the saints in heaven speak of this as the consequence of their glory and exaltation. Revelation 5:9, 10. “ And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; that we should reign on the earth.”

1. Christians are kings.

When Christians are called kings, the Scriptures include both what they actually have in this world, and what they have in a future state. The reward which our Lord Jesus promised to his disciples, was a kingdom. Luke 22:29. “And I appoint unto you a kingdom, as my Father hath appointed unto me.” Christians, having this promise, are therefore heirs of a kingdom here, which they are hereafter to receive. James 2:5. “ Harken, my beloved brethren; hath not God chosen the poor of this world rich in

faith, and heirs of the kingdom which he hath promised to them that love him?"

The reward of the saints is represented as a kingdom, because the possession of a kingdom is the height of human advancement in this world, and as it is the common of minion that those who have a kingdom have the greatest possible happiness. The happiness of a kingdom, or royal state, for which it is so much admired by mankind, consists in these things

First. The honour of a kingdom.

Secondly. The possessions of kings.

Thirdly. The government or authority of kings.

Now with respect to each of these, the happiness of the saints is far greater than that of the kings and greatest potentates in the world.

First. True Christians will be advanced to honours far above those of earthly kings, they will have a vastly higher dignity than any princes. If these are nobly descended, it is not so great an honour as to be the sons of God; if they are nobly educated, and have their minds formed for government, and have princely qualifications, these qualifications are not so honourable as those with which God endows his saints, whose minds he fills with divine knowledge, and gives them true and perfect holiness. Princes appear honourable from their outward enjoyment of honour and dignity, their royal robes, their stately palaces, and their splendid equipage. Bunt these are not so honourable as those white robes, those inherent ornaments, with which the saints shall appear in heaven, with which they "shall shine forth as the sun in the kingdom of their 'Father.'" What is a king's palace to those mansions in heaven, that Christ prepares for his saints? The honour of the creature consists in likeness and nearness to the Creator in heaven. The saints shall be like him, for they shall see him as he is; they shall be most near to him, (shah) be admitted to a most intimate fellowship.

Secondly. The saints shall have greater and more extensive possessions than any earthly monarch. One reason for which the state of kings is admired, is their wealth; they have the most precious things laid up in their treasures. We read of the peculiar treasure of kings. Ecclesiastes 2:8.

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts;" that is, mine peculiar treasure of other kings. David conquered and subdued many kings, and spoiled their peculiar treasure, which fell to his son Solomon.

But the precious treasures of kings are not to be compared to those precious things which Christ will give his saints in another world; the gold tried in the fire that Christ has purchased with his own blood, those precious jewels, those graces and joys of his Spirit, and that beauty of mind with which he will endow them. King's possessions are very extensive; especially were they thus, when kings were generally absolute. and their whole dominions, their subjects and their fortunes, were looked upon as their possessions. But these fall short of the extensive possessions of the saints, who possess all things; they are the heirs of God, and ah! that is God's is theirs so far as it can contribute to their happiness. Revelation 21:7." He that over- cometh shall inherit all things; and I will be his God, and he shall be my son." 1 Corinthians 3:21, 22. "Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

Thirdly. The saints shall also be advanced to the authority of kings. Christ has appointed to them a kingdom, and in that kingdom they shall reign. It is promised concerning the saints, that they shall reign. Revelation 5:10. "And hath made us unto our God kings and priests: and we shall reign on the earth." Revelation 22:5. "And there shall be no night there: and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever." It is evident that they shall have a kingdom with respect to rule and government, as appears, Revelation 2:26, 27. "And he that overcometh, and keepeth my works unto the end, to him will I give power over all nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers even as I received of my Father." But we must see that we rightly understand this. They shall not be appointed by God as sovereigns of the world, without any superior to direct them; neither shall they be properly deputies or viceroys, as king Agrippa and some other kings were the deputies of the Roman emperors; but they shall reign in fellowship with Christ as joint heirs; they shall reign in the same kingdom with him, and shall have the happiness of having things done according to their will as much as if their own wills were

paramount. Christ wills their will. All things will he disposed in the best manner for them, and to promote their happiness. “To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.”

The reigning of the saints will consist partly in judging; for the saints shall judge the world, angels and men with Christ. Matthew 19:28. “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, he also shall sit upon twelve thrones, judging the twelve tribes of Israel.” I Corinthians 6:2, 3. “Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life!” How earnestly do men seek a kingdom! What fatigues. what dangers, what bloodshed, will they not encounter! In seeking conversion, you seek a kingdom. You who are poor, you who are children, have opportunity to obtain a kingdom; to advance yourselves to higher dignity, to more substantial honours, to greater possessions, to more precious treasures, to be clothed in robes of richer splendour, and to fill a loftier throne, than those enjoyed by the greatest earthly monarchs. It is a crown that you are to run for, an incorruptible crown, to be given you by the Great King of heaven, and to be worn by you as long as his throne shall endure. What encouragement is here afforded to the saints under afflictions and reproaches; what are they, to the worth and honour of a heavenly kingdom? When you shall have a crown of glory placed on your head, and be seated on Christ’s throne, and shine forth as the light, and are seated at his royal banquet, then you will suffer no more for ever; all trouble, all reproach, shall be driven away; you will be too high to be reached by the malice of men and devils, and shall soon forget all your sorrows.

2. True Christians are priests of God. The priesthood under the law was a very honorable and sacred office. Hebrews 5:4. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.” It was on account of this honour that those proud men, Korah and his company, envied Aaron; and God asserted and vindicated Aaron’s right to it, by causing his rod to bud.

It was an honour which, before the giving of the law, when every particular family was wont to offer sacrifices for themselves, that the first-born used

to claim, and therefore the birthright was so much esteemed and valued. Therefore Jacob had such a desire of having the birthright of his brother Esau, and Esau's despising of it is spoken of as a great instance of his profaneness. A priest is said to be a chief man among his people. Leviticus 21:4. "But he shall not defile himself, being a chief man -among his people, to profane himself." Because the office' of the priesthood was so honourable, it is noticed as a wicked contempt of it in several wicked kings, that they made of the meanest of the people priests. The office was so honourable, that a king, Uzziah, coveted the honour of it, and it is mentioned as an instance of his pride that he did so. 2 Chronicles 26:16. "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the altar of incense.' And it was a very sacred office, and that above all other offices; and therefore those things were forbidden the priest that were lawful for all others; such as to be defiled for the dead, or to take to wife one that is put away from her husband and the reason is given, Leviticus 21:6. "They shall be holy unto their God, and not profane the name of their God, for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy, They shall not take a wife that is a whore, or profane, neither shall they take a woman put away from her husband; for he is holy unto his God. Thou shalt sanctify him therefore, for he offereth the bread of thy God, he shall be holy unto thee: for I, the Lord, which sanctify you, am holy."

Jesus Christ is the only proper priest that is to offer sacrifices, and make atonement for sin, under the New Testament. He was the priest of whom all the priests of old were typical. But yet all believers are herein in a measure conformed to their head, and assimilated to him. The priesthood now is no longer confined to one family, to Aaron and his sons, but all the true Israel are priests. Every true Christian hath a work and office that is as sacred as that of the priests was under the law, and every one is advanced to a like honour, and indeed to a greater. But how every true Christian is a priest of God will appear in the following things.

First. Every true Christian is allowed as near an access to God, and as free a use of the sacred things, as the priests were of old. God under the law dwelt in the tabernacle and temple, that were the symbol of his presence, and those places were holy. The seed of Aaron might go unto the holy place to minister before the Lord, but if any other came nigh, he was to be put to death.

“And thou shalt appoint Aaron and his sons, and they shall wait on their priest’s office: and the stranger that cometh nigh, shall be put to death.” (Numbers 3:10.)

But now all are allowed to come nigh, we are all allowed a free access to God, to come with boldness and confidence. God’s people are not kept at such a distance now as they were under the law. The church then was in its minority, and the heir, while a child, differs nothing from a servant. The servant is not allowed the free access of a child, he is kept more at a distance with fear and dread. Agreeably to the nature of that dispensation, there were not those special discoveries of the grace and love of God that are now made, and which invite rather than forbid near access.

When God was wont to appear to the children of Israel, it was more with terror and manifestations of awful majesty, and not so much with the discoveries of grace as now. When God appeared on mount Sinai, it was in flaming fire, and with thunder, and lightning, and earthquakes; but in how different a manner did he appear, when he appeared in the person of Christ, with mildness, and gentleness, and love! There is much the same difference between us and them with respect to the liberty of access to God, as there was between the liberty of access of the children of Israel at mount Sinai, and the liberty which Christ’s disciples had of approach to him when he was upon earth. At mount Sinai, only Moses and Aaron, and Nadab and Abihu, were allowed to come up into the mount, and none but Moses was to approach nigh. Exodus 24:1. “And he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off.” But if any other presumed to touch the mount, God would break forth upon him. But Christ’s disciples used daily to converse with him, as an intimate friend. Hebrews 12:18. “For ye are not come unto the mount that might not be touched, and that burneth with fire, nor unto blackness, and darkness, and tempest.” Yea, Christians are now allowed as near an approach unto God, as the high priest himself, who was allowed a much nearer approach than any of the other priests. God’s dwelling-place was the temple, but more especially was it in the holy of holies, in the mercy-seat between the cherubim. There was a veil which separated that part of the temple from the rest, and no one might ever enter that veil but the high priest, and that but once a year; not oftener, upon pain of death. Leviticus 16:2. “And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place, within the veil before the mercy-seat, which is upon the ark, that he die not: for I

will appear in the cloud upon the mercy-seat.” The way into the holiest of all was not as yet made manifest, but now it is. Hebrews 9:7, 8. “But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing.”

But now we are all allowed as near an access to God as the high priest only was under the law, and with more freedom, for he might approach but once a year; but Christians may approach boldly at all times, through the blood of Christ, without any danger of dying. Hebrews 4:16. “Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” The throne of grace and the mercy-seat are the same thing. “Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” That access into the holiest of all was allowed to all under the gospel, and at any time: it was signified by the rending of the veil upon the death of Christ, for then was that blood shed by which we have access. Matthew 27:50, 51. “Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.”

But especially will the access of saints in another world be much more near and familiar than that of the high priest, They shall not only enter into the holy of holies, but shall dwell with God in it, for heaven is the holiest of all. They shall then dwell in God’s presence, they shall see his face, which no man can see and live

In this world, though there is greater liberty of access than there was of old, yet still Christians are kept at a great distance from God in comparison of what they will be in heaven, where they shall be admitted even to higher privileges than Moses in the mount, when he besought God to show him his glory. They shall then see with open face, and shall know as they are known.

Secondly. Christians are a priesthood with respect to their offerings to God. The principal part of the work of the priests of old was to offer

sacrifice, and to burn incense. As the priests of old offered sacrifice, so time work of Christians is to offer up spiritual sacrifices to God. I Pet. 2:5.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And here,

1st. Christians offer up their' own hearts to God in sacrifice: they dedicate themselves to God. Romans 6:13. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' The Christian gives himself to God freely as of mere choice; he does it heartily; he desires to be God's, and to belong to no other; He gives all the faculties of his soul to God. He gives God his heart, and it is offered to God as a sacrifice in two ways.

Of these, the first is, when the heart is broken for sin. A sacrifice, before it can be offered, must be wounded and slain. The heart of a true Christian is first wounded by a sense of sin, of the great evil and danger of it, and is slain with godly sorrow and true repentance. When the heart truly repents, it dies unto sin. Repentance is compared unto a death in the word of God. Romans 6:6, 7, 8. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." As Christ, when he was offered, was offered broken upon the cross; so there is some likeness to this, when a soul is converted; the heart is offered to God slain and broken. Psalm li. 17. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The second way is, when a Christian offers his heart to God, flaming with love. The sacrifice of old was not only to be slain, but to be burnt upon the altar; it was to ascend in flame and smoke, and so to be a sweet savour to God.

That fire upon the altar was a type of two things; it was a type of the fire of the wrath of God, and it was also a type of the fire of the Spirit of God, or of divine love. The Holy Ghost is often compared to fire. With respect to the former, Christ alone is the sacrifice offered in the flame of God's wrath; but with regard to the latter, the hearts of the children of men are offered in the flame of divine love, and ascend up to God in that flame. This divine love is fire from heaven, as the fire upon the altar of old was. When a soul is drawn to God in true conversion, fire comes down from God out of heaven, in which the heart is offered in sacrifice, and the soul is baptized with the Holy Ghost and with fire.

In many of the sacrifices that were offered, only the fat about the inwards was burnt upon the altar; which fat of the inwards thus rising in flame, represented the offering of the soul. It is that which God looks at; it is that which must be offered in sacrifice to God. Especially hereafter, when the saints will be made priests in a more glorious manner than at present, will they offer up their hearts wholly to God in the flame of love. They shall, as it were, all be transformed unto love, as burning oil is transformed into flame; and so, in that flame, shall they ascend up to God. Their souls will be as the angels, who are as a flame of fire not only for activity in God's service, but for love too. They shall be a flame ever burning, which shall burn longer than the fire upon the altar in Israel, that never went out, from the time that fire came down out of heaven in the wilderness, till the carrying away into Babylon.

2nd. This spiritual priesthood offers to God the sacrifice of praise. Many of their sacrifices under the law were sacrifices of peace-offerings, which were mostly for thanksgiving and praise. But the spiritual sacrifice of the hearty and sincere praises of a saint, are more acceptable to God than all the bulls, and rams, and he-goats that they offered. The heartfelt praises of one true Christian, are of more account with God than all those two and twenty thousand oxen, and a hundred and twenty thousand sheep, which Solomon offered to God at the dedication of the temple, as a sacrifice of peace-offerings. Praise is called a sacrifice. Hebrews 13:15. "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Psalm 133, 14. "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High;" ver. 23. "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God;" Psalm 59:30, 31. "I will praise the name of God

with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." Praises are therefore in Hosea called calves of our lips, because they are like calves offered in sacrifice; Hosea 14:2. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our hips." Only true Christians offer those sacrifices. However hypocrites pretend to praise God, and to offer thanksgiving to him, yet they, being insincere, offer not sacrifices with which God is well pleased; they offer not spiritual sacrifices, and therefore they are not of the spiritual priesthood. In heaven especially are the saints a holy priesthood upon this account; whose work it is for ever to offer these sacrifices to God, who cease not day nor night to praise God and sing forth their ardent joyful hallelujahs. They sing a new song, a song that never will end, and never will grow old.

3rd. The next sacrifice which is offered by this spiritual priesthood, is obedience, sincere obedience. The sacrifices under the law did not only represent Christ's satisfying for sin by suffering but they also represented Christ's obeying in suffering; for the sacrifices under the law were not only for propitiation, but they were for purchasing benefits, and so typified not only the satisfaction, but merit, which was by obedience. Psalm 40:6, 7, 8. "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." And though the obedience of saints has no merit, yet it is pleasing and acceptable to God; it is as a sweet-smelling savour, and is compared to sacrifices, and preferred before them. 1 Samuel 15:22. "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Christians by offering obedience to God in their lives and conversation, do what the apostle calls offering their bodies to be a living sacrifice, holy and acceptable to God, as their reasonable service. They offer their bodies, that is, they dedicate their bodies, to holy uses and purposes; they yield their members as instruments of righteousness unto holiness. The soul, while here, acts externally by the body. And in this Christians serve God; they yield their eyes, their ears, their tongues, their hands, and feet, as servants to God, to be obedient to the dictates of his word, and of his Holy Spirit in the soul.

4th. Another sacrifice which we shall mention as offered by this spiritual priesthood, is charity, or expressions of christian love in gifts to others. If the gift flows from a spirit of christian love, although it be bunt a cup of cold water, it is an acceptable sacrifice to God. And indeed whatsoever is given for a pious use, if it be to promote religion, and uphold the public worship of God, or to benefit a particular person, if it be done from a good spirit, it is a christian sacrifice. Hebrews 13:16. “But to do good, and to communicate, forget not; for’ with such sacrifices God is well pleased.”

But sacrifices of this kind may principally be ranked under two heads; of which the first is,

Liberality to ministers of the gospel. The priests of old lived upon the sacrifices that were offered to God, and what is now offered to ministers for their comfortable and honourable support Christ looks upon as offered to himself. “He that receiveth you, receiveth me.” Matthew 10:40. Thus Paul says of those things that were sent him by his hearers, that it was a sacrifice acceptable and well pleasing to God. Philippians 4:14, etc. “Notwithstanding ye have well done that ye did communicate with my affliction. Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent ounce and again unto my necessity. Not because that I desire a gift: but I desire fruit that may abound to your account. Bunt I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.”

The second is bounty to the poor. Christ accepts what is done to them as being done to himself. Matthew 25:40. “And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” This God prefers before the legal sacrifices. Hosea 6:6. “I desire mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.”

5th. Another offering of this spiritual priesthood to God, is the prayer of faith. Though this is rather compared to incense in Scripture than to a sacrifice, yet it is equally an evidence of their priesthood. Incense was that sweet confection which we read of. Exodus 30:34. “And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense; of each shall there

be a like weight.” These they were wont to burn upon the censer as they offered it, which made a most fragrant smell. That incense is a type of the merits of Jesus Christ, and seems also to be a type of the prayers of God’s people in faith of the former. It was the custom, when the priest in the temple was burning incense, for the people to be praying without. Luke 1:10.” And the whole multitude of the people were praying without at the time of incense.” And gracious prayer is compared to incense. Psalm cxli. 2. “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.” The prayer of faith is as a fragrant savour to God, through the merits of him towards whom that faith is exercised.

REFLECTIONS.

1. Here are great motives for all earnestly to seek that they may become true Christians, It is a great honour to be priests of God. It was a great honour of old to be a priest under the law; it was a greater in some respects than to be a king; because they were nearer to God, and they in their work were more immediately concerned with him; it was a more holy and divine office. But more honourable is it to be of the spiritual priesthood. The access to God is nearer, and an infinitely greater privilege. Especially is the access to God which they will have in another world, where they shall see God, and shall converse with Christ as a man with his friend. If ever a king was ambitious of the honour of the legal priesthood, surely you may well desire the spiritual, which is an eternal priesthood.

Consider that you are capable of receiving this priesthood. Of old, those who were not of the posterity of Aaron, were incapable of the priesthood; it was in vain for them to seek it; but it is not in vain for you to seek this spiritual priesthood. Consider also that you have a call to it, you have warrant sufficient. It would be a dreadful presumption for you to seek this honour if you had not a call to it. Hebrews 5:4. “No man taketh this honour unto himself, but he that is called of God, as was Aaron.” But you are called; and now it would be presumption and profane contempt in you to refuse it; to refuse such an honour as God offers you. Take heed, therefore, that there be not among you any profane person as Esau, who for a morsel of meat sold his birthright, and sold the priesthood that belonged to it. Take heed that you do not sell this spiritual priesthood for a morsel of meat, or for the trifles of this world, that you are not more

concerned about a little worldly pelf or vain glory, than about that which is so sacred and honourable.

For direction, that you may be one of this spiritual priesthood, seek of God his holy anointing; that is, that God would pour out his Spirit in his sanctifying influences upon you. The priests of old were consecrated by the holy anointing oil. Exodus 29:7. "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." Exodus 30:30. "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the priest's office." If you are here separated for this holy station and service, you must have that holy anointing of the Spirit of God, typified by the oil that was poured upon Aaron's head; the holy anointing oil of God must be upon you.

2. Let all who profess themselves Christians take heed that they do not defile themselves and profane their sacred character. There was great strictness required of old of the priests, lest they should defile themselves and profane their office, and it was regarded as a dreadful thing to profane it. So holy a God hath threatened in the New Testament, that "if any man defile the temple of God, him will God destroy." 1 Corinthians 3:17. As Christians are here called the temple of God, so it is said, in the fifth verse, "Ye are a spiritual house, an holy priesthood." Avoid the commission of all immoralities, or things that have a horrid filthiness in them, things that will dreadfully profane the sacred name by which you are called, and the sacred station wherein you are set.

Take heed especially of lascivious impurities. Such things were looked upon as defiling the holy office of the priesthood of old, insomuch, that if but a daughter of a priest was guilty of whoredom, she was to be burnt, Remember Hophni and Phineas, how sorely God dealt with them for profaning their office by their impurities; and with good Eli, that he was no more thorough to restrain them. God brought a curse upon the whole family which never was removed. God took away the priesthood from him, and took away the ark of the covenant from him and from Israel, and delivered it into captivity, and fulfilled his threatening, that there should not be an old man of his house for ever.

Take heed of every sin: an allowing any sin whatever is a dreadful presumption of your holy character.

3. See that you well execute your office. Offer up your heart in sacrifice. Get and keep a near access to God. Come with boldness; offer up a heart broken for sin; offer it up flaming with love to God; offer praise to God; praise God for his glorious excellency; for his love and mercy. Consider what great things you have to praise God for; the redemption of Jesus Christ, his sufferings, his obedience, and the gift of that holiness, which makes you like unto God.

Be ready to distribute, willing to communicate, and do good; consider it as part of your office thus to do, to which you are called and anointed, and as a sacrifice well pleasing to God; pity others in distress; be ready to help one another; God will have mercy and not sacrifice.

And be much in offering up your prayers to God; and see that all your offerings are offered upon the right altar, otherwise they will be abominable to God. Offer your hearts to God through Jesus Christ, In his name present the sacrifice of praise, obedience, charity of prayer on the golden altar perfumed with the incense of Christ's merits. Your reward will be to have this honour in heaven, to be exalted to that glorious priesthood, to be made a priest unto God for ever and ever.

III. True Christians are a holy nation. And here I shall briefly show,

- 1.** How they are a distinct nation.
- 2.** How they are holy.

I. Christians are a distinct nation.

First. The saints are all of the same native country. Heaven is the native country of the church. They are born from above; their Father, of whom they are begotten, is in heaven. The principles that govern their hearts are drawn from heaven, since the Holy Ghost, whose immediate fruits those principles are, is from heaven. The word of God, which is the seed by which they are begotten, is from heaven. The Bible is a book, as it were, sent down from heaven. The saints in this world are not in their native county, but are pilgrims and strangers on the earth, they are near akin to the inhabitants of the heavenly world, and are properly of that society. Hebrews 12:22, 23. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just

men made perfect.” Heaven is a country that much better suits their natures than this earth, because it is their native climate. When they are in heaven, they breathe their native air; in heaven ‘is their inheritance. Heaven is the proper country of the church, where the greater part of the church is, and where they all will be, and where is their settled abode; from thence all that are now upon earth are derived, and thither they will return again. Though they are for a little while dwelling at a distance from their native country, yet they are of the same nation with those who now dwell there.

Secondly. All Christians speak the same language. They all profess the same fundamental doctrines; they hold fast the form of sounds that was once delivered to the saints. 2 Timothy 1:13. “ Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” They all use the same language to God in prayer and praise; they express the same humility and repentance in confessing their sins, the same adoration and admiring sense of God’s glory and excellency, the same humble submission and resignation, and the same thankfulness. in like manner do they show forth God’s praises, expressing the same faith and humble dependence in the mercy of God, and the same love and longing desires after God. The saints in all ages speak the same language with David and the saints of old The Spirit of God teaches the saints the same language in their prayers; their prayers are the breathings of the same Spirit.

Indeed the saints while in this world are but learning the heavenly language, and therefore speak it but imperfectly, and with a stammering tongue, and with a pronunciation that in many things resembles their old language. The tongues of the saints are renewed in their conversion. Thus the conversion of the Gentiles is represented by their having a new language. Zephaniah 3:9. “For then will I turn to the people of a pure language, that they may all call upon the name of the Lord, to serve him with one consent. And in this sense is that also to be understood. Isaiah 19:18. “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the lord of hosts: one shall be called, The city of destruction.” As it is said of the new song which the saints sing, that no man could learn that song but those that are redeemed from the earth, so no man can learn that language but those who are of this holy nation.

Thirdly. They are under the same government. The Christians are one society, one body politic; and therefore, as here the church is represented

by a nation, so oftentimes is it called a city. They are subject to the same King, Jesus Christ. He is the head of the church, he is the head of this body politic. Indeed all men are subject to the power and providence of this King; but those who are in his kingdom of grace, all acknowledge the same King, own his rightful sovereignty over them, are willing to be subject to him, to submit to his will, and yield obedience to his commands.

“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning thou hast the dew of thy youth.” (Psalm 110:3.)

They are all governed by the same laws, and all subject themselves to the same rules. The commands of God that are obeyed by the saints, are the same all over the world, There is the same method of government, there are the same means of government, the same outward and visible means, the same officers, gospel, and gospel ministers, in like manner appointed and sent forth by the head of the church, the same visible order and discipline appointed for all. And there are the same inward and special means of government. Christ governs his people in a peculiar manner. HE immediately influences their wills and inclinations, and powerfully brings them to a compliance with God’s commands and rules. They are a society united in the same public interest and concerns. It is by the same covenant and promises that they have their inheritance, and that they hold their title to their enjoyments, as a people of the same nation hold their temporal rights by the same rule, and citizens hold their rights by the same municipal laws. The prosperity of this society tends to the advantage of the interests of the particular parts. A Christian has the same reason to be concerned for the flourishing of the church, and the advancement of religion, as a particular subject has for the flourishing of the nation or kingdom. When the church is in flourishing circumstances, the souls of particular saints are like to be flourishing; and when the church is in low languishing circumstances, particular souls are generally the same. When iniquity abounds, the love of many waxes cold. As it is the interest of every subject to have the nation flourish, so it is the interest of every Christian to have the church to flourish. So Christians have the same common enemies that seek their hurt and overthrow, He that is an enemy to one saint as a saint, is an enemy to all. They are jointly called to resist the same powers of darkness; the church here upon earth is as an army that goes forth under Jesus Christ, the Captain of their salvation, to resist the common adversary.

REFLECTIONS.

Be exhorted to join yourself to this nation. As it was of old, those who were of other nations, if they were brought to the acknowledgment of the God of Israel, and to the true religion, and were circumcised, were received as being of the nation of Israel, and were accounted as those that were descended from Abraham and Jacob; so now is there free liberty to any to come and join themselves to this nation, and they shall be received and admitted to the same rights and privileges, and be in all respects treated as the same people. And especially those now under the gospel are invited to come. Let them be who they will, they may come and join this people and be welcome. There is no wall of partition to separate this people from others, to exclude those of other nations. The gates of the new Jerusalem are always open to receive all whose hearts incline them to come. And here consider,

First. There is no nation under so happy a government as this. The Lord Jesus Christ is their King, and he is a most glorious King. He is the eternal and infinitely glorious Son of God. He is a most wise prince, he knows how to govern, he perfectly understands how best to promote the interest of his people. He is a most merciful and gracious King, who greatly loves his people, and most earnestly and faithfully seeks their interest. His people are redeemed with his own blood, and he will surely seek their welfare. And he is a most powerful prince, He is able to defend his people against all their enemies.

This nation is governed by most wise and righteous laws. As it was said of Israel of old, Deuteronomy 4:8. "What nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" so and more eminent is it true of the spiritual Israel, since the law of God has been set forth to us in a far more clear and lovely light, by the rules and precepts of the gospel. The manner of Christ's government in the kingdom of his grace is most excellent, and different from that of all other kings; for he governs by the powerful influence of his Spirit upon the heart, whereby he sweetly inclines them to a willing and chosen subjection to him.

This nation is a free people The happy government under which they live, is most consistent with freedom; it does not in the least infringe upon the liberty of the subject, there is nothing like slavery in the kingdom of God. The law of this nation is a law of liberty. Those that are sinners, are slaves;

they are slaves to their lusts, slaves to Satan, slaves to the cruellest of masters. But they whom the Son makes free, are free indeed. The subjects of the heavenly King are all as free under his government as a man's children are in their father's house. The government is a paternal government; the King looks upon all his subjects as children.

Under so happy a government are this nation. Be persuaded therefore to join yourself to them, and be of them. Psalm 144:15. "Happy is that people that is in such a case. Yea, happy is that people whose God is the Lord." Psalm 33:12. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Secondly. There is no nation that dwell in such love and peace as this holy nation enjoys. The happiness of a people very much consists in its peace: a nation is never more miserable than when it is rent by civil wars, or disturbed by intestine broils. Nothing tends more to the happiness of the people than when they are all united as brethren, and with one heart seek the good of one another, and the community.

But no nation enjoys so much happiness of this kind as this holy nation. The Lord Jesus Christ, who is the King of this people, is the Prince of peace; his kingdom is a kingdom of peace. Every member of this society has in his heart a principle of peace and love. Love is the bond of perfectness that unites the members of this society together. They all have a disposition heartily to seek and promote each other's good.

Thirdly. This nation have for their settled abode a most glorious land. The heavenly Canaan is their land, it is a land that God hath desired, and that he hath blessed above all lands. There is no land so fertile of excellent fruits, so full of delights. There grows the tree of life in plenty, there flows the river of the water of life, There is no curse, nothing that hurts or offends. This is a delightful garden, this is the paradise of God. Harken, therefore, consider of the blessedness of this people; is it not well to be one of them? I would now invite you in the name of Christ, as Moses invited his father-in-law to join himself to that nation. Numbers 10:29. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

2. Christians, as a nation, are holy. Their holiness is relative, and it is also inherent.

First. Christians are a holy nation by a relative holiness, as they are set apart by God for a divine and holy use. So things are often called holy in Scripture. The utensils of the tabernacle and temple are in this sense called holy; the priests' garments are called holy, the places of worship appointed of God in the Old Testament are called holy, because they were set apart by him for a holy use and service.

Things thus set apart are said to be sanctified. Thus Jeremiah is said to have been sanctified, before he came forth out of the womb. Jeremiah 1:5. "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations." God sanctified, that is, God set him apart for this holy use and service, to be a prophet to the nations, as Paul says of himself, Galatians 1:15. "But when it pleased God, who separated me from my mother's womb, and called me by his grace." So the people of Israel of old seem to be called a holy nation. Deuteronomy 7:6. "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." Not that they were a holy people by inherent holiness, for God often tells them that they are a stiff-necked people. But God had called and separated them from other nations to be the keepers of the sacred oracles, and for other purposes.

So the saints are a nation that God has set apart for a sacred use. He hath set them apart to serve and glorify him, and to show forth his praise; to be vessels for their Master's use, to see the manifestations of God's glory, and eternally to ascribe the glory due to his name.

Secondly. They are holy by inherent holiness.

1. By holiness of heart.

2. By holiness of life.*

IV. True Christians are God's peculiar people.

1. True Christians are God's peculiar people with respect to the value which he sets upon them. He values one true Christian more than all the wicked in the world. God puts a high value upon his saints; they are his

jewels. God's high value of them appears in all the ways wherein persons are wont to show the great regard which they have for any possession. God keeps them as the apple of his eye, he will by no means lose one of his saints, not one of all the number shall fail, he will suffer no one to do them harm, his almighty power is thoroughly engaged for them to defend them.

The life, the happiness, and the welfare of the saints are precious in God's sight. He shows the higher value that he sets upon the godly than others, by giving the wicked for them, making them subservient to them, and destroying them when they stand in the way of the welfare of the godly. Proverbs 21:18. "The wicked shall be a ransom for the righteous, and the transgressor for the upright."

Whenever the life or welfare of the wicked stands in the way of the welfare of the righteous, God is wont to procure the welfare of his people, though it be at the expense of the lives and welfare of never so many. Proverbs 11:8. "The righteous is delivered Out of trouble, and the wicked cometh in his stead." Thus God manifested how much he valued the patriarchs. Though there were but very few of them, yet even kings were rebuked for their sakes. Psalm 105:12, 13, 14, 15. "When they were but a few men in number: yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people. He suffered no man to do them wrong; yea, he reprov'd kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." So he showed how he valued the children of Israel, in that he gave nations for them. Isaiah 43:3, 4. "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life."

When the Egyptians stood in the way of the welfare of the church, God brought plagues upon them one after another, wherein he sorely distressed them. When their lives stood in the way, God destroyed all the first-born of Egypt; and when Pharaoh and his host sought their destruction, he drowned them in the Red sea, and when the nations of Canaan stood in their way, God destroyed them; he destroyed many of them miraculously, by sending hail-stones from heaven upon them. God will sooner at one blow destroy all the wicked of the world than that one of his saints should be lost, There are many great men of the world, kings and princes, men of great power and policy, men of noble blood and honourable descent, men

of great wealth, men of vast learning and knowledge in the world, that are honoured, and make a great figure, and great account is made of them in the world, who are wicked men and reprobates, and they all are not of so great value in God's sight as one true Christian, however humble his birth and low his standing; however poor, or ignorant, or unknown.

God has shown how highly he values his saints by several remarkable providences. He has often changed and intercepted the course of nature for their sakes. Nothing except God himself is more constant and unchangeable than the course and laws of nature; but yet so much doth God value his saints, that he did not think the procuring of their welfare too slight an occasion for stopping the sun in his course.

But above all hath God shown how great a value he sets upon his saints, by the great price which he has paid for them, the blood of his own Son. God values every saint so highly that he bought him with the blood of his own dear Son. There is no price of gold or silver that can be compared with the price of the blood of Christ.

2. They are his peculiar people with respect to the mercy that he bestows upon them. God bestows many mercies upon ungodly men; he is kind to the evil and the good, to the just and the unjust. He is good to wicked men in preserving their lives, in providing for their subsistence, and in giving them many comforts. Wicked men receive a great deal of goodness from God which they have cause to admire, and be thankful for every day, and but few live any considerable time who are not the subjects of special influences of God's goodness to them in deliverance from trouble and danger. He heaps temporal good things upon them, he gives them wealth, and ease, and honour, and great prosperity, he distributes the world among them, and they show their great ingratitude in that, notwithstanding all God's bounty to them, they will not learn righteousness. Isaiah 26:10. "Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Thus Samuel reproves Saul for his great ingratitude, that he took no more notice of the great kindness of God to him. 1 Samuel 15:17. "And Samuel said, When thou wast little in thine own sight, wast not thou made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" So there are many other wicked men that are advanced to the state of princes and nobles.

But God bestows more goodness upon one godly man than upon all the ungodly in the world. Put all their preservations, all their deliverances, all their wealth, all their comforts that have been heaped upon them by providence together, those things are but trifles that God bestows on ungodly men; but they are peculiar blessings which he bestows on the righteous, they are precious things that God has in reserve for his own favourites, in comparison of which all earthly treasure is but dirt and dross. As for the saints, Christ has died for them, they have all their sins pardoned, they are delivered from a hell of eternal misery, they have a title to eternal life bestowed upon them, they have God's own image conferred on them, they are received into favour and will enjoy God's everlasting love.

3. They are God's peculiar people with respect to the interest which he has in them. God has a peculiar interest in godly men; they are his peculiar property, they are his as they are redeemed by him, and as they have given themselves to him. God has an interest in godly men's hearts, they have a true love and respect to him; they have true honour to him. God has a greater interest in their hearts than any thing else, greater than the dearest friend on earth, greater than the world or any earthly enjoyment. They prefer God before all other things, they preserve the throne of their hearts for God, they are of a spirit to exalt him as the greatest and highest, to love him as the most excellent, to praise him as the most gracious and merciful.

God has no interest in the hearts of natural men. Many of them seem to show respect to him outwardly. The Pharisees of old pretended to an extraordinary devotion, to a great love to God. And many hypocrites in these times come before God as his people come, they seem as though they delighted to draw near to God, and make a high profession of religion; but God has indeed no interest in their hearts. They give him the outward appearance, they give him the words of their lips, but their hearts are far from him, It is from respect to something else, and not to him; they have not the least love to God.

But God has an interest in the hearts of true Christians: however small and inconsiderable it is in comparison of what it ought to be, yet they are of a spirit to prefer God above all. He has an interest in them, and they offer up their bodies a living sacrifice to him; they 'serve and actively glorify him, with their bodies and' with their spirits. God is glorified in wicked men, as they are occasions of the manifestations of his glory, or as he glorifies

himself in them; but Christians devote themselves to serve and glorify God. Though it is but a small interest that God has in the hearts of Christians in this world in comparison of what ought to be, yet he hath a greater interest in one godly man than in all the ungodly and hypocrites that are in the world.

4. They are God's peculiar people, with respect to the complacency which he hath in them. God takes delight in his saints. Psalm 11:7. "For the righteous Lord loveth righteousness: his countenance doth behold the upright." God doth as it were rejoice over a convert, he delights in beholding that beauty and those ornaments of mind which he hath given him; God takes delight in the graces of a godly man's heart, and he delights in the good works and religion of the Christian. Psalm 37:23. "The steps of a good man are ordered by the Lord, and he delighted in his way." God takes delight in the godly man's prayers. Proverbs 15:8. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." He takes more delight in the sincere humble devotion of one true saint, than in all the moral virtue and outward religion of all the natural men in the world. If the wicked that are rich should offer to God ten thousand sacrifices, or if they should devote ever so much of their substance to religious uses, if they should give all their goods to feed the poor; it would not be so acceptable to God, as one cup of cold water given by a saint with a spirit of true charity. Ungodly kings may do much in many respects for religion; they may build stately churches for the worship of God, they may encourage religion in their dominions by their power and influence. Cyrus, a heathen prince, restored the people of God from captivity, and restored the state of the Jews. But God has a greater delight in the sincere worship and love of one poor, obscure Christian, than in all that is done throughout the globe by irreligious kings and princes.

REFLECTIONS.

Hence it may well be expected of such as profess hopes of their being true Christians, that they should live after a peculiar manner, and be devoted to God for his use. should be a great difference between their way of living and that of other men. Godly men should not be hurried away by the general example. If any evil practice is become a common custom, it may well be expected of those who profess themselves godly, that they should stem the stream of common custom and example, though they are despised for it.

Men are ready often to plead for their neglect of such and such duties, and the commission of such evils, that it is a common custom. “Who is there,” say they, “but what does so? I should be singular if I did otherwise.” But if evil things are common, God may well expect of them that their way should be singular and peculiar, for Christians are a peculiar people. There should be a difference, and a great difference, between them and the generality of the world; if their neighbours, and relations, and companions, fall in with the common custom, that is evil, yet they should be peculiar, and stand alone.

It may well be expected that they should go further than other men in doing their duty, and practising the christian religion. For instance, it is a common thing for men when they are affronted, or injured by their neighbours, to entertain a spirit of revenge, to drink in a spirit of ill will against their neighbour, and to wish him hurt. But Christians should be peculiar; they should forgive those that injure them, and not entertain any spirit of ill will to them upon that account.

It is common for men when injured, to endeavour to retaliate upon those that injure them in some way or other, either by acting or talking against them; but those who call themselves godly, should choose no kind of revenge, Matthew 5:38, 39. “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” The generality of men will love their friends, and hate their enemies; it is very rare that it is otherwise. Men pretend that they do not hate their enemies, but they really do in their hearts. But Christians should be peculiar ‘in this matter, their way should be different from the way of the world; for they are a peculiar people, and they should love their enemies from their hearts, and do good to them that hate them. However rare it is that there is any such thing, yet such a rare thing very well becomes God’s peculiar people. Matthew 5:43, 44, 45. “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

It is a rare thing for persons to accustom themselves to great self-denial. Many will indeed deny themselves something for the sake o'f their duty, but if it very much crosses their interest, there are few that will be steadfast in their duty. But it may well be expected, that you should greatly deny yourself or the sake of God and Christ, and so be peculiar in this matter.

Self-interest governs the generality of men; they will mind their own interest rather than any thing else. But it may well be expected of those who profess godliness, that they should show themselves peculiar in this matter, and that they should sacrifice their private, separate interest to the glory and honour of God, and to the public good. Most men will content themselves and quiet their consciences by avoiding the more gross acts of sin, by avoiding an outward gratification of- lusts; but it becomes Christians to distinguish themselves here, and avoid sinning so much as in their thoughts, not to indulge any lust so much as in their imagination.

It is a shame to professors of godliness that their light shines no brighter before men, that there is no more appearing in them of an amiable christian spirit, that they do not seem to shine any brighter in their outward conversation than many other men that do not make the profession that they do. Many such men seem to be as exact, and as careful to avoid sin, and to deny themselves, as they; yea, many, perhaps, that, for the outward practice of some particular virtues, shine brighter than they, are more liberal and kind, more courteous and obliging in their behaviour.

It is expected of those that are of this peculiar people that they should do more than others. Matthew 5:46, 47. “For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?” Let me then apply this subject immediately to those who are present.

1. Here is a powerful argument to persuade those of you, who are impenitent to become godly, that if you will forsake your sins, and with all your heart turn to God, you shall become of the number of God's peculiar people. You shall have the same privileges with those that have been mentioned, you will immediately upon your conversion become one of those that God sets such a high value upon. If you are assured of your conversion, you may withal be assured that God, the supreme Lord of heaven and earth, sets a higher value on you than upon all the reprobates in

the world, that God has set so high a value upon you that he has given the blood of his own Son for your ransom.

If you do savingly turn to God, you will receive from God mercies and blessings greater in value than all the wealth and outward prosperity of all the ungodly men in the world'. Put all the honour and all the wealth of the great men of the world together; put all that the kings of the earth possess, their treasures and revenues, their dominions and power, their stately seats and palaces, their costly robes and dainties, together, and they will not amount to so great things as God will bestow upon you.

If you will turn from your sins and come to Christ, the great God will accept of you, and delight in you you then will have those spiritual ornaments that will be more amiable in the sight of God, than all the learning, and knowledge, and morality of all the ungodly men in the world.

If you continue in a natural condition, God will make no account of you; instead of being as his jewels, you will be esteemed as vile and refuse, and fit for nothing but to be trampled under-foot; instead of being gold, you will be esteemed as dross, Jeremiah 6:30. "Reprobate silver shall men call them, because the Lord hath rejected them." Hereafter you will be thrown away as being good for nothing, you will be esteemed nothing worth, as is represented in that parable, Matthew 13:47, etc. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Yea, you shall not only be cast away as good for nothing, but shall be cast out as filth into the great receptacle of the filth of the world; you will be cast into a furnace of fire, as barren branches are gathered up and burnt. John 15:6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Or as barren trees are cut down and cast into the fire. Matthew 3:10. "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." As the tares were gathered together in bundles and burnt, you will be looked upon as fit for nothing else but to be destroyed. 2 Peter 2:12. "But these, as natural brute beasts,

made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.”

Instead of bestowing such peculiar mercies upon you, you in a little time will be stripped of all mercy. God will not have mercy on you, but your miseries will be as dreadful as those mercies that God bestows on his saints are valuable, They are but trifles that wicked men have bestowed upon them while in this world, in comparison of what the righteous shall have. The blessings of one righteous are more in value than the enjoyments of all the wicked. But hereafter wicked men will not have those; they will have nothing but the fiery wrath and indignation of God for their portion.

While you are in a natural condition, instead of your being God’s peculiar ones with respect to the interest which God hath in your heart, the devil has the greatest interest in your heart. He has the government and possession there, and therefore you are, and will be, the devil’s people, those that he claims, and those that will certainly fall to his share, at least if you continue in such a condition. Instead of being one in whom God has peculiar complacency, he has no pleasure in you; when you pretend to worship him, he has no delight in your hypocritical prayers and services, but they are an abomination to him.

II. If you are true Christians, then let God be peculiar with you.

1. Let God be your peculiar portion. If you are one of his peculiar people, he is so. All who are God’s people have chosen him for their God and portion. Do this more, and more, and more. Let all other things be lightly set by, and treated by you with neglect, in comparison of God.

Let God be the object of your peculiar value and esteem. If God has made you one of those on whom he sets a peculiar value, you who are a poor worthless worm, if he has set such a value upon you, as to purchase you with the price of the blood of his Son, who are in yourself a filthy, despicable creature, how much more reason is there that you should peculiarly value God, who is so great and glorious! It is fitting that this value should be mutual and it is fitting that it should be in an answerable degree.

It will be but a little thing for you to esteem God above all in comparison of what it is for God so to prize his saints. See to it therefore, that there be nothing that stands in any competition with God in your esteem; value him

more than all riches; value his honour and glory more than all the world; be ready at all times to part with all things else, and cleave to God. Let God be your peculiar friend, and value his friendship more than the respect and love of all the world. When you lose other enjoyments, when you lose earthly friends, let this be a supporting, satisfying comfort to you, that you have not lost God.

2. 'Let God be your peculiar confidence, There is great encouragement in this doctrine for you to make him so, and reason to enforce it as your duty. God expects that those who are his peculiar people should put their trust in him, and well they may do so, for God has a peculiar favour for them, and is peculiarly careful and tender of them. Be sensible, therefore, that it is unbecoming any, but especially those who are so near to God, and so favoured by him, to trust in their own righteousness, or in any arm of flesh. The peculiar people of God should not trust in themselves, they should not trust in friends, they should not trust in great men, they should not trust in their estates, or in any worldly enjoyment as expecting happiness from it, but alone in the Lord God. He ought to be their refuge and hiding-place: in time of trouble they should hide themselves under the shadow of his wings.

3. Make God the peculiar object of your praises. The doctrine shows what great reason you have so to do. If God so values you, sets so much by you, has bestowed greater mercies upon you than on all the ungodly in the world; is it too little a requital for you to make God the peculiar object of your praise and thankfulness? If God so distinguishes you with his mercy, you ought to distinguish yourself in his praises; you should make it your great care and study how to glorify that God who has been so peculiarly merciful to you. And the rather because there was nothing peculiar in you, distinguishing you from any other person, that moved God to deal thus peculiarly by you. You were as unworthy to be set by as thousands of others that are not regarded of God, and are cast away by him for ever.

SERMON 14

APRIL 1738

Jesus Christ, the same yesterday, to-day, and for ever.
(Hebrews 13:8.)

THE exhortation, which the apostle gives the christian Hebrews in the verse preceding this, is to remember and follow the good instructions and examples of their ministers, “Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.” The last part of this exhortation is to follow their faith. By following their faith, the apostle seems to intend adhering to the christian faith, and those wholesome doctrines which their pastors taught them, and not depart from them, as many in that day had done, to heretical tenets. And the enforcement of the doctrine is in these words, “Considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever.” Christ is the end of their conversation, he is the end of their conversation in their office, the end of the doctrines which they taught, and the end of all their administrations, and all their labours in all their work. And as he was so, they ought to follow their faith, or cleave stedfastly to the doctrines they had taught them, and not depart to other doctrines; for Jesus Christ was the same, yesterday, to-day, and for ever.

If they still professed to be Christians or the followers of Jesus Christ, then they should still cleave to the same doctrines that they were taught in their first conversion they should still follow the faith of them, who had first indoctrinated them in Christianity; for Jesus Christ was the same now that he was then, and therefore, Christianity was obviously the same thing. It was not one thing now and another when they were first converted, or even like to any other thing than it always had been. Surely therefore, when Christ and Christianity were thus unchangeable, he would therefore have them not fickle and changeable in their faith, not depart from their former faith, nor be carried about with divers and strange doctrines, as it follows in the next verse.

When it is said that Christ is the same yesterday, to-day, and for ever, by yesterday is meant all time past; by to-day, the time present; and by for ever, all that is future, from the present time to eternity.

Doctrine. Jesus Christ is the same now that he ever has been and ever will be.

Christ is thus unchangeable in two respects.

I. In his divine nature. As Christ is one of the persons of the Trinity, he is God, and so hath the divine nature, or the Godhead dwelling in him, and all the divine attributes belong to him, of which immutability or unchangeableness is one. Christ in his human nature was not absolutely unchangeable, though his human nature, by reason of its union with the divine, was not liable to those changes to which it was liable, as a mere creature; as for Instance, it was indestructible and imperishable. Having the divine nature to uphold it, it was not liable to fall and commit sin, as Adam and the fallen angels did, butt yet the human nature of Christ, when he was upon earth, was subject to many changes. It had a beginning; it was conceived in the womb of the Virgin; it was in a state of infancy, and afterwards changed from that state to a state of manhood, and this was attended not only with a change on his body, by his increasing in stature, but also on his mind; for we read that he not only increased in stature but also in wisdom. Luke 2:52. And the human nature of Christ was subject to sorrowful changes, though not to sinful ones. He suffered hunger and thirst, and cold; and at last he suffered dreadful changes by having his body tortured and destroyed, and his soul poured out unto death; and afterwards became subject to a glorious change at his resurrection and ascension. And that his human nature was not liable to sinful changes, as Adam's or the angels', was not owing to any thing in his human nature, hut to its relation to the divine nature which upheld it. Butt the divine nature of Christ is absolutely unchangeable, and not liable to the least alteration or variation in any respect It is the same now as it was before the world was created. It was the same after Christ's incarnation as before, when Christ was born in a stable, and laid in a manger, and underwent many changes on earth, and at last suffered that dreadful agony in the garden, and suffered on the cross it made no real alteration in the divine nature; and afterwards when Christ was glorified, and sat on the right hand of the Majesty on high, it made no alteration in his divine nature.

II. Christ is unchangeable in his office. He is unchangeable as the Mediator and Saviour of his church and people. That unchangeableness of Christ in his office of Mediator, appears in several things.

1. This office never ceases to give place to any other to come in his room: Christ is the only Mediator between God and man, that ever has been or ever shall be. He is an everlasting Saviour. There have been typical mediators many, that have continued but a little while, and then have passed away, and others have come in their room; but the great antitype continues for ever. There have been prophets, that have been raised up, and these have died, and others have succeeded them. Moses was not suffered to continue by reason of death; and the dispensation which he introduced was abolished, to give place to another which Christ should introduce. Moses gives place to Christ, but Christ never gives place to any other. John the Baptist was a great prophet. He was Christ's forerunner; like the morning star, the forerunner of the sun, he shone bright a little while, but his ministry by degrees ceased, and gave way to the ministry of Christ, as the morning star by little and little goes out as the sun rises. John 3:30. John the Baptist says, "He must increase, but I must decrease." But Christ's ministry never ceases.' So the ancient legal priests, they had but a changeable and short-lived priesthood. Aaron died, and his son Eleazar succeeded in his room; and so there were many priests, one after another; but Christ continues a priest for ever. Hebrews 7:23, 24. And they truly were many priests; and they were not suffered to continue by reason of death; but Christ, because he continueth ever, hath an unchangeable priesthood." These legal priests succeeded one another by inheritance; the father died and the son succeeded him, and then he died and his son succeeded him; but it is observed that Christ, in his priesthood, "is without father and without mother, without descent." He had no ancestor that went before him in his priesthood, or any posterity that should succeed him in it. In that respect, Melchizedek is a type of Christ, of whom the Scriptures give us an account, that he was a priest, but seems not to have been a priest by inheritance, as the sons of Aaron were: as Hebrews 7:3. "without father, and without mother, and without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually:" and therefore it is said of Christ, Psalm 110:4. "The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek." Those things that appertain to Christ's priesthood are everlasting. The tabernacle at which the priests of

old officiated, was a tabernacle that men pitched, and therefore a tabernacle that was taken down. It was the holy of holies of old; but Christ is a minister of the true tabernacle and the true sanctuary, which the Lord hath built, and not man. Hebrews 5:2. The holy of holies he entered into was heaven; he is priest in a tabernacle which shall never be taken down, and in a temple that shall never be demolished. So the altar on which he offers incense, the priestly garments or robes in which he officiates, are not of a corruptible nature. And so Christ is everlasting with reference to his kingly office. David and Solomon were great kings, and eminent types of Christ: but death put an end to their kingdom and greatness. Earthly monarchies that ever have been, those that have ruled over the bigger part of the known world, as particularly the Grecian and Roman monarchies, they have come to an end, but Christ's is an everlasting kingdom, his throne is for ever and ever; Hebrews 1:8. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Though all other kingdoms shall be demolished, Christ's kingdom shall stand for ever. Daniel 7:13, 14.

2. Christ is at all times equally sufficient for the office he hath undertaken. He undertook the office from eternity, and he was sufficient for it from eternity. He has been in the exercise of his office from the fall of man, and remains equally sufficient throughout all ages. His power and his wisdom, his love, his excellency, and worthiness, is at all times equally sufficient for the salvation of sinners, and for the upholding and glorifying of believers, He is for ever able to save, because he lives for ever. His life is an endless and unchangeable life, he is made not after the law of a carnal commandment, but after the power of an endless life. Hebrews 7:1 6. He is at all times equally accepted as a Mediator in the sight of the Father, who is ever well pleased in him. He is always equally worthy and lovely in his eyes. He is daily his delight, rejoicing always before him. The sacrifice that he has offered, and the righteousness that he has performed, is at all times equally sufficient. His blood is as sufficient to cleanse away sin now, as when it was warm from his wounds.

3. He is now, and ever will be, the same that he ever has been, in the disposition and will which he exercises in his office. He is not changeable in his disposition, as men are that are called to any office or business, which causes them to appear and act very differently in their offices at some times, from what they do at others. But Jesus Christ is, in this respect, the same yesterday, to-day, and for ever, He is ever disposed to execute his

office in a holy manner. He ever has been, still is, and ever will be, disposed to execute it so as to glorify his Father, to discountenance sin, and to encourage holiness. He ever exercised the same grace and mercy in his office. He undertook the office of a Mediator from eternity with delight. He then delighted in the thoughts of saving sinners, and he still delights in it; he never has altered from the disposition to accomplish it. When man actually fell and became a rebel and an enemy, an enemy to his Father and himself; still it was his delight to do the part of a Mediator for him. And when he came into the world, and came to his last agony; when the bitter cup that he was to drink was set before him, and he had an extraordinary view of it, so that the sight of it made “his soul exceeding sorrowful even unto death,” and caused him to “sweat as it were great drops of blood:” still he retained his disposition to do the part of a Mediator for sinners, and delighted in the thoughts of it; so, even when he was enduring the cross, the salvation of sinners was a joy set before him. Heb. 12:2. And he never alters from his readiness to receive and embrace all that do in faith come to him; he is always equally willing to receive such. His love is unchangeable; he loved from eternity: Jeremiah 31:3. He loved with an everlasting love; and it will be to eternity. John 13:1. “having loved his own he loved them unto the end.”

4. Christ is the same yesterday, today, and for ever, as to the end which he aims at in his office. His supreme end in it is the glory of God; as particularly in vindicating the honour of his majesty, justice, and holiness, and the honour of his holy law. For this end did he undertake to stand as a Mediator between God and man, and to suffer for men, viz, that the honour of God’s justice, majesty, and law may be vindicated in his sufferings, And he also undertook the office to glorify the free grace of God; and his special end in his undertaking was the salvation and happiness of the elect. These two ends he has in his eye in all parts of the work of his office; and these two ends he unchangeably aims at. These he sought on entering into covenant with the Father from eternity. These he has sought from the beginning of the world to this time, and these he ever will seek. He does not sometimes pursue one end, and then alter his mind and pursue another; but he ever pursues the same ends.

5. Christ ever acts by the same rules in the execution of his mediatorial office.

The rules that Christ acts by, in the execution of his office, are contained in a twofold covenant.

(I.) The covenant of redemption, or the eternal covenant that was between the Father and the Son, wherein Christ undertook to stand as Mediator with fallen man, and was appointed thereto of the Father. In that covenant, all things concerning Christ's execution of his mediatorial office, were agreed between Christ and his Father, and established by them. And this covenant or eternal agreement, is the highest rule that Christ acts by in his office; and it is a rule that he never in the least departs from. He never does any thing, more or less, than is contained in that eternal covenant. Christ does the work that God gave him to do in that covenant, and no other: he saves those, and those only, that the Father gave him in that covenant to save; and he brings them to such a degree of happiness as was therein agreed. To this rule Christ is unchangeable in his regard; it stands good with Christ in every article of it, yesterday, today, and forever. (2.) Another covenant that Christ has regard to in the execution of his mediatorial office, is that covenant of grace which God established with man. Though indeed this be less properly the rule by which Christ acts as Mediator, than the covenant of redemption, yet it may be called a rule. God does, as it were, make his promises which he makes to his creatures, his rule to act by: i e. all his actions are in an exact conformity to his promises, and he never departs in the least degree from them, as is the case with men with regard to what they make the rule of their actions. Yet it is not a rule to God in the same sense as a rule is to a created agent, which must be considered as something antecedent to the purposes of the agent, and that by which his purposes are regulated. But God's promises are consequent on his purposes, and are no other than the expressions of them. And the covenant of grace is not essentially different from the covenant of redemption: it is but an expression of it: it is only that covenant of redemption partly revealed to mankind for their encouragement, faith, and comfort. And therefore the fact that Christ never departs from the covenant of redemption, infers that he will never depart from the covenant of grace; for all that was promised to men in the covenant of grace, was agreed on between the Father and the Son in the covenant of redemption. However there is one thing wherein Christ's unchangeableness in his office appears that he never departs from the promises that he hath made to man. There is the 'same covenant of grace in all ages of the world. The covenant is not essentially different now from what it was under the Old Testament, and

even before the flood; and it always will remain the same. It is therefore called an everlasting covenant, Isaiah 55:3.

And as Christ does not alter his covenant, so he unchangeably fulfils it: he never departs in the least jot or tittle. Though he has given exceedingly great and precious promises to those that believe in him, he ever fulfils them all. heaven and earth shall sooner pass away, than one jot or one tittle of his promises shall fail, till all be fulfilled. It is especially on account of his unchangeableness with respect to his promises, that he styles himself, “I am that I am,” and is called “Jehovah,” Exodus 3:14. and 6:3. Christ revealed himself to the children of Israel, in their Egyptian bondage, by this name, to encourage the people that he would fulfil his promises made to Abraham, Isaac, and Jacob.

6. He is in many respects unchangeable in the acts which he exercises in his office. He is unchangeable in his acceptance of those that believe in him, and never will reject them; and he is unchangeable in his complacency and delight in them. He is unchangeable in his intercession for his church and people. He ever lives to make intercession. Hebrews 7:25. His intercession before God in heaven is a continual intercession, It is a constant presentation of his will before the Father for the salvation and happiness of those that are his in the virtue of his blood. And as Christ is unchangeable in his intercession, so he is unchangeable in upholding and preserving those that are his, and ordering all things for their good, until they are brought to his heavenly glory, He is constant and unchangeable in taking care of them in all respects, and will hereafter receive them to a constant and unchangeable enjoyment of himself.

APPLICATION.

I. We learn from the truth taught in the text, how fit Christ was to be appointed as the surety of fallen man. Adam, the first surety of mankind, failed in his work, because he was a mere creature, and so a mutable being. Though he had so great a trust committed to him, as the care of the eternal welfare of all his posterity, yet, not being unchangeable, he failed, and transgressed God’s holy covenant. He was led aside, and drawn away by the subtle temptation of the devil. He being a changeable being, his subtle adversary found means to turn him aside, and so he fell, and all his posterity fell with him. It appeared, therefore, that we stood in need of a surety that was unchangeable, and could not fail in his work. Christ, whom

God appointed to this work, to be to us a second Adam, is such an one that is the same yesterday, to-day, and for ever, and therefore was not liable to fail in his undertaking. He was sufficient to be depended on as one that would certainly stand all trials, and go through all difficulties, until he had finished the work that he had undertaken, and actually wrought out eternal redemption for us.

II. This truth may be well applied to the awakening of those who profess to be Christians, and this on several accounts. You may be hence assured that Christ will fulfil his threatenings that he has denounced against unbelievers, There are many awful threatenings which Christ has denounced against wicked men. Christ has threatened woe to this wicked world; Matthew 18:17.; and has declared concerning all, that do not believe, that they shall be damned. This is that which Christ gave in charge to his disciples before his ascension, when he sent them forth to preach, and teach all nations. Mark 16:15, 16. "Go ye into all the world, and preach the gospel to every creature. He that believeth shall be saved, and he that believeth not shall be damned." So Christ declares that every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire. Matthew 7:18. And he has especially threatened an awful punishment to gospel sinners. He has declared that every branch in him that beareth not fruit shall be cut off, and cast forth, and gathered up and burnt; and that, however wicked men and false Christians may dwell among the godly, as tares grow among wheat, yet when the harvest comes, and the wheat is gathered into the barn, the tares shall be gathered into bundles, and burnt. Matthew 13:30. And in the exhilaration of the parable, he says, that, at the day of judgment, "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, where shall be wailing and gnashing of teeth," ver. 41, 42. So he declares in Matthew 8:21. Concerning those visible Christians that say to hum, "Lord, Lord," and that do not do the will of his Father which is in heaven, that he will hereafter I profess unto them, that he never knew them, and that he will say unto them, "Depart from me, ye that work iniquity;" and that those that build their house on the sand shall fall, and that great shall be their fall; and that such as these shall see many coming from the east, and from the west, and from the north, and from the south, and sitting down with Abraham, and Isaac, and Jacob, in the kingdom of God, and themselves thrust out; and he teaches in his parables that unprofitable servants, and those that as

professing Christians come to the gospel feast without the wedding garment, shall be bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth. He often denounces woe on hypocrites; and threatens concerning such as begin a life of religion and do not finish, and are not thorough and persevering in it, that they shall come to shame; that those who are foolish virgins, that take their lamps and take no oil with them, shall at last be shut from the marriage when others enter in with the bridegroom, and that when they come to the door they shall find it shut, and shall cry," Lord, Lord, open to us," in vain; and that, at the day of judgment, Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats, setting the righteous on the right hand, and the wicked on the left; and that he shall say to the wicked, "Depart, accursed, into everlasting fire, prepared for the devil and his angels;" and that the wicked shall go away into everlasting punishment. And particularly he has threatened concerning them that have not a spirit of self-denial, that do not cut off a right hand or a right foot, nor pluck out a right eye, that they shall go with two hands, or two feet, or two eyes, into hellfire, into the fire that never shall be quenched, where the worm dieth not, and the fire is not quenched. And that those that have not a spirit to sell all for his sake, and that do not in comparison of him hate father, and mother, and wife, and every earthly relative and earthly possession, shall not be acknowledged of him as his disciples. And concerning those that are ashamed of religion before men, that of them will hue be ashamed before his Father and before the angels: and concerning those that are of a revengeful spirit, and not of a spirit of forgiveness, that they shall not be forgiven: and concerning all that are of a malicious spirit, and not of a spirit of Christian love and meekness, that are of an angry, wrathful, and scornful disposition, that say to their brother, "Raca," or "Thou fool;" that they shall be in danger of everlasting punishment proportioned to the heinousness of their crimes. And concerning worldly-minded men he has declared, that 'tis impossible for those that trust in riches to enter into the kingdom of God. Concerning such he has said, "Woe unto you that are rich, for ye have received your consolation; and woe unto you that are full, for ye shall hunger;" and concerning such as are addicted to carnal mirth and jollity, he says, "Woe unto you that laugh now, for ye shall mourn and weep." And he has abundantly declared concerning gospel sinners, that their punishment shall be far more dreadful than that of the worst of the heathen; that it shall be more tolerable even for Sodom and Gomorrah in the day of judgment, than for them; and he has declared that those, that are

once cast into hell, shall in no wise come out thence, until they have paid the uttermost farthing.

Such things as these did Christ threaten against the ungodly when he was here upon earth. And by the doctrine of the text you learn, that he now is and ever will be the same that he was then. He has not at all altered, no, nor ever will; but these dreadful things, that he has threatened, he will surely fulfil. Christ was no more disposed to threaten, than to fulfil his threatenings, Christ is as holy, and his nature and will is as averse to sin now as ever it was; and he is as strictly just now as he was then.

Therefore, let no Christless person flatter himself, that, continuing such, he shall by any means escape punishment. Christ's threatenings are the threatenings of one, that is the same yesterday, to-day, and for ever, and what he has threatened with his mouth he will fulfil with his hands. When Christ appears at the day of judgment, and you shall stand at his bar to be judged, you will find him in judging, just what he was, and just what you find him in your Bibles, in threatening.

III. The truth in the text may be applied by way of reproof.

1. To those that have been heretofore under awakenings, but have now become senseless and careless. This doctrine shows your folly. You act as if Christ were altered, as though he were not now so dreadful a Judge, and his displeasure not so much to be feared, as heretofore. Time was, when you were afraid of the displeasure and wrath of Christ. You were afraid of the dreadful sentence from his mouth, "Depart, ye cursed, into everlasting fire." And why is it so much otherwise with you now? Is not the wrath of this Judge as much to be dreaded now, as ever it was? Time was, when those threatenings, that Christ has denounced against sinners, were terrible things to you; and why do you make so light of them now? Is this your great Judge grown weaker than he was, and less able to fulfil his threatenings? Are you less in his hands than you were; or do you imagine that Christ is become more reconciled to sin, and has not such a disposition to execute vengeance for it as he had?

Time was, that you seemed to feel yourself to be in lamentable circumstances that you had not an interest in Christ, and to have a great mind to get an interest in him. You sought it, and prayed to God daily for it, and took considerable pains, and went and asked others, what you should do to obtain an interest in Christ. Why is it that you are so much

more careless about it now? Is Christ altered; is an interest in him less valuable, or less necessary, now, than it was then? Was acceptance with him worth earnestly seeking, and praying, and striving for then, and is it good for nothing now? Did you stand in great need of it then, and can you do well enough without it now?

Time was when you seemed to be much concerned about your having been guilty of so much sin against God and Christ, and, it may be, wept about it in your prayers. But now, you are not concerned about it. The thought of your having so often and so greatly offended him, does not so much trouble you, but that you can be easy and quiet, and have your heart taken up about one vanity or another, without being very much disturbed with the thoughts of your sins. Then you used to be careful to avoid sin; you were watchful to avoid those things that were forbidden in God's holy word; you were careful that you did not sin by profaning the sabbath, or by unsuitably spending the time in God's house, or by neglecting the duties of reading and prayer. You were careful of your behaviour among men, lest you should transgress. If you suspected any thing to be sinful then, you dared not do it. But now there is no such care upon your spirit, there is no such watch maintained, you have no such guard upon you. But when you are tempted to do or omit any thing, it is not a thought coming with weight upon your heart, "Is this sinful or not?" "Is this contrary to the mind and will of God, or riot?" You do not dwell long on such kind of thoughts as these; you are grown very bold, and live in neglects and practices that are sinful, and that you have light enough to know to be so: just as if you thought that Christ's disposition, with respect to sin, was altered; and that he was less an enemy to sin now than he was then. Instead of being less an enemy to sin than you then thought he was, and instead of being a less dreadful Judge of ungodly men than you then imagined, or had a sense of in your heart, he is a thousand times more so: for then, when you was most awakened and convinced, You conceived but very little of what is in reality; you apprehended very imperfectly the enmity of Christ's nature against sin, and the dreadfulness of his wrath against the ungodly. It was but a little sense you had of it. His wrath is infinitely more dreadful than ever you have yet had any conception of.

And though Christ be unchangeable, yet you are not. You are changed for the worse, since the time when you were awakened. Christ is equally an enemy of sin, and you are become more sinful than you then were. Christ's wrath is in itself equally dreadful as it then was; but you have far more

reason to dread it than you had then, for you are in much greater danger of it; and, if you do not repent, are much nearer to the execution of it. And not only so, but you are now exposed to much more of that wrath. Christ's wrath hung over your head then, and so it does now, but with this difference, that now much more of that wrath hangs over you than did then. You hung over the pit of hell then, and so you do now; but with this difference, that you have ever since been kindling and enraging the flames of that fiery gulf over which you hang, so that they are vastly fiercer than they were then; and the moth of time has been nibbling at that slender thread ever since, and has much nearer gnawed it off than it had then. And your heart is far more hardened than it was; and the devil has faster hold of you, and the way to escape is more blocked up; and your case upon many accounts is inexpressibly more doleful, however much more careless and unconcerned you are about your own circumstances.

2. This doctrine reproves all that have entered into the bonds of the Christian covenant, and have proved false to it. If Christ be the same yesterday, today, and for ever, and is always the same towards us in fulfilling as he is in promising, then surely we ought to be so towards him. If he never breaks covenant with his people, then they are greatly to be reproved who are false and treacherous in their dealings with him. Therefore this reproves a covenant people that depart from Christ, and break covenant with him; as we in this land have done, having greatly revolted and degenerated both from the pure profession and religious practice of the first times of the country. Though Christ and his doctrine, and the religion that he taught, are always the same, yet this country has great multitudes in it that are driven to and fro by every wind of doctrine, and has now for a long time been exceedingly corrupted by the prevalency of many evil customs and practices.

And by this doctrine is every particular person reproved, that does not take care to keep covenant with Christ. We are in general under the solemn bonds of our baptismal covenant; and that covenant, that was sealed in our baptism, most of us have explicitly owned, and expressly and solemnly promised to walk in, in a way of obedience to all the commands of God, as long as we live; and have, time after time, in the roost solemn manner, sealed this covenant anew, by taking the body and blood of Christ upon it at the Lord's supper. They bring dreadful guilt on themselves who are not careful to fulfil such vows, they that have solemnly vowed to obey Christ in all his commandments as long as they live, and have sealed these vows by

eating and drinking at the Lord's supper with far greater solemnity than if they sealed it with as many solemn oaths, yet live in ways of sin, live in the neglect of several commanded duties, and in the commission of forbidden sin; or at least do not make it the care of their lives strictly to keep Christ's commands; surely such persons render themselves very guilty.

3. This doctrine reproves those that have been seemingly pious, and have fallen away to ways of sin. Who these persons are, their own consciences are better able to judge than those that are about them. There are many here present, that in times past have been seemingly pious; and let every one inquire at the mouth of his own conscience, whether his seeming piety holds on; whether it be not come to an end. if you find reason, by a serious and strict examination, to conclude that you are one of them, consider how vile is your treatment of him, who is the same yesterday, to-day, and for ever, and who never is false to any to whom he once manifests his favour. How greatly doth God complain of such short-lived religion in the Scriptures! Hosea 6:4. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Psalm 78:57. "They tempted and provoked the most high God, and kept not his testimonies, but turned back and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow."

4. Hereby the truly godly are greatly to be reproved for their declension. There are many such here, as I charitably hope, and many of them I fear have been guilty of great declension in religion. Formerly they were lively and animated in religion, now they are dull and indifferent; formerly their hearts went up on high after God, but now after the world; they carried themselves for a while very exemplarily, but have since behaved in such a manner as to wound religion. Why will you be guilty of such a departure from your Redeemer, who changes not with regard to you? His love he formerly manifested towards you, but it does not change; it has ever held up to the same height; his faithfulness never has failed to you; why then does your love so languish towards him, and why are you so unfaithful to him? He keeps up the same care and watchfulness towards you, to preserve you, to provide for you, to defend you from your enemies, and why will you stiffer your care and strictness to serve and please Christ, and honour him, to fail in any measure!

When you were first converted, your heart seemed to be wrapt up in love to Christ, and delight in him and his praises. You were then continually

meditating on Christ and the things of Christ, and your meditations on him were sweet; and you were then much in speaking of those things, and you delighted to speak of them. And why is it so much otherwise with you now? Is Christ less excellent than he was then? is he less worthy of your love?

5. This doctrine affords matter of reproof to us of this town, for our declining is much from what we have lately been. That we have exceedingly declined in religion, is most manifest, and what all confess. A little while ago Christ was the great object of regard among its. The hearts of the people in general were greatly engaged about Christ; as though Christ had been all, and the world nothing. There was then a great deal of conversation among all sorts of persons, and in all companies, of Christ. They who thought they had no interest in Christ, were full of concern how to obtain an interest in him; and they were almost ready to neglect their worldly concerns, as though Christ was all they needed. And with regard to those that thought they had obtained an interest in Christ, their thoughts and their conversation seemed also to be very much taken up about Christ. They were much engaged in talking of the excellency of Christ, and seemed to be full of the grace and dying love of Christ. And one and another of you expressed the strong sense you had of one perfection and excellency and another of Christ, and of the glory of the works that he has done, and of the sweetness of the words that he speaks. The town seemed to be full of the praises of Christ. You expressed to one another how you earnestly longed to praise him and bless his name for ever and ever, and how you desired that others should help you to praise him. The benefits procured by Christ were then greatly valued in the town, and both Christ and his benefits were then precious among us. And multitudes seemed to be concerned, what they should do for the honour of Christ, how they should live to his glory, and do something for the advancement of his kingdom in the world. But now, how in it otherwise is it; how little is Christ set by, in comparison of what he has been; how much is he neglected, how much is he dropped out of people's common discourse and conversation! How have many of you left off earnestly following after Christ, to pursue after the world; one to pursue after riches, another to be engrossed by amusement and diversion, another by fine clothes and gay apparel; and all sorts, young and old, have gone their way wandering in a great measure from Christ: as though Christ was not as excellent now as he was then: as though his grace and dying love were not as wonderful now as they were

then; as though Christ were not now as much preferable to the world, as worthy to be loved, and to be praised, to be thought of, and talked of; and as though he was not as worthy that we should be concerned to honour him, and live to his praise, as ever he was. If Christ be as much altered as the town is altered, he is altered very much indeed. Are we so foolish as to think that he, that is the same yesterday, to-day, and for ever, is so much altered from what he was three years ago?

IV. The truth taught in the text may be applied by way of encouragement.

1. To sinners, whose minds are burdened and exercised with concern about the state of their souls, to come to Christ, and put their trust in him for salvation. If Christ is now and ever will be the same that he ever was, then here is great encouragement for you to come to him as will appear by considering two things.

First. How Christ has invited you to come to him, with promises that he will accept of you, if you do so Christ in his word often invites those that are in your circumstances; whether we consider your circumstances as a lost sinner, or as a sinner under anxiety and concern about your condition. If we consider your circumstances merely as a lost sinner, Christ invites you; for he is often inviting and calling on sinners to come to him. Proverbs 8:4. “Unto you, O men, I call, and my voice is to the sons of men.” And chap. 9:4, 5. “Whoso is simple, let him turn in hither; and ye that want understanding, come, eat of my bread, and drink of the wine that I have mingled.” Revelation 3:20. “Behold, I stand at the door and knock.” Revelation 22:17. “The Spirit and the bride say, Come.” Or if we consider your circumstances as a sinner burdened in your soul with concern about your condition; such are especially invited by Christ. Matthew 11:28. “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” And Isaiah 55:1. “Ho every one that thirsteth, come ye to the waters;” and John 7:37. “If any man thirst, let him come unto me and drink.” That Christ is the same yesterday, to-day, and for ever, shows what a joint encouragement these invitations are for you to come to Christ in two ways

(1.) It shows that as Christ invited such sinners, when these invitations were spoken and penned, so he does now, for he is the same now that he was then; so that you are to look on the invitations that you find in your Bible, not only as invitations that were made then when they were first spoken or written, but that are made now. Christ makes them now as much

as he made them then. Those invitations which proceeded out of Christ's mouth when he was on earth, are made to you now as much as if they now this moment proceeded from Christ's mouth for there is no alteration in Christ; he is the same as ever he has been; so that when you read or hear any of the invitations of Christ, you may look upon them as if they now came from his blessed lips.

(2.) It shows that if you come to Christ, he will sorely prove to be the same in accepting that hue is in inviting. Christ will be consistent with himself. He will not appear one way in calling and inviting you and then another way in his treatment of you when you come to accept of his invitation. Christ will not appear with two faces, with a pleasant winning face in inviting, and with a frowning countenance in his treatment of persons that come at his call; for he is ever the same. You see that Christ is exceedingly gracious and sweet in his invitations; and he surely will be as gracious and sweet in his acceptance of you; if you close with his call. And then Christ does not merely invite, he also promises, that if you accept of his invitation, he will not reject you. John 6:37. "Him that cometh unto me I will in no wise cast out." He that is the same yesterday, to-day, and for ever, will be found the same in fulfilling that he is in promising.

Secondly. How Christ has treated those that have come to him heretofore. Christ in times past has graciously received those that have come to him; he has made them welcome; he has embraced them in the arms of his love; he has admitted them to a blessed and eternal union with himself, and has given them a right to all the privileges of the sons of God; and he is the same still that he has been heretofore. We have an account in Scripture of many that came to him; we have an account in the history of Christ's life of many that accepted his calls, and we have an account in the book of the Acts of the Apostles, of multitudes that believed in him; but we read of none that ever were rejected by him. And we ourselves have seen many that we have reason to think Christ has accepted on their coming to him, many that have been great sinners, many that have been old hardened sinners, many that had been backsliders, and many that had been guilty of quenching the Spirit of God. And he is the same still he is as ready to receive such sinners now as he was then. Christ never yet rejected any that came to him: he has always been the same in this respect; he is so now; and so he surely will be still.

2. There is in this doctrine treat encouragement to all persons to look to Christ under all manner of difficulties and afflictions; and that especially from what appeared in Christ when he was here. We have an account, in the history of Christ, of great numbers under a great variety of afflictions and difficulties, resorting to him for help; and we have no account of his rejecting one person who came to him in a friendly manner for help, under any difficulty whatever. But on the contrary, the history of his life is principally filled up with miracles that he wrought for the relief of such. When they came to him, he presently relieved them, and always did it freely without money or price. We never read of his doing any thing for any person as hired to it, by any reward that was offered him. And he helped persons fully, he completely delivered them from those difficulties under which they laboured. And by the doctrine of the text we learn that though he is not now upon earth, but in heaven, yet he is the same that he was then. He is as able to help, and he is as ready to help under every kind of difficulty, Here is great encouragement for persons who are sick to look to Christ for healing, and for their near friends to carry their case to Christ; for how ready was Christ, when on earth, to help those that looked to him under such difficulties! and how sufficient did he appear to be for it; commonly healing by laying on his hand, or by speaking a word! And we read of his healing all manner of sickness and all manner of disease among the people. Persons under the most terrible and inveterate diseases were often healed. And Christ is the same still. And here is great encouragement for mourners to look to Christ for comfort; we read of Christ's pitying such; as it the case of the widow of Nain, Luke 7:12, 13, etc. "And so he wept with those that wept, and groaned in spirit, and wept with compassion for Martha and Mary, when he saw their sorrow for the loss of their brother Lazarus, John 11:32, etc, And he is the same still; he is as ready to pity those that are in affliction now as he was then.

And here is great encouragement for those that are exercised with the temptations of Satan; for how often do we read of Christ casting out Satan from those of whom he had the strongest possession! and Christ is the same still. And whoever are under spiritual darkness, from the consideration (If their own sinfulness, have encouragement hence to look to Christ for comfort; for if they do so, he will be ready to say to them, as he did to the paralytic Son, be of good cheer; thy sins are forgiven thee;" for he is still the same that he was then.

V. The truth taught in the text may be applied by way of consolation to the godly. You may consider that you have in him an unchangeable Saviour, who, as he has loved you and undertaken for you from eternity, and in time has died for you before you were born, and has since converted you by his grace, and brought you out of a blind, guilty) and undone condition, savingly home to himself; so he will carry on his work in your heart; he will perfect what is yet lacking in you, in order to your complete deliverance from sin, and death, and all evil, and to your establishment in complete and unalterable blessedness. From the unchangeableness of your Saviour, you may see how he thinks of that chain in Romans 8:29, 30. “For whom he did foreknow them he also did predestinate, and whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified.” The Saviour has promised you very great and precious blessings in this world’ and things which eve hath not seen, nor ear heard, not the heart of man conceived, in the world to come; and from his unchangeableness you may be assured that the things which he has promised he will also perform.

You may from this doctrine see the unchangeableness of his love; and therefore, when you consider how great love he seemed to manifest, when he yielded himself up to God a sacrifice for you, in his agony and bloody sweat in the garden, and when he went out to the place of’ his crucifixion bearing his own cross, you may rejoice that his love now is the same that it was then.

And so when you think of past discoveries which Christ has made of himself in his glory, and in his love to your soul, you may comfort yourself that he is as glorious, and his love to you is as great, as it was in the time of these discoveries.

You may greatly comfort yourself that you have an unchangeable friend in Christ Jesus. Constancy is justly looked upon as a most necessary and most desirable qualification in a friend; that he be not fickle, and so that his friendship cannot be depended on as that of a steady sure friend. How excellent his friendship is, you may learn from his manner of treating his disciples on earth, whom he graciously treated as a tender father his children; meekly instructing them, most friendly conversing with them, and being ready to pity them, and help them, and forgive their infirmities. And then you may consider this doctrine, and how it thence appears that he is the same still that he was then, and ever will be the same.

From the unchangeableness of your Saviour, you may be assured of your continuance in a state of grace. As to yourself, you are so changeable, that, if left to yourself, you would soon fall utterly away; there is no dependence on your unchangeableness; but Christ is thin same, and therefore, when he has begun a good work in you he will finish it; as he has been the author, hie will be the finisher of your faith. Your love to Christ is in itself changeable; but his to you is unchangeable, and therefore he will never suffer your love to him utterly to fail. The apostle gives this reason why the saints' love to Christ cannot fail, viz. that his love to them never can fail.

From the unchangeableness of Christ you may learn the unchangeableness of his intercession, how he will never cease to intercede for you And from this you may learn the unalterableness of your heavenly happiness. When once you have entered on the happiness of heaven, it never shall be taken from you, because Christ, your Saviour and friend, who bestows it on you, and in whom you have it, is unchangeable. He will be the same for ever and ever, and therefore so will be your happiness in heaven. As Christ is an unchangeable Saviour, so he is your unchangeable portion. That may be your rejoicing, that however your earthly enjoyments may be removed, Christ can never fail. Your dear friends may be taken away and you stiffer many losses; and at last you must part with all those things. Yet you have a portion, a precious treasure, more worth, ten thousand times, than all these things. That portion cannot fail you, for you have it in him, who is the same yesterday, today, and for ever.

SERMON 15

THE TRUE EXCELLENCY OF A GOSPEL MINISTER.

He was a burning and a shining light. (John 5:35.)

THAT discourse of our blessed Saviour we have an account of in this chapter from the 17th verse to the end, was occasioned by the Jews' murmuring against him, and persecuting him for his healing the impotent man at the pool of Bethesda, and bidding him to take up his bed and walk on the sabbath day. Christ largely vindicates himself in this discourse, by asserting his fellowship with God the Father in nature and operations, and thereby implicitly showing himself to be Lord of the sabbath, and I by declaring to the Jews that God the Father, and he with him, did work hitherto, or even to this time; *i.e.* although it be said that God rested on the seventh day from all his works, yet indeed God continues to work hitherto, even to this very day, with respect to his greatest work, the work of redemption, or new creation, which he carries on by Jesus Christ, his Son. Pursuant to the designs of which work was his showing mercy to fallen men by healing their diseases, and delivering them from the calamities they brought on themselves by sin, This great work of redemption God carries on from the beginning of the world to this time; and his rest from it will not come till the resurrection, which Christ speaks of in the 21st and following verses: the finishing of this redemption as to its procurement, being in his own resurrection; and as to the application, in the general resurrection and eternal judgment, spoken of from ver. 20 to ver. 30. So that notwithstanding both the rest on the seventh day, and also the rest that Joshua gave the children of Israel in Canaan; yet the great rest of the Redeemer from his work, and so of his people with him and in him, yet remains, as the apostle observes, Hebrews chap. iv This will be at the resurrection and general judgment; which Christ here teaches the Jews was to be brought to pass by the Son of God by the Father's appointment, and so the works of God to be finished by him.

And inasmuch as this vindication was so far from satisfying the Jews, that it did but further enrage them, because hereby he made himself equal with God, Christ therefore refers them to the witness of John the Baptist; whose testimony they must acquiesce in, or else be inconsistent with themselves;

because they had generally acknowledged John to be a great prophet, and seemed for a while mightily affected and taken with it, that God after so long a with holding the spirit of prophecy, had raised up so great a prophet among them-and it is concerning him that Christ speaks in this verse wherein is the text: “He was a burning and a shining light; and ye were willing for a season to rejoice in his light.”

In order to a right understanding and improvement of the words of the text, we may observe,

1. What Christ here takes notice of in John, and declares concerning him, viz, that he was a burning and a shining light. He was a light to the church of Israel, to reveal the mind and will of God to them, after a long-continued dark season, and after they had been destitute of any prophet to instruct them for some ages; he arose on Israel, as the morning star, the forerunner of the Sun of righteousness, to introduce the day-spring or dawning of the gospel day, to give light to them that till then had sat in the darkness of perfect night, which “as the shadow of death; to give them the knowledge of salvation; as Zacharias his father declares at his circumcision, Luke 1:76-79. “And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And he was a burning light, as he was full of a spirit of fervent piety and holiness, being filled with the Holy Ghost from his mother’s womb, having his heart warmed and inflamed with a great love to Christ, being that friend of the bridegroom that stood and heard him, and rejoiced greatly because of the bridegroom’s voice; and was glad that Christ increased, though he decreased, John 3:29, 30. and was animated with a holy zeal in the work of the ministry: he came, in this respect, in the spirit and power of Elias: as Elias was zealous in bearing testimony against the corruption, apostacies, and idolatries of Israel in his day, so was John the Baptist in testifying against the wickedness of the Jews in his day: as Elias zealously reprov’d the sins of all sorts of persons in Israel, not only the sins of the common people, but of their great ones, Ahab, Ahaziab, and Jezebel, and their false prophets; with what zeal did John the Baptist reprove all sorts of persons, not only the publicans and soldiers, but the Pharisees and Sadducees,

telling them plainly that they were a generation of vipers, and rebuked the wickedness of Herod in his most beloved lust, though Herod sought his life for it, as Ahab and Ahaziah did Elijah's! As Elias was much in warning the people of God's approaching judgments, denouncing God's awful wrath against Ahab, Jezebel, and Ahaziah, and the prophets of Baal, and the people in general; so was John the Baptist much in warning the people to fly from the wrath to come, telling them in the most awakening manner, that the "axe was laid at the root of the tree, and that every tree that brought not forth good fruit should be hewn down and cast into the fire; and that he that came after him had his fan in his hand, and that he would thoroughly purge his floor, and gather his wheat into the garner, and burn up the chaff with unquenchable fire."

John the Baptist was not only a burning but a shining light: he was so in his doctrine, having more of the gospel in his preaching than the former prophets, or at least the gospel exhibited with greater light and clearness, more plainly pointing forth the person that was to be the great Redeemer, and declaring his errand into the world, to take away the sin of the world, as a lamb offered in sacrifice to God, and the necessity that all, even the most strictly moral and religious, stood in of him, being by nature a generation of vipers; and the spiritual nature of his kingdom, consisting not in circumcision, or outward baptism, or any other external performance or privileges, but in the powerful influences of the Holy Ghost in their hearts, a being baptized with the Holy Ghost, and with fire.

In this clearness with which he gave knowledge of salvation to God's people, John was a bright light, and among them that had been born of women there had not arisen a greater than he. In this brightness this harbinger of the gospel day excelled all the other prophets, as the morning star reflects more of the light of the sun than any other star, and is the brightest of all the stars.

He also shone bright in his conversation, and his eminent mortification and renunciation of the enjoyments of the world; his great diligence and laboriousness in his work, his impartiality in it, declaring the mind and will of God to all sorts without distinction; his great humility, rejoicing in the increase of the honour of Christ, though his honour was diminished, as the brightness of the morning star diminishes as the light of the sun increases; and in his faithfulness and courage, still declaring the mind and will of God, though it cost him his own life. Thus his light shone before men.

2. We may observe to what purpose Christ declares these things of John in the text, viz. to show how great and excellent a person he was, and worthy that the Jews should regard his testimony: great are the things which Christ elsewhere says of John the Baptist, as in Matthew 11:7-14. He speaks of him as a prophet; and more than. a prophet; and one, than whom, there had not risen a greater among them that had been born of women. He observes how great and excellent a light he was in the text, to show the Jews how inexcusable they were in not receiving the testimony he had given of him; as you may see ver. 31, 32, 33.

Therefore that which I would observe from the text to be the subject of my present discourse is this:

It is the excellency of a minister of the gospel to be both a burning and a shining light.

Thus we see it is in Christ's esteem, the great Prophet of God, and Light of the world, Head of the church, and Lord of the harvest, and the great Lord and Master, whose messengers all ministers of the gospel are.

John the Baptist 'as a minister of the gospel; and he was so more eminently than the ancient prophets; for though God at sundry times, and in divers manners, spake the gospel by them; yet John the Baptist was a great minister of the gospel in a manner distinguished from them. He is reckoned in Scripture the first that introduced the gospel day, after the law and the prophets, Luke 6:16. "The law and the prophets were until John since that time the kingdom of God is preached." And his preaching is called the beginning of the gospel of Jesus Christ, the Son of God, Mark 1:1. He came on that errand, to give knowledge of salvation to God's people, through the remission of their sins, (as his father Zacharias observes, Luke 1:77.) and to preach these glad tidings that the kingdom of heaven was at hand.

John being thus eminently a minister of the gospel, and a burning and shining light, being taken notice of by Christ as his great excellency, we may justly hence observe, that herein consists the proper excellency of ministers of the gospel.

I would, by divine assistance, handle the subject in the following method.

I. I would show that Christ's design in the appointment of the order and office of ministers of the gospel is, that they may be lights to the souls of men.

II. I would show what is implied in their being burning lights.

III. I would show what is implied in their being shining lights.

IV. I would show that it is the proper excellency of ministers of the gospel to have these things united in them, to be both burning and shining lights.

V. I would apply these things to all that Christ has called to the work of the gospel ministry, showing how much it concerns them earnestly to endeavour that they may be burning and shining lights.

VI. Show what ministers of the gospel ought to do that they may be so.

VII. Say something briefly concerning the duty of a people that are under the care of a gospel minister, correspondent to those things that Christ has taught us concerning the end and excellency of a gospel minister.

I. I would observe that Christ's design in the appointment of the order and office of ministers of the gospel was, that they might be lights to the souls of men. Satan's kingdom is a kingdom of darkness; the devils are the rulers of the darkness of this world. But Christ's kingdom is a kingdom of light; the designs of his kingdom are carried on by light; his people are not of the night, nor of darkness, but are the children of the light, as they are the children of God, who is the Father of lights, and as it were a boundless fountain of infinite pure and bright light. 1 John 1:5. James 1:17.

Man by the fall extinguished that divine light that shone in this world in its first estate. The Scripture represents the wickedness of man as reducing the world to that state wherein it was when it was yet without form and void, and darkness filled it. .Jeremiah 4:22, 23. "For my people is foolish, they have not known me: they are sottish children; and they have none understanding: they are wise to do evil; but to do good they have no knowledge. I beheld the earth, and ho, it was without form and void; and the heavens, and they had no light." But God in infinite mercy has made

glorious provision for the restoration of light to this fallen dark world: he has sent him who is the brightness of his own glory into the world, to be the light of the world “He is the true light that lighteth every man that cometh into the world,” *i.e.* every man in the world that ever has any true light. But in his wisdom and mercy, he is pleased to convey his light to men by means and instruments; and has sent forth his messengers, and appointed ministers in his church to be subordinate lights, and to shine with the communications of his light, and to reflect the beams of his glory on the souls of men.

There is an analogy between the divine constitution and disposition of things in the natural and in the spiritual world. The wise Creator has not left the natural world without light; but in this our solar system has set one great light, immensely exceeding all the rest, shining perpetually with a transcendent fulness and strength, to en- glut en the whole; and he hath appointed other lesser, subordinate, or dependent lights, that shine with the communications and reflections of something of his brightness. So it is in the spiritual world; there God hath appointed Jesus Christ as the Sun of righteousness.: the church of God has not the sun to be her light by day, nor for brightness dues the moon give light to her, but the Lord is her everlasting light, and her God her glory Thin new .Jerusalem has no need of the sun, nor the moon; for the Lamb is the light thereof. And the ministers of Christ are, as it were, the stars that encompass this glorious fountain of light, to receive and reflect his beams, and give light to the souls of men. As Christ therefore is in Scripture called the Sort, so are his ministers called stars. So are the twelve apostles, the chief ministers of the christian church, called, Revelation 12:1. “And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her bead a crown of twelve stars.” And so are the ordinary ministers of the gospel called, Revelation 1:16. “And he had in his right hand seven stars.” And ver. 20. “The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks; the seven stars are the angels of the seven churches.” Here also ministers of the gospel are implicitly compared to those lamps that enlightened the temple at Jerusalem, upon the tops of the golden candlesticks: and more expressly in Zechariah 4:2. “I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon.”

These lamps have all their oil from Christ, and are enkindled by his flame, and shine by his beams; and being thus dependent on him, they are near to

him, and held in his right hand, that they may receive light from him, to communicate to others.

The use of a light is threefold; to discover, to refresh, and to direct.

The first use of a light is to discover things, or make them manifest. Without light nothing is to be seen. Ephesians 5:13. "What so ever doth make manifest is light." Ministers are set to be lights to the souls of men in this respect, as they are to be the means of imparting divine truth to them, and bringing into their view the most glorious and excellent objects, and of leading them to and assisting them in the contemplation of those things that angels desire to look into the means of their obtaining that knowledge is infinitely more important, and more excellent and useful, than that of the greatest statesmen or philosophers, even that which is spiritual and divine: they are set to be the means of bringing men out of darkness into God's marvellous light, and of bringing them to the infinite fountain of light, that in his light they may see light they are set to instruct men, and impart to them that knowledge by which they may know God and Jesus Christ, whom to know is life eternal.

Another use of light is to refresh and delight the beholders. Darkness is dismal: the light is sweet, and a pleasant thing it is to behold the sun. Light is refreshing to those who have long sat in darkness: they therefore that watch and keep awake through a dark night, long and wait for the light of the morning; and the wise man observes, Proverbs 15:30. "That the light of the eyes rejoiceth the heart." Spiritual light is especially refreshing and joyful. Psalm 97:11. "Light is sown for the righteous, and gladness for the upright in heart." They that see the light of Christ, the star that hath arisen out of Jacob, are refreshed and do rejoice, as the wise men that saw the star that showed them where Christ was, Matthew 2:10. "And when they saw the star, they rejoiced with exceeding great joy"

Ministers are set in the church of God to be the instruments of this comfort and refreshment to the souls of men, to be the instruments of leading souls to the God of all consolation, and fountain of their happiness: they are sent as Christ was, and as co-workers with him, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, and to comfort all that mourn: they are to lead those that "labour and are heavy laden" to their true rest, and to speak a word in season to him that is weary: they are

set to be ministers of the consolation and joy of the saints. 2 Corinthians 1:2-1. “We have not dominion over your faith; but are helpers of your joy.”

The third use of light is to direct. ‘Tis by light that we see where to go: “He that walks in darkness knows not whither he goes,” and is in danger of stumbling and falling into mischief. ‘Tis by light that men see what to do, and are enabled to work; in the night, Christ tells us, no man can work. Ministers are set to be lights to men’s souls in thus respect also; as Zacharias observes of John the Baptist, Luke 1:79. “To guide our feet in the way of peace. Ministers have the record of God committed to them that they may hold that forth, which God has given to be to man as a light shining in a dark place, to guide them in the way through this dark world, to regions of eternal light. Ministers are set to be instruments of conveying to men that true wisdom spoken of Job xxviii.

Which cannot be gotten for gold, nor shall silver be weighed for the price thereof; which cannot be valued with the gold of Ophir, with the precious onyx, or the saphire.”

I proceed now to the

II. Thing proposed, viz. to show what is implied in a minister of the gospel’s being a burning light.

There are these two things that seem naturally to be understood by this expression, viz. that his heart be filled with much of the holy ardour of a spirit of true piety; and that he be fervent and zealous in his administrations.

1. That his heart be full of much of the holy ardour of a spirit of true piety. We read of the power of godliness. True grace is no dull, inactive, ineffectual principle; it is a powerful thing; there is an exceeding energy in it; and the reason is, that God is in it; it is a divine principle, a participation of the divine nature, and a communication of divine life, of the life of a risen Saviour, who exerts himself in the hearts of the saints, after the power of an endless life. They that have true grace in them, they live; but not by their own life; but Christ lives in them his Holy Spirit becomes in them a living principle and spring of divine life; the energy and power of which is in Scripture compared to fire. Matthew 3:11. “I indeed baptize you with water; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.”

True piety is not a thing remaining only in the head, or consisting in any speculative knowledge or opinions, or outward morality, or forms of religion; it reaches the heart, is chiefly seated there, and burns there. There is a holy ardour in every thing that belongs to true grace: true faith is an ardent thing, and so is the repentance; there is a holy power and ardour in true spiritual comfort and joy; yea, even in true christian humility, submission, and meekness. The reason is, that divine love or charity is the sum of all true grace, which is a holy flame enkindled in the soul: it is by this therefore especially, that a minister of the gospel is a burning light; a minister that is so has his soul enkindled with the heavenly flame; his heart burns with love to Christ, and fervent desires of the advancement of his kingdom and glory: and also with ardent love to the souls of men, and desires for their salvation.

2. The inward holy ardour of his soul is exercised and manifested in his being zealous and fervent in his administrations; for, he is a burning light which implies that his spiritual heat and holy ardour is not for himself only, but is communicative and for the benefit of others: he is ardent, as he is a light, or in the performance of the duties of that office wherein he is set to be a light in the church of Christ. His fervent zeal, which has its foundation and spring in that holy and powerful flame of love to God and man, that is in his heart, appears in the fervency of his prayers to God, for and with his people; and in the earnestness and power with which he preaches the word of God, declares to sinners their misery, and warns them to fly from the wrath to come, and reproofs and testifies against all ungodliness; and the unfeigned earnestness and compassion with which he invites the weary and heavy laden to their Saviour; and the fervent love with which he counsels and comforts the saints; and the holy zeal, courage, and steadfastness, with which he maintains the exercise of discipline in the house of God, notwithstanding all the opposition he meets with in that difficult part of the ministerial work; and in the diligence and earnestness with which he attends every ditty of his ministerial function, whether public or private.

But I hasten to the

III. Thing proposed in the handling of this subject, viz. To show what is implied in a minister's being a shining light.

There are three things that seem to be naturally signified by it

I. That he be pure, clear, and fell in his doctrine. A minister is set to be a light to men's souls, by teaching, or doctrine: and if he be a shining light in this respect, the light of his doctrine must be bright and full; it must be pure without mixtures of darkness, and therefore he must be sound in the faith, not one that is of a reprobate mind in doctrine he must show uncorruptness; otherwise his light will be darkness: he must not lead his people into errors, but teach them the truth only, guiding their feet into the way of peace, and leading them in the right ways of the Lord.

He must be one that is able to teach; not one that is raw, ignorant, or unlearned, and but little versed in the things that he is to teach others; not a novice, or one that is unskilful in the word of righteousness; he must be one that is well studied in divinity, well acquainted with the written word of God, mighty in the Scriptures, and able to instruct and convince gainsayers.

And in order to be a shining light he must be one that really knows what religion is; one that is truly acquainted with that Saviour and way of salvation, that he is to teach to others, that he may speak the things that he knows, and testify the things that he has seen, and' not be a blind leader of the blind: he must be one that is acquainted with experimental religion, and not ignorant of the inward operations of the Spirit of God, nor of Satan's devices; able to guide souls under their particular difficulties. Thus he must be a scribe well instructed in things that pertain to the kingdom of God; one that brings forth out of his treasures things new and old.

And in order to his being a shining light, his doctrine must be full, he must not only be able to teach, but apt to teach, ready to instruct the ignorant, and them that are out of the way, and diligent in teaching in public and private; and careful and faithful to declare the whole counsel of God, and not keep back any thing that may be profitable to his hearers.

Also his being a shining light implies that his instructions are clear and plain, accommodated to the capacity of his hearers, and tending to convey light to their understandings.

2. Another thing requisite in order to a minister's being a shining light, is that he be discreet in all his administrations. The fervent zeal that thus should animate and actuate him in his administrations should be regulated by discretion: he should not only be knowing, and able to communicate knowledge and formed to do it; but also wise, and know how to conduct

himself in the house of God, as a wise builder, and a wise steward. And as he is one that God hath sent forth to labour in his field, and committed the care of his vineyard to, so he should conduct himself there as one whom his God doth instruct to discretion: he should not only be as harmless as a dove, but as wise as a serpent; showing himself a workman that needs not to be ashamed, rightly dividing the word of truth; and one that knows how to govern the church of God, and to walk in wisdom towards those that are without.

3. Another thing implied in a minister's being a shining light, is that he shines in his conversation: if he shines never so much in his doctrine and administrations in the house of God, yet if there be not an answerable brightness in his conversation, it will have a tendency to render all ineffectual. Christ, in Matthew 5:14, 15, 16. says to his disciples, (having undoubtedly a special respect to those of them that were to be sent forth to preach the gospel,) "Ye are the light of the world: Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." And how does Christ direct them to give light to others? "Let your light," says he, "so shine before men, that others, seeing your good works, may glorify your Father which is in heaven." And he tells the same disciples again, John 15:8. "Herein is my Father glorified, that ye bear much fruit." And how should they bring forth fruit? Christ tells them, verse 10. If ye keep my commandments, ye shall abide in my love, and verse 14. "Ye are my friends if ye do whatsoever I command you."

God sent his Son into the world to be the light of the world these two ways, viz. By revealing his mind and will to the world, and also by setting the world a perfect example. So ministers are set to be lights, not only as teachers, but as ensamples to the flock, 1 Peter 5:3.

The same things that ministers recommend to their hearers in their doctrine, they should also show them an example of in their practice. Thus the apostle says to Timothy, 1 Timothy 4:11. "These things command and teach:" and then adds in the next verse, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." So he directs Titus, in his teaching, to recommend sobriety, gravity, temperance, patience, and other virtues, in the beginning of the 2d chapter of Titus. But then adds in the 7th verse, "In all things showing thyself a pattern of good works."

We see in natural bodies, that when heat is raised in them to a high degree, at length they begin to shine: and, as I observed before, a principle of true grace in the soul is like an inward heat, a holy ardour of a heavenly fire enkindled in the soul: this in ministers of the gospel ought to be to that degree, as to shine forth brightly in all their conversation; and there should as it were be a light about them wherever they go, exhibiting to all that behold them, the amiable, delightful image of the beauty and brightness of their glorious Master.

I proceed to the

IV. Thing proposed, which is to show that the excellency of a minister of the gospel consists in his being thus both a burning and a shining light.

This is manifest in two things

1. Herein his ministry is acceptable and amiable in the sight of God and men.

When light and heat are thus united in a minister of the gospel, it shows that each is genuine, and of a right kind, and that both are divine. Divine light is attended with heat; and so, on the other hand, a truly divine and holy heat and ardour is ever accompanied with light.

It is the glory of the sun that such a bright and glorious light, and such a powerful, refreshing, vivifying heat, are both together diffused from that luminary, When there is light in a minister, consisting in human learning, great speculative knowledge, and the wisdom of this world, without a spiritual warmth and ardour in his heart, and a holy zeal in his ministrations, his light is like the light of an ignis fatuus, and some kinds of putrifying carcasses that shine in the dark, though they are of a stinking savour. And if out the other hand a minister has warmth and zeal, without light, his heat has nothing excellent in it, but is rather to be abhorred; being like the heat of the bottomless pit; where, though the fire be great, yet there is no light, To be hot in this manner, and not lightsome, is to be like an angel of darkness. But ministers by having light and heat united in them, will be like the angels of light; which for their light and brightness are called morning stars. Job 28:7. “When the morning stars sang together, and all the sons of God shouted for joy.” And because of that holy ardour of divine love and zeal with which they burn, they are compared to a flaming fire. Psalm civ. 4. “Who maketh his angels spirits, and his ministers a

flaming fire,” and are therefore called seraphims, which is a word that is derived from a root that signifies to burn. So that by ministers of the gospel being burning and shining lights:, the angels of the churches will become like the angels of heaven, and those stars held in the right hand of Christ here below, will be like those morning stars above, and which is much more, hereby ministers will be like their glorious Lord and Master; who is not only the Master of ministers of the gospel, but is the Head and Lord of the glorious angels, whom they adore, and who communicates to them the brightness in which they shine, and the flame with which they burn, and is the glorious luminary and sun of the heavenly world, from whence all the inhabitants of that world have their light and life, and all their glory. In this Sun of righteousness is that light, whose brightness is such that the light of the sun in the firmament in comparison of it is as darkness, yea, black as sackcloth of hair: for he is the infinite brightness of God’s glory; and of him it is said, Isaiah 24:23. “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, before his ancients, gloriously.” And accompanying this bright light in him, is the infinitely intense flame of love. There is no love to be compared to his; nor ever was love both to God and man so manifested, as has been in what Christ has done and suffered; for herein was love! Ministers, by being burning and shining lights, become the sons of God, of whom we read that he is light, and that he is love.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”
(1 John 1:5.)

And chap. 4:16. “And we have known and believed the love that God hath to us:

God is love, and he that dwelleth in love, dwelleth in God, and God in him.”

Therefore it must needs be that ministers, by being burning and shining lights, are acceptable and amiable in the sight of God, as he delights in his own image and in the image of his Son: and hereby also they will be honourable and amiable in the sight of men, all such as have any sense of that which is truly excellent and beautiful; and it is the way to have their ministry pleasant and delightful to those of this character that sit under it.

2. Herein a minister of the gospel will be likely to answer the ends of his ministry: by this means his ministry will not only be amiable, but profitable. If a minister has light without heat, and entertains his auditory with learned discourses, without a savour of the power of godliness, or any appearance of fervency of spirit, and zeal for God and the good of souls, he may gratify itching ears, and fill the heads of his people with empty notions; but it will not be very likely to reach their hearts, or save their souls. And if, on the other hand, he be driven on with a fierce and intemperate zeal, and vehement heat, without light, he will be likely to kindle the like unhallowed flame in his people, and to fire their corrupt passions and affections; but will make them never the better, nor lead them a step towards heaven, but drive them apace the other way.

But if he approves himself in his ministry, as both a burning and a shining light, this will be the way to promote true Christianity amongst his people, and to make them both wise, good, and cause religion to flourish among them in the purity and beauty of it.

When divine light and heat attend each other in ministers of the gospel, their light will be like the beams of the sun, that do not only convey light, but give life; and converts will be likely to spring up under their ministry, as the grass and the plants of the field under the influences of the sun; and the souls of the saints will be likely to grow, and appear beautiful as the lily, and to revive as the corn, and grow as the vine and their scent to be as the wine of Lebanon; and their light will be like the light of Christ, which is the light of life, John 8:12.

If the sun should shine upon the earth with the same brightness that it doth now, yet if it were without any heat, it would give life to nothing; the world would be a desolate wilderness, with nothing growing in it; the death of every living thing must be the consequence; and the sun's light could be of no service to us, but to cause us to see our own and others' misery, without being able to help ourselves or them. On the other hand, if the sun diffused the same heat that now it does, but the world was destitute at the same time of any light, it would be equally unserviceable: mankind having no light to guide them in their business, in tilling the field, or gathering the produce of the earth, we should be like the Egyptians in the three days' darkness, who saw not one another, nor rose from their place: and thus also death would be the unavoidable consequence. But by light and heat accompanying one another, the whole face of the earth becomes fruitful,

and is adorned, and all things are quickened and flourish, and mankind enjoy both life and comfort

I proceed to the

V. Thing proposed in handling the doctrine, to apply these things to all here present, that Christ has called to the work of the gospel ministry, observing how much it concerns such to endeavour to be burning and shining lights.

Our office and work is most honourable, in that we are set by Christ to be lights or luminaries in the spiritual world. Light is the most glorious thing in the material world, and there ate, it may be, no parts of the natural world that have so great an image of the goodness of God, as the lights or luminaries of heaven; and especially the sun, who is constantly communicating his benign influence to enlighten, quicken, and refresh the world by his beams; which is probably the reason that the worship of the sun was (as is supposed) the first idolatry that mankind fell into. But so are ministers honoured by their great Lord and Master, that they are set to be that to men's souls, that the lights of heaven are to their bodies; and that they might be the instruments and vehicles of God's greatest goodness, and the most precious fruits of his eternal love to them, and means of that life, and refreshment, and joy, that are spiritual and eternal, and infinitely more precious than any benefit received by the benign beams of the sun in the firmament. And we shall be likely indeed to be the instruments of those unspeakable benefits to the souls of our fellow-creatures, if we have those qualifications, which have been shown to be the true and proper excellency of ministers of the gospel. Herein our glory will answer the honourable station Christ has set us in. And hereby our ministry will be likely to be as beneficial as our office is honourable: we shall be like Christ, and shall shine with his beams; Christ will live in us, and be seen in his life and beauty in our ministry, and in our conversation, and we shall be most likely to be the means of bringing others to him, and of their receiving of his light, and being made partakers of his life, and having his joy fulfilled in them. And this will be the way for us hereafter to be as much advanced and distinguished in our reward, as we are honoured in the office and business we are called to here. In this way, those whom Christ has set to be lights in his church, and to be stars in the spiritual world here, shall be lights also in the church triumphant, and shine as stars for ever in heaven. Daniel 12:3.

“And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

But if we fail of the proper excellency of ministers of the gospel, we shall not be in the sight of God the more worthy or honourable for our high office, but the more abominable and inexcusable; our wickedness being aggravated by God’s great goodness and condescension to us, and the peculiar obligations that he laid upon us; and instead of being eminently beneficial and great blessings, as lights to reflect the beams of Christ’s glory and love, we shall be so much the more hurtful and pernicious, for our being in such a station; and so shall be likely hereafter to suffer a so much more dreadful punishment. The devils in hell are so much the more odious to God, and more the objects of his wrath, because he set them in the dignity and glory of angels, the excellency of which state they are fallen from. And it is likely that those in hell that will be nearest to the fallen angels, in their state of misery, will be those that Christ once set to be angels of the churches, butt through their unfaithfulness, failed of their proper excellency and end.

Here I would apply myself in a few words to the person whose intended ordination, this day, to the great work of the gospel ministry, is the occasion of this discourse.

You have now, dear sir, heard something of the nature and design of that office to which you are this day, in the name of Christ, to be solemnly set apart. You are therein called to be a light to the souls of men, a lamp in God’s temple, and a star in the spiritual world, And you have heard wherein, in Christ’s esteem, consists the proper excellency of one in that office, and how in this a minister of the gospel becomes like his glorious Master, and glorifies him, and us likely to be the instrument of the salvation and happiness of the souls of men, and to receive a glorious reward from the hands of God.

These, sir, are the motives that you are to be influenced by, to endeavour to be a burning and a shining light in the work of the ministry. As to the things of this world ,you are not to expect outward ease, pleasure, and plenty; nor are you to depend on the friendship and respect of men; but should prepare to endure hardness, as one that is going forth as a soldier to war. But they are higher things than these, more excellent benefits than the world can afford, that Christ offers to those that approve themselves to him in this work.

God in his providence has brought you far from your native land, and from your friends and acquaintance there; but you will have reason, notwithstanding, to acknowledge the good hand of his providence towards you, if he is pleased to make you a burning and shining light in this part of his church, and by the influence of your light and heat (or rather by his divine influence with your ministry) to cause this wilderness to bud and blossom as the rose, and give it the excellency of Carmel and Sharon, and to cause you to shine in the midst of this people with warm and lightsome, quickening and comforting beams, causing their souls to flourish, rejoice, and bear fruit like a garden of pleasant fruits, under the beams of the sun.

By this means you will be to their souls the vehicle of the influences and blessings of the heavenly world, which is a world of light and love, shall be ever held in Christ's right hand, and shall be terrible to the powers of darkness: and shall see more and more of the light of Christ's glory and grace in this place, with you and this people, and shall hereafter not only shine yourself, as the brightness of the firmament, butt shall meet with them in glory also, who shall shine there around you, as a bright constellation in the highest heaven; where they shall be your everlasting crown of rejoicing.

But I hasten to the

VI. Thing proposed, which was to show what course ministers of the gospel ought to take, or what things they should do, that they may be burning and shining lights.

And here I shall but just mention things, without enlarging.

And in order to this, ministers should be diligent in their studies, and in the work of the ministry to which they are called; giving themselves wholly to it; taking heed to themselves that their hearts be not engaged, and their minds swallowed up, and their time consumed, in pursuits after the profits and vain glory of the world.

And particularly, ministers should be very conversant with the Holy Scriptures; making it very much their business, with the utmost diligence and strictness, to search those holy writings: for they are as it were the beams of the light of the Sun of righteousness; they are the light by which ministers must be enlightened, and the light they are to hold forth to their hearers; and they are the fire whence their hearts and the hearts of their hearers must be enkindled.

They should earnestly seek after much of the spiritual knowledge of Christ, and that they may live in the clear views of his glory. For by this means they will be changed into the image of the same glory and brightness, and will come to their people as Moses came down to the congregation of Israel, after he had seen God's back parts in the mount, with his face shining. If the light of Christ's glory shines upon them, it will be the way for them to shine with the same kind of light on their hearers, and to reflect the same beams, which have heat, as well as brightness. The light of the knowledge of the glory of God in the face of Jesus Christ, is the treasure the apostle speaks of, that ministers have, as in earthen vessels: 2 Corinthians 4:6, 7. "For God, who commanded the light to shine out of darkness, hath shined into your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, But we have this treasure in earthen vessels." This was probably typified of old, by the burning lights and lamps which Gideon's soldiers had in one hand in earthen pitchers, while they held a trumpet in the other, with which they sounded (typifying the preaching of the gospel). And thus with the sound of these trumpets, and these burning lights or earthen vessels, they overcame the enemies of God and his people.

Ministers, in order to their being burning and shining lights, should walk closely with God, and keep near to Christ; that they may ever be enlightened and enkindled by him, And they should be much in seeking God, and conversing with him by prayer, who is the fountain of light and love: and knowing their own emptiness and helplessness, should be ever dependent on Christ; being sensible with Jeremiah that they are children, should sit as children at Christ's feet to hear his word, and be instructed by him; and being sensible with Isaiah that they are men of unclean lips, should seek that their lips may be, as it were, touched with a live coal from the altar, as it were by the bright and burning seraphim.

I come now to the

VII. And last thing proposed, to say something very briefly concerning the duties of a people that are under the care of a minister, corresponding with these things that Christ has taught us concerning the nature and end of this sacred office. And here I would have a special respect to the people of God in this place, who are about to have the care of their souls committed to him, that is now solemnly to be set apart to the work of the ministry.

If it be, as you have heard, the proper excellency of a minister of the gospel to be a burning and a shining light, then it is your duty earnestly to pray for your minister, that he may be filled with divine light, and with the power of the Holy Ghost, to make him so. For herein you will but pray for the greatest benefit to yourselves 'for if your minister burns and shines, it will be for your light and life. That which has been spoken of, as it is the chief excellency of a minister, so it renders a minister the greatest blessing of any thing in the world that ever God bestows on a people.

And as it is your duty, to pray that your minister may by this mean become such a blessing to you, so you should do your part to make him so, by supporting him, and putting him under the best advantage, with a mind free from worldly cares, and the pressure of outward wants and difficulties, to give himself wholly to his work; and by all proper acts of respect, and kindness, and assistance, to encourage his heart, and strengthen his hands: and to take heed that instead of this you do not take a course to obscure and extinguish the light that would shine among you, and to smother and suppress the flame, by casting dirt upon it; by necessitating your minister by your penuriousness towards him, to be involved in worldly care; and by discouraging his heart by disrespect and unkindness. And particularly when your minister shows himself to be a burning light, by burning with a proper zeal against any wickedness that may be breaking out amongst his people, and manifests it by bearing a proper testimony against it in the preaching of the word, or by a faithful exercise of the discipline of God's house, instead of taking it thankfully, and yielding to him in it, as you ought, does not raise another fire of a contrary nature against it, viz. the fire of your unhallowed passions, reflecting upon and reproaching him for his faithfulness. Herein you will act very unbecoming a christian people, and show yourselves very ungrateful to your minister, and to Christ, who has bestowed upon you so faithful a minister, and will also, while you fight against him, and against Christ, fight most effectually against your own souls. If Christ gives you a minister that is a burning and shining light, take heed that you do not hate the light, because your deeds are reprov'd by it; but love and rejoice in his light; and that not only for a season, like John the Baptist's apostatizing hearers: and come to the light. Let your frequent resort be to your minister for instruction in soul cases, and under all spiritual difficulties; and be open to the light and willing to receive it; and be obedient to it. And thus walk as the children of light, and follow your minister wherein he is a follower of Christ, i' c. wherein he is as a burning

and shining light. If you continue so to do, your path will be the path of the just, which shines more and mote to the perfect day, and the end of your course shall be in those blissful regions of everlasting light above, where you shall shine forth with your minister and both with Christ, as the son, in the kingdom of the heavenly Father.

SERMON 16.

CHRIST THE EXAMPLE OF MINISTERS.

For I have given you an example, that he should do as I have done to you. Verily, verily, I sat, unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him. (John 13:15, 16.)

WE have in the context an account of one of the many very remarkable things that passed that night wherein Christ was betrayed, (which was on many accounts the most remarkable night that ever was,) viz. Christ's washing his disciples' feet; which action, as it was exceeding wonderful in itself, so it manifestly was symbolical, and represented something else far more important and more wonderful, even that greatest and most wonderful of all things that ever came to pass, which was accomplished the next day in his last sufferings. There were three symbolical representations given of that great event this evening; one in the passover, which Christ now partook of with his disciples; another in the Lord's supper, which he instituted at this time; and another in this remarkable action of his washing his disciples' feet. Washing the feet of guests was the office of servants, and one of their meanest offices: and therefore was fitly chosen by our Saviour to represent that great abasement which he was to be the subject of in the form of a servant, in becoming obedient unto death, even that ignominious and accursed death of the cross, that he might cleanse the souls of his disciples from their guilt and spiritual pollution.

This spiritual washing and cleansing of believers was the end for which Christ so abased himself for them. Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Ephesians 5:25, 26. "Christ loved the church, and gave himself 'for it, that he 'might sanctify and cleanse it with the washing of water.'" That Christ's washing his disciples' feet signified this spiritual washing of the soul, is manifest by his own words in the 8th verse of the context. "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Christ, in being obedient unto death, even the death of the cross, not only did the part of a servant unto God, but in some respects also of a servant unto us. And this is not

the only place where his so abasing himself for our sakes is compared to the doing of the part of a servant to guests. We have the like representation made in Luke 22:27. "For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." And wherein Christ was among the disciples as he that did serve, is explained in Matthew 20:28. namely, in his giving his life a ransom for them.

When Christ had finished washing his disciples' feet, he solemnly requires their attention to what he had done, and commands them to follow his example therein. Verses 12-17. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

When our Saviour calls on his disciples to imitate the example he had given them in what he had done, we are to understand him, not merely by the example he gave in the emblematical action, in washing his disciples' feet, in itself considered; but more especially, of that much greater act of his that was signified by it, in abasing himself so low, and suffering so much, for the spiritual cleansing and salvation of his people.

This is what is chiefly insisted on as the great example Christ has given us to follow: so it is once and again afterwards, in the discourse Christ had with his disciples, this same night, verse 34. of the chapter wherein is the text: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Chap. 15:12, 13. "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." And so in 1 John 3:16. hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Christ, in the words of the text, does not only intend to recommend this example of his to the disciples as Christians, or some of his professing people, but especially as his ministers. This is evident by those words he uses to enforce this counsel, "Neither he that is sent, is greater than he that sent him." In which words he manifestly has respect to that great errand on

which he had sent them, when he bid them go and preach the gospel to the lost sheep of the house of Israel; Matthew 10:5, 6. and on which they were to be sent after his resurrection, when he said to them, “Go ye into all the world, and preach the gospel to every creature.” The same errand that Christ has respect to John 20:21. “As my Father hath sent me, even so send I you”

And what confirms this is, that Christ elsewhere recommends to officers in his church, that are in that respect chief among his followers, the example which he set in his abasing himself to be as a servant that ministers to guests at a table, in Isis giving his life for us; Matthew 20:27, 28.

“Whosoever will be chief among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Compare Luke 22:25-28.

The work and business of ministers of the gospel is as it were that of servants, to wash and cleanse the souls of men for this is done by the preaching of the word, which is their main business, Ephesians 5:26. “That he might sanctify and cleanse it with the washing of water by the word.”

The words of the text thus considered, do undoubtedly lead us to this conclusion, and teach us this doctrine, viz.

That it is the duty of ministers of the gospel, in the work of their ministry, to follow the example of their great Lord and Master.

And this is what I would by divine assistance make the subject of my present discourse.

And I propose to handle this subject in the following method.

- I.** I would observe wherein ministers of the gospel ought to follow the example of Christ.
- II.** Give some reasons why they should follow his example.
- III.** I would endeavour to make a proper application of those things to myself, and others that are called to this work of the ministry.
- IV.** Show what improvement should be made of them by the people of his church and congregation.

I. Then, I would show wherein ministers of the gospel ought, in the work of their ministry, to follow the example of their great Lord and Master, Jesus Christ.

And here,

1. In general, ministers should follow their Lord and Master in all those excellent virtues, and in that universal and eminent holiness of life, which he set an example of in this human nature.

The ministers of Christ should be persons of the same spirit that their Lord was of: the same spirit of humility and lowliness of heart; for the servant is not greater than his Lord. They should be of the same spirit of heavenly-mindedness, and contempt of the glory, wealth, and pleasures of this world: they should be of the same spirit of devotion and fervent love to God: they should follow the example of his prayerfulness; of whom we read from time to time of his retiring from the world, away from the noise and applauses of the multitudes, into mountains and solitary places, for secret prayer, and holy converse with his Father; and once of his rising up in the morning a great while before day, and going and departing into a solitary place to pray, Mark 1:35.-and another time, of his going out into a mountain to pray, and continuing all night in prayer to God, Luke 6:12. Ministers should follow Christ's example, in his strict, constant, and inflexible observance of the commands which God had given him, touching what he should do and what he should say; he spake nothing of himself, but those things which the Father had commanded him, those he spake, and always did those things that pleased him, and continued in thorough obedience in the greatest trials, and through the greatest opposition that ever there was any instance of. Ministers should be persons of the same quiet, lamb-like spirit that Christ was of, the same spirit of submission to God's will, and patience under afflictions, and meekness towards men; of the same calmness and composure of spirit under reproaches and sufferings from the malignity of evil man; of the same spirit of forgiveness of injuries; of the same spirit of charity, of fervent love and extensive benevolence; the same disposition to pity the miserable, to weep with those that weep, to help men under their calamities of both soul and body, to bear and grant the requests of the needy, and relieve the afflicted; the same spirit of condescension to the poor and mean, tenderness and gentleness towards the weak, and great and effectual love to enemies. They should also be of the same spirit of zeal, diligence, and self-denial for the glory of God, and

advancement of his kingdom, and for the good of mankind; for which things' sake Christ went through the greatest labours, and endured the most extreme sufferings.

2. More particularly should ministers of the gospel follow the example of their great Master, in the manner in which they seek the salvation and happiness of the souls of men. They should follow his example of love to souls: though it be impossible that they should love them to so great a degree, yet they should have the same spirit of love to them, and concern for their salvation, according to their capacity. Love to men's souls in Christ was far above any regard he had to his temporal interest, his ease his honour, his meat and drink; and so it should be with his ministers. They should have the same spirit of compassion to men under their spiritual calamities and miseries that he had, of whom we read, Mark 6:34. "That when he came out and saw much people, he was moved with compassion towards them), because they were as sheep not having a shepherd; and he began to teach them many things." The word translated moved with compassion, signifies, that he was most sensibly affected, and his inmost bowels moved with pity. And again we read, Luke 19: that when Christ was riding to Jerusalem, that wicked city, but a few days before his crucifixion, and was come to the descent of the mount of Olives, where he had a fair view of the city, when he beheld it, he wept over it, on account of the misery and ruin they had brought themselves into danger of by their sin; although the sin by which especially they had made themselves thus miserable, was their vile treatment of him; (for Jerusalem was a city that had been peculiarly injurious to him;) and though Christ knew how cruelly he should be treated in that city before that week was past, how he there should be set at nought, and with great malignity bound, falsely accused and condemned, reviled, spit upon, scourged, and crucified: yet all does not prevent his most affectionate tears of compassion towards them. "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, (thou, as wicked as thou art, and as vile as thou hast been in thy treatment of me; even thou,) the things which belong unto thy peace! But now they are hid from thine eyes." (Compare Matthew 23:37. and Luke 13:34.) One would have thought he would have been more concerned for himself than Jerusalem, who had such a dreadful cup to drink, and was to suffer such extreme things by the cruelty of Jerusalem that week. But he, as it were, forgets his own sorrow and death, and weeps over the misery of his cruel enemies.

Ministers should imitate their great Master in his fervent prayers for the good of the souls of men. We find it to be Christ's manner, whenever he undertook any thing of special importance in the work of his ministry, first to retire and pour out his soul in extraordinary prayer to his Father. Thus when he was about to enter on a journey, and go a circuit throughout all Galilee, to preach in their synagogues, "he rose up a great while before day, and went out, and departed into a solitary place, and there prayed." Mark 1:35-39. And when he was about to choose his twelve apostles, and send them out to preach the gospel, he first went out into a mountain to pray, and continued all night in prayer to God. Luke 6:12, etc. And the night before his crucifixion, wherein he offered up himself a sacrifice for the souls of them, he pours out his soul in extraordinary prayer, for those he was about to die for, as we have an account in John 17: That wonderful and most affecting prayer of his, was not so much for himself as for his people. Although he knew what amazing sufferings he was to undergo the next day, yet he seems as it were to be unmindful of himself, and to have his heart all taken up with concern about his disciples; which he manifests in his spending so much time in comforting and counselling them, and praying for them with great affection, compassion, earnest care, and fatherly, tenderness. And the prayers that he made in the garden of Gethsemane, under the amazing view of the cup he was to drink the next day, seem to be intercessory; especially the last of the three prayers which he there made, when being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground: when he did not pray that the cup might pass from him, as he had done before, but that God's will might be done. (Compare Luke 22:44. with Matthew 26:42.) That prayer, as the apostle teaches us, Hebrews 5:6, 7. was a prayer that he put himself as our high Priest; and therefore must be a prayer of intercession for us, a prayer offered up with his blood which he sweat in his agony; as prayers were wont to be offered up with the blood of the sacrifices in the temple. His prayer at that time, Thy will be done, was not only an expression of submission, but had the form of a petition, as it is in the Lord's prayer. He prayed that God's will might be done in his being enabled to do the will of God, persevering in obedience unto death; and in the success of his sufferings; which might in an eminent manner be called the will of God, as it is in Psalm 40:7, 8. "Then said I, Lo, I come--I delight to do thy will, O my God."

Ministers should follow the example of Christ in his diligence and laboriousness in his work. "He went about doing good, and healing all that were oppressed of the devil." Acts 10:38. So abundant was he in labours, that oftentimes he scarcely allowed himself time to eat or drink; insomuch that his friends sometimes went out to lay hold of him, saying, "He is beside himself." Mark 3:20, 21. That three years and a half of his public ministry was so filled with action and labour, that one of his disciples that constantly attended him, and was an eyewitness of his activity, tells us that if all that he did should be written, the world would not contain the books.

Ministers should follow the example of Christ, in his readiness not only to labour, but suffer, for the salvation of souls, to spend and be spent for them. In this respect the apostle Paul imitated his Lord and Master.

Philippians 2:17. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." Colossians 1:24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is true church." 2 Corinthians 12:15. "And I will very gladly spend and be spent for you."

Christ, in his prayers, labours, and sufferings for the souls of men, is represented as travailing in birth with them. Isaiah 53:11. "He shall see of the travail of his soul." In like manner should ministers travail for the conversion and salvation of their hearers. They should imitate the faithfulness of Christ in his ministry, in speaking whatsoever God had commanded him, and declaring the whole counsel of God. They should imitate him in the manner of his preaching; who taught not as the scribes, but with authority, boldly, zealously, and fervently; insisting chiefly on the most important things in religion, being much in warning men of the danger of damnation, setting forth the greatness of the future misery of the ungodly; insisting not only on the outward, but also the inward and spiritual, duties of religion; being much in declaring the great provocation and danger of spiritual pride, and a self-righteous disposition; yet much insisting on the necessity and importance of inherent holiness, and the practice of piety. Behaving himself with admirable wisdom in all that he said and did in his ministry, amidst the many difficulties, enemies, and temptations he was surrounded with, wonderfully adapting his discourses to persons, seasons, and occasions. Isaiah 40:4. "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Ministers should follow their Master in his zeal, so wonderfully mixed and tempered with gentleness and condescension in his dealing with souls; preaching the gospel to the poor, and taking a gracious notice from time to time of little children. And they should imitate their Lord in his following the work of the ministry, not from mercenary views, or for the sake of worldly advantages, but for God's glory, and men's salvation; and in having his heart engaged in his work; it being his great delight, and his meat, to do the will of his Father, and finish his work, John 4:34. and having his heart set on the success of his great undertaking in the salvation of souls; this being the joy that was set before him, for which he run his race, endured the cross, and despised the shame; his delight in the prospect of the eternal salvation of souls more than countervailing the dread he had of his extreme sufferings. Many waters could not quench his love, neither could the floods drown it, for his love was stronger than death; yea, than the mighty pains and torments of such a death.

I now proceed to the

II. Thing proposed in the handling of this subject, which was to give some reasons why ministers of the gospel should follow the example of their great Lord and Master, Jesus Christ.

1. They should follow his example, because he is their Lord and Master. Christ, as he is a divine person, is the Lord of heaven and earth, and so one of infinite dignity, to whom our supreme respect is due; and on that account he is infinitely worthy that we should regard, not only his precepts but example. The infinite honourableness of his person recommends his virtues, and a conformity to them as our greatest dignity and honour.

Christ is more especially the Lord of Christians; who are therefore under special obligations to follow him. He is their shepherd, and surely the flock should follow their shepherd. He is the captain of their salvation; and it becomes soldiers to follow their captain and leader. He is their head; not only their head of rule and authority, but their head of influence and communication, their vital head; and Christians are members of his body; but members, as partakers of the life and spirit of the head, are conformed to the head.

But Christ is still in a more peculiar manner the Lord and Master of ministers of the gospel, as they are not only members of his church, but the officers of his kingdom, and the dignified servants of his family. It is the

manner of a people to imitate their prince, but especially the ministers of his kingdom, and officers of his household. It is the duty of the whole army to follow their general, but especially of those officers that have a commission under him.

2. Ministers of the gospel are in some respects called and devoted to the same work and business that Christ himself was appointed to. Ministers are not men's mediators; for there is but one Mediator between God and man, the man Christ Jesus they are not our priests to make atonement and work out righteousness for us; for Christ by one offering has perfected for ever them that are sanctified: they are not lords over God's heritage; for one is their 'Master, even Christ. But yet ministers of the gospel, as Christ's servants and officers under him, are appointed to promote the designs of that great work of Christ the work of salvation, It is the work that ministers are devoted to; and therefore they are represented as co-workers with Christ. 2 Corinthians 6:1. "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." Christ is f he Saviour of the souls of men: ministers, also, are spoken of in Scripture as saving men's souls. 1 Timothy 4:16. "In doing this, thou shalt both save thyself and them that hear thee." Romans 10:14. "If by any means I may provoke to emulation them which are my flesh, and might save some of them." 1 Corinthians 9:22. "That I might by all means save some." And whereas it is said, Obadiah 21. "Saviours shall come upon mount Zion;" ministers of the gospel are supposed to be there intended.

The work of ministers is in many respects like the work that Christ himself was appointed to, as the Saviour of men; and especially the same with the work which Christ does in his prophetic office; only with this difference, that ministers are to speak and act wholly under Christ, as taught of him, as holding forth his word, and by light and strength communicated from him. Christ himself, after his baptism, followed the work of the ministry: he was a minister of the true sanctuary, (Hebrews 8:2.) he spake and acted as his Father's minister; was a minister of the gospel, and as such preached and administered sacraments.

Pastors of churches are ministers of the same gospel; but in their ministry they act as the ministers of Christ. Jesus Christ is the great Bishop of souls; ministers are also bishops under him. Christ came into the world that he might be the light of the world; ministers are set to be lights unto the churches, and are also set to be the light of the world. Matthew 5:14.

Christ is the bright and morning star; ministers are stars in Christ's hand. Christ is the messenger of the covenant; ministers are called messengers of the Lord of hosts, Christ is his people's shepherd, the good shepherd, the great shepherd of his sheep. Ministers are also frequently called shepherds, and are directed to feed the flock of Christ, which he purchased with his own blood.

Seeing therefore it is thus, that the work that ministers are called and devoted to, is no other than the work of Christ, or the work that Christ does, certainly they ought to do his work; which they do not do unless they imitate him, and do as he does, or as he hath set them an example.

3. The example of Christ is most worthy of ministers' imitation. His example was perfect, without error, blemish, or defect; and therefore worthy to be made our rule, and to be regarded and followed without exception, limitation, or reserve; unless in those things which he did that were proper to his peculiar office. Christ's virtue was not only perfect, but was exercised in those circumstances, and under those trials, that rendered his virtuous acts vastly the most amiable of any that ever appeared in any creature whether man or angel. If we consider the perfection of the virtue that Christ exercised, his virtue did exceed that of the most eminent saints, more than the purest gold exceeds the meanest and foulest ore: and if we consider the manner of its exercise, and the trials under which it was exercised, and the blessed fruits it has brought forth, so his virtue exceeds that of all other perfectly innocent creatures, and even of the brightest angel, as the sun in its glory exceeds the stars.

And this example was set us in our own nature, and so is especially fitted for our imitation. There was in the man Christ Jesus, who was one of us, and dwelt among us, such exercises of virtue as became our state and circumstances in the world, as those who dwell in frail flesh and blood, and as members of human society, and dwellers in such a world of sorrow and death.

And then these amiable exercises of virtue in Christ were exhibited chiefly in the things which he did in that work wherein ministers are called to act as co-workers with him. The bright and glorious example of Christ that is set before us, is chiefly in what he did during the three years and a half of his public ministry; and in the devotion, heavenly-mindedness, humility, patience, meekness, forgiveness, self-denial, and charity, which he exercised in the labours and sufferings he went through for the good of the

souls of men: and therefore is especially set for the imitation of those who are set apart that they may make it the whole business of their lives to seek the same good of souls.

4. Ministers should follow that example of Christ which has been spoken of, because if they are fit for ministers, and are such as have any right to take that work upon themselves, Christ has set them this example in what he has done for their souls. “I have given you an example (says Christ in the text) that you should do as I have done to you.” Ministers should be animated in this work by a great love to the souls of men, and should be ready’ to spend and be spent for them; for Christ loved them, and gave himself for them: he loved them with a love stronger than death. They should have compassion to men under their spiritual miseries, as Christ had pity on them. They should be much in prayer for the people of their flock, considering how Christ prayed and agonized for them, in tears of blood. They should travail in birth with the souls that are committed to their care, seeing their own salvation is the fruit of the travail of Christ’s soul. They should exercise a meek and condescending spirit to the mean and weak and poor, and should as it were wash the feet of Christ’s disciples; considering how Christ condescended to them, when they were wretched, and miserable, and poor, and blind, and naked, and abased himself to wash their feet.

The chief trials of Christ’s virtue, and so their most bright and eminent exercises, were in the abasement, labour, and suffering that he was the subject of for our salvation. Which certainly may well endear those virtues to us, and greatly engage us to imitate that example: so the things whereof this example consists, were things by which we have infinite benefit, without which we should have been unspeakably miserable for ever and ever, and by virtue of which we have the glorious privilege of the children of God, and have a full title to the crown of exceeding glory, and pleasures for evermore, at God’s right hand.

III. I now proceed, as was proposed, in the third place, to apply what has been said to myself, and others that are employed in this sacred work of the gospel ministry, and to such as are about to undertake it, or are candidates for it; and particularly to him that is now to be solemnly set apart to this work in this place.

We are those to whom these things especially belong: we may hear Christ saying to us this day, “I have given you an example, that ye should do as I

have done.” For the words of Christ in the text were not only spoken to the twelve, but are also spoken unto us. We have now had represented to us, though in a very imperfect manner, the example that Christ has set, and what reasons there are that we, above all others, should imitate it.

It is not only our great duty, but will be our greatest honour, to imitate Christ, and do the work that he has done, and so act as co-workers with him.

There are two kinds of persons that are given to Christ, and appointed and devoted of God to be his servants, to be employed with Christ, and under him, in his great work of the salvation of the souls of men; and they are angels and ministers. The angels are all of them, even the most exalted of them, subjected of God the Father to our Redeemer, and given to him as his servants, to be subservient to the great designs of his saving and glorifying his elect. Hebrews 1:14. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” And doubtless they were created for this very end; God made them for his Son, to be subservient to him in this great work; which seems to be the chief design of all God’s works, And the employment of ministers of the gospel in this respect, is like that of the glorious angels. The principalities and powers in heavenly places, esteem it not any debasement, but their great honour, to be employed as Christ’s ministers in this work; for therein they are employed as the ministers of God, in the greatest and most honourable of all God’s works; that work of God wherein his glory is chiefly displayed, and which his heart was chiefly upon from eternity, It is the honour of the Son of God himself, that he is appointed to this work. It was because God the Father infinitely loved his Son, and delighted to put honour upon him, that he appointed him to be the author of that glorious work of the salvation of men. And when we consider the greatness, importance, and excellency of it, we have reason to be astonished at the condescension of God, that he would ever improve mere creatures as co-workers and ministers of Christ in this affair; for who is sufficient for these things? 2 Corinthians 2:6.

Who is fit, or worthy? Who is equal to a work of such dignity, and vast importance?” Especially have we reason to wonder that God will employ, not only holy and glorious angels, but feeble, flail, sinful worms of the dust in this work, who need redemption themselves: and yet the honour that is put upon faithful ministers is, in some respects, greater than that of the

angels they seem to be that kind of servants that are the most dignified of the two. For Christ makes his angels to be ministering spirits unto them, unto the faithful ministers; and the angels are their angels: as faithful ministers of the gospel are not only ministers to the church, but dignified members of the church, that spouse of the King of glory, on whom the most glorious angels, the highest ministers in the court of heaven, are appointed to attend. And then Christ seems especially to delight to carry on his work of the salvation of souls, through the ministrations of men, who have that nature that Christ is united to, and that are of those sons of men with whom he had his delight before the world was made. So it is by the ministration of men, that the Scriptures are given; they were the penmen of the Holy Bible; and by them the gospel is preached to the world: by them ordinances are administered, and, through their ministrations, especially, souls are converted, When Christ himself was employed in the work of the ministry, in the time of his humiliation, but few, comparatively, were brought home' to him, immediately by his ministrations: it pleased Christ to reserve this honour for his disciples and ministers, after his ascension, to whom he promised that they should, in this respect, do greater works than he, Job 14:12. and accordingly it was by their preaching that the Gentile world was converted, and Satan's kingdom overthrown. Thus God delights "to perfect praise out of the mouths of babes and sucklings, that he may still the enemy and the avenger."

It will be our great honour that we are called to this work of Christ, if therein we follow him: for therein we shall be like the Son of God: but if we are unfaithful in this office, and do not imitate our Master, our offence will be heinous in proportion to the dignity of our office, and our final and everlasting disgrace and ignominy proportionably great; and we, who in honour are exalted up to heaven, shall be cast down proportionably low in hell.

Let us further consider, that our following the example of Christ in the work of the ministry, is the way to enjoy the sensible joyful presence of Christ with us. The disciples had the comfort of Christ's presence and conversation by following him, and going where he went. When we cease to follow him, he will go from us, and we shall soon lose sight of him.

Our being conformed to Christ's example, will also be the way for us to be conformed to him, and partake with him in 'his privileges: it is the way for us to have his joy fulfilled in tins. Christ, in doing the work to which the

Father appointed him, obtained a glorious victory over his enemies, and having spoiled principalities and powers, triumphed over them. If we imitate his example it will be the way for us in like manner to conquer the principalities and powers, yea, to be much more than conquerors: it will be the way for us always to triumph in Jesus Christ. It will be the way for us to obtain success in our ministry, and actually to be made the happy instruments of the eternal salvation of souls. Christ has not only told us, but shown us, the way to success in our business, and the way to victory over all that oppose us in it. And our imitating Christ in our ministry, will be the way for us to be partakers with him in his glory; the way for us in like manner to be approved, and openly honoured and rewarded by God; the way to be brought to sit with Christ on his throne, as he is set down with the Father on his throne. And as Christ is now exalted to shine as the bright luminary and glory of heaven, so our following his example, will be the way for us to be exalted, to shine with him, “as the stars for ever and ever.” Daniel 12:3. And as Christ in heaven rejoices in his success, and will receive his church, presented to him without spot, as his everlasting crown; so our imitating Christ in our work, will be the way to partake with Christ in this joy, and have the souls whose salvation we are the instruments of, to be our crown of rejoicing for ever. Thus Christ and we shall rejoice together in that world of glory and joy where there is no more labour or sorrow. And we must enter into that joy and glory, in the way of following Christ in our work; there is no other way for ministers to enter there.

And that we may thus follow Christ’s example, and be partakers with him in his glory, we had need to be much in prayer for his Spirit. Christ himself, though the eternal Son of God, obtained the Holy Spirit for himself in a way of prayer. Luke 3:21, 22. “Jesus being baptized, and praying, the heaven was opened, and the Holy Ghost descended like a dove upon him.” If we have the Spirit of Christ dwelling in us, we shall have Christ himself thereby living in us, and then we shall undoubtedly live like him. If that fountain of light dwells richly in us, we shall shine like him, and so shall be burning and shining lights.

That we may be and behave like Christ, we should earnestly seek much acquaintance with him, and much love to him, and be much in secret converse with him. It is natural, and as it were necessary, for us to imitate those whom we are much acquainted and conversant with, and have a strong affection for.

And in order to our imitating Christ in the work of the ministry, in any tolerable degree, we had need not to have our hearts overcharged, and time filled up with worldly affections, cares, and pursuits. The duties of a minister that have been recommended, are absolutely inconsistent with a mind much taken up with worldly profit, glory, amusements, and entertainments.

And another thing that is of very great importance, in order to our doing the work that Christ did, is, that we take heed that the religion we promote, be that same religion that Christ taught and promoted, and not any of its counterfeits and delusive appearances, or any thing substituted by the subtle devices of Satan, or vain imaginations of men, in lieu of it. If we are zealous and very diligent to promote religion, but do not take good care to distinguish true from false religion, we shall be in danger of doing much more hurt than good with all our zeal and activity.

I come now to the

IV. And last thing at first proposed, viz. to show what improvement should he made of what has been said, by the people of this church and congregation, who are now about solemnly to commit their souls to the charge of him whom they have chosen to be their pastor, and who is now about to be set apart to that office.

And YOU MY BRETHREN, as all of you have immortal souls to save, if you have considered the things that have been spoken, cannot but be sensible, that it not only greatly concerns your elect pastor to take heed how he behaves himself in his great work, wherein he is to act as a co-worker with Christ for your salvation; but that it infinitely concerns you how you receive him, and behave towards him. Seeing that it is for your eternal salvation that he is appointed to watch and labour; and seeing his business is to do the work of Christ for you, it is natural and easy to infer, that your reception and entertainment of him should in some respect imitate the church's reception of Jesus Christ. Galatians 4:14. "My temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." Christ, in the text, commands those whom he sends to follow his example, and then in the 20th verse following, he directs those to whom he sends them, how to treat them. "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." Seeing the work of your minister is in some respects the same with the work of Christ, and he is to

be appointed and devoted to do this work for your souls in particular, surely you should esteem him very highly in love for his work's sake, and do all that is in your power to help him, and put him under the best advantages to imitate his great Master in this work, to give himself wholly to his work, as Christ did during the time of his ministry, and to be successful in his work. And as it was observed before, that it is impossible that ministers should in any tolerable degree imitate the example of Christ in their work, if their minds are overcharged with worldly cares and concerns, you ought so to provide for him and support him, that he shall have no need to entangle himself with these things; otherwise you will not only bring a great temptation upon him, which will vastly tend to hinder him in the work of Christ among you but will, for the sake of sparing a little of your worldly substance to yourselves, foolishly and miserably starve your own souls and the souls of your children, and will but cheat yourselves; for you will not be in the way to prosper either in your spiritual or temporal concerns. 'The way to have your houses filled with plenty, is to

**“honour the Lord with your substance, and with the first-fruits of
all your increase,” Proverbs 3:9.**

And as it is your duty and interest well to support your minister, so it concerns you to pray earnestly for him, and each one to do what in him lies in all respects to encourage and help him, and strengthen his hands, by attending diligently to his ministry, receiving the truth in love, treating him with the honour due to a messenger of Christ, carefully avoiding all contention with him, and one with another. And take heed in particular, that you do not forsake him to follow those, who under pretence of extraordinary purity, are doubtless doing the devil's work, in separating themselves, and endeavouring to draw off others from the ministers and churches in the land in general.

If you think I have spoken something freely to you, I hope it will be considered, that this is probably the last time you will ever hear me speak from the pulpit, and that shall never see you again, till we see one another in the invisible and eternal world, where these things will open to us all in their just importance.

And now nothing is left but to express my sincerest wishes and prayers, that the God of all grace would be with you and your elect pastor, and that he would give you in him a great and long-lasting blessing, that you may

enjoy much of the presence of Christ with you in him; that in him may be made up the great loss you sustained by the death of your former faithful and eminent pastor, whose praise was in all the churches; and that you may receive him as you ought to receive a faithful minister of Jesus Christ, and may be a great comfort to him, and may receive great spiritual and eternal benefit by his means; and that you may be each other's crown of rejoicing in the day of the Lord Jesus.

SERMON 17

THE SORROWS OF THE BEREAVED SPREAD BEFORE JESUS.

And his disciples came and took up the body and buried it, and went and told Jesus. (Matthew 14:12.)

CONCERNING these words I would observe three things.

1. On what occasion that was, that we have an account of in the text. It was on occasion of the death of John the Baptist, who was a person whose business it had been to preach the gospel of the kingdom of God. He was a minister of Jesus Christ, and had been improved to do great service, was an instrument of much good to many in Judea and Jerusalem, in his life-time, he was cruelly murdered by Herod, at the instigation of Herodias, having exposed himself to her malice by faithfully reproofing them for their incestuous wickedness.

2. We may observe who the persons were spoken of in the text; they were those that had been the disciples of John the Baptist, that had sat at his feet to bear him preach the gospel, that were his constant followers, that were with him as those that received great benefit by his ministry, and were as it were his children.

3. We may observe their behaviour on this occasion, consisting in two things.

(1.) That whereby they showed their regard to the remains of the deceased, They took up the body and buried it: it had been used in a barbarous manner, by others, that had also been his hearers, and were under special obligations to have treated him with honour. They cruelly murdered him, by severing his head from his body; and his head was carried in a charger to Herodias, that she, instead of paying that respect that was due to the remains of so venerable a person, might have her malice and cruelty gratified by such a spectacle, and that she might thence take occasion to insult the dead. While that part of the dead body was thus used by Herodias, his disciples, out of respect and honour to their master and teacher, decently interred the rest.

(2.) That which they did, consequent on this, for God's glory and their own good, They went and told Jesus. Him they knew to be one that their master John, while he lived, had testified a great regard to. Jesus was he whose forerunner John was; whom he had preached, and of whom he had said," Behold the Lamb of God, that taketh away the sin of the world:" And, "This is he, of whom I said, After me cometh one that is preferred before me and whom he saw, and bare record that this is the Son of God. And probably they knew that Christ was one that had put great honour upon John their teacher in his lifetime. For he, though he was the Son of God, and John's Maker and Saviour, yet came to him to be baptized of him, and had said of him, that "Among those that were born of women, there had not risen a greater than John the Baptist."

It was now a sorrowful time with John's disciples; when they were thus bereaved of him whose teachings they had sat under. And the manner of his death was doubtless very grievous to them. They were like a company of sorrowful, distressed, bereaved children; and what do they do in their sorrows, but go to Jesus with their complaint. The first thing that they do, after paying proper regards to the remains of their dear master, is to go to Christ, to spread their case before him, seeking comfort and help from him. Thus they sought their own benefit.

And probably one end of their immediately going and telling Jesus was, that he, being informed of it, might conduct himself accordingly, as his wisdom should direct, for the interest of his own kingdom. When so great a person as John the Baptist, the forerunner of Christ, was thus martyred, it was a great event, in which the common cause, in which both Christ and he were engaged, was greatly concerned it was therefore fit that he that was at the head of the whole affair should be informed of it, for his future conduct in the affairs of his kingdom. And accordingly we find that Jesus seems immediately to be influenced in his conduct by these tidings; as you may see in the next verse: "When Jesus heard of it, he departed thence by a ship into a desert place apart." Thus John's disciples sought God's glory.

The observation from the words that I would make the subject of my discourse at this time, is this:

When any one is taken away by death, that has been eminent in the work of the gospel ministry, such as are thereby bereaved, should go and spread their calamity before Jesus.

Though in handling this subject I might particularly speak to several propositions that are contained in this observation, and many things might profitably be insisted on under it, if there were room for it within the compass of a sermon; yet I shall only give the reasons of the doctrine, and then hasten to the application.

The following reasons may be given why, in case of such an awful dispensation of Providence, those that are concerned in it, and bereaved by it, should go and spread their sorrows before Jesus:

1. Christ is one that is ready to pity the afflicted. It is natural for persons that are bereaved of any that are dear to them, and for all under deep sorrow, to seek some that they may declare and lay open their griefs to, that they have good reason to think will pity them, and have a fellow-feeling with them of their distress. The heart that is full of grief wants vent, and desires to pour out its complaint; but it seeks a compassionate friend to pour it out ore.

Christ is such an one, above all others. He of old, before his incarnation, manifested himself full of compassion towards his people; for that is Jesus that is spoken of, Isaiah 63:9. "In all their affliction he was afflicted; and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." And when he was upon earth in his state of humiliation, he was the most wonderful instance of a tender, pitiful, compassionate Spirit, that ever appeared in the world. How often are we told of his having compassion on one and another! So Matthew 15:32. "Then Jesus called his disciples, and said unto them, 'have compassion on the multitude.'" So he had compassion on the man possessed with devils. Mark 5:19. "Go home to thy friends, and tell them how great things the Lord hath done to thee, and hath had compassion on thee." So we read of his pitying the mother, that was bereaved of her son. Luke 7:13. There we have an account, when Christ went into the city of Nain, and met the people carrying out a dead man, the only son of his mother, that was a widow, that when he saw her, he had compassion on her. So when the two blind men that sat by the way side cried to Jesus, as he passed by, saying, "Have mercy on us, O Lord, thou Son of David," we read that Jesus had compassion on them. Matthew 20:39. So we read of his being moved with compassion. Matthew 14:14. "And Jesus went forth, and saw a great multitude, and when he saw them he was moved with compassion." His speeches to his disciples were full of

compassion; especially those that he uttered a little before his death, of which we have an account in the 13th, 14th, 15th, and 16th chapters of John. His miracles were almost universally deeds of pity to persons under affliction.

And seeing such a pitiful heart appeared in him on all occasions, no wonder that John's disciples, when bereaved of their dear guide and teacher, and their hearts were full of sorrow, came to him for pity: which likewise induced Mary and Martha to come and fall down, pouring out their tears at Jesus's feet, when their dear brother Lazarus was dead: other Jews came to comfort them, before Jesus came, whom they little regarded, but when they heard that Jesus was come, they soon go and spread their sorrows before him; they were assured that he would pity them; and their expectation was not frustrated; for he was most tenderly affected and moved at their tears: we are told that on that occasion he groaned in spirit and was troubled. John 11:33, And when he came to the grave, it is observed, and a special note seems to be set upon it, that he wept, verse 3.5.

He was one that wept with those that wept: and indeed it was mere pity that brought him into the world, and induced him not only to shed tears but to shed his blood: he poured out his blood as water on the earth, out of compassion to the poor, miserable children of men. And when do we ever read of any one person coming to him when on earth, with a heavy heart, or under any kind of sorrow or distress for pity or help, but what met with a kind and compassionate reception?

And he has the same compassion now he is ascended into glory: there is still the same encouragement for bereaved ones to go and spread their sorrows before him.

Afflicted persons love to speak of their sorrows to them that have had EXPERIENCE of affliction, and know what sorrow is: but there is none on earth or in heaven that ever had so much experience of sorrow as Christ: therefore he knows how to pity the sorrowful, and especially may we be confident that he is ready to pity those that are bereaved of a faithful MINISTER, because such a bereavement is a calamity that concerns the souls of men; and Christ hath especially shown his pity to men's souls; for it was chiefly for them that he died: to relieve the miseries of the soul especially, is it that he hath provided and it was from pity to the souls of men that he made that provision for them that he hath done, in appointing such an order of men as GOSPEL MINISTERS, and in sending them forth to

preach the gospel: it was because he had compassion on men's souls, that he hath appointed ministers to watch for souls.

2. Christ has purchased all that persons need under such a bereavement. He has purchased all that miserable men stand in need of under all their calamities, and comfort under every sort of affliction; and therefore that his invitation to those that "Labour and are heavy laden," to come to him for rest, may be understood in the most extensive sense, to extend to those that are "heavy laden" with either natural or moral evil: he has purchased divine cordials and supports for those hearts that are ready to sink: he has purchased all needed comfort and help for the widow and the fatherless: he has purchased a sanctified improvement and fruit of affliction, for all such as come to him, and spread their sorrows before him. He has purchased those things that are sufficient to make up their loss, that are bereaved of a great blessing in an eminent minister of the gospel: it is he that has purchased those divine blessings, those influences and fruits of the Spirit of God, that the work of the ministry is appointed to be the means of. Faithful ministers themselves are the fruits of his purchase; and he has purchased all those gifts and graces whereby ministers do become faithful, eminent, and successful; and therefore when he "ascended up on high, he received such gifts for men." Ephesians 4:8, etc.--So that he has purchased all that is needed to make up for the loss that is sustained by the death of an eminent minister.

3. Christ is able to afford all that help that is needed in such a case. His power and his wisdom are as sufficient as his purpose, and answerable to his compassions. By the bowels of his mercies, the love and tenderness of his heart, he is disposed to help those that are in affliction; and his ability is answerable to his disposition. He is able to support the heart under the heaviest sorrows, and to give light in the greatest darkness: he can divide the thickest cloud with beams of heavenly light and comfort: he is one that gives songs in the night, and turns the shadow of death into the morning: he has power to make up the loss of those that are bereaved by the death of the most eminent minister, His own presence with the bereaved is sufficient; if the great Shepherd and Bishop of souls be present, how much more is this than enough to supply the want of any under shepherd! And then he is able to furnish others with like gifts and graces for that work.

Persons under sorrowful bereavements are ready to go and lay open their sorrows to them that they think will be ready to pity them, though they

know they can but pity them, and cannot help them. How much more is here in such a case to induce us to go to Jesus, who is not only so ready to pity, but so able to help, able abundantly more than to fill up the breach, and able to turn all our sorrows into joy!

4. The consideration of the special office of Christ, and the work that he has undertaken for his people, should engage them to go and spread such a calamity, as the bereavement of a faithful and eminent minister, before him: for he is the Head of the body, the great Shepherd of the sheep, and Lord of the harvest; that has undertaken the care of the whole church, and has the absolute government of it in his hands, and the supreme disposal and management of all ecclesiastical affairs; to whom belongs the care of the universal church, and every part of it, with respect to its supply with such guides, officers, and ordinances, as it stands in need of. In case of bereavement of an eminent minister, it was he that sent forth such a minister, appointed him his charge, and furnished him for his work, continued and assisted him in it, and in his own time removed him; and it is he that, in such a case, by his office, has the care of filling up the vacancy, and furnishing, establishing, and assisting successors, and supplying all the wants of bereaved churches. It is surely therefore suitable and natural to go to him in such a case, and spread such a calamity before him.

APPLICATION.

I come now to apply what has been said to the SORROWFUL OCCASION of our being thus assembled at this time, even the death of that aged SERVANT of God, who has long been eminent in the work of the gospel ministry in this place.

There are many that may well look on themselves as nearly concerned in this awful providence, and sharers in the bereavement; all of whom should be directed by this doctrine, to go and spread their affliction before JESUS, that compassionate, all-sufficient Head of the church, and Saviour of the body, that merciful and faithful High Priest, that knows how to pity the afflicted.

And particularly it now becomes and concerns you, that belong to this church and congregation, that are bereaved of your aged and eminent PASTOR and FATHER, that has so long been a great blessing to you, now to go and tell JESUS.

The disciples of John, spoken of in the text, were those that were ordinarily under his instruction, and were his constant hearers, as it has been with you with respect to your aged PASTOR, that is now taken from you. Therefore be exhorted to do as they did. Do not think that you have finished your duty, when you have taken up his body and buried it, and have shown respect to his memory and remains at his funeral: this is the least part of your duty:

that which mainly concerns you under this awful providence, is between Christ and your own souls.

God has now taken away from you an able and faithful minister of the New Testament, one that had long been a FATHER to you, and a FATHER in our Israel, a person of uncommon natural abilities and distinguished learning, a great divine, of very comprehensive knowledge, and of a solid, accurate judgment.-Judiciousness and wisdom were eminently his character. He was one of eminent gifts, qualifying him for all parts of the work of the ministry; and there appeared a savour of holiness in his exercise of those gifts in public and private: so that he improved them as a servant of Christ, and a man of God. He was not negligent of the talents which his Lord had committed to him; you need not be told with what constant diligence he improved them, how studious at home, and how laborious in his public work: he ever devoted himself to the work to which he is called: the ministry which he had received of the Lord, he took heed to fulfil, and pursued it with a constant and steadfast, even mind, through all its difficulties.

You know his manner of addressing heaven in his public prayers with you and for you, with what sanctity, humility, faith, and fervency, he seemed to apply himself to the FATHER of lights, from time to time, when he stood in this desk as your mouth to God, and interceding for you, pleading with God through the grace and merits of a glorious MEDIATOR. And you know his manner of applying himself to you, when he came to you, from time to time, in the name of the Lord.

In his PUBLIC ministry, he mainly insisted on the most weighty and important things of religion; he was eminently an evangelical preacher; evangelical subjects seemed to be his delight: CHRIST was the great subject of his preaching; and he much insisted on those things that did nearly concern the essence and power of religion; and had a peculiar faculty of judiciously and clearly handling the doctrines he insisted on, and treating

properly whatever subject he took in hand; and of selecting the most weighty arguments and motives to enforce and set home those things that concern christian experience and practice. His subjects were always weighty, and his manner of treating them peculiarly happy, showing the strength and accuracy of his judgment, and ever breathing forth the SPIRIT OF PIETY, and a deep sense of the things he delivered, on his heart. His sermons were none of them mean, but were all solid, wise compositions. His words were none of them vain, but all were weighty.

And you need not be told with what weight the welfare of your souls seemed to lie on his heart, and how he instructed, and reproved, and warned, and exhorted you, with all authority, and with a fatherly tender concern for your eternal good. And with what wisdom he presided in the house of God, and guided its affairs; and also counselled and directed you in private, under your particular soul exercises and difficulties. You know how he has brought you tip, (for most of you have been trained up from your childhood under his ministry,) with what authority, and with what judgment, prudence, and steadiness, he has conducted you, as well as meekness and gentleness. You know his manner of going in and out among you, how exemplary his walk and conversation has been, with what gravity, judgment, and savour of holiness, he has walked before you, as a man of God.

You have enjoyed great advantages for your souls' good, under his ministry: that you had such a minister was your privilege and your honour; he has been an ornament to the town of Hatfield; and his presence and conversation amongst you has been both profitable and pleasant; for though it was such as did peculiarly command AWE and RESPECT, yet it was, at the same time, HUMBLE and CONDESCENDING: it tended both to instruct and entertain those that he conversed with: as a wise man, and endued with knowledge, he showed out of a good conversation his works with meekness of wisdom.

But now it hath pleased a holy God to take him away from you: you will see his face and hear his voice no more in the land of the living: you will no more have the comfort and benefits of his presence with you, and the exercise of his ministry among you.

Therefore now go to Jesus, the Supreme Head of the church, and Bishop of souls. Your pastor is dead, and will not live again till the last day: but Christ, the chief Shepherd, though he was dead, is now alive! And behold,

he lives for evermore. He ever lives to provide for his church, and to guide and feed his flock. Go to that Jesus whom your deceased pastor preached, and to whom he earnestly invited you while he lived, and give thanks for the many blessings you enjoyed in him. Remember how you have received and heard, and hold fast, that no man take your crown; and go and humble yourselves also before him, that you made no better improvement of the ministry of your pastor while he lived; and beg of him a sanctified improvement of his awful hand in taking him away, and that he would help you to remember his warnings and counsels that you too much slighted whilst you had them, lest those warnings and counsels cry against you, and rise up in judgment against you another day, lest you see your pastor, that so affectionately, and earnestly, and so often, and for so long a time, continued to exhort you, and earnestly prayed for you, while he lived, rising up in judgment, and bearing testimony against you, declaring how constantly and laboriously he entreated and called upon you, and how obstinately some of you slighted his counsels; and lest you see him sitting with Christ to judge and condemn you, and adoring his awful justice on your aggravated punishment.

All you that have an interest in JESUS, now go to him on this occasion, and tell him of your bereavement, and beg of him that he would not depart from you; but that he would make up his loss in his own immediate presence. Go to him for your surviving pastor, that he would be with him, and furnish him more and more for, and assist him in, that great work that is now wholly devolved upon him, and make him also a burning and shining light amongst you; and that you may have of the presence and blessing of Jesus with you, and him.

And now, since I am called to speak in the name of Christ on this solemn occasion, I would apply myself to the near relations of the deceased, who are especially to be looked upon as the bereaved.

God in his holy providence has taken from you one that has been a great blessing, comfort, and honour to you, and deservedly very dear to you, and honoured of you. The doctrine we are upon directs you what to do in your present circumstances, viz. to go to Jesus, to go and spread your affliction before an all-sufficient Redeemer.

And particularly I would apply myself to the honoured relict, who stood in the nearest relation of any to the deceased, whom God by this awful providence has made a sorrowful widow. Suffer me, honoured madam, in

your great affliction, to exhibit to you a compassionate Redeemer. God has now taken from you that servant of his, that was the nearest and best friends you had in this world, that was your wise and prudent guide, your affectionate and companion, who was so great a blessing while he lived to you and your family, and, under Christ, was so much the comfort and support of your life. You see, madam, where your resort must be: your earthly friends can condole your loss, but cannot make it up to you; we must all confess ourselves to be but miserable comforters: but you may go and tell Jesus, and there you may have both support and reparation: his love and his presence is far beyond that of the nearest and most affectionate earthly friend. Now you are bereaved of your earthly consort, you may go to a spiritual husband, and seek his compassion and his company: he is the fountain of all that wisdom and prudence, that piety, that tender affection and faithful care, that you enjoyed in your departed consort; in him is an infinite fountain of all these things, and of all good; in him you may have light in your darkness, comfort in your sorrow, and fulness of joy and glory in another world, in an everlasting union with your dear, deceased relative, in the glorious presence of the same Redeemer, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.

This doctrine also directs the bereaved, afflicted children, that are, with hearts full of grief, now mourning over a dear departed father, where to go and what to do. You will no longer have your father's wisdom to guide you, his tender love to comfort and delight you, and his affectionate care to guard you and assist you, and his pious and judicious counsels to direct you, and his holy examples set before you, and his fervent, humble, believing prayers with you and for you.

But in the blessed Jesus, your father's Lord and Redeemer, you may have much more than all those things: your father's virtues that made him so great a blessing to you, were but the image of what is in Christ.

Therefore go to him in your mourning: go and tell Jesus; tell a compassionate Saviour what has befallen you. Heretofore you have had an earthly father to go to, whose heart was full of tenderness to you; but the heart of his Redeemer is much more tender; his wisdom and his love is infinitely beyond that of any earthly parent. Go to him, and then you will surely find comfort. Go to him, and you will find that, though you are

bereaved, yet you are not left in any want; you will find that all your wants are supplied, and all your loss made up, and much more than so.

But here I would particularly, in humility, address myself to my honoured fathers, the sons of the deceased, that are improved in the same great work of the gospel ministry, or in other public business for the service of their generation. Honoured sirs, though it might be more proper for me to come to you for instruction and counsel, than to take it upon me to exhort you, yet as I am one that ought to have a fellow-feeling of your affliction, and to look on myself as a sharer in it, and as you have desired me to speak in the name of Christ, on this occasion, stiffer me to mention to you that source of comfort, that infinite fountain of good, one of the larger streams of which has failed by the death of an earthly father, even the blessed Jesus. You will doubtless acknowledge it as an instance of his great goodness to you, that you have been the sons of such a father; being sensible that your reputation and serviceableness in your generation, have been, under Christ, very much owing to the great advantages you have been under, by his instructions, counsels, and education. And is it not fit that children that have learned of such a faithful servant of Christ, and been brought up at his feet, now he is dead, should do as John the Baptist's disciples did, go and tell Jesus? from whom you may receive comfort under your bereavement, and from whom you may receive more of that Spirit that dwelt in him, and greater degrees of those virtues he derived from Christ, to cause you to shine brighter, and to make you still greater blessings in your generation. Now death has veiled and hid from sight a star that shone with reflected light, our text and doctrine leads you to the Sun, that hath light in himself, and shines with infinite, unfailing brightness. And while you go to Jesus, honoured sirs, on this occasion for yourselves, I humbly desire your requests to him for us the surviving ministers of this county, that he would be with us, now he has taken from us him that was a father amongst us.

I next would address myself to the surviving pastor of this church. We may well look upon you, reverend sir, as one in an especial manner concerned in this awful providence, and that has a large share in the bereavement. You doubtless are sensible what reason you have to bless God for the advantage you have had, in serving in the gospel of Christ, so long as you have done, with the venerable person deceased, as a son with a father, enjoying the benefit of his instructions, counsels, and example. And particularly, you will often recollect the affectionate and fatherly counsels he gave you, to diligence and faithfulness in your Lord's work, with

encouragement of his protection and assistance to carry you through all difficulties the last evening of his life. And now, dear sir, God has taken him from you, as he took Elijah from Elisha, and as he took John the Baptist, the New-Testament Elijah from his disciples: therefore now you are directed what to do, viz, go and tell Jesus; as those disciples did. You have now a great work devolved upon you; you have him no more, who, while he lived, was as a father to you, to guide and assist you, and take the burden of your great work from you. Therefore you have no where else to go, but to your great Lord and Master, that has sent you to labour in that part of his vineyard, where his aged, and now departed, servant was employed, to seek strength and wisdom, and divine influence and assistance from him, and a double portion of that Spirit that dwelt in your predecessor.

And lastly, The text I am upon may be of direction to us the surviving ministers of this county, what to do on this sorrowful occasion. God has now taken our father and master from our head: he has removed him that has heretofore, under Christ, been very much our strength, that we have been wont to resort to it in difficult cases for instruction and direction, and that used to be amongst us from time to time, in our associations, and that we were wont to behold as the head and ornament of those conventions. Where else can we now go but to Jesus, the ever-living Head of the whole church, and Lord of the whole harvest, the Fountain of light, our great Lord and Master, that sends all gospel ministers, and on whom they universally depend? Let this awful providence bring us to look to Christ, to seek more of his presence with us; and that HE would preside as head in our associations: let it bring us to a more immediate and entire dependence upon him, for instruction and direction, in all our difficulties.

Let us on this occasion consider what God has done in this county of late years: it was not many years ago that the county was filled with aged ministers, that were our fathers: but our fathers, where are they? What a great alteration is made in a little time, in the churches in this part of the land! How frequent of late have been the warnings of this kind that God has given us to prepare to give up our account! Let us go to Jesus, and seek grace of him that we may be faithful while we live, and that he would assist us in our great work, that when we also are called hence, we may give up our account with joy and not with grief, and that hereafter we may meet those our fathers, that have gone before us in the faithful labours of

the gospel, and that we may shine forth with them, as the brightness of the firmament, and as the stars for ever and ever.