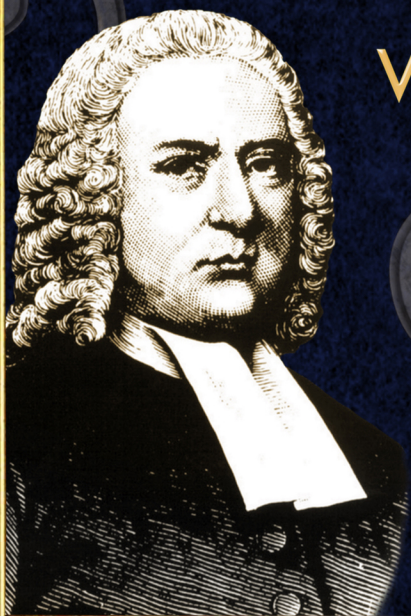


SERMONS
&
TRACTS

John Gill, D.D.

Volume 1



SERMONS
AND
TRACTS
OF
JOHN GILL, D.D.



JOHN GILL, D.D.
(1697–1771)

SERMONS
AND
TRACTS
OF
JOHN GILL, D.D.



A New Edition



Volume 1



The Baptist Standard Bearer, Inc.

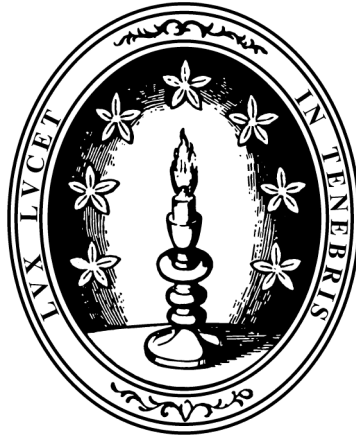
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

— *Psalm 60:4*

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THE WALDENSIAN EMBLEM
lux lucet in tenebris
“The Light Shineth in the Darkness”

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Publisher's Foreword



The book in the reader's hand is the result of research which began in 1969 into the life and writings of John Gill (1697-1771). This is the first volume to be published of a seven-volume set of books entitled: *The Sermons & Tracts of John Gill*. The documents in this seven-volume set are a combination of the contents of a 1773 two-volume set, an 1814 three-volume set, and additional sermons, essays, and articles produced originally as individual documents which, as far as our research reveals, were never included in any previously published multi-volume set. Consequently, this new set will bring together for the first time all the sermons, essays, etc., written by John Gill. This new set will include neither John Gill's *An Exposition of the Old & New Testaments*, *An Exposition of Solomon's Song*, *A Complete Body of Doctrinal & Practical Divinity*, nor *The Cause of God & Truth*. These volumes have already been published and are available on our Baptist Standard Bearer, Inc., website.

We believe our readers should know that we have added neither any comments nor annotations to any of the documents in this set. All the documents in this set are complete and unabridged. However, the reader should also know that we have modernized the spelling and punctuation, and standardized all Bible quotations, that is, instead of using the (Gen. 5:1) format for Bible citations, we have used (Genesis 5:1). Thus, all Bible citations will provide the complete name of the Bible book mentioned. Consequently, our readers can now read, study, and evaluate the writings of John Gill for themselves without the undue influence of modern theological opinion slanted for or against John Gill.

It is our sincere conviction that we must express our gratitude to those who have contributed to this republication work. From our

perspective, the material to be published in the projected seven-volume set and this Publisher's Foreword would be misleading, self-centered, and ill-mannered if we did not give due recognition to others because it has been through their assistance this seven-volume set has been made possible. However, since over the last 55 years we have conferred with many individuals, pastors, teachers, and librarians about the writings of John Gill, it would be not only impossible to name all those who have contributed to this project, but, also, indefensible to single out one or two. Therefore, as one author recently wrote, rather than "attempt either the impossible or the indefensible," I will express my gratitude to a number of select individuals.

FIRST, we must express our sincere gratitude to the LORD who initially brought to our attention the importance of John Gill and his writings and then, over the last fifty-five years, providentially opened the way for us to actually obtain copies of those works. Hence, as in all things God is to be "*glorified*" (1 Peter 4:11) and Christ is to have "*the preeminence*" (Colossians 1:18), so in this, the LORD must have the praise, first and foremost, for making this republication a reality.

SECOND, we must express specific gratitude to all the members of both the Redeemer Old School Baptist Church meeting in Van Buren, Arkansas, and the Exalted Redeemer Baptist Church meeting in Granbury, Texas, for their continued prayers, regular encouragement, financial support, and sacrificial service. Without them, neither this nor any of the other Baptist Standard Bearer, Inc. publications would have been possible. To me, these brethren have been the embodiment of Jesus words, "*By this shall all men know that ye are my disciples, if ye have love one to another.*" (John 13:35).

THIRD, we must express separate gratitude to the following teachers for their contributions. · Dr. Frank Jones, Instructor in the John W. Rawlings School of Divinity, Liberty University, Lynchburg, Virginia, for his proof-reading the many Greek words, phrases, and foot-note quotations in Volume 1 and for his enthusiastic support for the entire project. His counsel, friendship, and contribution to this republication


work have been invaluable. · Dr. Peter J. Gentry, Professor of Old Testament and Senior Research Fellow of the Text & Canon Institute, Phoenix Seminary, Phoenix, Arizona, for his help in deciphering the barely legible Greek ligatures in the Greek footnote quotations in Volume 1. · Dr. Archie W. England, Professor of Old Testament and Hebrew, at New Orleans Baptist Theological Seminary, New Orleans, Louisiana, for his help in proofreading the Hebrew words, phrases, and footnote quotations in Volume 1. His contribution has been vital to the accuracy of this republication. · Dr. Richard A. Muller, Series Editor, Oxford Studies in Historical Theology, Professor of Historical Theology Emeritus, at Calvin Theological Seminary, Grand Rapids, Michigan, for his advice and encouragement in our research into the life and writings of John Gill and the republication of John Gill's writings.

It is our prayer that the LORD will be pleased to bless the contents of these volumes so that He will be exalted in the hearts, minds, and worship of His people, and they will be edified, encouraged, and comforted in their daily lives.

“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.” (Psalm 115:1).

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Paris, Arkansas
July 22, 2022

*A Summary of the Life, Writings, and
Character of the Late Reverend
and Learned John Gill, D.D.*



DR. John Gill was born at *Kettering*, in *Northamptonshire*, Nov. 23, O.S. 1697: his parents were Edward Gill and Elizabeth his wife, whose maiden name was Walker. They were religious and pious persons; whose circumstances did not reach affluence, but were above contempt. His father was a Deacon of the *Baptist* church at *Kettering*; and was eminent for his grace, piety, and holy conversation. He first became a member of a congregation in the same place, consisting of *Presbyterians*, *Independents*, and *Baptists*: in which congregation, besides the Pastor of it, there was a teaching Elder of the *Baptist* denomination, Mr. *William Wallis*, who was the administrator of Baptism by immersion, to such adult persons as desired it. For some time this mixed congregation continued in peace and harmony: but, at length, the *Baptists* were rendered uneasy and uncomfortable in their communion, through the opposition made to them by some particular persons. This obliged them to separate, together with their teacher, Mr. *Wallis*. They soon formed themselves into a church-state, and chose Mr. *Wallis* for their Pastor: which was the rise and foundation of the *Baptist* church at *Kettering*.

About the time of these troubles, Mr. Edward Gill, who was one of those that had separated, entered into the marriage-state: and as those dissensions pressed him much, and he was often revolving within himself the condition and circumstances of this little interest and new church-state, lately set up, which had but a small beginning; and what must be the consequence of things; he had strong impressions upon his mind, that the child, his wife now became pregnant

with, would be a son, and prove of eminent service in the *Baptist* interest. He was even strongly persuaded, that this child would be a Minister of the word; and he always retained a firm belief of it, when things seemed to be unpromising. He had other impulses, relative to his son, and to other persons and things; which had their exact accomplishment: and this must be acknowledged by all who knew him, that he was not a man of a fanciful and melancholy disposition, nor given to enthusiasm.

The morning this first-born son of his was brought into the world, one *Chambers*, a Woodman, came to his house with a load of faggots for fuel: and, as he was unloading his faggots, Mr. Gill came out of his house to him, and, with a great deal of joy, told him, that he had a son born to him that morning. At that very moment, as the Woodman affirmed, a stranger passed by whom he never saw before, nor since, who added, "*Yes, and he will be a Scholar too, and all the world cannot hinder it.*" This the Woodman, who was reckoned a man of sobriety, honesty, and veracity, constantly and confidently affirmed at different times, without variation: and even years after when inquired of concerning it; nor could he have any sinister end to avail himself of, in contriving such a story, and persisting in it. However, Mr. Gill's son, as soon as he was capable of instruction, discovered a very great aptitude for learning, and imbibed it in as fast as it could be given: so that he was quickly out of the reach, and in no need of a common teacher of children. He was therefore sent to the grammar school, very early; which he attended with uncommon eagerness and diligence: insomuch that he, soon, not only transcended his co-ævals, but distanced even greatly his seniors. Here he continued until he was about *eleven* years of age: during which time, notwithstanding the tedious manner in which grammatical knowledge was then conveyed, and the drudgery boys were put to in learning so many unnecessary rules; he, besides going through the common school-books, read several of the chief *Latin* classics, and made a considerable proficiency in the *Greek*: so that he began to be talked of as a youth of Learning; and was known by several of the neighbouring Clergy, by whom he was sometimes examined at a Bookseller's shop (which he constantly frequented

on market-days, when only it was opened); to which he so regularly repaired, for the sake of consulting different authors, that it became an usual asseveration with the common people in the town, "such a thing is as sure as John Gill is in the Bookseller's shop."¹

He left the grammar school rather early in life. The occasion was this: the school-master insisted, that the children of Dissenting parents, as well as others, should go with him to church, on week-days, at the hours of prayer: upon which the children of Dissenters were taken away from the school, and he among the rest. Those Dissenters, who were in affluent circumstances, sent their children to distant parts for their further education: but this was not the case with his parents. This was a very discouraging circumstance. Several ways and means were thought of by his friends; but all proved fruitless. Some efforts were made by ministers, both of other denominations and of his own, to get him upon one or other of the funds in *London*, and that he might be sent to one of their seminaries of learning. To this end specimens of his progress in literature were sent up to town: but the answer returned by way of objection was, that he was too young; and, should he continue, as it might be supposed he would, to make such rapid advances in his studies, he would go through the common circle of learning before he could be capable of taking care of himself, or of being employed in any public service.

If any credit can be given to the story of the Woodman, concerning what the stranger said on the morning of his birth, which seemed to suppose that some difficulties and obstructions would be thrown in the way of his becoming a scholar, they now began to appear. And yet, notwithstanding all this, such was his desire of learning, that he not only retained what knowledge of the *Latin* and *Greek* languages he had acquired, but he improved himself in both, by constantly reading all such books in those languages, as he could obtain. In process of time

1. As the same studious disposition attended him through life, so did nearly the same remark concerning him. Nothing was more frequent, in the mouths of those who knew him, than to use this mode of affirmation, "As surely as Dr. Gill is in his study."

he studied *Logic, Rhetoric, Moral and Natural Philosophy*. He likewise, *Suo Marte*, learned the *Hebrew* language, without any living assistance, by the help of *Buxtorf's* Grammar and Lexicon. With only these, he surmounted the chief difficulties of that language; and could soon read the *Hebrew* Bible with great ease and pleasure. In this language he always took peculiar delight. He read books, in various branches of literature, in the *Latin* tongue, to improve his mind with whatsoever was useful: and particularly Systems of Divinity. For some few years his time was daily divided: part of it was employed in his father's business; and the other part of it in close studying. And thus he went on, till he had nearly attained to the *nineteenth* year of his age.

It is now time to look back, and take some notice of the *religious* turn of his mind, and of his inquiries after divine and spiritual things. He had slight convictions of sin, and occasional thoughts of a future state, from his childhood. Sometimes he was terrified with the fear of death, hell, and eternity; and strangely elated with thinking on the joys of heaven, the glories of another world, and the happiness of saints made perfect above. But these impressions were, for some time, both superficial and transitory. When he was about *twelve* years of age, the workings of his mind became more serious, settled, and effectual: and especially after hearing a Sermon of Mr. *William Wallis*, on Genesis 3:9. *And the Lord God called unto Adam, and said unto him, Where art thou?* For a while it was, as it were, continually ringing in his ears, "Man, where art thou? What a wretched state and condition art thou in? How miserable wilt thou be, living and dying, in an unconverted state!" Hence he used to call Mr. *Wallis*, if any man, his spiritual father, who died soon after. And now he began clearly to see the depravity of his nature; the exceeding sinfulness of sin; his need of Christ, and salvation by him; and of a better righteousness than his own; even the righteousness of Christ, to be received by faith: and in a short time was favoured with a comfortable hope and faith of interest in Him, from several exceeding great and precious promises, powerfully applied to his soul. It was, moreover, his happy lot, to have his mind early irradiated with the light and knowledge of *evangelic* truths, by means of the ministry of several gospel-preachers in those parts of the country, whom at times

he had the opportunity of hearing: and these truths, coming to him with power, failed not of freeing him from the bondage of the Law, and of filling him with *joy and peace in believing*; yet though he early arrived to satisfaction in his mind about his eternal state, he did not make a public profession of religion until he was almost *nineteen* years of age; partly by reason of his youth for some time, and the solemnity of a profession; and chiefly in the latter part of this period of his life, because he perceived the eye of the church was upon him to call him forth to the ministry, as soon as they conveniently could, should he become a member of it; their then present pastor being greatly involved in worldly business, and much needed assistance.

Nov. 1, 1716, he made a public profession of his faith in Christ, by declaring to the church with which he stood connected, the dealings of God with his soul, to their satisfaction: and was the same day baptized by their pastor, Mr. *Thomas Wallis*, who succeeded his father Mr. *William Wallis* in that office. The ordinance of Baptism was administered to him by immersion, in a river, in the sight of many spectators: and the following Hymn, composed by himself, was sung at the same time.

Was Christ baptiz'd to sanctify
 This ordinance he gave?
 And did his sacred body lie
 Within the liquid grave?

Did Jesus condescend so low
 To leave us an example?
 And sha'n't we by this pattern go;
 This heavenly rule so ample?

What rich and what amazing grace!
 What love beyond degree!
 That we the heavenly road should trace,
 And should baptized be.

That we should follow Christ the Lamb,
 In owning his commands;

For what we do, He did the same,
 Tho' done with purer hands.

And does this offer to my faith,
 How Christ for me did die;
 And how He in the grave was laid,
 And rose to justify?

Then how should this engage my heart
 To live to Christ that died;
 And with my cursed sins to part,
 Which pierc'd his precious side?

The Lord's-day following, *Nov.* 4th, he was received a member into the church, and partook of the Lord's-supper: In the evening of that day, at a meeting of prayer in a private house, of the members and others, he read the *fifty-third* chapter of *Isaiah*, as suitable to the service of the day, and expounded some passages of it; and, at the close of the meeting, some of the brethren addressed him to this purpose, "Friend, we take this as a beginning of the exercise of your ministerial gift, which we are persuaded the Lord has bestowed upon you." And accordingly the next Lord's-day, in the evening, at the same place, he delivered a Sermon on 1 Corinthians 3:2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* For a few days he continued preaching in this private manner: the church soon called him to exercise his ministerial gift in public, and sent him forth as a minister of the word.

Quickly after this, at the motion of some of his friends at *London*, who had seen and conversed with him in the country, he removed to *Higham-Ferrers*, about six or seven computed miles from *Kettering*. His view, and what inclined him to attend to this motion, was to carry on his studies under Mr. *John Davis*, with whom he was to board; a gentleman of learning, and who now taught in that place some branches of literature; being lately come from *Wales*, and settled pastor of a new church just planted at *Higham*. In this view, however, young Mr. Gill was disappointed; but the designs of Mr. Gill's friends in *London* in

this removal of him, was, chiefly to be assisting in this new church, and to the young converts in it, and to preach occasionally in the adjacent villages. Here he continued the year following: and in this time, and at that place, he contracted acquaintance with a young Gentlewoman of great piety and good sense, whose name was Elizabeth Negus; a member of the new gathered church, and whom he married in 1718. The Doctor was always of opinion, that his marriage with this excellent person, was the principal thing for which God in his providence sent him to that place: and he ever considered his marriage to her, as one of the capital blessings of his life. For she proved affectionate, discreet, and careful: and, by her unremitting prudence, took off from his hands all domestic avocations, so that he could, with more leisure, and greater ease of mind, pursue his studies, and devote himself to his ministerial service. This wife of his youth lived with him unto the year 1764,² and by her he had many children, all of whom died in their infancy, except three: one of which, whose name was Elizabeth (a most lovely and desirable child for person, sense, and grace) died *May 30, 1738*, when she had entered into the *thirteenth* year of her age, her Funeral Sermon was preached by her father, from 1 Thessalonians 4:13–14. and was printed, with an account of some of her choice experiences. The other two are still living:³ the one, a son, whose name is John, a Goldsmith, who lived in *Gracechurch Street, London*; since retired from business. The other, a daughter, whose name is Mary, married to Mr. George Keith, a Bookseller, in the same street. Both these children have been a great happiness to their parents; and they have always had reason to be thankful to God for their family comfort, peace, and harmony.

But to return: Mr. Gill, during his abode at *Higham-Ferrers*, very frequently preached to the church at *Kettering*; which, as before observed, is but six or seven miles distant. The circumstances of the pastor there requiring assistance, Mr. Gill, quickly after his marriage,

2. She died Oct. 10, 1764, aged sixty-seven years and five months, having been married to the Doctor forty-six years, three calendar months and nineteen days.

3. July, 1772.

wholly removed thither: where his ministry, from the beginning, had been blessed, not only to the comfort, but to the conversion of many: some of which seals of his ministry are yet living. But his continuance here was not long; for, in the beginning of the year 1719, the church of Christ at *Horsleydown, Southwark*, near *London*, being deprived of their pastor by the death of Mr. *Benjamin Stinton*, (son in law to the famous Mr. *Benjamin Keach*, and his successor in his office, as pastor of that church) some of the members, hearing of Mr. Gill, desired a friend of his to write to him, and invite him to give them a visit, and preach to them; which he did, in the months of *April* and *May*, the same year; and then returned into the country. About two months after, the church at *Horsleydown* wrote to him, requesting his return to them in the month of *August*; which he complied with, and continued preaching to them, till about *Michaelmas*: when they made choice of him as their pastor, and called him, young as he was, to the exercise of that office; which, after taking some time for consideration, he accepted of. And now he met with much trouble and great opposition from many; partly on account of his youth (he not being quite *twenty-two* years of age), and chiefly because of his evangelical way of preaching. But God was with him, and blessed his ministry to the conversion of many souls; so that large additions were made to the Church, year after year, for a considerable time.

In 1723, when he was between twenty-five and twenty-six years of age, it was the will of God to visit him with an *Hectic* fever, and other disorders of body; which greatly wasted and consumed him, and threatened his life: but it pleased God to bless the means made use of, and to restore him to health again; his time not being come, and he having more work to do for God in his church, and for the interest of religion, as the following account will show.

In 1724, when he was now twenty-six years of age, he began his Exposition of the Book of *Solomon's Song*; which was delivered, on the Lord's-day morning, to the church under his care, in one hundred and twenty-two sermons, until the whole was finished: of which more hereafter. In this year, he printed a Sermon on the death of Mr. *John Smith*, a Deacon of his church, from Romans 5:20–21, which

was the first thing printed by him. And another Sermon, in the following year, entitled, *The Urim and Thummim found with Christ*, from Deuteronomy 33:8.

In 1726, a pamphlet was published called, "*The manner of baptizing with water, cleared up from the word of God, and right reason, &c.*" written dialogue-wise: and it after appeared to have been written by Mr. *Matthias Maurice*, an Independent minister, at *Rowel* in *Northamptonshire*. The Baptists in those parts, and especially at *Kettering*, which was but two computed miles, though long ones, from *Rowel*, thought themselves struck at, and their interest affected by this pamphlet; and therefore sent up to Mr. Gill at *London*, and desired him to write an answer to it. He accordingly undertook it; and soon published his answer, called "*The ancient mode of Baptism by immersion, &c.*" to which Mr. *Maurice* replied in a pamphlet published 1727, and which was answered, the same year, by Mr. Gill in a tract called, "*A defence of the ancient mode, &c.*" One *Cogan*, an Apothecary, and member of Mr. *Maurice's* church, wrote some remarks on Mr. Gill's rejoinder, in a most virulent and defamatory manner, and which carried its own confutation with it. *Cogan* himself, it seems, was afterwards ashamed of it, and repented of his having written it. Mr. *Maurice* sent several of his pamphlets into *North America*; and the *Baptists* there, hearing of Mr. Gill's answer to them, wrote for some of them: and accordingly the remainder of the impressions were sent over, at the expense of the Baptist fund; which is one reason of these tracts being so rarely to be met with. On account of this controversy, Mr. Gill received, from *Tilbury Fort* in *Essex*, a very spirited Letter, without a name, animating him to continue in it, and not be intimidated by his puny adversary; concluding with these lines:

*Stennett at first his furious foe did meet,
Cleanly compell'd him to a swift retreat:
Next powerful Gale, by mighty blast made fall
The church's dagon, the gigantic Wall:
May you with like success be victor still,
And give your rude antagonist his fill,
To see that Gale is yet alive in Gill.*

In the year 1727, Mr. Gill finished his Exposition of the *Song of Solomon*: when the church, as well as many others of his hearers, to whom he had delivered it, most earnestly pressed him to make it public: with this he, at length complied; though with great reluctance. What, however, chiefly induced him to compliance, was, a desire of contributing what he could, to vindicate the authority and credit of this part of the sacred writings; which has not only been ridiculed by Deists, but called in question by some who have pretended to be friends to divine revelation.

The year before he entered upon this Exposition, a pamphlet was published by Mr. *Whiston*, called, “*A supplement to Mr. Whiston’s late Essay towards restoring the true text of the Old Testament*” 8°. 1723. in which he endeavours to discredit the authority of the book of *Solomon’s Song*, and to prove it to be a spurious book, and not fit to stand in the canon of scripture. His objections and arguments against the authority of it, are answered by Mr. Gill, in his introduction to this Exposition, or rather in his Exposition of the first verse of the book, which contains the title of it. Whether Mr. *Whiston* ever saw this work, is not certain; it seems as if he had not, by a remarkable and very strange passage in the *Memoirs of his own life and writings, published by himself*; Part II. p. 575, which shows his obstinate and inveterate opposition to this sacred book, to the last: his words are these. “About August this year (1748) I was informed of one Dr. Gill, a particular or Calvinist Baptist, of whose skill in the Oriental languages I had heard a great character: so I had a mind to hear him preach: but being informed that he had written a folio book on the *Canticles*, I declined to go to hear him.” A very wise reason indeed! The first edition of Mr. Gill’s Exposition of the *Song of Solomon* was published in 1728, with a translation of the *Chaldee* paraphrase, or *Targum* of that book, and with notes upon that. In 1751 a new edition of it was published, in *quarto*, more correct, and with some additions. His worthy, pious, learned and ingenious friend, the Rev. Mr. *James Hervey* (in his *Theron and Aspasio*, vol. III. p. 145. edit. 5.) was pleased to give this high encomium of it; “it has such a copious vein of sanctified invention running through it, and is interspersed with such a variety of delicate and brilliant images,

as cannot but highly entertain a *curious* mind; which presents us also, with such rich and charming displays of the glory of Christ's person, the freeness of his grace to sinners, and the tenderness of his love to the church, as cannot but administer the most exquisite delight to the *believing* soul. – Considered in *both* these views, I think the work resembles the paradisaical garden described by MILTON, in which,

*“Blossoms and fruits at once of golden hue
Appear'd, with gay enamel'd colours mixed.”*

This Exposition, when first published, served very much to make Mr. Gill known, and to recommend him to the esteem of spiritual persons, and the true lovers of Jesus Christ; and perhaps, no work he ever published has been more useful to private Christians and families than this has been. Dr. Owen, “on the person of Christ,” *chap. XII.* says, “Blessed is he who understands the sayings of that book (the *Canticles*) and hath the experience of them in his heart.” A *third* edition of the Exposition was published 1767, with many additions.

In the year 1728, he also published a treatise concerning *the prophecies of the Old Testament respecting the Messiah*. The occasion of which was this: in 1724, a book was published, called, *A discourse of the grounds of the Christian Religion, &c.* well known to be written by Anthony Collins Esq: a Deistical writer. Many answers were written to one part or other of this book: to which the author replied, in another book, called, *The scheme of literal Prophecy considered, &c.* published in 1727, which was chiefly pointed at Dr. Edward Chandler, Bishop of *Durham*, who had written against the former: it was to this latter book, chiefly, Mr. Gill made answer, and to which he was led by the following incident: A certain Gentleman asserted in conversation, that no *Calvinist* could write in this controversy to any advantage. What his reason was, for so saying, or whether any was assigned by him, is not remembered. Some of Mr. Gill's friends being present, thought of *Him*; and took an opportunity of moving it to him, and importuned him to engage in this controversy. Upon which he preached a set of sermons on the prophecies relating to the Messiah, in a regular order, suited to a history of the life of Jesus; and then made extracts out of

them, which he published under the title of “*The Prophecies of the Old Testament, respecting the Messiah, considered and proved to be literally fulfilled in Jesus*”; in answer to the above book. This work of his met with the approbation of some men of learning and judgment, and even of the very person above mentioned, whose assertion was the occasion of it.

A list and catalogue of the various pieces published during this controversy, was collected by that most indefatigable Inquirer after books, the learned *Fabritius*, of *Hamburg*, in his *Salutaris Lux Evangelii*, &c. c. 9. p. 173, &c. *Hamburg*, 1731.

The ministry of Mr. Gill being acceptable not only to his own people, but likewise to many in other churches, and of other denominations; some gentlemen moved among themselves to set up a lecture on some day in the week, that they might have the opportunity of hearing him. Accordingly, several met together, and forming themselves into a society, agreed to have a lecture on *Wednesday*-evenings, and set on foot a subscription to support it. Upon their invitation, Mr. Gill undertook that lectureship, and continued in it with great constancy, applause, and usefulness. It was set up in the year 1729, and he continued preaching it (very rarely missing) until 1756, near twenty seven years: when he gave it up, by reason of age and multiplicity of work upon his hands; and preached a farewell sermon to the Society, on Acts 26:22–23, which was published that year. This lecture was productive of many of his printed works; not only of single annual sermons on various subjects, but of whole treatises: as on *the Trinity*, and *Justification*, the *cause of God and Truth*, and of several of his *Commentaries* on some of the books, both of the Old and of the New Testament, of all which more hereafter.

In 1730, a set of gentlemen, chiefly of the *Independent* denomination, thought fit to set up a temporary lecture for the winter and spring seasons following; and chose *nine* ministers to preach in it, on some of the most important doctrines of Christianity: each having his subject allotted to him. The ministers were, Mr. *Robert Bragge*, Mr. *Thomas Bradbury*, Mr. *John Hurrion*, Mr. *Thomas Hall*, Mr. *Peter Goodwin*, Mr. *John Sladen*, Mr. *Abraham Taylor*, Mr. *Samuel Wilson*, and Mr. *John*

Gill. These accepted of the invitation given them, and preached two sermons each, on the subject respectively assigned them: and when they had finished the course of them, the gentlemen desired the sermons might be printed; which was accordingly done, in two volumes 8vo. in 1732. Mr. *Gill's* subject was the *Resurrection of the Dead*. His two sermons upon it have since been printed separately.

An unpleasing incident happened on the printing the above volumes of sermons. Mr. *Taylor*, Mr. *Gill*, and another or two of the lecturers, agreed to read their sermons in private concert with each other, before they were printed; that they might have one another's friendly assistance, in the correction and improvement of them, as might seem necessary. Now Mr. *Gill* had observed some passages in Mr. *Taylor's* Sermons, when delivered from the pulpit, which he thought injurious to truth, and calculated to offend many worthy persons. He therefore determined, when those sermons should be read at this private and friendly meeting, to have pointed out, in the kindest and most respectful manner, such passages as he wished to see softened or expunged; proposing to give his reasons: but when the sermons were read, these passages did not appear, to the great pleasure and satisfaction of Mr. *Gill*; who supposed that Mr. *Taylor* had seen reason in his own mind to strike them out. But when the volumes were published, these passages stood, to the great surprise of Mr. *Gill*, and, as he thought, with additional keenness and severity. This obliged him to send Mr. *Taylor* a printed letter on the subject of *God's everlasting love, eternal union*, and some other things which Mr. *Taylor* had reproached with great vehemence: having now no other way of doing justice to truth, and vindicating the faithful preachers of it. This letter was written with great respect, temper and candour; without any undue heat, or unbecoming reflections. Nevertheless, this, together with a treatise on *justification*, which Mr. *Gill* had published before, put some interested persons on raising an hideous cry of *Antinomianism* against him. The treatise on *Justification* is the substance of some sermons, preached at his Evening-lecture, and which, by the society that supported it, was desired to be printed. The only thing in it objected to when published, was what is said concerning the *date* of

justification: and which yet was said in great agreement with some of the best and most learned divines, whose testimonies were produced by Mr. Gill in favour of his sentiments. But all this could not protect him from the clamour raised against him, by such as did not wish well to him and his ministry. No answer, however, was given to either of these tracts, or to the arguments in them; but a continued torrent of din and noise flowed from some pulpits, for a long time.

Six years after this, Mr. *Taylor* having obtained a degree of Doctor in Divinity, and got himself at the head of an Academy, became still more assuming, imperious and insolent. Continuing to bear Mr. Gill a grudge for what was past; he published what he called *An Address to young Students*: in which he cautioned them to avoid some things as leading to *Antinomianism*. This performance had several very acrimonious flings at some good men, and their writings; particularly, at Mr. Gill, and an expression of his concerning good works, which he represented in the worst light he could, and treated with the most reviling language that could well be made use of: This obliged Mr. Gill to write a small treatise concerning *The Necessity of good works to Salvation*: in which having explained, stated, and defended his sense of that matter; at the close of all, being warmed into a quick sensibility of the haughty and insulting language used by his insolent and overbearing adversary, some things were forced and drawn from him, in self-vindication, which he afterwards could have wished had not dropped from his pen.

In 1731, Mr. Gill published a *Treatise on the Doctrine of the Trinity*, which was the substance of several discourses delivered on that subject at the *Wednesday Evening Lecture*, and published at the request of the Society: the occasion of which was, the progress of *Sabellianism* among some of the *Baptist churches*. In particular, one Mr. *Davis*, a Physician, and a Baptist member, wrote a treatise called *The great Concern of Jew and Gentile*; with some other little pamphlets, which had a tendency this way; and which, though very trifling things, having scarce any show of argument and reasoning in them, yet it seemed expedient they should be taken notice of in the course of these Sermons on the Trinity: the Gentleman being a man of a good moral character, and of

a soft, insinuating behaviour: his profession also introduced him into several families, where he might have the opportunity of inculcating and spreading his notions.

A society of young men, who kept up an Exercise of Prayer, on Lord's-day Mornings, at Mr. Gill's meeting-house at *Horsleydown*, desired him to preach a Sermon to them, *December 25, 1732*, which he did, on the subject of *Prayer*: and, in the year following, on the same day of the month, he preached another, to the same society, on *singing* of Psalms, from 1 Corinthians 14:15, which were successively printed at their request. Both these Sermons were, afterwards, reprinted together. That upon *Singing*, some years after the publication of it, fell into the hands of Mr. *Solomon Lowe*, a learned and celebrated Grammarian of *Hammersmith*: who wrote Mr. Gill a Letter upon it, dated *Sept. 1747*, in which he informs him, "he took pleasure, at his vacant hours, to read every thing that is useful, in order to extract the quintessence of its flowers for the use of a *Supplement to Chambers's Cyclopædia*; to the carrying on of which work, he was nominated, to the proprietors, as the properest person, by Mr. *Chambers* himself, a little before his death, and had the offer of it, but declined it, because of his stated business. However, having a great regard to that work, Mr. *Lowe* was willing to help it forward to the best of his power: and therefore continued to digest whatever offered to that purpose. Meeting with the above discourse on *Singing*, he extracted from That for the article of *Psalmody*; and was pleased to give the following commendation of it: "I find there is no dealing with you, as with the generality of writers. The afore-mentioned piece is *all* quintessence: so that, instead of extracting, I have been obliged to copy the greatest part of it, to do justice to the article of Psalmody, and know not where to find any hints for the improvements of it."⁴ But Mr. *Lowe* dying quickly after, it does not appear that any use was made of his papers in the Supplement published; at least with respect to any extract from Mr. Gill's writings.

4. The chief design of this letter to MR. GILL was, that he would send him every thing he had published, that he might make a like use of what he judged serviceable to the above work.

In 1735, and in the three following years, Mr. Gill published his *Cause of God and Truth*, in four volumes, octavo. In the *first* part of this work, those passages of scripture are considered, which the *Arminians* make use of in favour of their sentiments concerning Election and Reprobation, Original Sin, Redemption, Free-will, and the Perseverance of the Saints; and the true sense of such passages is given, and they are vindicated from the false glosses put upon them. In the *second* part, the passages of scripture, which are made use of by the *Calvinists* in support of their sense of the above doctrines, are explained, the true meaning of them defended, and the cavils of the *Arminians* answered. The contents of those two parts are extracts from sermons preached on those several texts, at the *Wednesday* Evening Lecture. The *third* part contains the arguments from reason against these doctrines. And the *fourth* part gives the sense of the ancient fathers, before *Austin*, concerning those points. This last part was nibbled at, by one *Heywood*, a pert, worthless man, who translated Dr. *Whitby's* treatise *On Original Sin*: in the introduction to which, he brings some impertinent charges against Mr. Gill, with respect to his translation and sense of some passages in the ancients: to which Mr. Gill replied, in a postscript to his answer to the *second* part of the *Birmingham* Dialogue writer, 1739; which will be taken notice of hereafter. *Heywood*, upon this, published a pamphlet, called, *A Defence of his Introduction, &c.* full of cavils, calumnies, and defamations: which was answered by Mr. Gill, in a tract, entitled, *A Vindication of the Cause of God and Truth, &c.* part 4th, relating to the sense of the ancients about some points in controversy with the *Arminians*, in which more pains are taken, than so paltry an opponent deserved. This was printed in 1740.

In 1736, was published, by an anonymous writer, a pamphlet, called, *Some Doctrines in the Supralapsarian Scheme examined, &c.* The author of it, it seems, was one *Job Burt*, of *Warwick*: a man very ill qualified for polemical writing; being entirely ignorant of the scheme he undertook to examine, as well as of most other things: however, as this was pointed chiefly at some writings of Mr. Gill, and at the doctrines of God's everlasting Love, eternal Union, Justification, &c. he thought fit to give an answer to him, the same year, in a tract called

Truth Defended, &c. The stupidity, insolence, and impertinence of the man, sometimes provoked Mr. Gill to use a little more acrimony and severity than perhaps some might think needful.

A new meeting-house being erected by the Baptists, at *Birmingham* in *Warwickshire*; and their interest a little reviving upon it, through the preaching of several ministers who came thither; excited the jealousy, it seems, of one Mr. *Samuel Bourne*, a *Presbyterian* minister of the same place: who, hereupon wrote *A Dialogue between a Baptist and a Churchman*, under the name of *Consistent Christian*, part I. in which he set the *Baptist* ministers, that came to preach at *Birmingham*, in a most ridiculous light, and fell foul on the doctrines of Christ's Divinity, Election, Original Sin, irresistible grace in conversion, imputed Righteousness, Perseverance in grace, and adult Baptism by immersion. The *Baptists* in those parts, thought it was proper that an answer should be returned: and, upon application, Mr. Gill undertook to refute it; and the refutation was published in 1737. The author of the *dialogue* then wrote a *second part*, on the same subjects; taking very little notice of what Mr. Gill had written, not so much as mentioning his name. To this also he returned an answer in 1739. But had no reply to either of his answers at that time, except some abusive paragraphs in a news-paper, the *St. James's Evening Post*, December 31, 1737. In the first of these paragraphs, Mr. *Bourne* complains of a false charge of Plagiarism brought against him, or of stealing what he had wrote on the article of election, from Dr. *Whitby*: of which Mr. Gill made proof, in a postscript to a sermon of his called *the doctrine of Grace cleared from the charge of Licentiousness*, preached Dec. 28, 1737, by placing Dr. *Whitby's* words and this author's in parallel columns. In this year he wrote and published *Remarks on Mr. Samuel Chandler's Sermon preached to the societies for the reformation of Manners*, relating to the *moral nature and fitness of things*.

When Mr. Gill first came to settle in *London*, which was in the year 1719, he became intimately acquainted, as he had been in some measure before, with that worthy minister of the gospel, Mr. *John Skepp*, author of the *Divine Energy*: the *second* edition of which Book, in 1751, Mr. then Dr. Gill, revised, and divided the work into *chapters*, with

contents, for the more easy reading and better understanding it; and prefixed a recommendatory preface to it, the memory of that excellent man being dear to him. This Gentleman, though he had not a liberal education, yet, after he came into the ministry, through great diligence and industry, acquired a large share of knowledge in the languages in which the Bible was originally written: and especially in the *Hebrew* language; in which he took immense pains, under the direction of a *Jew* teacher, and even dipped into *Rabbinical Hebrew* and writings pretty deeply. As Mr. Gill had taken great delight in the *Hebrew* language, as before observed, his conversation with this worthy minister rekindled a flame of fervent desire to obtain a more extensive knowledge of it; and especially of *Rabbinical* learning, which he then had but small acquaintance with, and little notion of any usefulness from it, which he now began to perceive, and more fully afterwards. This Gentleman dying in a year or two after Mr. Gill's fixing in *London*, he purchased most of his *Hebrew* and *Rabbinical* Books; and now went to work with great eagerness, in reading them; and many others, which he afterwards obtained of a Jewish *Rabbi* he became acquainted with. He plainly saw, that as the New Testament was written by men who had all of them been Jews, and who, notwithstanding their being inspired, must needs retain and use many of the idioms of their language, and allude to rites, ceremonies, and customs peculiar to that people; so the writings of the Jews, especially the more ancient ones, who lived nearest the times of the apostles, could not but be of use for the better understanding the phraseology of the New Testament, and the rites and customs to which it frequently alludes. With this view, he set about reading their *Targums*, the *Misnah*, the *Talmuds*, the *Rabbot*, their ancient commentaries, the book of *Zohar*, and whatever else, of this kind, he could meet with: and in a course of between 20 and 30 years acquaintance with those sort of writings, he collected together a large number of observations. Having also gone through, in this time, most part of the New Testament, in a way of *Exposition*, in the course of his ministry; he put all together, and in the year 1745 proposed to publish an *Exposition of the whole* New Testament, in Three Volumes, Folio. And the work meeting with encouragement very quickly it was

put to the press the same year, and was finished, the *First Volume* in 1746, the *Second* in 1747, and the *Third* in 1748.

Towards the close of this work, in 1748, Mr. Gill received a Diploma from the *Marischat* College and University at *Aberdeen*, creating him Doctor in Divinity, on account of his knowledge of the Scriptures, of the *Oriental* languages, and of *Jewish* antiquities, as expressed in the Diploma: along with which, or quickly after, he received two Letters, one from Professor *Osborn*, Principal of the University, declaring to him, that on account of his learned defence of the true sense of the holy Scriptures against Deists and Infidels, and the reputation his other works had procured him in the learned world, as soon as it was moved in their University to confer the degree of Doctor in Divinity on him, it was readily agreed unto: which motion was declared to be without the knowledge of Mr. Gill; and that he [Dr. *Osborn*] as *Primarius* Professor, made a present to him of what was due to him on such a promotion. The other Letter was from Professor *Pollock*, Professor of Divinity in the same University, and afterwards Principal of it: in which he signified to Mr. Gill, that their Society of the *Marischal* College had, with great cheerfulness, created him Doctor in Divinity, on account of that spirit of learning which appeared in his excellent Commentary on the New Testament; and congratulated him upon it.

In 1749, the Doctor wrote a treatise on *The divine Right of Infant-Baptism examined and disproved*; this was occasioned by a pamphlet, printed at *Boston* in *New England*, in 1746, written by Mr. *Jonathan Dickinson*, of *Elizabeth Town* in *New Jersey*, and afterwards President of the College there, which was entitled, *A brief Illustration and Confirmation of the Divine Right of Infant Baptism*. What put this Gentleman on writing it, was, the increase of the Baptist interest in *New England*, and the parts adjacent. This pamphlet being boasted of, and multitudes of them being spread about, it being printed in several places in order to hinder the growth of the Baptist interest; the Baptists sent it over to Dr. Gill, requesting him to write an answer to it: which he did, in the treatise before observed. To this, *Peter Clark*, M.A., pastor of a church in *Salem*, replied, in a book, called, *A Defence of the divine Right of Infant Baptism*; consisting of 450 pages

more, stuffed with things impertinent to the controversy, printed at *Boston*, 1752. To this also the Doctor returned an answer, in a Letter to a friend at *Boston*; which was printed there in 1754, with a fourth edition of a Sermon of the Doctor's preached at *Barbican*, upon Baptism, Nov. 3, 1750.

A pamphlet, boasted of as unanswerable, being published under the title of *The Baptism of Infants a reasonable Service, founded upon Scripture, and undoubted apostolic Tradition*. The Doctor published an answer to it, 1751, entitled, *The Argument from apostolic Tradition in favour of Infant-Baptism, with others, &c. considered*: along with which was published an answer to a *Welsh* Clergyman's *Twenty* arguments for Infant-Baptism; and to the whole were added, *The Dissenter's Reasons for separating from the Church of England*; written chiefly for the use of the Baptist churches in *Wales*; and were therefore translated into the *Welsh* language, occasioned by reflections cast upon them by the said Clergyman. On account of the first tract, *The Argument from apostolic Tradition, &c.* the Doctor received two Letters from a *Franciscan* Friar at *Seville* in *Spain*, (who signed himself *James Henry*) dated 1754, and 1755, in the first, he desired to be sent him, by a master of a vessel whom he named, *The Dissertation on the Tradition of the Church concerning Infant-Baptism*: (induced, as it should seem, by the title of the tract) declaring himself a lover of all learned men, of whatsoever profession. The pamphlet was accordingly sent to him. In his second Letter, he owns the receipt of it; says, he had read it with a great deal of pleasure; and purposed to draw up a few observations upon it in a candid and friendly manner: believing, that Dr. Gill would yield to *inspired* apostolic tradition, if clearly made out and proved to him. He concludes with wishing for peaceable times, that he might have the pleasure of a correspondence with him. But the Earthquake at *Seville*, which was at the same time with that at *Lisbon*, obliged him (as the Doctor understood by a master of a vessel) to go up further into the country: and he heard no more of him afterwards.

In 1752⁵ the Doctor wrote an answer to a pamphlet called *Serious*

5. In this year, March 15, the Dr. had a very memorable escape from being killed

Thoughts upon the Perseverance of the Saints; written, as it after appeared, by Mr. John Wesley: who, in another pamphlet, shifted the controversy, from *Perseverance* to *Predestination*. Mr. Wesley entitled his piece, *Predestination calmly considered*: in which he mostly contents himself with haranguing on Reprobation. To this the Doctor returned an answer the same year, and to the exceptions Mr. Wesley had made to part of his *Treatise on Perseverance*, respecting some passages of scripture brought into the controversy: without attempting, however, to answer one argument advanced by the Doctor in vindication of that doctrine.

In 1753, a pamphlet being published, entitled, *Pædobaptism; or, a Defence of Infant-Baptism in point of antiquity, &c.* by an anonymous letter writer: the Doctor replied to it, in a tract, called, *Antipædobaptism: or, Infant-sprinkling an innovation*: to which the same author made a rejoinder; but there being nothing new advanced, nor the antiquity of Pædo-baptism cleared, but mere wrangle and cavil, the Doctor thought fit to take no notice of it.

In 1755 he republished Dr. Crisp's works, in two volumes, octavo, with explanatory notes on such passages as had been excepted to in them, or needed any explanation: with some Memoirs of the Doctor's Life.

In 1756 he quitted his *Wednesday-Evening Lecture*, as before related, and published proposals for printing his *Exposition of the prophets, both the larger and smaller*, in two volumes, folio: and which were published in the two following years, 1757, 1758; with an *Introduction* to them on

in his Study. That morning, there was a violent hurricane of wind, by which much damage was done to many houses both in London and Westminster. Soon after the Doctor had left his Study, to go to preach; a stack of chimneys were blown down, which forced through the roof into his Study, breaking his writing table to pieces, and must have killed him if it had happened a little sooner. Reflecting on which remarkable preservation to a friend, who had some time before mentioned a saying of Dr. Halley, the great Astronomer, "That close study prolonged a man's life, by keeping him out of harm's way"; he said, *What becomes of Dr. Halley's words now, since a man may come to danger and harm in his closet, as well as on the highway, if not protected by the special care of God's providence?*

prophecy, and with a *Dissertation* at the close of them concerning the *Apocryphal writings*.

In the year 1759, a new Meeting-house was erected, by the church under his care, in *Carter Lane, St. Olave's Street, Southwark*: which was opened Oct. 9, in the same year, when two Sermons were preached by him on Exodus 20:24 and afterwards printed, entitled, *Attendance in places of religious worship, where the divine Name is recorded, encouraged*.

In 1761 the Doctor published proposals for printing the remainder of his *Exposition of the Old Testament*; beginning at *Genesis* and ending with *Solomon's Song*: the first Volume of which was published in the beginning of the year 1763; the Second, in the beginning of the year 1764; the Third, in the beginning of the year 1765: and the Fourth, and last, in the beginning of the year 1766.

In the year 1765, some copies of Mr. *Clark's Defence of the Divine right of Infant-Baptism*, being imported from *America*, and published here, occasioned the Doctor to reprint and republish his Reply to it. Another treatise also being imported and reprinted here, about the same time, called, *A fair and rational vindication of the right of Infants to the Ordinance of Baptism*, being the substance of several discourses from Acts 2:29 by *David Bostwick, M.A.*, late minister of the Presbyterian church in the city of *New York*; the Doctor made some strictures on that performance, which are published at the end of the *Reply to Mr. Clark*.

A little after this, the Rev. Mr. *Carmichael*, minister of the gospel in *Edinburgh*, being convinced of the truth of believers' Baptism by immersion, came to *London* to be baptized, and was baptized by the Doctor: at which time, a Sermon was preached from 1 John 5:3, which a few days after, was reflected upon in one of the public news-papers. This obliged the Doctor, contrary to his inclination, to publish his Sermon, which he entitled, *Baptism a divine commandment to be observed*: with some marginal notes, vindicating it from the gross abuses, misrepresentations, and cavils of the letter-writer in the news-paper. This affair made a great stir: and many things appeared in the said paper, for and against: until the writer of the news-paper

himself put a stop to it, by refusing to publish any more letters on either side.

The Doctor being called upon, in another news-paper, either to expunge, or explain, a paragraph in his *Preface* to his *Reply to Mr. Clark's Defence*; he chose the latter: and published a tract, called, *Infant-Baptism a part and pillar of Popery*; with a postscript, containing an answer to the Letters of *Candidus*, the other writer before mentioned. This tract gave great offence to some Pædobaptists; but no reply was made to it.

In 1767 the Doctor published a *Dissertation on the Antiquities of the Hebrew Language, Letters, Vowel-points, and Accents*: which was treated with candour and ingenuity by the *Critical Reviewers*: who, though they could not agree with every thing in it, particularly concerning the authority of the Points, yet allowed the work was executed with great industry, sagacity, and learning: and, when they object any thing, give their reasons for it: upon which the Doctor, in some loose papers, has made some curious and learned remarks, especially the following: whereas he observes, that $\kappa\epsilon\rho\alpha\iota\alpha$ in Matthew 5:18 is no other than the Point *Chirek* made *Greek*, they express their wonder at it; and think he must mistake $\kappa\epsilon\rho\kappa$ for $\kappa\epsilon\rho$. But he observes, the wonder will cease, when the power of the *Hebrew* Letters, of which *Chirek* consists, is considered: which obtains in other languages; especially in the *Greek*. So κ is pronounced by η . So the City $\eta\rho\eta$, Church, or *Karan*, is, *Septuagint* (Genesis 11:32) called $\kappa\alpha\rho\rho\alpha\nu$: and by *Ptolemy*, *Herodian*, and other writers, $\kappa\alpha\rho\rho\alpha$; and the point *Chirek* itself is sometimes, in the *Septuagint*, used as an ϵ , or an η : as in *Seon*, *Cedius*, *Jesse*, *Jezabel*: yea, the very name of it is *Chirek* with Jewish writers. *Schindler Lexic.* fol 662. So then you have the first and principal syllable in the word, $\kappa\alpha\rho$, and there is only κ at the end of the word to be accounted for: and that and η , in some languages, are used promiscuously: as in *Behek* and *Behah*. Besides, in the *Chaldee* or *Syro-Chaldee* language, used in Christ's time, and before; the same word, which ends in $\kappa\epsilon\rho$, $\kappa\alpha$ has the termination of $\kappa\eta$, $\alpha\alpha$, or $\alpha\iota\alpha$. Thus *araka* is read *araa* in the same verse, Jeremiah 10:11, and then, put all together, and you have the word $\kappa\epsilon\rho\alpha\alpha$ or $\kappa\epsilon\rho\alpha\iota\alpha$. Now as our Lord refers to the least letter (*Yod*) in

the *Hebrew* language, and from which all other letters are derived, as some learned men have observed, this being a part and branch of each of them; so it need not be wondered, that he should refer to the least Point in that language, and from which all the rest come: and, indeed, though the Points are represented as very numerous, yet there is but one Point in the whole language: and that is *Chirek* [...] diversified, or placed in a different position. Thus *Patach* is only *Chirek* diteted; *Kamatz* is that in a clustre; *Segol* is three of them set in a triangle; *Tzere* is two of them in a direct line; and *Sheva* is two more in a perpendicular one; and *Kibbutz* is three of them placed obliquely, when placed in the middle of *Vav*, or above that, or another letter, it is either an *u* or an *o*. And the like observations may be made on all the compound vowels. To derive this word from the *Hebrew* word קָרָק, which signifies an *horn*; as if our Lord referred to some corniculated apices, pricks, or spikes upon the tops of some letters, not in use in his time (as *Capellus* and others); is mere fiction and conceit.⁶ There is such a vein of ignorance, dullness, and ill-nature, runs through the whole of what the *Monthly Reviewers* say, that the Doctor thought them too low for him to make any remarks upon. The very learned Professor of the Oriental languages, in the University of *Edinburgh*, Dr. James Robertson, had another opinion of Dr. Gill's performance: for in a Dissertation on the antiquity of the points, prefixed to his truly learned and useful *Clavis Pentateuchi*, Dr. Robertson has these words: "Vir Doctissimus Joannes Gill, et qui in Rabbinicis scriptis versatissimus esse videtur, in Dissertatione sua de punctorum vocalium antiquitate, summa cum industria et doctrina, ne vestigium quoddam masoretharum, ut pote punctorum vocalium auctorum, in tota historia Judaica, a nato Christo ad annum 1037, addesse affirmat, probatque."

In the same year, Dr. Gill collated the various passages of the Old Testament, quoted in the *Mishnah*, in the *Talmuds*, both *Jerusalem*

6. It is much better to take *χαρακ* for the Point *Chirek* itself. Dr. Lightfoot thinks our Lord refers to the least Vowel or Accent, as well as to the least Letter: and Elias Hutter, in his *Hebrew* version, renders *one tittle* by *one chirek*: and some, in Dr. Hammond on the place, understood it of *Chirek*.

and *Babylonian*, and in the *Rabboth*; and extracted the variations in them, from the modern printed text; which he sent to Dr. *Kennicott*, at *Oxford*, then collating the several *Hebrew* manuscripts of the Old Testament to be met with in any of the libraries in *Europe*; and which Dr. *Kennicott* thus acknowledged his receipt of, in his state of that collation, published in the year 1767: "I have been highly obliged by the Reverend and Learned Dr. Gill, who has extracted and sent me the variations from the modern Bibles in the passages quoted in the *Talmuds*, both of *Jerusalem* and *Babylon*, and also in the *Rabboth*: which variations, in these ancient books of the Jews, affect the *Hebrew* text of the *Old* Testament, as the variations in the ancient Christian fathers affect the *Greek* text of the *New*."

In the year 1769, he published a *Body of Doctrinal Divinity*, in Two Volumes, Quarto; which contain the substance of what he delivered from the pulpit to the people under his care, for the space of upwards of five years; and gave the public reason to expect a *Third* Volume, then preparing, which would contain a *Body of Practical Divinity*, and which he proposed to do when he began his course of doctrinal Divinity, as his Introduction to that shows.

In the year 1770, his *Body of Practical Divinity* was published: which, with the other Two Volumes, completes his whole scheme of Divinity; which he thought would be the last work published by him. At the end of it, is a *Dissertation concerning the Baptism of Jewish Proselytes*: This the Doctor had upon his mind for many years to write; supposing it not very probable, that any of the Baptist denomination might soon rise up and take the pains in the study of Rabbinical literature he had done, and which yet was necessary for such a performance. He therefore thought proper to draw up the whole compass of the argument, in the above dissertation, and leave it behind him, that any one might make himself master of it, who should choose it, and use it as occasion should offer. It has since been published separately, in 8vo.



Having collected together such outlines, as we were able, of the Life and Writings of this excellent and learned Divine; we shall close these Memoirs with giving a short Character of him.

IT pleased God to endue Dr. GILL with strong mental powers, and with an eager and intense desire after improvement in knowledge. This appeared very early, in his ardent thirst after learning; which he diligently sought for, and the best means to obtain it; and with great industry improved every opportunity afforded him: so that, in a few years, he made a considerable progress in the knowledge of the learned languages, and all kind of useful literature.

As he grew up in life, he pursued his studies with indefatigable diligence, and the closest application: by which means, under the blessing of God, he attained to a very superior degree of solid and useful learning, and acquired an established character for it, amongst the learned of all denominations.

His natural and acquired abilities were very considerable. He had a quick and clear understanding, a solid and penetrating judgment, a fertile invention, with a strong, capacious, and uncommonly retentive memory. Blessed with these gifts, he was enabled to improve them to the glory of God, which was the grand object he had in view. But, above all, his *soul* was enriched with a considerable measure of Grace, and the gifts of the holy Spirit; whereby he was abundantly fitted and qualified for, and made an able Minister of the New Testament. He was favoured with a large experience of the grace of God; great acquaintance with the scriptures; and clear light into the gospel of Jesus Christ.

As a minister, his deportment in the pulpit was grave and solemn: his language plain and expressive: his method natural and easy: his reasoning strong and nervous: his addresses affectionate: his matter substantial, clear, and consistent, well digested, and delivered with great fluency and accuracy, which failed not to command and fix the attention of his hearers. In *prayer*, he poured out his soul with great freedom and fervency, with much importunity, familiarity and liberty;

and, like another *Apollos*, was mighty in the scriptures, and had the tongue of the learned to speak a word in season.

The great doctrines of the gospel which he espoused, and which he at first set out with in the work of the Lord, and constantly and firmly abode by through life, even unto death; were such as respect a *Trinity* of persons in the godhead – particular and personal *Election* – the *everlasting love* of God – the *Covenant* of grace – the *Fall of Adam*, and the consequences of it – *Particular Redemption*, through the Incarnation, Obedience, Sufferings, Death, Resurrection and Intercession of the Son of God – *Pardon* through his blood – *Justification* by his righteousness – the *Efficacious Grace* of the holy Spirit in Regeneration – the *perseverance* of the Saints in Grace to Glory – the *Resurrection* of the dead – and *eternal Life* – these truths, with all those doctrines connected with or dependent on them, this faithful servant of Jesus Christ did constantly labour to explain, illustrate, and defend: at the same time, never omitting to recommend and enforce the several *duties* which are enjoined us in the sacred oracles of eternal truth. He did not shun to declare the *whole* counsel of God, and kept back *nothing* that might be profitable to the people; constantly affirming, that those who *believe* should be careful to maintain *good works*. His ministry, by the blessing of God, was very much owned, and greatly succeeded to the awakening, conversion, comfort, instruction, edification, and establishment of many, who enjoyed the opportunity of attending upon it. And it is worthy of notice, that three persons, who had been converted under his ministry, were afterwards called to that important work themselves.⁷

As a *Pastor*, he constantly and carefully watched over the flock committed to his charge, and of which he had taken the oversight, with great affection, fidelity and love; and filled up his place in the house of God with honour and usefulness. In which office he continued to his death, *above fifty-one years*; labouring, with great assiduity, for the good of souls; earnestly contending for the faith once delivered to the saints; and zealously concerned for the honour of the Redeemer,

7. The Reverend Messieurs John Brine, William Anderson, and James Fall.

his cause and interest in the world. And nothing more filled him with grief, than when the deity and divine filiation of the Son of God were denied, or any attempts made to lessen, or sink the dignity of his person, the virtue and efficacy of his blood, and of that full and complete salvation that is alone in him. Nor was he in the least moved from the glorious truths of the gospel, by the subtilty of any of its adversaries. He expressed the comfort he received from those words in Acts 20:24. *But none of these things move me; neither count I my life dear to 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.* And through divine grace he was enabled to hold out to the last, and valiantly to contend for the truth on earth.

As an *Author*, this great man of God discovered uncommon abilities. His numerous publications, all written with his own hand, are, and will be, standing proofs of his indefatigable industry. Indeed, his labours were so numerous, that it may well appear, to posterity, almost incredible, that any *one* person should be author of them. Especially considering the vast variety of authors he must have read: as appears by the many *criticisms* he has made on the languages in which the scriptures were written. The judicious elucidations of the *historical* parts of scripture, the clear explanation of the *Types* and *Metaphors*, the *Parables* and *Prophecies*; the illustrations of the Truths, *Doctrinal* and *Practical*, to be found in his elaborate and voluminous *Exposition of the Old and New Testament*; sufficiently show, that this eminent minister of the gospel had, by an uncommon blessing upon his labours, attained to a large compass of useful knowledge. – Great was his acquaintance with the sacred scriptures; with *Jewish* learning; the *Oriental* tongues; the *Rites* and *Customs* of Eastern nations; *Greek* and *Roman* Poets and Historians; the liberal *Arts* and *Sciences*; *Ecclesiastical History*; the writings of the *Fathers*, and the several *Controversies* carried on in defence of Christianity.

His writings were not only received with great approbation in these kingdoms, but also in various parts of *America*. Many were the Letters he received from the ministers and others in those parts, expressing the high esteem they had for him and his works, and the great benefit

they received from his labours. He was much solicited to cultivate an extensive correspondence; but this he was obliged to decline, as it would have proved too great an avocation from his studies.

His controversial tracts abundantly display his consummate ability and skill in pointing out the evil nature and tendency of erroneous principles, the weakness and fallacy of the arguments brought to support them, and the inconclusiveness of the objections raised against the truth: and in clearly stating and solidly defending the gospel, so as to silence its adversaries, and confirm the faithful in their adherence to Christ and his Religion.

The numerous Sermons published by him, are fraught with rich, solid, evangelical truths; deep Christian experience; and the most cogent motives to every good word and work. The *Body of Doctrinal and Practical Divinity*, which he lived to see finished and published, shows his profound, clear, and extensive understanding in the mysteries of God; the respective branches of practical religion; the nature, use, and extent of the divine law; and the positive institutions of Jesus Christ.

Notwithstanding his exalted attainments, he was *meek* and *humble*, of a *tender* and *sympathizing* spirit; *weeping* with those *that wept*; and *rejoicing* with them that *rejoiced*: ever ready to acknowledge, that all he had, of parts, learning, and grace, was freely bestowed upon him by that God, from whom comes every good and perfect gift. His conversation quite through life, was honourable and ornamental; such as became the gospel of Christ, which he professed and laboured in.

His last labours, among the people of his care, was from that part of the song of *Zechariah*, the first chapter of *Luke*, the latter part of the 77th verse, and former part of the 78th verse. *By the remission of their sins, – through the tender mercy of our God.* This was the last text he preached from. His health had been on the decline for some time; and he himself thought his work was done. The decay of nature was, however, very gradual. His complaint was loss of appetite; and frequently a violent pain in his stomach: his appetite continued to fail more and more, till at last, for some time before his death, it was totally lost. He bore his visitation with great patience, composure,

and resignation of mind to the divine will; without uttering the least complaint; without ever saying to God, *What dost thou?*

He could have wished to have finished the song of *Zecharias*; and also the dying song of good old *Simeon*, in which, he thought, there was something similar to his own case. And especially he longed to be at his *nunc dimittis*; *Now lettest thou thy servant depart in peace*, with what follows. This was much upon his mind, and he thought, should he live to go through that, it might be, God would then give him his dismissal, and let him also depart in peace. – But his decline increasing daily upon him, he grew weaker and weaker; so that he could not proceed in his delightful work: and yet, notwithstanding he was rendered incapable of appearing in public, he continued to be employed in his study, till within two or three weeks of his death; and always appeared calm, serene, and cheerful. His faith was steady, and his hope firm, to the last. – To a relation he thus expressed himself: “*I depend wholly and alone upon the free, sovereign, eternal, unchangeable and everlasting love of God; the firm and everlasting covenant of grace, and my interest in the persons of the Trinity; for my whole salvation: and not upon any righteousness of my own, nor any thing in me, or done by me under the influences of the holy Spirit; nor upon any services of mine, which I have been assisted to perform for the good of the church; but upon my interest in the persons of the Trinity, the person, blood and righteousness of Christ, the free grace of God, and the blessings of grace streaming to me through the blood and righteousness of Christ; as the ground of my hope. These are no new things with me; but what I have been long acquainted with; what I can live and die by. And this you may tell to any of my friends. I apprehend I shall not be long here.*”

He expressed himself nearly in the same manner to other friends. To one that visited him, he said, “*I have nothing to make me uneasy*”: and repeated the following lines from *Dr. Watts*,

*He rais'd me from the deeps of sin,
The gates of gaping hell:
And fix'd my standing more secure
Than 'twas before I fell.*

This tranquillity of soul, and inward joy and peace of mind, never left him. The last words he was heard to speak were, “*O my Father, my Father.*” And then gently fell asleep in Jesus, without a sigh or groan, on the 14th day of *October, 1771*, at his house in *Camberwell, Surrey*; aged seventy-three years, ten months, and ten days.



[*What follows is drawn by another hand.*]

SUCH were the indefatigable labours, such the exemplary life, and such the comfortable death, of this great and eminent person. If any one man can be supposed to have trod the *whole circle* of human learning, it was Dr. *Gill*. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally *extensive* and *profound*. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigor of mind, which rarely fall to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the *literati* in *England*, only to *read*, with care and attention, the Whole of what he *wrote*.

The Doctor was not one who considered any subject superficially, and by halves. As deeply as human sagacity, enlightened by grace, could penetrate, he went to *the bottom* of every thing he engaged in. With a solidity of judgment, and with an acuteness of discernment, peculiar to few, He *exhausted*, as it were, the very soul and substance of most arguments he undertook. – His *style*, too, resembles himself; it is manly, nervous, plain: conscious, if I may so speak, of the unutterable dignity, value, and importance of the freight it conveys; it drives, directly and perspicuously, to the point in view, regardless of affected cadence, and superior to the little niceties of professed refinement.

Perhaps, no man, since the days of St. *Austin*, has written so *largely*, in defence of *the system of Grace*: and, certainly, no man has treated that momentous subject, in all its branches, more *closely, judiciously* and *successfully*. What was said of *Edward* the Black Prince, That he *never fought a Battle, which he did not win*; What has been remarked of the

great Duke of Marlborough, That he *never undertook a Siege, which he did not carry*; may be justly accommodated to our great Philosopher and Divine: who, *so far as the Distinguishing Doctrines of the Gospel are concerned*, never besieged an *Error*, which he did not force from its strongholds; nor ever encountered an *Adversary*, whom he did not baffle and subdue.

His learning and labours, if exceedable, were exceeded only by the invariable *sanctity* of his *life* and *conversation*. From his childhood, to his entrance on the ministry; and, from his entrance on the ministry, to the moment of his dissolution; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. Himself, no less than his *writings* demonstrated, that the Doctrine of Grace does not lead to Licentiousness.

Those, who had the honour and happiness of being admitted into the number of his friends, can go still *farther* in their testimony. They know, that his moral demeanor was *more* than blameless: It was, from first to last, consistently *exemplary*. And, indeed, an *undeviating Consistency*, both in his views of evangelical *Truths*; and in his *obedience*, as a servant of God; was one of those qualities, by which his cast of character was eminently marked. He was, in *every* respect, *a burning and a shining light*. *Burning*, with love to God, to Truth, and to Souls: *Shining*, as “an ensample to Believers, in Word, in Faith, in Purity”; a pattern of good works, and a model of all holy conversation and godliness.

The Doctor has been accused of *Bigotry*, by some, who were unacquainted with his real temper and character. Bigotry may be defined, *Such a blind and furious attachment to any particular principle, or set of principles, as disposes us to wish ill to those persons who differ from us in judgment*. Simple Bigotry, therefore, is, *The spirit of persecution, without the power*: and *persecution* is no other than *Bigotry, armed with force, and carrying its malevolence into act*. Hence it appears, that to be *clearly convinced* of certain propositions, as true; and to be *steadfast* in adhering to them, upon that conviction; nay, to *assert* and *defend* those propositions, to the utmost extent of argument; can no more be called *Bigotry*, than the shining of the Sun can be termed Ostentation.

If, in any parts of his Controversial Writings, the Doctor has been warmed into some little neglects of ceremony towards his assailants; it is to be ascribed, not to *Bigotry* (for he possessed a very large share of Benevolence and Candor) but to that complexional sensibility, inseparable, perhaps, from human nature in its present state; and from which, it is certain, the Apostles themselves were not exempt.

His Doctrinal and Practical Writings will live, and be admired, and be a standing blessing to posterity; when their opposers are forgot, or only remembered by the refutations he has given them. While true Religion, and sound Learning, have a single friend remaining in the *British* Empire, the *Works* and Name of *Gill* will be *precious* and revered.

May the Readers of this inadequate sketch, together with him, who (though of a very different denomination from the Doctor) pays this last and unexaggerated tribute of justice to the honoured memory of so excellent a person; participate, on earth, and everlastingly celebrate in heaven, that sovereign Grace, which its departed Champion so largely *experienced* – to which He was so distinguished an *ornament* – and of which He was so able a *defender!*

July 29, 1772.



The following Latin Inscription is engraved on
the Doctor's Tomb in Bunhill-Fields.

IN HOC CŒMETERIO
 CONDUNTUR RELIQUIÆ
 IOANNIS GILL S. T. P.
 VIRI VITÆ INTEGRÆ
 DISCIPULI IESU INGENVI
 PRÆCONIS EVANGELII INSIGNIS
 DEFENSORIS FIDEI CHRISTIANÆ STRENI
 QUI
 INGENIO ERVDITIONE PIETATE ORNATUS
 LABORIBVSQVE PERMAGNIS SEMPER INVICTVS
 ANNOS SVpra QVINQVAGINTA
 DOMINI MANDATA FACESSERE
 ECCLESIAE RES ADIVVARE
 HOMINVM SALVTEM ASSEQVI
 FERVORE PERPETVO ARDENTE
 CONTENDIT
 IN CHRISTO PLACIDE OBDORMIVIT
 PRIDIE ID. OCTOBRIS A. D. MDCCLXXI
 ÆTATIS SVÆ LXXIV.



GOD'S WORD:
THE SCRIPTURES



Nº 1

*The Scriptures: The Only Guide
in Matters of Religion*

Being a Sermon Preached at the Baptism of Several Persons
in Barbican, *November 2, 1750*



JEREMIAH 6:16

Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls. –

IN this chapter the destruction of *Jerusalem* by the Babylonians is threatened and foretold, and the causes of it assigned; in general, the great aboundings of sin and wickedness among the people; and in particular, their neglect and contempt of the word of God; the sin of covetousness, which prevailed among all sorts; the unfaithfulness of the prophets to the people, and the people's impenitence and hardness of heart; their want of shame, their disregard to all instructions and warnings from the Lord, by the mouth of his prophets, and their obstinate refusal of them; which last is expressed in the clause following the words read; and which, though an aggravation of it, show the tender regard of the Lord to his people, and may be considered as an instruction to such who had their doubts and difficulties in religious matters; who were halting between two opinions, and like men *in bivio*, who stand in a place where two or more ways meet, and know not which path to take; and in this light I shall consider them; and in them may be observed,

- I. A direction to such persons what to do; to *stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein.*
- II. The encouragement to take this direction; *and ye shall find rest for your souls.*

I. The direction given to *stand in* or *on the ways*, &c., to do as men do when they are come to a place where two or more ways meet, make a stand, and view the roads, and see which they should take; they look about them, and consider well what course they should steer; they look up to the way-marks, or way-posts, and read the inscriptions on them, which tell them whither such a road leads, and so judge for themselves which way they should go. Now in religious matters, the way-marks or way-posts to guide and direct men in the way, are the scriptures, the oracles of God, and they only.

Not education-principles. It is right in parents to do as *Abraham* did, to teach their children to *keep the way of the Lord* (Genesis 18:19). The direction of the wise man is an exceeding good one; *Train up a child in the way he should go, and when he is old, he will not depart from it* (Proverbs 22:6); that is, easily and ordinarily: and it becomes Christians under the gospel-dispensation to *bring up* their children *in the nurture and admonition of the Lord* (Ephesians 6:4); and a great mercy and blessing it is to have a religious education; but then, as wrong principles may be infused as well as right ones, into persons in their tender years, it becomes them, when come to years of maturity and discretion, to examine them, whether they are according to the word of God, and so judge for themselves, whether they are to be abode by or rejected. I know it is a grievous thing with some persons to forsake the religion they have been brought up in; but upon this foot, a man that is born and brought up a Turk or a Jew, a Pagan or a Papist, must ever continue so. Sad would have been the case of the apostle *Paul*, if he had continued in the principles of his education; and what a shocking figure did he make whilst he abode by them? thinking, according to them, he *ought to do many things contrary to the name of Jesus* (Acts 22:3-4, 26:9).

Nor are the customs of men a rule of judgment, or a direction

which way men should take in matters of religion; for *the customs of the people are* for the most part *vain* (Jeremiah 20:3); and such as are not *lawful* for us, being Christians, to *receive* or *observe* (Acts 16:21); and concerning which we should say, *We have no such custom, neither the churches of God* (1 Corinthians 11:16). Custom is a tyrant, and ought to be rebelled against, and its yoke thrown off.

Nor are the traditions of men to be regarded; the Pharisees were very tenacious of the traditions of the elders, by which they transgressed the commandments of God, and made his word of no effect; and the apostle *Paul*, in his state of unregeneracy, was zealous of the same; but neither of them are to be imitated by us: it is right to observe the exhortation which the apostle gives, when a Christian (Colossians 2:8); *beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ*. Take care you are not imposed upon, under the notion and pretense of an *apostolical tradition*; unwritten traditions are not the rule, only the word of God is the rule of our faith and practice.

Nor do the decrees of popes and councils demand our attention and regard; it matters not what such a pope has determined, or what canons such a council under his influence has made; what have we to do with the man of sin, that *exalts himself above all that is called God; who sits in the temple of God, shewing himself as if he was God?* We know what will be his fate, and that of his followers (2 Thessalonians 2:4–5; Revelation 20:10, 13:8, 14:11).

Nor are the examples of men, no not of the best of men, in all things to be copied after by us; we should indeed be *followers* of all good men as such, *of those who through faith and patience inherit the promises*; and especially of such, who are or have been spiritual guides and governors in the church; who have made the scriptures their study, and have laboured in the word and doctrine; their *faith* we should *follow, considering the end of their conversation*; how that issues, and when it terminates in Christ, his person, truths and ordinances, *the same to-day, yesterday and for ever* (Hebrews 6:12, 13:7): but then we are to follow them no further than they follow Christ; the apostle *Paul* desired no more than this of his *Corinthians* with respect to

himself; and no more can be demanded of us; it should be no bias on our minds, that such and such a man of so much grace and excellent gifts thought and practiced so and so. We are to call no man father or master on earth; we have but one father in heaven, and one master, which is Christ, whose doctrines, rules, and ordinances we should receive and observe. We are not to be influenced by men of learning and wealth; though there should be on the other side of the question, it should be no stumbling to us; had this been a rule to be attended to, Christianity had never got footing in the world: *Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed* (John 7:48–49). It pleased the Lord, in the first times of the gospel, to *hide* the things of it *from the wise and prudent, and reveal* them *unto babes*; and to call by his grace, *not many wise men after the flesh, not many mighty, not many noble; but the foolish, weak, and base things of the world, and things that are not, to confound the wise and mighty, and bring to nought things that are; that no flesh should glory in his presence* (Matthew 11:25–26; 1 Corinthians 1:26–29): nor should it concern us that the greatest number is on the opposite side; we are *not to follow a multitude to do evil*; the whole world once wondered after the beast; Christ's flock is but a little flock.

The scriptures are the only external guide in matters of religion; they are the way-posts we should look up unto, and take our direction from, and should steer our course accordingly: *To the law and to the testimony: if men speak not according to this word, it is because there is no light in them* (Isaiah 8:20); we should *not believe every spirit, but try them, whether they are of God* (1 John 4:1); and the trial should be made according to the word of God; the scriptures should be searched, as they were by the noble Bereans, to see whether the things delivered to consideration are so or no; the inscriptions on these way-posts should be read, which are written so plain, that he that runs may read them; and they direct to a way, in which men, though fools, shall not err: if therefore the inquiry is,

1st, About the way of Salvation; if that is the affair the doubt is concerning, look up to the way-posts, look into the word of God, and read what that says; search the scriptures, for therein is the way

of eternal life; life and immortality, or the way to an immortal life, is brought to light by the gospel. The scriptures, under a divine influence, and with a divine blessing, are able to make a man wise unto salvation, and they do point unto men the way of it; it is not the light of nature, nor the law of *Moses*, but the gospel-part of the scriptures which direct to this; these will show you, that God saves and calls men with an holy calling, not according to their works, but according to his purpose and grace; that it is not by works of righteousness done by men, but according to the mercy of God, that men are saved; and that it is not by works, but by grace, lest men should boast (2 Timothy 1:9; Titus 3:5; Ephesians 2:8–9). That it is a vain thing for men to expect salvation this way; that it is a dangerous one: such *who encompass themselves with sparks of their own kindling, shall lie down in sorrow*: and that it is a very wicked thing; such *sacrifice to their own net, and burn incense to their own drag*. These will inform you that *Christ is the way, the truth, and the life*; that he is the only true way to eternal life; that there is salvation in him, and in no other: the language of them is, *Believe on the Lord Jesus Christ, and thou shalt be saved*: these words, *Salvation alone by Christ, salvation alone by Christ*, are written as with a sunbeam on them; just as the way-posts, set up in places where two or more ways met, to direct the manslayer when he was fleeing to one of the cities of refuge from the avenger of blood, had written on them in very legible characters, *refuge, refuge*.¹

2dly, If the question is about any point of Doctrine; if there is any hesitation concerning any truth of the gospel, look up to the way-posts, look into the scriptures, search them, see and read what they say; for they are *profitable for doctrine* (2 Timothy 3:16); for finding it out, explaining, confirming, and defending it: these will tell you whether the thing in debate is so or no, and will direct you which side of the question to take; if you *seek for knowledge and understanding* in gospel-truths diligently and constantly, *as you would for silver*, and search after them *as for hid treasures, then will you understand the fear of the Lord, and find the knowledge of God* (Proverbs 2:4–5). Thus, for instance,

1. T. Hierof. Maccot. fol. 31. 4.

If the inquiry is about the doctrine of the Trinity; as the light of nature and reason will tell you, that there is but *one* God, and which is confirmed by revelation; the scriptures will inform you, that *there are three that bear record in heaven, the Father, the Word, and the holy Spirit, and that these three are one* (1 John 5:7); are the one God; look into the first page of the Bible, and you will see how just and right is that observation of the Psalmist (Psalm 33:6); *by the word of the Lord were the heavens made, and all the host of them by the breath or spirit of his mouth*; and that Jehovah, his word and spirit, were concerned in the creation of all things: you will learn from thence that *God made the heavens and the earth*; that *the spirit of God moved upon the face of the waters*, and brought the chaos into a beautiful order, as well as garnished the heavens; and that *God the word said, Let there be light, and there was light*; and that these three are the Us that made man after their *image and likeness* (Genesis 1:1–3, 1:26). This doctrine is frequently suggested in the Old Testament, but clearly revealed in the New; and no where more clearly than in the commission for the administration of the ordinance of baptism; *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost* (Matthew 28:19); and in the administration of it itself to our Lord Jesus Christ, at which all the three persons appeared; the Father by a voice from heaven, declaring Christ his beloved Son; the Son in human nature, submitting to the ordinance; and the holy Ghost descending as a dove upon him (Matthew 3:16–17); this was thought to be so clear a testimony for this doctrine, that it was usual with the ancients to say, “Go to *Jordan*, and there learn the doctrine of the trinity.”

If the question is concerning the Deity of Christ, his eternal Sonship and distinct personality, look to your way-marks; inquire into the sacred records, and there you will find, that *he is the mighty God, God over all, blessed for ever; the great God, the true God, and eternal life* (Isaiah 9:6; Romans 9:5; Titus 2:13; 1 John 5:20); that all divine perfections are in him; that the fullness of the Godhead dwells in him; that he is *the brightness of his Father’s glory, and the express image of his person*; to whom all divine works are ascribed, and all divine worship is given; that he is *the only begotten of the Father, the first-born of every*

creature; or was begotten before any creature was in being (Hebrews 1:3; Colossians 2:9, 1:15); of whom the Father says, *Thou art my Son, this day have I begotten thee* (Psalm 2:7); that he is *the Word* which was *in the beginning with God*; and must be distinct from him with whom he was; and *in the fullness of time was made flesh*; which neither the Father nor the Spirit were (John 1:1, 1:14); and the same sacred writings will satisfy you about the deity and personality, as well as the operations of the blessed Spirit.

If the doubt is about the doctrine of Election, read over the sacred volumes, and there you will find, that this is an eternal and sovereign act of God the Father, which was made in Christ before the foundation of the world; that it is to holiness here, and happiness hereafter; that the means are *sanctification of the Spirit, and belief of the truth*; that it is irrespective of faith and good works, being before persons had done either good or evil; that faith and holiness flow from it, and that grace and glory are secured by it; *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified* (Ephesians 1:4; 2 Thessalonians 2:13; Romans 9:21, 8:30).

If you have any hesitation about the doctrine of Original Sin, look into your Bible; there you will see, that the first man sinned, and all sinned in him; that *judgment, through his offense, came upon all men to condemnation*; and that *by his disobedience many were made sinners; that men are conceived in sin, and shapen in iniquity; that they are transgressors from the womb, go astray from thence, speaking lyes, and are by nature children of wrath* (Romans 5:12, 5:18–19; Psalms 51:5, 58:3; Isaiah 48:8; Ephesians 2:3).

If the matter in debate is the Satisfaction of our Lord Jesus Christ, read over the epistles of his holy apostles, and they will inform you, that he was made under the law, and became the fulfilling end of it, in the room of his people; that he yielded perfect obedience to it, and bore the penalty of it, that the righteousness of the law might be fulfilled in them; that he *was made sin for them, that they might be made the righteousness of God in him*; and *a curse for them, that he might redeem them from the curse of the law*; that he offered himself a

sacrifice for them, in their room and stead to God, for a sweet-smelling savor; that he suffered, the just for the unjust, to bring them nigh to God; and died for their sins according to the scriptures, and made reconciliation and atonement for them (Galatians 4:4; Romans 8:3-4, 10:4; 2 Corinthians 5:21; Galatians 3:13; Ephesians 5:2; 1 Peter 3:18; 1 Corinthians 15:3; Hebrews 2:17).

If you are at a loss about the Extent of Christ's Death, and know not what part to take in the controversy about general and particular Redemption, look to your way-marks, the scriptures, and take your direction from thence; and there you will observe, that those whom Christ saves from their sins are *his own people*, for whose transgressions he was stricken; that he gave his life a ransom for many, for all sorts of persons, for all his elect, Jews and Gentiles; that they were his sheep he laid down his life for; that *he loved the church, and gave himself for it*; and that *he tasted death for every one of his brethren*, and of *the children* the Father gave him; that those that are redeemed by him, are redeemed *out* of every kindred, tongue, people, and nation (Matthew 1:21, 20:28; John 10:15; Ephesians 5:25; Hebrews 2:9-12; Revelation 5:9).

If the affair before you is the doctrine of Justification, and the query is, whether it is by works of righteousness done by you, or by the righteousness of Christ imputed to you, or about any thing relating to it, read over the sacred pages, and especially the epistles of the apostle *Paul*; and you will easily see, that a man cannot be justified in the sight of God by the works of the law, or by his own obedience to the law of works; that, *if righteousness comes by the law, Christ is dead in vain*; that *men are justified by faith, without the works of the law*; that is, by the righteousness of Christ, received by faith; that they are *justified by the blood of Christ, and made righteous by his obedience*; that this is the righteousness which God approves of, accepts, and *imputes* to his people, without works; and which being looked to, apprehended and received by faith, is productive of much spiritual peace and comfort in the soul (Romans 3:20, 3:28; Galatians 2:16, 2:21; Romans 5:1, 5:9, 5:19, 4:6).

If the dispute is about Free-will or Free-grace, the power of the one,

and the efficacy of the other, in a sinner's regeneration and conversion; turn to your Bible, and from thence it will appear, that this work is not by the might, or power of man, but by the Spirit of the Lord of hosts; that *men are born again, not of the will of the flesh, nor of the will of man, but of God, his Spirit and grace*; that it is *not of him that willeth, nor of him that runneth, but of God that sheweth mercy*; that the work of faith is a work of power, of the operation of God, and is carried on by it, and is even *according to the exceeding greatness of his power, who works in man both to will and to do of his own good pleasure* (Zechariah 4:6; John 1:13, 3:5; Romans 9:15–16; Colossians 2:12; 2 Thessalonians 1:11; Ephesians 1:19; Philippians 2:13).

If the demur is about the final Perseverance of the Saints, read over the gracious promises and declarations in the word of God, and they will serve to confirm you in it; as that the righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger; that God will put his fear into the hearts of his people, and they shall not depart from him; that they are preferred in Christ Jesus, and in his hands, out of whose hands none can pluck them; who is able to keep them from falling, and will; and that they are, and shall be kept by the power of God through faith unto salvation (Job 17:9; Jeremiah 32:40; John 10:28–29; Jude 1:24; 1 Peter 1:5).

To observe no more: if the doctrines of the Resurrection of the dead, and a future Judgment, should be called in question, read the divine oracles, and there you are told, that there will be *a resurrection both of the just and unjust*; that the one shall come forth from their graves to the resurrection of life, and the other to the resurrection of damnation; that there is a judgment to come; that there is a righteous Judge appointed, and a day set when just judgment will be executed; and that all, *small and great, good and bad, must appear before the judgment-seat of Christ, to receive for the things done in the body, whether they be good, or whether they be evil* (Acts 24:16; John 5:28–29; Acts 17:31; Revelation 20:12; 2 Corinthians 5:10).

3dly, If the inquiry is about Worship, the scriptures will direct you both as to the object and manner of it, and circumstances relating to it; they will inform you, that God only is to be worshipped, and not

a creature; and that the Deity to be worshipped is *not like to gold, or silver, or stone graven by art and man's device; that God is a spirit, and must be worshipped in spirit and in truth*: you will there find the rules for the several parts of worship, for prayer to him, singing his praise, preaching his word, and administering his ordinances, and how every thing should be done decently, and in order (Romans 1:25; Acts 17:29; John 4:24; 1 Corinthians 14:40).

4thly, If the inquiry is about the nature of a Church, its government, officers, and discipline; look into the ancient records of the scripture, and there you will meet with a just and true account of these things, the original of them, and rules concerning them; you will find that a church is a society of saints and faithful men in Christ Jesus, that are joined together in holy fellowship; that are incorporated into a visible church-state, and by agreement meet together in one place to carry on the worship of God, to glorify him, and edify one another (Ephesians 1:1; 1 Corinthians 11:20), that it is not national, provincial, or parochial, but congregational; that its offices or officers are only these two plain ones, Bishops, or Overseers or Elders, and Deacons (Philippians 1:1); where you will find nothing of the rabble of the Romish hierarchy; not a syllable of archbishops, archdeacons, deans, prebends, priests, chantors, rectors, vicars, curates, &c., there you will observe laws and rules of Christ, the sole head of the church, his own appointing, for the better ordering and regulating affairs; rules about the reception and rejection of members, for the laying on or taking off censures, for admonitions and excommunications; all which are to be done by the joint suffrage of the church.

5thly, If the inquiry is about the Ordinances of the Gospel, *stand in the ways and see, and ask for the old paths*, in which the saints formerly trod; if it is about the ordinance of the Lord's-supper, the scriptures will inform you of the original institution of this ordinance by Christ, of the nature, use, and intent of it; that it is to show forth the death of Christ till he come again; to commemorate his sufferings and sacrifice, to represent his body broken, and his blood shed for the sins of his people; and that if any one is desirous of partaking of it, he should

first examine himself whether he has true faith in Christ and is capable of discerning the Lord's body (Matthew 26:26–28; 1 Corinthians 11:24–29). If it is concerning the ordinance of baptism, by consulting the sacred oracles you will easily perceive that this is of God, and not of man; that it is to be done in water; that the form of administration is in the name of the Father, and of the Son, and of the holy Ghost; that the subjects of it are believers in Christ, and the mode by immersion; and that the whole is warranted by the commission and example of our Lord (Matthew 21:25, 3:6, 3:11, 3:16, 28:19). But,

1. If there is any doubt about the subjects of this ordinance, whether they are infants or adult persons, *stand in the ways and see, and ask for the old paths*; not which fathers and councils have marked out, but which the scriptures point unto, and in which *John* the Baptist, Christ and his apostles, have trod. We do not decline looking into the three first centuries of Christianity, commonly reckoned the purest ages of it; we readily allow, that Infant-baptism was talked of in the third century; it was then moved in the African churches; but that it was practiced is not proved. I will not say it is improbable that any were then baptized; but this I affirm, it is not certain that any were; as yet, it has not been proved: and as for the writers of the two first centuries, not a word of it is mentioned by them. And had it, had any thing dropped from their pens that looked like it, and could by artifice be wire-drawn to the countenance of it, we should not think ourselves obliged to embrace it on that account; what if *Hermas*, or *Barnabas*, or *Ignatius*, or *Polycarp*, or the two *Clements of Rome* and *Alexandria*, or *Irenæus*, or *Justin Martyr*, or *Tatian*, or *Theophilus of Antioch*, or *Athenagoras*, or *Minutius Felix* declared it, any one or more of them, as their opinion, that infants ought to be baptized (though none of them have), yet we should not think ourselves bound to receive it, any more than the many absurdities, weak reasonings, and silly notions these men gave into; and even could it be proved (as it cannot), that it is an incontestable fact that Infant-baptism was administered by one or more of them, it would only serve to prove this sad truth, known by other instances, how soon corruptions in faith and practice got into

the Christian churches, even presently after the times of the apostles; nay, the mystery of iniquity began to work in their days. Wherefore, in order to get satisfaction in this point,

Look over the accounts of the administration of the ordinance of baptism by *John*, the first administrator of it, and see if you can find that any infants were baptized by him. We are told, that *there went out to him Jerusalem, and all Judea, and all the region round about Jordan*; that is, the inhabitants of these places, great numbers of them; but surely these could not be infants, nor any among them, that *went out to John* to hear him preach, or be baptized by him: it is added, *and were baptized of him in Jordan, confessing their sins*: these also could not be infants, but adult persons, who being made truly sensible of sin, and having true repentance for it, frankly and ingenuously confessed it; which infants are not capable of. *John* preached the baptism of repentance, and required repentance previous to it, and even fruits meet for it, and evidential of it; and when the Pharisees and Sadducees came to his baptism, who also could not be infants, he objects to them, because not good men and penitent; and even though they were capable of pleading that they were the children of *Abraham*, and the seed of that great believer (Matthew 3:5–9). And indeed the notion that is advanced in our day is a very idle one, that infants must be baptized, because the seed of believers. Are not all mankind the seed of believers? Has not *God made of one man's blood all nations that are upon the face of the earth*? Were not *Adam* and *Eve* believers in Christ, to whom the first promise and declaration of a Messiah were made? And do not all men spring from them? Or come we lower to *Noah*, the father of the new world, who was a perfect man, and found grace in the sight of God; do not all men descend from him? Turks, Jews, Pagans and Papists, are all the seed of believers, and at this rate ought to be baptized: and as for immediate believers and unbelievers, their seed by birth are upon an equal foot, and are in no wise better one than another, or have any preference the one to the other, or have by birth any claim to a gospel privilege or blessing the other has not; the truth of the matter is, that they are equally by nature children of wrath.

Look farther into the account of baptism as administered by Christ,

or rather by his orders, and see if you can find an infant there. *John's* disciples come to him, and say, *Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him* (John 3:26). These also could not be infants that came to him and were baptized; and besides, who they were that were baptized by him, or by his orders, we are afterwards told, and their characters are given; *Jesus made and baptized more disciples than John* (John 4:1): first he made them disciples, and then baptized them, or ordered them to be baptized, and a disciple of Christ is one that has learnt him, and the way of salvation by him; who is taught to deny sinful, civil and righteous self for Christ; and such were the persons baptized in the times of Christ, who must be adult ones; and with this his practice agrees with the commission he gave in Matthew 28:19 where he orders teaching before baptizing; and such teaching as issues in believing, with which compare Mark 16:16. True indeed, he says (Matthew 19:14), *suffer little children to come unto me, and forbid them not*; but they were admitted to come to him, not to be baptized by him, of which there is not one syllable, nor the least intimation, but to lay his hands on them and pray, or be touched by him, very probably to heal them of diseases that might attend them. However, it seems reasonable to conclude, that the apostles knew nothing of any such practice as Infant-baptism, enjoined, practiced, or countenanced by Christ, or they would never have forbid the bringing of infants to him; and our Lord saying nothing of it when such a fair opportunity offered, looks very darkly upon it.

Once more; look over the accounts of the administration of Baptism by the apostles of Christ, and observe who they were that were baptized by them. We read indeed of households baptized by them; but inasmuch as there are many families that have no infants in them, nothing can be concluded from hence in favour of Infant-baptism; it should be first proved that there were infants in these households, before any such consequence can be drawn from them: and besides, it will appear upon a review of them, that not infants but adult persons in the several instances are intended. *Lydia's* household consisted of *brethren*, whom the apostles *comforted*; who could not

be infants, but adult persons; we have no account of any other, no other are named; if any other can, let them be named. The Jailor's household were such, to whom the word of God was spoken, who believed in God, and rejoiced with him. *Stephanas's* household, which is the only other that is mentioned, is thought by some to be the same with the Jailor's; but, if not, it is certain that it consisted of adult persons, such who addicted themselves to the ministry of the saints (Acts 16:15, 16:32–34, 16:40; 1 Corinthians 1:16, 16:15). It will be easy to observe, that the first persons that were baptized after our Lord's resurrection and ascension, were such as were pricked to the heart, repented of their sins, and gladly received the gospel; such were the three thousand who were baptized, and added to the church in one day. The Samaritans, hearing *Philip* preach the things concerning the kingdom of God, were baptized, both men and women. The instance of the Eunuch is notorious; this man was a Jewish proselyte, a serious and devout man, was reading in the prophecy of *Isaiah* when *Philip* joined his chariot; Who, after conversation with him, desired baptism of him, to whom *Philip* replied, that if he believed with all his heart he might be baptized; intimating, that if he did not, notwithstanding his profession of religion, and external seriousness and devotion, he had no right to that ordinance; and upon professing his faith in Christ he was baptized. *Cornelius* and his family, and those in his house, to whom *Peter* preached, and on whom the Holy Ghost fell, were ordered by him to be baptized, having received the Holy Ghost, and for that reason. And the Corinthians, hearing the apostle *Paul*, and believing in Christ he preached, were baptized (Acts 2:37, 2:41–42, 8:12, 8:37–38, 10:47, 18:8): from all which instances it appears, that not infants but adult persons were the only ones baptized by the apostles of Christ. Now, though we might justly demand a precept or command of Christ to be shown, expressly enjoining the baptism of infants, before we can go into such a practice, since it is used as a part of religious worship; for which we ought to have a *thus saith the Lord*: yet if but one single precedent could be given us, one instance produced; or if it could be proved that any one infant was ever baptized by *John* the Baptist, by Christ, or by his orders, or by his apostles, we should think ourselves

obliged to follow such an example; let this be shown us, and we have done; we will shut up the controversy, and say no more. Strange! that in the space of sixty or seventy years, for such a course of time ran out from the first administration of baptism to the close of the canon of the scripture, that in all the accounts of baptism in it, not a single instance of Infant-baptism can be given! Upon the whole, we must be allowed to say, and if not, we must and will take the liberty to say, that Infant-baptism is an unscriptural practice; and that there is neither precept nor precedent for it in all the word of God.

2. If the doubt is concerning the Mode of Baptism, whether it is to be performed by immersion of the whole body, or by sprinkling or pouring a little water on the face; take the same course as before, ask *for the old paths*; inquire how this ordinance was anciently administered in the times of *John*, Christ, and his apostles. I shall not appeal unto, nor send you to inquire the signification of the Greek word; though all men of learning and sense have acknowledged, that the primary meaning of the word is to *dip* or *plunge*; but this ordinance was appointed not for men of learning only, but for men and women also of the meanest capacities, and of the most plain and simple understandings; wherefore let all inquiring persons consult the scriptural instances of Baptism; read over the accounts of baptism as administered by *John*, and you will find that he baptized in *Jordan*: ask yourselves why a *river* was chose, when a *bason* of water would have done, had it been performed by sprinkling or pouring; try if you can bring yourselves to believe that *John* was not in the *river Jordan*, only on the banks of it, from whence he took water, and poured or sprinkled it; and if you can seriously and in good earnest conclude (with a grave divine) that if he was in the river, he had in his hand a scoop, or some such instrument, and with it threw the water over the people as they stood on the banks of the river on both sides of him, and so baptized them in shoals. Look over the baptism of Christ by *John*, and see if you can persuade yourselves that Christ went ankle deep, or a little more, into the river *Jordan*, and *John* stood upon a bank and poured a little water on his head, as messieurs painter and engraver have described them; or whether the most easy and natural sense of the whole is not this, that

they both went into the river *Jordan*, and *John* baptized our Lord by immersion; which when done, he straightway came up *out* of the water, which supposes him to have been *in* it; and then the Spirit descended on him as a dove, and a voice was heard from his Father, saying, *This is my beloved Son* (Matthew 3:6, 3:16–17). Carefully read over those words of the evangelist (John 3:23), and *John also was baptizing in Ænon near to Salim, because there was much water there*; and try if you can make *much* water to signify *little*; or *many waters*, as the words may be literally rendered, only a little rill, or some small rivulets of water, not sufficient to cover a man's body; though the phrase is used even of the waters of the great sea;² and persuade yourselves, if you can, that the reason of the choice of this place, because of *much water* in it, was not for baptism, as says the text, but for the convenience of men, their camels and asses on which they came to hear *John*; of which it says not one word. To which add the instance of the eunuch's baptism, in which we are told (Acts 8:38–39), that both *Philip and the eunuch went down into the water*; and that when baptism was administered, *they came up out of the water*; now try whether you can really believe that this great man, who left his chariot, went down with *Philip* into the water, ankle or knee deep, only to have a little water sprinkled and poured upon him, and then came out of it, when in this way the ordinance might as well have been administered in his chariot; or whether it is not most reasonable to believe, from the bare narrative, from the very letter of the text, that their going down into the water was in order that the ordinance might be administered by immersion; and that when *Philip* had baptized the Eunuch this way, they both came up out of the water: as for that poor weak criticism, that this is to be understood of going to and from the water-side; it may be asked what they should go thither for, what reason was there for it, if done by sprinkling? Besides, it is entirely destroyed by the observation the historian makes before this, that *they came unto a certain water*;³ to the water-side; and therefore when they went down, it must be into the

2. Septuagint in Psalm 77:19 and Psalm 107:23.

3. Acts 8:36.

water itself; it could not with any propriety be said, that when they were come to the water-side, after that they went to the water-side. But to proceed,

Consider the figurative or metaphorical Baptisms mentioned in scripture. Baptism is said (1 Peter 3:20–21) to be a like figure to *Noah's* ark, in which eight souls were saved by water; there is a likeness, an agreement between the one and the other; now see if you can make out any likeness between the ark upon the waters and baptism, as performed by sprinkling; whereas it soon appears as performed by immersion, in which persons are covered in water, as *Noah* and his family in the ark were, when the fountains of the great deep were broke up under them, and the windows of heaven were opened above them: think with yourselves, whether sprinkling or immersion best agrees with this, that baptism should be called the antitype to it; to which may be added, that *Noah* and his family, when shut up in the ark, were, as it were, buried there; and baptism by immersion is a representation of a burial. The passage of the Israelites through the Red sea is called a *being baptized in the cloud and in the sea* (1 Corinthians 10:1–2); but why should it be so called? What is there in that account that looks like sprinkling? There is that resembles immersion; for when the waters of the sea stood up on both sides of them, as a wall, and a cloud covered them, they were as people immersed in water; and besides, their going down into the sea, and passing through it, and coming up out of it on the other side; if it may not be literally called an immersion, it was very much like an immersion into water, and an emersion out of it; and both that and baptism represent a burial and resurrection. The sufferings of our Lord, are called a *baptism*; you would do well to consider whether only sprinkling a few drops of water on the face, or an immersion into it, best represents the abundance and greatness of our Lord's sorrows and sufferings, for which reason they are called a baptism; and the rather, since they are signified by the waters coming into his soul, and by his coming into deep waters, where the floods overflowed him (Luke 12:50; Psalm 69:1–2). Once more, the extraordinary donation of the holy Ghost on the day of Pentecost is called a baptism, or a being *baptized with the holy Ghost*,

and with fire; which was done when the house in which the apostles were, was filled with a mighty wind, and cloven tongues, as of fire, sat upon them (Matthew 3:11, Acts 1:5 and Acts 2:1–3): it deserves your consideration, whether this wonderful affair, and this large abundance of the Spirit, is not better expressed by baptism, as administered in a large quantity of water, than with a little. To add no more;

Consider the nature, use, and end of baptism; it is a burial; and the use and end of it are, to represent the burial and resurrection of our Lord Jesus Christ; hence the phrase of *being buried with him in baptism* (Romans 6:4; Colossians 2:12): see if you can make any thing like a burial when this ordinance is administered by sprinkling; can you persuade yourselves, that a corpse is properly buried, when only a little dust is sprinkled on its face? On the other hand, you will easily perceive a lively representation of a burial, when the ordinance is performed by immersion; a person is then covered with water, and when he comes out of it, it clearly represents our Lord's resurrection, and the believer's rising again to newness of life. Upon the whole, having asked for *the good old paths*, and found them, walk herein, abide by this ancient practice of baptism by immersion; a practice which continued for the space of thirteen hundred years at least, without any exception, unless a few bed-ridden people in the times of *Cyprian*,⁴ who received baptism on their sick and death-beds, fancying there was no atonement for sins after baptism, and therefore deferred it till such time.

But after all, let me advise you in the words of our text to inquire *where is the good way*, or *the better way*; for though the ordinance of baptism, and every other, is a good way, there is a better way. This is a way of duty, but not of life and salvation; it is a command of Christ, to be obeyed by all believers in him, but not to be trusted in and depended on; it is essential to church-communion, but not to salvation; it is indeed no indifferent thing whether it is performed or no; this ought not to be said or thought of any ordinance of Christ; or whether in this or the other manner, or administered to this or the other subject. It ought to be done as Christ has directed it should; but

4. Clinici.

when it is best done, it is no saving ordinance: this I the rather mention, to remove from us a wicked and a foolish imputation, that we make an idol of this ordinance, and place our confidence and dependence on it, and put it in the room of the Saviour. I call it wicked, because false; and foolish, because contrary to an avowed and well-known principle on which we proceed, namely, that faith in Christ alone for salvation is a prerequisite to baptism: can any man in his senses think that we depend on this ordinance for salvation, when we require that a person should believe in Christ, and profess that he believes in Christ alone for salvation, before he is baptized; or otherwise we judge he is not a fit subject? But on the other hand, those that insinuate such a notion as this, would do well to consider, if their own conduct does not bespeak something of this kind; or otherwise what means the stir and bustle that is made, when a child is ill, and not yet sprinkled? What means such language as this, “run, fetch the minister to baptize the child, the child’s a-dying?” Does it not look as if this was thought to be a saving business, or as if a child could not be saved unless it is sprinkled; and which, when done, they are quite easy and satisfied about its state? But to leave this, and as the apostle says, *yet shew I unto you a more excellent way* (1 Corinthians 12:31), which is *Jesus Christ, the way, the truth, and the life*.

Christ is the way of salvation, which the gospel, and the ministers of it, point out to men; and he is the only way of salvation, there is salvation in him, and in no other; this is what the whole Bible centers in; this is the sum and substance of it; this is the *faithful saying, and worthy of all acceptation, that Christ came into the world to save the chief of sinners*. He is the way of access to the Father, nor can any come to God but by him; he is the mediator between God and man, and through him there is access with confidence by the faith of him. He is the way of acceptance with God: we have nothing to render us acceptable unto God; we are black in ourselves with original and actual sin, and are only comely in Christ; our acceptance is in the beloved. God is well pleased with him, and with all that are considered in him; their persons and their sacrifices are acceptable to God through him. He is the way of conveyance of all grace, and the blessings of it to us.

All was given originally to him, and to us in him; and from him, and through him we receive it, even out of his fullness, grace for grace; all spiritual blessings are with him, and come to us from him; all grace passes through his hands; the first we have, and all the after-supplies of it; yea, *the gift of God, eternal life, is through Jesus Christ our Lord.* And he is the way to heaven and eternal happiness; he has entered into it with his own blood already, and has opened a way by it for his people, into the holiest of all; he is gone beforehand as their forerunner, and has taken possession of heaven for them; he is now preparing a place for them there, and will come again and take them to himself, and introduce them into his kingdom and glory. And he is a plain, pleasant, and safe way; plain to him that understands, and has a spiritual knowledge of him, even though but of a very mean capacity; for this is *a way in which men, though fools, shall not err*; and it is a very delightful one; what more delightful than to live by faith on Christ, or to walk by faith in him, as he hath been received. And a very safe one, it must needs be; none ever perished that believed in Christ; he is the living way, all in this way live, none in this way die; though it is a strait gate and narrow way, yet it surely and safely leads to eternal life; and though it is sometimes called a *new way*, yet not because newly contrived, for it is as ancient in this respect as the counsel and covenant of peace; nor newly revealed, for it was made known to *Adam* immediately after the fall; nor newly made use of, for all the Old Testament saints were directed in this way, and walked in it, and were saved by the grace of our Lord Jesus Christ, the Lamb slain from the foundation of the world, as well as we; but because it is more clearly manifested now, and more largely and frequently walked in: otherwise it is the good old path to be asked for; there never was any other way of salvation, or ever will be. I go on,

II. To consider the encouragement given to take the direction, and make the inquiry as above; and in this I shall be very brief; it lies in this clause, *and ye shall find rest for your souls.*

There is a rest for souls to be enjoyed in ordinances, when men are arrived to satisfaction about them, and submit unto them in a

becoming manner; when a man has carefully and conscientiously searched the scriptures, and is come to a point about an ordinance, his mind is easy, which before was distracted and confused; and he is the more easy in that he has acted the faithful part to himself and truth; and I cannot see how persons can have rest in their minds, who have not stood in the ways and looked about them, searched the scriptures, and inquired for *the good old paths*; and in consequence of an honest inquiry, walk therein; to such, *wisdom's ways are ways of pleasantness, and her paths paths of peace*; there is great peace enjoyed in them, though not *from* them; a believer comes to an ordinance, being upon inquiry satisfied about it, as for instance, the ordinance of baptism; he, I say, comes to it with delight, passes through it with pleasure, and goes away from it as the eunuch did, *rejoicing*.

There is rest for souls to be enjoyed in doctrines, which a man does enjoy, when upon a diligent search after truth, he finds it, and is at a point about it; a man that is tossed to and fro with every wind of doctrine, is like a wave of the sea, always restless and uneasy; a *double-minded man*, that halts between two opinions, and sometimes inclines to one, and sometimes to the other, *is unstable in all his ways*, and has no true rest in his mind; a man that is carried about with diverse and strange doctrines, is like a meteor in the air, sometimes here, and sometimes there; a good thing it is to have the heart established in and with the doctrines of grace; and the way to this is *to search the scriptures, to see whether these things be so or no*; which when seriously and faithfully done, the issue is peace of conscience, rest in the mind.

But above all, true rest for the soul is to be had in Christ, and such who ask for the good and better way find it in him, nor is it to be found in any other; Christ is that to believers, as *Noah's ark* was to the dove, which could find no rest for the sole of its feet, till it returned thither: there is rest in Christ, and no where else, and he invites weary souls to come to him for it; his words are (Matthew 11:28–29), *Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls*; which last clause is the same with this in

our text, and our Lord seems to have had respect unto it, and to have took his language from it: and what peace and rest do weary souls find in Christ, when their faith is led to his person, fullness, blood, sacrifice and righteousness? And such who are made partakers of spiritual rest here, shall enjoy an eternal one hereafter, for still *there remains a rest to the people of God* (Hebrews 4:9).

To conclude; let us bless God for the scriptures, that we have such a way-mark to direct us, and point out unto us the way in which we should go; let us make use of them; let us search the scriptures daily and diligently, and the rather, since they testify of Christ, of his person, offices, of his doctrines and ordinances. There are *the more sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place; these are a lamp unto our feet, and a light unto our paths*, both with respect to the way of salvation, and to the way of our duty. These guide us to the old paths, and show us where is the good way in which we should walk; and when we are tempted to turn to the right hand, or the left, it is best to hearken to the voice of the word behind us, *saying, This is the way, walk in it* (John 5:39; 2 Peter 1:19; Psalm 119:105; Isaiah 30:21). The Bible has the best claim to antiquity of any book in the world; and the gospel, and the truths of it, have the greatest marks and evidences of it upon them. Error is old, but truth is more ancient than that; the gospel is the *everlasting gospel*; it was even *ordained before the world unto our glory* (Revelation 14:6; 1 Corinthians 2:7); and the ordinances of it, as administered in the times of Christ and his apostles, should be received and submitted to, as there delivered; and we should walk in them as we have Christ and his apostles for an example: but above all things, our concern should be to walk in Him, the way; there is no way better, nor any so good as he; seek rest for your souls in him, and no where else; not in the law, and the works of it, there is none there; not in the world, and the things of it, *this is not your rest, it is polluted* (Micah 2:10); but seek it in Christ, where you will find it here, and more fully enjoy it with him hereafter.

N^o 2

*The Agreement of the Old
and the New Testament*

Preached at a *Wednesday's Evening Lecture*, in
Great Eastcheap, March 24, 1756.



ACTS 26:22–23

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great; saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

THIS Lecture, which I am now about to take my leave of, was set up in the year 1729, between six and seven and twenty years ago. I opened it with a discourse or two on the words of the Psalmist, in Psalm 71:16, *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only*: My view in the choice of those words was, partly to observe that I undertook the service of the Lecture, and engaged in this work, not in my own strength, but in the strength of Christ, hoping for and expecting the aid and assistance of his Spirit and grace; and partly to show that my intentions and resolutions were to preach that great and glorious doctrine of a sinner's free justification before God, by the righteousness of Christ imputed to him, with all others that are analogous to it, or in connection with it; which *Luther* rightly called *articulus stantis vel cadentis ecclesiæ*, "the article of the church standing or falling, or that

by which it stands or falls”; for as that doctrine is received or rejected, the church of Christ in all ages and periods of time flourishes or declines. And through the grace of God I have been enabled to abide by these resolutions throughout my concern in this Lecture; and now I close it with a discourse on the words read, *Having therefore obtained help of God, &c.*, which are part of an apology or defence, which the apostle *Paul* made for himself in a very numerous assembly; at the head of which were very great personages, as *Agrippa* king of the Jews, *Bernice* his sister, *Festus* the Roman governor, with the chief captains, and principal men of the city of *Cesarea*, and all in open court; which verified what our Lord had foretold to his disciples, saying, ye shall be brought before kings and governors for my sake (Matthew 10:10). The apostle being permitted to speak for himself, addressed the king in a very polite manner, and gave an account of himself from his youth upwards; “how that he was brought up in the strictest sect of the Jewish religion, a Pharisee; trained up in the belief and hope of the promised Messiah, and of the resurrection of the dead; and possessed with prejudices against Jesus of Nazareth and his followers, against whom he was exceeding mad, and persecuted them to strange cities; and how that in the midst of his career of rage and fury against them, it pleased the Lord to meet with him, and convert him.” And then he relates the manner of his conversion; “how an amazing light surrounded him and struck him, and those that were with him, to the ground; that he heard a voice speaking to him by name, and what answer he returned to it; when he was not only effectually called by grace, but the Lord Jesus Christ personally appeared to him, and made him a minister of the everlasting gospel; promised him protection and deliverance for all people, Jews and Gentiles, to whom he should send him; and pointed out the ends and usefulness of his ministration; *to open the eyes of men, to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ*”: upon which he observes to *Agrippa*, that he *was not disobedient to the heavenly vision*; but immediately preached the doctrines of faith, repentance and good works at *Damascus*, the place where he then was,

and at *Jerusalem*, and through all the land of *Judea*, and then among the Gentiles; and these were the only causes and reasons of the rage of the Jews against him, and which moved them to seek to take away his life time after time: but notwithstanding, the Lord preserved him for much and long usefulness in the ministry of the gospel; which he takes notice of in the words before us, *having therefore obtained help of God*, &c. In which may be observed,

First, That the apostle ascribes his continuance in life, and in the ministry of the word, to *the help* that he had *obtained* of God, which help,

1. Designs the care of divine providence exercised towards him in a special way and manner. The providence of God is common to all his creatures; it is owing to that, the souls of men are upheld in life; and as life itself is a grant and favour from the Lord, so it is his providential visitation that preserves the spirits of men. In him *all live, and move, and have their being* (Psalm 66:9; Job 10:12; Acts 17:28); they not only have it from him, but they are supported in it by him; and there is a special providence which superintends the people of God; though he is *the Saviour of all men*, yet more *especially of those that believe* (1 Timothy 4:10); and particularly ministers of the gospel are in a remarkable manner preserved by the Lord; he *holds these stars in his right hand* (Revelation 2:1); they are his peculiar care and charge, and he continues their useful lives for much service in his church. This was the happy case of our apostle.

2. It takes in, and has a particular respect unto, the deliverance of him from dangers to which he was exposed, and which Christ promised him (verse 17), and he here acknowledges was made good unto him. As soon as he became a convert, and a preacher of the gospel, the Jews laid in wait for him to take away his life; insomuch that the disciples were obliged to let him down in a basket by the wall of the city of *Damascus*, to make his escape; at another time they found him in the temple, and fell upon him, and beat him unmercifully, and would have destroyed him, had not the chief captain of a Roman band ran to his relief: and after this, forty of them bound themselves under a curse, not to eat or drink until they had killed him; besides many perils

of life was he in among the Gentiles, as at *Lystra, Iconium*, and other places (Acts 9:24–25, 14:19, 21:32–33, 23:12–13); but he obtained help of the Lord against all his enemies, and deliverance from all dangers; and continued a faithful dispenser of the word, and stood¹ his ground, through all difficulties, and in spite of all opposition.

3. This includes all that help and assistance which he received from the Lord in preaching the gospel; for notwithstanding his natural and acquired abilities, and the ordinary and extraordinary gifts of the spirit bestowed on him, yet he was conscious of his own weakness and inability in himself to perform such service; and therefore asks (2 Corinthians 2:16), *who is sufficient for these things?* He knew he was not of himself, and that the grace of Christ alone was sufficient for him; that it was his strength which was made perfect in his weakness; that it was through Christ strengthening him he did all those wonderful things he did; that though he laboured more abundantly than any of the apostles, yet it was not he, but the grace of God which was with him (1 Corinthians 15:10; 2 Corinthians 12:9; Philippians 4:13); by which he was what he was, as a minister, and had what he had as such, and did what he did under that character; and by which he was enabled to preach the gospel so frequently, so constantly, so fully, and in so many places, from *Jerusalem* round about to *Illyricum*.

Secondly, The apostle expresses the nature of the work he was engaged and continued in, by *witnessing*; it was a *testifying of the gospel of the grace of God* (Acts 20:24); bearing witness to the truth of it, to the grace of God in it; his free favour in choosing men to salvation, in providing and sending Christ to be the Saviour of them, and in the whole of their salvation by him: it was a giving testimony to Christ, to his person, office and grace; hence the gospel is called, *the testimony of our Lord* (2 Timothy 1:8): the apostles of Christ were made and appointed to be his witnesses, to testify of his incarnation, works, sufferings, death, resurrection from the dead, ascension to heaven, and of all things they had heard, and seen, and knew concerning him; and so was the apostle *Paul* (verse 17), and all ministers of the gospel

1. Ες ἡκα, *steti*.

are witnesses, who prophesy, though in sackcloth, and will do so to the end of the reign of antichrist.

Thirdly, The persons to whom he witnessed, he says, were *small and great*; having, no doubt, a special regard to the audience he was now addressing, consisting of great personages, as before observed, and of a multitude of the common people; he bore witness to the truths of Christ and his gospel, to all sorts of men, of every age, rank and condition of life, high and low, rich and poor; and of every character, wise and unwise; his commission being the same with the rest of the apostles, reached to all; *go into all the world and preach the gospel to every creature* (Mark 16:15).

Fourthly, The subject-matter of the apostle's ministry is signified; *1st*, More generally, as what agreed with the doctrine of the Old Testament, with *Moses* and the prophets: *2dly*, More particularly, as it respected, in agreement with them, the sufferings and resurrection of Christ, and his being *a light* to Jews and Gentiles. And on these two things I shall a little enlarge.

1. What the apostle chiefly insisted upon in his ministry in general, was the same with what *Moses* and the prophets had spoken of; *saying none other things than those which the prophets and Moses did say should come, or should be:*² as he agreed with them in the following things, which are particularly respected, so in every thing they said; there is an entire harmony and consent between the prophets of the Old, and the apostles of the New Testament; and especially in every thing concerning Christ: they agreed in laying him as the foundation of the church and people of God, and of their faith, hope and happiness; hence he is called (Ephesians 2:20), *the foundation of the apostles and prophets*. The Old and New Testaments are like the cherubim over the mercy-seat, which were exactly of the same form and size; their faces were to each other, and both to the mercy-seat, a type of Christ; as the cherubim were of the ministers of the word, the prophets of the Old, and the apostles of the New Testament. These two parts of the

2. Γινεοξαι.

sacred scripture are the church's *two breasts*, which *are like two young roes that are twins* (Song of Solomon 4:5); that are in every thing, in nature, colour and proportion like to each other. Our Lord and his apostles appealed to the writings of *Moses* and the prophets, for the truth of what they delivered; they fetched quotations from them to support their doctrines by; and these are said by them to be *able to make men wise unto salvation*; and to be *profitable for doctrine, for reproof, for correction, and for instruction in righteousness*; and to make *the man of God thoroughly furnished unto all good works* (2 Timothy 3:15–17): there is not a doctrine of the gospel, but what may be established and confirmed by these sacred books. And this will soon and easily appear by a short detail of some of the principal and peculiar doctrines of it. As,

1. The doctrine concerning the divine Being, and the persons in the Godhead. One branch of which is, that there is but one God. This is the voice of reason and revelation, the language of the Bible, of both Testaments, old and new. Our Lord frequently suggests this truth, and so do his apostles; and the apostle *Paul* particularly, in the name of the rest, and indeed of all Christians, says, *to us there is but one God* (Matthew 19:17; Mark 12:29, 12:32; John 17:3; 1 Corinthians 8:6; 1 Timothy 2:5); and this is what *Moses* said, *hear O Israel, the Lord our God is one Lord* (Deuteronomy 6:4): the prophets say the same, and the Lord by them; *before me there was no God formed, neither shall there be after me – is there a God besides me? yea there is no God, I know not any* (Isaiah 43:10, 44:8); all which is said in opposition to the polytheism of the heathens, but not to the exclusion of any of the divine persons in the Godhead; for another branch of this doctrine is, that there is a plurality of persons in God, and that these are neither more nor fewer than three; for as the apostle *John* says, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one* (1 John 5:7); and which agrees with the doctrine of Christ, as appears by his appointing the ordinance of baptism to be administered, in the name of the Father, and of the Son, and of the holy Ghost (Matthew 28:19); which three divine persons appeared at the baptism of Christ; there was the Son of God in human nature

submitting to that ordinance; and there was the voice of the Father from heaven, declaring, that *this* was his *beloved Son, in whom* he was *well pleased*; and there was the Holy Spirit, which *descended as a dove upon Christ* (Matthew 3:16–17); hence the ancients used to say, “Go to *Jordan* and learn the doctrine of the Trinity”: and this is no other than what is to be found in the writings of *Moses*, and the prophets. *Moses* plainly intimates a plurality of persons in the Deity, when he represents God as saying, *Let us make man in our image, after our likeness*: – *Let us go down, and there confound their language* (Genesis 1:26, 11:7); and his account of the creation, plainly suggests there were three, and no more. *God*, the first person, the Father, *made the heavens and the earth*; and *God* the Word, the essential Word, the second person, *said, Let there be light, and there was light*; and *the Spirit of God*, or the Spirit of the Messiah, as the Jews call him, the third person, *moved upon the face of the waters* (Genesis 1:1–3), and brought the dark and unformed chaos in a beautiful order. All which is summarily comprehended in the words of the Psalmist; *by the Word*, the essential Word of the Lord, of *Jehovah* the Father, *were the heavens made; and all the host of them, by the breath or spirit of his mouth* (Psalm 33:6). And the prophets all agree in, and bear testimony to this truth: not to mention any other than those words in *Isaiah*, *and now the Lord God and his Spirit hath sent me* (Isaiah 48:16); here are *Jehovah* and his Spirit spoken of, as concerned in the mission of Christ into this world. Another branch of this doctrine is, that each of the divine persons is God; not to say any thing of the Father, the first person, about whom there is no question; the second person, the Son of God, is expressly called by the apostle *John*, the last of the apostles, with whom the rest agree, *the true God and eternal life* (1 John 5:20); and this doctrine clearly appears in the writings of the Old Testament, *for to the Son, he saith, Thy throne, O God, is for ever and ever* (Psalm 45:6); and he that is promised as the child that should be born, and the Son given, is named *the mighty God* (Isaiah 9:6); he who is prophesied of as the Saviour of lost sinners, is called their God, *Your God will come and save you* (Isaiah 35:4); he that is spoken of that should be incarnate and become man, is said to be not a mere man, but *the man, Jehovah’s fellow* (Zechariah 13:7);

his equal, who *thought it no robbery to be equal with God*. And as for the blessed Spirit, who, in the New Testament, is called *the Lord the Spirit*; and lying to him is represented as lying to God (2 Corinthians 3:18; Acts 5:3-4); so in the Old Testament such things are ascribed to him, as clearly show him to be a divine person: such as, his concern in the creation of all things; his bringing the earth into proper form and order, by moving on the face of the waters; garnishing the heavens, and bespangling them with stars; making man, and giving him life and understanding (Genesis 1:2; Job 26:13, 32:8, 33:4).

2. The doctrine respecting the person and offices of Christ, is the same in both testaments. Is he called in the New Testament the Son of God? Is the doctrine of his divine Sonship written as with a sun-beam, in the books of it? Is he owned to be the Son of God, by angels and men, good and bad, as well as declared to be so by his Father himself? Is this an article of the apostles' creed, in which they all unite, saying (John 6:69), *We believe and are sure that thou art Christ the Son of the living God?* not by office, but by nature; for this is not a term of office, but of relation. The writings of the Old Testament agree herein, in which the second person is often called the Son of God. *Daniel* knew him as such, and had instilled such a sentiment of him into the mind of *Nebuchadnezzar*, an heathen monarch; or otherwise, how could he have said (Daniel 3:25), that *the form of the fourth person, in the fiery furnace, is like the Son of God?* *Solomon*, long before him, under the name of *Agur*, says (Proverbs 30:4) of God, and his divine Word, *What is his name, and what is his Son's name, if thou canst tell?* And *David* his father, before him, introduces the second person, as declaring what his divine Father had said unto him; *The Lord hath said unto me, Thou art my Son, this day have I begotten thee*: hence *David* exhorts the kings and judges of the earth to *kiss this Son of God*; that is, to serve, worship, and obey him; who appeals to be a divine person, by his being a proper object of trust and confidence; *blessed are all they that put their trust in him* (Psalm 2:7, 2:12).

Do the writings of the New Testament speak of Christ as God and man in one person, this being *the great mystery of godliness, God manifest in the flesh* (1 Timothy 3:16)? The writings of the Old Testament

speak of him also in both natures as meeting in him: when they represent him as a *child to be born*, they declare him to be *the mighty God and everlasting Father*; and when they intimate he should be a branch of *David's* family, they give him the name of *Jehovah our righteousness*; and when they speak of him as a man, they call him *Jehovah's fellow* (Isaiah 9:6; Jeremiah 23:5–6; Zechariah 13:7). Is he in the New Testament said (1 Timothy 2:5) “to be *the mediator between God and men?*” The writers of the Old Testament speak of him as drawing near to God, engaging his heart to approach unto him; as becoming the surety of his people; as being the days-man that lays his hands on both; as signified by *Jacob's* ladder, which reached from earth to heaven, and united both; as the mercy-seat, from off of which the Lord communes with his saints; and as the *Angel of God's presence*, who appears for his people in it, and introduces them into it (Jeremiah 30:21; Job 9:32; Genesis 28:12; Exodus 25:22; Isaiah 63:9). Do the apostles of Christ make mention of him as invested with the offices of *prophet, priest, and king*? This is no other than what *Moses* and the prophets said should be. *Moses* foretells that God would *raise up a prophet like unto him* out of the children of *Israel*, whom they should *hearken to* (Deuteronomy 18:15); and *David* says of the Messiah, that he was by the constitution and oath of God, *a priest after the order of Melchizedek* (Psalm 110:4); and other prophets signify that he should *make his soul an offering for sin*, and *make intercession for transgressors* (Isaiah 53:10, 53:12); which are the two parts of his priestly office: and there is no need to say, that he is often promised and prophesied of as a king that should come, it is so notorious; *Rejoice, O daughter of Zion, – thy king cometh unto thee* (Zechariah 9:9).

3. The several peculiar doctrines of special and distinguishing grace are to be observed in the writings of the Old Testament, as well as of the New. As for instance, the doctrine of eternal, personal election: is it a truth of the New Testament, that some men are chosen in Christ their head before the foundation of the world, to be holy and happy? It is suggested in the Old, that Christ is God's first and chief *elect*, in whom his soul delighteth, and is chosen by him out of the people; and has a people chosen by the Lord for his peculiar treasure and inheritance

(Isaiah 42:1; Psalms 89:19, 135:4); for himself, or his glory, to enjoy everlasting communion with him. *Know that the Lord hath set apart, in a most wonderful and gracious manner, him that is godly; him to whom God is good and gracious, and who is the object of his free grace and favour, as the word signifies;*³ *for himself, his service and honour. The same writings declare, that God has made with Christ, with David, his chosen, an everlasting covenant; that Christ is set up from everlasting as mediator of it; that his goings forth in it were of old, from everlasting; that he is the messenger of it, yea the covenant itself; that all the blessings and promises of it belong to him, and are therefore called the sure mercies of David (Psalm 89:3; 2 Samuel 23:5; Proverbs 8:22; Micah 5:2; Malachi 3:1; Isaiah 42:6, 55:3); which are all absolute and unconditional, and are all confirmed and established by the blood of Christ, said to be the blood of the covenant (Zechariah 9:11; see Hebrews 13:20), in one Testament, as in the other. The doctrine of particular redemption is held forth in both, and appears alike, the person of the redeemer is the same, that should come to, and out of Zion: the redeemed are the spiritual and mystical Jacob and Israel; the things they are redeemed from, are all their sins, Satan that is stronger than they, and death and hell they deserve (Isaiah 59:20, 43:1; Psalm 130:7; Jeremiah 31:11). The doctrine of justification, our apostle so much insisted upon in his ministry and writings, is clearly expressed by the prophets; from whence it appears that it is God that justifies Christ the head, and all his people in him; that it is in, and by him, that all the seed of Israel are justified and glorified; and it is in him they have their justifying righteousness, which is called an everlasting one; and hence he is called the Lord their righteousness (Isaiah 50:8, 45:24–25; Daniel 9:24; Jeremiah 23:6). The doctrine of pardon of sin, which is an evangelical one, and of pure revelation, is spoken of by Moses and the prophets, as by Christ; for to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts 10:43), and by them it appears that there is forgiveness with God;*

3. חסיד est is, quem Deus gratia ac misericordia sua in Christo complectitur &c. Joh. Henr. Michael. not. in Psalm 4:3.

and that it is of *all* sins, and is an act of God's free grace and mercy, and peculiarly his; and who, before the face of *Moses*, *proclaimed his name*, a *God gracious and merciful, pardoning iniquity, transgression and sin* (Psalms 130:4, 103:3; Isaiah 43:25; Exodus 34:6-7). And the agreement of other doctrines of the New Testament with the Old, may easily be observed, as being no other than what is there asserted; as that conversion is not by might or power of man, but *by the Spirit of the Lord* (Zechariah 4:6); and that they that have the true grace of God shall persevere to the end; shall *go from strength to strength, grow stronger and stronger, and hold on their way*; and that the *fear of God being put into their hearts, they shall never depart from him* (Psalm 84:7; Job 17:9; Jeremiah 32:40); and that there will be a resurrection of the dead, and a future judgment; that those that *sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt* (Daniel 12:2); and that *God will judge the righteous and the wicked, and bring every work into judgment, good or evil, open or secret* (Ecclesiastes 3:17, 12:14).

II. The particular things here observed, in the ministration of which the apostle agreed with *Moses* and the prophets, are such as respect the sufferings and resurrection of Christ, and his being a light to Jews and Gentiles; *that Christ should suffer, and that he should be the first that should rise from the dead, and shew light to the people and to the Gentiles.*

1st, That Christ should suffer; a suffering Christ is the principal subject of the gospel-ministry. The apostles preached *Christ crucified*, as having suffered the death of the cross in the room and stead of, and for the sake of men; and the apostle *Paul determined to know*, that is, to make known *none but Christ, and him crucified*, as the only Saviour of men. This was the first and principal thing of all which he delivered wherever he came, *that Christ died for our sins according to the scriptures* (1 Corinthians 1:23, 2:2, 15:3). The person said to suffer, is Christ; not the Father, as some, called *Patri-passians* from thence, are said to hold; they, as the Sabellians, asserting there is but one person in the Godhead; but of the Father our Lord says, *ye have neither heard his voice*

at any time, nor seen his shape (John 5:37). He never assumed a nature capable of suffering; nor the holy Spirit neither; he formed, prepared, and adorned the human nature of Christ, and *Christ through the eternal Spirit offered himself to God* (Hebrews 9:14); but the Spirit suffered not; it was the Son of God that became incarnate, and *appeared in the likeness of sinful flesh*; and whom God spared not, but delivered up into the hands of justice and death for us all (Romans 8:3, 8:32): it was not indeed in his divine nature, as the Son of God, he suffered, for that is impossible; but in the human nature he assumed, which he took on purpose, that he might have something to offer; as it was necessary he should, that he might be *put to death in the flesh*, and be *crucified through weakness* (1 Peter 3:18; 2 Corinthians 13:4): and yet his sufferings are ascribed to his whole person, and even as that is denominated from his divine nature; just as what belongs to his divine nature is predicated of his person, as denominated from his human nature; for instance, his omnipresence, which is an attribute of Deity, is ascribed to Christ, denominated the Son of man; and *no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven* (John 3:13): and so, on the other hand, the sufferings of Christ, which are peculiar to his human nature, are spoken of his person, as described from his divine nature; as when it is said, *they would not have crucified the Lord of glory*, and *God purchased the church with his own blood* (1 Corinthians 2:8; Acts 20:28): this is owing to that strict, close, hypostatical, or personal union there is of the two natures in the Son of God; and hence is the efficacy of the blood, righteousness and sacrifice of Christ: *his blood cleanseth from all Sin* (1 John 1:7), because it is the blood of him who is the Son of God; and his righteousness justifies from all sin, because it is the righteousness of God, of him who is God as well as man; and his sacrifice expiates all sin, and is a sufficient atonement for it, because it is the sacrifice of himself. Should it be asked, what it was that Christ suffered? The answer is, That he suffered in his name, credit, and reputation, which he willingly submitted to, and therefore is said to have *made himself of no reputation* (Philippians 2:8): he was content to be reckoned *a worm, and no man* (Psalm 22:6); he was

traded as a sinful man, as a seditious person, as having a devil, and doing his miracles by his help and assistance. He suffered in his body, being beat and bruised, buffeted and scourged, pierced in his hands and feet with nails, in his side with a spear, and in his head with thorns; he suffered the painful, shameful and accursed death of the cross: he suffered in his soul, partly by the temptations of Satan, for he *suffered being tempted* (Hebrews 2:18): and partly by enduring the wrath of God in the room and stead of his people; in the garden, when *his soul became exceeding sorrowful even unto death* (Matthew 26:38); and upon the cross, when his God and Father forsook him, and he cried out in the agony of his spirit, *My God, my God, why hast thou forsaken me* (Matthew 27:46)? His soul, as well as his body, was offered, and became a sacrifice for sin. And all this he endured, not on his own account; he was *cut off* in a judicial way, by the hand of divine justice, but *not for himself* (Daniel 11:26), not for any sin of his; he knew none, nor did any; but, *he was wounded for our transgressions, and bruised for our iniquities*; it was *for the transgression of his people that he was stricken* (Isaiah 53:6, 53:8), smitten and afflicted of God; not for angels, and any sins of theirs, whose nature he did not assume, nor are they spared and saved; but for men, sinful men, the worst of men, the chief of sinners; *he suffered, the just for the unjust* (1 Peter 3:18); not for all the individuals of mankind; for his redeemed ones *are redeemed from among men, and out of every kindred, tongue, people, and nation* (Revelation 14:4, 5:9); they are *a people* Christ suffered for, *his sheep he laid down his life for*, the church he *gave himself an offering and a sacrifice for unto God, of a sweet-smelling savour* (Titus 2:14; John 10:15; Ephesians 5:2, 5:25): and his ends in all his sufferings were to make peace with God for them, which is done by the blood of his cross; to procure the pardon of all their sins, which is obtained the same way; and to redeem them from all iniquity; which redemption is also through his blood; and to deliver them out of the hands of all their enemies, and particularly from him who had the power of death, the devil; and to bring many sons to glory, for which it was necessary the captain of their salvation should be made perfect through suffering. For there was an absolute necessity of them; *Ought not Christ to have suffered*

these things (Luke 24:26)? He must; partly on the account of God, his counsels and decrees, his promises and prophecies. God resolved on saving sinners by Christ; he appointed him to be his salvation; he determined he should suffer and die; and he was given up to men, by the determinate counsel of God, who did to him “none other things than what his hand and counsel determined before should be done”; and to fulfil the decrees of God, it was necessary Christ should suffer for his *counsel shall stand* (Isaiah 46:10); as well as to make good the many promises and prophecies concerning this matter, delivered out by the mouth of his holy prophets; and had he not suffered, *how then could the scriptures be fulfilled that thus it must be* (Matthew 26:54)? And partly on account of Christ himself, his covenant-engagements, to do this part of his Father’s will, and the several predictions he himself gave out, that he should suffer many things of the scribes and Pharisees, and die and rise again. As also on the account of the Lord’s people, who otherwise could not be saved; for here was a law broken, which must be fulfilled; not only its precepts obeyed, but its penalty, which was death, must be endured; injured and affronted justice to be satisfied, which could only be done by the sinner, or surety for him, suffering the demerit of sin; there was no other way of saving sinners but by the sufferings of Christ; consistent with the purposes of God, his counsel and covenant; with the engagements of Christ, and the happiness of the Lord’s people, these sufferings could not be avoided: it was not possible the cup should pass from him; could any other way have been found out, or these sufferings excused, that prayer of our Lord would have (Matthew 26:39) procured it.

Now all these sufferings of Christ were no other than what were foretold by *Moses* and the prophets. The first promise or hint of a Messiah, suggests, that he would be a suffering one, *Thou shalt bruise his heel* (Genesis 3:15); and all the prophets speak of him as subject to reproach and trouble, to pains and sorrows, to distress of every kind, and death itself. Read over the 22nd *Psalms*, and the 53rd chapter of *Isaiah*, and it will be abundantly evident from thence, and other passages, how the prophets *testified beforehand the sufferings of Christ, and the glory that should follow* (1 Peter 1:11): these show that he

would be *a man of sorrows and acquainted with griefs*; that he would be *wounded, bruised, give his back to the smiters, and his cheeks to them that plucked off the hair*; that he would be brought to the dust of death, and his soul be poured out unto death; and that he should be buried, and *make his grave with the wicked, and with the rich in his death*. Yea, the several circumstances of his sufferings and death are most minutely and exactly foretold in the writings of the prophets; as that he should be betrayed by one of his disciples, one that eat bread with him should lift up his heel against him (Psalm 41:9); that he should be sold for thirty pieces of silver, the price of a servant (Zechariah 11:12–13, 13:7); the goodly price he was prized at by them; that he should be deserted by all the disciples, when he should be seized and smitten; that he should be crucified between two thieves, or numbered among the transgressors (Isaiah 53:12); that the soldiers should *part his garments, and cast lots on his vesture*; that they should give him *gall for his meat, and vinegar for his drink*, and that his side should be pierced with a spear (Psalm 41:9; Zechariah 11:12–13, 13:7; Isaiah 53:12; Psalms 22:18, 69:21; Zechariah 12:10).

2dly, Another particular in which the apostle agreed with *Moses* and the prophets, is, that Christ should be *the first of the resurrection of the dead*,⁴ or should rise first from thence: that he is risen is certain, not only from the testimony of the women who first came to his sepulchre, and to whom he first appeared; but from the testimony of his disciples and others: of these, *he was first seen of Cephas or Peter, then of the twelve, after that of above five hundred brethren at once*; next of *James*, then of all the apostles; and even after his ascension he was seen by *Stephen* standing on the right hand of God; and last of all by our apostle, as here declared in the context, *as one born out of due time* (1 Corinthians 15:6–8; Acts 7:55). Now the apostles of our Lord *were chosen witnesses of God* for this purpose (Acts 10:41), and were men of unquestionable characters; they were thoroughly acquainted with Christ, and could not be imposed upon; nor were they over-credulous; nay they were incredulous to a fault, and in this very case; they believed not the

4. Πρωτος εξ αναστασεως νεκρων.

first report of it from the women, and the two disciples that travelled with Jesus to *Emmaus*; and therefore Christ at his first appearance to them upbraided them with their unbelief, *because they believed not them which had seen him after he was risen* (Mark 16:11, 16:13–14): and they had all the opportunities and advantages of satisfying themselves in this matter they could wish for; he *shewed himself alive* to them *by infallible proofs* (Acts 1:3); he was seen of them for the space of forty days, during which time they frequently eat, and drank, and conversed with him; and they were men of probity and honesty, and had no sinister ends, nor worldly views to answer by making such a report; but were sure to meet with reproach and disgrace, with rage and persecution, and with death itself in every shape wherever they came with it: nay, the resurrection of Christ is further confirmed by the testimonies of angels, who declared at the grave, that *he was not there*, but was *risen* (Luke 24:6); and not they, and men only, were witnesses of this, but the holy Ghost also, by signs and wonders of his attending the declaration of it (Acts 5:31–32). Moreover, not only Christ was to rise from the dead, but he was to rise *first*, as he did; for though there were others that rose before him, as to time, as the son of the widow of *Sarepta*, who was raised by *Elijah*, and the *Shunamite's* son by *Elisha*, and the daughter of *Jairus*, and the son of the widow of *Nain*, and *Lazarus*, by our Lord; yet these were raised, not by their *own* power, but by the power of another: whereas Christ was raised by his own power, and so declared to be the Son of God: they rose to die again, but he rose to an immortal life, never to die more; he was the first to whom God, in this sense, *shewed the path of life* (Psalm 16:11); for though he was *dead* he is *alive*, and *lives for evermore*, and *has the keys of hell and death* (Revelation 1:18): likewise, he was the first in dignity that rose from the dead; he who is the *first-born among many brethren*, is the *first-begotten from the dead*; he rose not as a private person, but as *the head of the body, the church*, as the representative of all his people, and they were *raised up together* with him (Colossians 1:18; Ephesians 2:6): also he is the first in causality; he is the first cause of the resurrection; as *by man came death, by man came also the resurrection of the dead*. It is by virtue of his power, and in consequence

of union with him, the saints will rise; he is *the first-fruits of them that sleep* (1 Corinthians 15:20–21, 15:23); the earnest and pledge of their resurrection; as sure as his *dead body* is raised, so sure shall theirs; his *glorious body* raised, is the exemplar and pattern, according to which the bodies of the saints will be *fashioned* in the resurrection-morn; and it will be owing to his *voice*, and to the exertion of his almighty power, that the graves will be opened, and the dead will come forth and appear before him (Isaiah 26:9; Philippians 3:21; John 5:28–29).

Now this is a very principal doctrine of the gospel, and of great moment and importance; on this the proof of Jesus's being the true Messiah, greatly depends; this is the sign he chose to give to the adulterous and unbelieving generation of the Jews, when they required one of him, saying (Matthew 12:39, 16:4), *there shall no sign be given it, but the sign of the prophet Jonas*; his lying three days and three nights in the whale's belly, a type of Christ's resurrection from the dead on the third day. This doctrine is of so much consequence, that were it not true, the whole of Christianity, the doctrine and preaching of it, the faith and hope of Christians would be affected with it, yea, be all *vain* (1 Corinthians 15:14) and worthless. The resurrection of Christ has a very great concern in the justification of men; for *he was raised again for our justification* (Romans 4:25); and it has an influence on their regeneration, to which it is sometimes ascribed; and both may be designed *by the power of his resurrection* (1 Peter 1:3; Philippians 3:10), as well as the resurrection of his people at the last day, which depends upon it. And the whole of this doctrine is no other than what *Moses* and the prophets said should be; it is perfectly agreeable to the writings of the Old Testament; it was hinted at in the types, of *Isaac* being received from the dead as in a figure by his father, after he had given him up for dead for three days; and of *Jonas* being delivered from the belly of the whale, after he had lain in it three days and three nights; it was foretold by *David*, *Isaiah*, and *Hosea* particularly; who declare he should not see corruption in the grave, that his dead body should arise, and he, and his people with him, should be quickened after two days (Psalm 16:10; Isaiah 26:19; Hosea 6:2).

3dly and lastly, Another thing the apostle had asserted, which *Moses*

and the prophets had done before him, was, that Christ would be a light to Jews and Gentiles; or *would shew light unto the people, and to the Gentiles*; first to the people of the Jews, and then to the nations of the world.

1. To the Jews. Christ was first sent to them, even *to the lost sheep of the house of Israel* (Matthew 15:24), and to them only; he was *the minister of the circumcision* (Romans 15:8), or of the circumcised Jews, to fulfil to them what God had promised and foretold: and though they received him not, but rejected him, he sent his apostles to them first, and charged them not to go into the way of the Gentiles, or into any of the cities of the Samaritans; and when their commission was enlarged after his resurrection, they were ordered to begin their ministry at *Jerusalem* (Matthew 10:6–7; Luke 24:47). Now these people, notwithstanding they had the law and statutes of God, his word and ordinances, and the divine oracles committed to them, yet were in great darkness, and had no true understanding of them; in those times there was a veil over their minds in reading the books of the Old Testament concerning Christ, and the things of the gospel; they were blinded, and so were their leaders the scribes and Pharisees. Christ came a light unto them, and the light of grace and truth came by him; and some through his ministry, and that of his apostles, were spiritually and savingly enlightened.

2. To the Gentiles. These were in great darkness before the coming of Christ; they were without a divine revelation, without any knowledge of God and Christ; they were suffered to walk in their own ways of darkness, superstition, and idolatry; their times before this were times of ignorance and blindness: but when Christ came, he sent his apostles to them with the gospel to enlighten them; and they carried it throughout the world; and by means of it, many were called and turned from gross darkness to marvellous light. And now all this was agreeable to the writings of the Old Testament, which represent Christ as the *sun of righteousness*; as that *great light* which should arise and shine on the Galilean Jews, that sat *in darkness, and in the shadow of death*, and should *also be a light of the Gentiles* (Malachi 4:2; Isaiah 9:2, 42:6); and so good old *Simeon* understood the prophecies concerning

him, that he should be a *light to lighten the Gentiles, and the glory of the people of Israel* (Luke 2:32).

The use of all this is, a wonderful confirmation of divine revelation, of the truth of Christianity, and of Jesus being the true Messiah; for since the various things foretold in the Old Testament by *Moses* and the prophets, at sundry times and in diverse manners, appear to be fulfilled in the New, this proves the revelation to be of God; that Christianity stands upon a sure foundation, and that Jesus of *Nazareth* is the Christ promised and prophesied of from the beginning of the world. And this may serve to recommend the writings of the Old Testament to the reading and perusal of men; since they *testify* of Christ so clearly, concerning his person, office, and grace, and are so *profitable for doctrine, and instruction in righteousness* (John 5:39; 2 Timothy 3:16): we have here also the plan of the gospel-ministry; that it is a suffering, risen, and exalted Saviour, held forth as a light to Jews and Gentiles. This was the plan of the ministry of the apostle *Paul*; and no man need be ashamed to copy after such an example, who was the greatest preacher that ever was upon the earth, excepting our Lord Jesus Christ.

And now, my friends, I call you to bear witness that these truths, and what have been briefly suggested in this discourse, have been what I have chiefly insisted upon in the course of this Lecture; namely, the doctrines of a Trinity of persons in the Godhead; of the person and office of Christ; of the person and operations of the Blessed Spirit; of special and distinguishing grace, as it appears in election, redemption, justification, adoption, regeneration, sanctification, and the final perseverance of the saints; with other doctrines which are in consequence of them, and in connection with them. And now I am about to take my leave of you, and this Lecture, and do: not through any dislike of the work I have been so long engaged in; not through any disgust at any thing I have met with; not through any discouragement for want of attendance or subscription; I have nothing to complain of; the Lecture was never in better circumstance than it now is. But I find my natural strength will not admit me to preach so frequently, and with so much constancy, as I have done for many years past; being

now on the decline of life, in the *fortieth* year of my ministry; so that it is time for me to have done with extra-service, I mean, service out of the church of which I am pastor. But a more principal reason is, that I may have a little more time and leisure to attend to, and finish an arduous work upon my hands,

An Exposition of the Whole Old Testament;

Part of which work, I shall immediately propose for publication; and if I meet with encouragement, the publishing of this will be an additional weight upon me; and I have no other way of easing myself, but by dropping the Lecture; and these, and these only, are my reasons for so doing. And now as I would be, and am, thankful to the God of my life, who has given me so much health and strength, to carry on this Lecture for such a course of years, with very little interruption for want of health; so I would, and do return thanks to you, my friends, who have so long encouraged and supported me with your presence and purse; and I heartily wish and pray, that you may be preserved from the prevailing errors of the times, and may be kept steadfast in the faith of the gospel, and abide by the truths and ordinances of it; and that the means of grace you attend upon, in season, and out of season, here, or elsewhere, may be blessed unto you for your comfort and edification; and *that you may grow in grace, and in the knowledge of Jesus Christ, and be made meet to be partakers of the inheritance of the saints of light.*

N^o 3

The Sure Performance of Prophecy

Preached at a *Wednesday's Evening Lecture*,
in *Great Eastcheap*, Jan. 1, 1755.



ISAIAH 9:7 (Latter Part)

– The zeal of the Lord of hosts will perform this.

IN my last annual Sermon¹ save one, on this occasion, I discoursed concerning the glorious things foretold of the church of God in the latter day, both in the spiritual and personal reign of Christ; and now I shall treat of the certain performance of those things. I gave an hint in my last annual Discourse,² that whereas a great part of prophecy, particularly in the book of *Revelation*, has been already fulfilled, there is great reason to believe the rest will be; and this hint I shall pursue and enlarge upon at this time; and argue from the actual accomplishment of some things relating to the kingdom of Christ, to the certain completion of others; and into this train and course of reasoning I shall be naturally and easily led in considering the words of my text; which refer partly to the performance of some things foretold, since fulfilled, and partly to others which yet remain to be accomplished; and as sure as the one is fulfilled, so sure shall the other. The things that are already performed are,

1. The appearance of Christ in the land of *Galilee*, which is predicted (verse 1) and which land, as it had been afflicted by the Assyrians,

1. Called the Glory of the Church in the latter Day, on Psalm 77:3.

2. Entitled, Faith in God and his Word, the Establishment and Prosperity of his People, on 2 Chronicles 20:20.

and was to be more so by the Romans, as it has been in the times of *Vespasian* and *Titus*, as the history of *Josephus* shows; and as it was vile³ and mean, and lightly esteemed of by men, it should be made *glorious* and honourable, as the word used signifies,⁴ particularly by the presence, ministry and miracles of Christ in it; and to this purpose it is quoted and applied by the evangelist Matthew (4:13–23), from whence it appears, that Christ first began to preach in that country: that he called his first disciples near the sea of *Galilee*; and that he went through that whole land, and taught and preached in the synagogues in it, and healed all diseases; here he wrought his first miracle of turning water into wine; here he lived the greatest part of his private life; and here he resided chiefly during his public ministry; here he promised to meet his disciples after his resurrection, and here he did: in short, being educated and brought up in this country in the former part of his life, and conversing here so much in the latter part of it; the Jews concluded he was born here, and confronted his Messiahship with it, *shall Christ come out of Galilee* (John 7:41)? And hence he was called by them *Jesus of Galilee*, and his followers *Galileans*: all which confirm the truth of this prophecy, and the performance of it; and it is with respect to this, no doubt, that the ancient Jews expected that the Messiah would first appear in *Galilee*.⁵

2. Another event in consequence of the former is foretold, and that is, the illumination of the *Galileans* by the ministry of Christ among them (verse 2). These people were an ignorant and illiterate people; their common language was rustic, rude and barbarous; their speech betrayed them, as *Peter's* did, who therefore was supposed to be a Galilean; they were reckoned a people *that knew not the law, and were accursed*: it was observed, that no prophet arose among them, and no good thing was expected of them; and so are here said to *walk in darkness, and to dwell in the land of the shadow of death*; and yet these

3. וקלל a קלל vilem esse vel haberi.

4. והכבוד glorificavit, honorificavit

5. יתגלי תמן קדמאה לכלל 2. Zohar in Gen. fol. 74. 2. בארעא דגליל יתגלי תמן קדמאה לכלל 2. Ed. Sultzbach.

people, according to this prophecy, were first favoured with seeing Christ, *the light* of the world, both with their bodily eyes and with the eyes of their understanding, enlightened by his ministry; the great light of the gospel shining in them, removed their darkness, and filled them with spiritual light and knowledge. Hence, as here predicted,

3. There was a multiplication of them; *thou hast multiplied the nation*, that is, *Galilee* of the nations; which was multiplied with glory and honour, with light and knowledge, with joy and comfort, and with a number of truly gracious souls that believed in Christ; the five hundred brethren to whom our Lord appeared at once after his resurrection, seem to be Galileans, when he showed himself on a mountain in their country to the eleven disciples; for it will not be easy to say where there was such a number of brethren, or believers, but in *Galilee*; it is certain their number at *Jerusalem* was not so large; being about an hundred and twenty.

4. It is foretold that there should be great joy upon all this; indeed our version renders it, *not increased the joy*; but the *Keri*, or marginal reading of the Hebrew text is, and *increased joy unto it*, unto the nation: or it may be rendered with an interrogation, as it is by some, and may take in both the textual and marginal reading, *hast thou not increased joy unto it?* and in one way or other it must be rendered, or otherwise there is a glaring contradiction in the text; for it follows, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil*; phrases expressive of the greatest joy among men; as there doubtless was among the Galileans when Christ was present with them, and his gospel preached to them; which is a joyful sound, and brings good tidings of good things, peace, pardon, righteousness, and salvation by the incarnate Redeemer; and so joy along with it, wherever it comes with power, and is received and embraced; as it did in *Samaria*, and among the Gentiles.

5. The ground and reason of this joy would be a deliverance from a burdensome yoke, and from a staff and rod of affliction; which was effected by Christ, who has delivered all his people, and so those believing Galileans, from the yoke of the ceremonial law, a yoke of bondage intolerable; from the tyranny of Satan, and from the servitude

of sin; and which should be wrought as easily, and as suddenly, as the deliverance of *Israel* from the Midianites by *Gideon*; Christ's own arm bringing salvation to him, and his people, without the help of man: *for every battle of the warrior is with confused noise; with the shoutings of soldiers, blowing of trumpets, beating of drums, rattling of armour, and garments rolled in blood; the garments of the slain rolled in their own blood; but this shall be with burning and fuel of fire;* through the flaming love and burning zeal and affection of Christ for his people, who,

6. Is prophesied of as the author of all this, and is the *child* that should be *born*, and the *Son* that should be *given*; for not *Hezekiah* is here meant, as the Jews would have it, who at the time of this prophecy was at least ten or eleven years of age, and to whom the august titles after given can by no means agree. The child here is the same that is prophesied of (chapter 7:14), that should be born of a virgin, and called *Immanuel*; even Jesus the son of *Mary*, born in the city of *David*, a Saviour, Christ the Lord, whose birth the angel declared to the shepherds; the Word that has been made flesh, and has dwelt among men; he is the Son of God, his only-begotten Son, his Son in such sense as no other is, and is the unspeakable gift of his love to men. He is here represented as a king, *on whose shoulders the government should be*; not meaning the government of the whole world, which belongs to him as God and creator; *the kingdom is his, and he is the governor among the nations* (Psalm 22:28); but the government of the church, his mediatorial kingdom, which is delegated to him, and devolved upon him as king of *Zion*, king of saints; a kingdom appointed to him, and for which he is and will be accountable to his Father, and will give it up to him complete and perfect and God shall be all in all: his names and titles follow, *and his name shall be called*; not that he should be called in common by all the following names, but that he should be or answer to what is signified by them: so he is *wonderful* in his person as God and man, having two natures united in him; in his offices, in his life and death, in his resurrection from the dead, ascension to heaven, session at the right hand of God, and second coming to judgment: *counsellor* or, as the *Septuagint* rendered it, the angel of the great council: who assisted in the everlasting council held

concerning the salvation of men; and who by his Spirit in his word, and by his ministers, gives the most wholesome counsel and advice to saints and sinners respecting their spiritual and eternal welfare: *the mighty God*, as appears from the perfections of deity in him, from the works done by him, from the worship given to him, and from his names and titles: *the everlasting Father*, who has a spiritual seed and offspring given him, whom he loves with an everlasting love, takes an everlasting care of, and makes everlasting provision for: *the prince of Peace*, the author of peace between God and men, between Jew and Gentile, and the giver of spiritual and eternal peace. Now all the above things the *zeal of the Lord of hosts* has performed already.

The things which remain to be performed, are the increase of Christ's Government, and the peace, order and establishment of it; which are predicted in the beginning of this verse, the latter part of which I have read unto you. The kingdom of Christ is set up in the world, and there was an increase of it in the first times of the Gospel, both in Judea and in the Gentile world, but it was but small in comparison of what it will be; the stone was cut out without hands, but it is not yet, as it will be, a great mountain, which will fill the whole earth; as yet the kingdoms of this world are not Christ's, as they will be, when he shall be king over all the earth; when the Jews will be converted, and the fullness of the Gentiles will be brought in. Little peace has attended the kingdom and church of Christ as yet, but there will be abundance of it, when there will be an increase of his government; when his "kingdom shall be from sea to sea, and from the river to the ends of the earth," then there will be peace without and peace within; war shall cease from among the nations of the earth, and they shall learn it no more; the church will be free from persecution, and no more annoyed with it; there will be none to hurt and destroy in all the Lord's holy mountain; and there will be no more animosities and divisions among the saints; "*Ephraim shall not envy Judah, nor Judah vex Ephraim*" (Isaiah 2:4, 11:9, 11:13): and though Christ is upon the throne of his Father *David*, and has appointed and ordered the form of government, and enacted laws, and settled ordinances for the execution of it; yet it does not appear with that order and regularity

as it will, when the church shall be established upon the top of the mountains, and so continue, being an everlasting kingdom. Now from the exact performance of all the above things in the context, and of all others, we may reasonably and strongly conclude the certain accomplishment of all things relating to the increase, peace, prosperity, order and settlement of the kingdom of Christ; and this is what I shall at present insist upon, in the following method.

- I. I shall consider the things that remain to be performed, and the certain performance of them.
- II. Show to what the performance of them is to be ascribed; to *the zeal of the Lord of hosts*.

I. The things that are not yet fulfilled, but will be, as may be argued from the performance of many things already relating to the same subject: and these are the destruction of antichrist, the more extensive call of the Gentiles, and the conversion of the Jews, the setting up by these means the kingdom of Christ in greater glory in the world, and his second coming, which will introduce his personal reign.

First, The destruction of antichrist which as I have observed in the Sermon first referred to, is the leading event to the glory of Christ's spiritual kingdom; which cannot greatly increase, nor the peace of it, so long as this enemy stands in the way; and therefore he must be removed, as it is foretold he shall be. All that believe a divine revelation allow that there is, or will be, what is commonly called antichrist; not only Protestants, but even Jews and Papists: though both these latter have very foolish and fabulous notions concerning him; yet a general notion they have, which is founded on prophecy.

I shall therefore lay before you the more considerable prophecies concerning him, and observe what are fulfilled, and from thence argue the certain performance of those which relate to his utter and final ruin. I shall not take notice of what is only incidentally and occasionally dropped concerning him: such incidental and occasional hints we have as early as the times of *David*. In his *Psalms* there are frequent hints of him, and of his destruction; as that *the man of the earth* shall no more oppress, when the Lord shall reign for ever, and the Heathen or

Gentiles, a name sometimes given to Papists, shall *perish out of his land*; and when the Messiah is said to *wound the head over many countries*; that is, antichrist; who has reigned over the kings and kingdoms of the earth: and respect seems to be had to his followers, when it is wished, that *the sinners be consumed out of the earth, and the wicked be no more* (Psalms 10:16, 10:18, 110:6, 104:35); at the end of which verse the word *Hallelujah* is first used, and which is used at the destruction of mystical *Babylon*. But I shall only observe such as purposely and largely predict him and his ruin, and shall begin,

1st, With the famous prophecy of him in the seventh chapter of *Daniel*, in which the prophet is said to have a vision of four beasts rising out of the sea; that is, of the four monarchies rising up in the world, the Babylonian, Persian, Grecian and Roman: the fourth and last beast is the Roman empire, said to have ten horns; now among these rises up a little horn, different from them, and which plucks up three of them; and it is said to have “eyes like the eyes of a man, and a look more stout than its fellows; to have a mouth speaking great things against the most High, and to make war with the saints, and prevail over them, and wear them out; and to think to change times and laws”; and thus it is to continue until a time, and times, and the dividing of time, and then to have his dominion taken away, destroyed and consumed. Now this horn cannot be *Antiochus Epiphanes*, as *Grotius*, *Junius*, and others have thought; for not a single person or king is meant by a horn, but a kingdom or state, and a succession of rulers and governors in it; as by the other ten horns are meant ten kingdoms (verse 24). And besides, this little horn is a part of the fourth, and not of the third beast, to whom *Antiochus* belonged; and was to rise, not in the third, but in the fourth monarchy, not in the Grecian, but in the Roman empire; and moreover was to continue until the coming of Christ, even until the spiritual coming of Christ in the latter day, and when his spiritual kingdom will take place in the world: and as there is no other that has appeared in the Roman empire but antichrist, or the Pope of *Rome*, to whom the characters agree as to him; it may be safely concluded he is intended, and as will more fully appear by the account of him; who is described,

1. By his name and title, *a little horn*. An *horn* is an emblem of strength, power and authority, and denotes a strong and powerful principality or kingdom, as the ten horns do, as before observed; the allusion is to the horns of beasts, in which their strength lies, and with which they push their enemies and defend themselves: this horn indeed was but a *little* one, rose from small beginnings, and at its height was but such, in comparison of others; so the Pope of *Rome*, as to his ecclesiastic power, was but at first a common minister, pastor, or bishop of a single church; then became metropolitan of all *Italy*; and at last commenced universal bishop: though this seems rather to regard him as a temporal prince; who was but very little indeed at his first appearance; and, when considered only in his own domains, at highest, was but little in comparison of the other horns or kingdoms; though being allowed to exercise power in the rest of the kingdoms, and their power and strength being given to him, he was so formidable that none could withstand him, or make war with him (Revelation 17:13, 13:4).

2. By his rise and original from among the other horns or kingdoms, and his connexion with them; he is said to *come up among them*. When the northern barbarous nations broke into the empire, and set up ten kingdoms in it, this little horn sprung up among them; and while they were forming kingdoms for themselves, he was contriving one for himself; they arose at the same time, and reigned together: so the ten horns in the *Revelation*, which are the same with these, and are there, as here, interpreted ten kings, are said to *receive power, as kings, one hour with the beast* (Revelation 17:12), the same as this little horn. Indeed in verse 24 this little horn is said to *rise after them*, the other ten; not after the ten kingdoms were at end, but after they were set up, and constituted, and established; as it was proper they should, since they were to give their *strength, power and kingdom to the beast* (Revelation 17:13), by which he became a horn, a temporal prince. The *Septuagint* render it *behind them*; which Mr. *Mede*⁶ understands of his growing up unawares, imperceptibly, unnoticed, and unobserved by

6. Works, p. 778.

them, till he overtopped them. He is said to be *divers* or different from the first horns; they only had and exercised a secular power, but he, besides his temporal authority, had and exercised an ecclesiastic and spiritual one; he not only had power over the bodies and estates, but over the souls and consciences of men; and even over the other ten horns or kingdoms, which they had not over one another. Hence he is represented by two beasts in the *Revelation*, the one describing him in his secular, the other in his spiritual authority, as we shall see anon; and this made him different from other kings and princes: Moreover, before him three of the first horns were plucked up by the roots, or, as in verse 20, before whom three fell, and which is interpreted (verse 24) of his subduing three kings or kingdoms; which according to Sir Isaac Newton,⁷ were the exarchate of *Ravenna*, the kingdom of the Lombards, and the senate and dukedom of *Rome*. The bishop of *Clogher*,⁸ more lately, has expressed them thus, *Campagnia* of *Rome*, the exarchate of *Ravenna*, and the region of *Pentapolis*; these were plucked up by *Pippin* and *Charlemagne*, kings of *France*, and given to the Pope, and were confirmed to him by their successor *Lewis* the pious; and make up what is called the *patrimony* of *St. Peter*; and in memory of this a piece of Mosaic work was made, and put up in the Pope's palace; in which were represented *St. Peter* with three keys in his lap, signifying the three keys of the three parts of his patrimony;⁹ and to show his sovereignty over them, the pope to this day wears a triple crown. How surprisingly does the prophecy open unto us! An event is here predicted above a thousand years, twelve or thirteen hundred years, before it was accomplished.

3. This little horn is further described by its eyes and look; its eyes were like the eyes of man; strange for a horn to have eyes, stranger still for the horn of a beast to have eyes as the eyes of man. These are thought by some to denote the pretended sanctity and religion of the pope of *Rome*, or antichrist, who, though a beast, would be thought to

7. Observations of the Prophecy of *Daniel*, chapter 7, p. 75–78, 80, 84, 85.

8. Impartial Enquiry into the Time of the Coming of the Messiah, p. 28.

9. See Sir Isaac Newton's Observations, &c. p. 86–88.

be a man, a religious creature; others think they design his pretended modesty, humanity and courtesy, when he is all the reverse; but rather his insight into the sacred scriptures, and controversies about them; he pretends to setting himself up to be an infallible interpreter of them, and judge of all controversies; though these eyes seem better to signify what he really had, and not what he pretended to; and so may denote his sagacity and penetration, his craft and cunning, his looking out sharp to get what power and dominion he could, both temporal and spiritual; and his watchfulness and carefulness to keep what he had got, that none encroached upon it, or took part of it away from him: and they may also design all instruments and means by which he inspects his own affairs, and those of others; particularly the order of the Jesuits, which are, as his eyes, every where; spies in all kingdoms and courts, that pry into the mysteries of state, and by one means or another get knowledge of what is done in the councils and cabinets of princes: and how many eyes this horn had, is not said; nor is it easy to say how many the Pope has; he has as many as *Argus*, and more too, and these sharp and piercing: his *look* is said to be *more stout than his fellows*; either than his fellow-bishops, claiming an authority over them, giving out that he is universal bishop: or rather, than his fellow-horns, the kings and princes of the earth: having a look more bold and daring, more arrogant and impudent; assuming that power and authority to himself they do not; *all power in heaven, and in earth*; a power to depose kings, and absolve their subjects from allegiance to them; a power over the minds and consciences of men: or, as it may be rendered, *whose appearance is greater than his fellows*;¹⁰ makes a greater show and figure, appears in greater pomp, splendor and glory than the kings; unless this can be understood of the society and college of his cardinals.

4. This horn is also described by its mouth, and what that spoke; it is said to speak *great things, yea very great things*; as the Pope of *Rome* has, in favour of himself; as that he is head of the church, and Christ's vicar on earth; declares himself infallible, and to have a power over

10. וְחֵזוֹן רַב מִן תְּכַרְתֵּיהָ.

the kings and princes of the earth; nay, he is said to *speak great words against the Most High*; setting himself up as a rival, and upon an equality with him; taking upon him to forgive sin, and to make laws binding on the consciences of men, contrary to the scriptures; and preferring his own decrees, and the traditions of the church, to the word of God; and thus the beast of *Rome* is described in Revelation 13:5–6.

5. This horn is described by what he did, or thought to do; he is said to *make war with the saints, and prevail against them and wear them out*; which respects the wars of the popes of *Rome* with the *Waldenses* and *Albigenses*, whom they slew in great numbers, and got the victory over; and what by their oppressions and persecutions, murders and massacres, have tired and near wore out the patience of the saints; and whereas the beast, the same with this little horn, shall make war with the two witnesses, and overcome and slay them; the saints will then seem to be quite wore out and consumed, when their dead carcasses will lie in the streets of the great city unburied; so that they will seem to be all destroyed, and be thought by the Papists to be so; and hence that rejoicing and sending gifts to each other, because these witnesses are no more (Revelation 11:8–10), also he shall *think to change times and laws*, which in chapter 2:21 is ascribed to God as peculiar to him, and joined with removing and setting up kings; which is what the Pope of *Rome* has taken to himself; to alter the forms and constitutions of kingdoms, and to set up and pull down kings at his pleasure, and free their subjects from obligation and obedience to them; as also to change the use of times and seasons, by setting apart holy days for the commemoration of his canonized saints; and by appointing such days in the week, and such a season in the year, for abstinence from meats; as well as also to change laws, the laws of God and man, and dispense with both, and make new laws and canons to be observed. And this power of his was to continue *until a time, and times, and the dividing of time*, or half a time, as in Revelation 12:14, where the same way of speaking is used, borrowed from hence; *time* signifies a year, the longest measure of time we have, *times* two years, and a *dividing of time* half a year; in all, three years and a half; the same with the forty two months, the time of the beast's continuance (Revelation 13:5),

and of the treading down of the holy city (Revelation 11:2), and which answer to 1260 days, the witnesses prophesy in sackcloth (verse 3), by which are meant so many years; and so long the little horn or beast is to continue; but when this time is up, then his *dominion* shall be *taken away*, and be *consumed and destroyed*; yea, because of *the words this horn spake, the beast will be slain, his body destroyed, and given to the burning flame* (Daniel 7:11, 7:26), the whole empire shall be destroyed, the capital of it shall be burnt with fire, the ten kings shall hate the whore, eat her flesh, and burn her with fire; this will be the catastrophe of the little horn. And now, who that attentively considers how every part of this vision and prophecy has been exactly fulfilled, except the last, can hesitate in his mind, or doubt one moment of the certain performance of that, even the utter destruction of this little horn, or antichrist? *The zeal of the Lord of hosts will perform this*, as well as all the rest.

2dly, Another famous prophecy of antichrist, and his destruction, we have in 2 Thessalonians 2:3–12, where he is described,

1. By his names and characters; he is called *the man of sin*; one addicted and given to sin in a grievous manner, notoriously sinful, a spiritual wickedness in high places; one guilty of all manner of sin, as the Popes of Rome have been; lying, perjury, adultery, incest, sodomy, simony, sorcery, and every thing that is bad: hence their seat is called *Sodom* and *Egypt*, and the antichristian whore, the mother of harlots, and abominations of the earth, all centering here; and therefore with great propriety is he said to be *the son of perdition*, a name given to *Judas* that betrayed our Lord (John 17:12) and rightly belongs to antichrist, who is the Apollyon and destroyer of the souls of men, by his false doctrine and worship, and will himself go into perdition: he is also represented as he that *opposeth*; that opposeth Christ, and is an adversary of his, and therefore called antichrist: he opposes him in his offices; in his kingly office, by asserting himself to be the head of the church; in his priestly office, by pretending to offer up Christ again in the sacrifice of the mass, when he by one offering has perfected the whole work of atonement; and in his prophetic office, by coining new doctrines and articles of faith: moreover, *he exalteth himself above all*

that is called God; above the gods of the heathens, who ascribe the government of the *heavens* to one, of the *earth* to another, of the *sea* to another, and of the *winds* to another; but this haughty creature assumes *all* power to himself, in heaven, earth and hell: he exalts himself above angels, who are called *gods* (Psalm 8:4). In his bulls he has commanded angels to take such a soul out of purgatory, and to carry such a one to heaven:¹¹ and above all civil magistrates, who are called *gods* (Psalm 82:5), assuming a power over them to depose them at pleasure: making an emperor to hold his stirrup whilst he alighted from his horse and got upon it, and trampling on his neck, using those words in Psalm 91:13, and throwing a king under his table to lick bones, whilst he was eating: yea, he *sitteth in the temple of God as god, shewing himself that he is god*; he rose up and appeared in the church of God, at least so by profession, where he took his place, and, becoming apostate, here he continues, and shows himself as if he was God; admitting his creatures and flatterers to call him God on earth, and our Lord God the Pope; receiving worship from them, and assuming that which is the peculiar prerogative of God, to *forgive* sin. Moreover, he is called *the mystery of iniquity*; Mystery is one of the names of the whore of *Babylon*, and was formerly put upon the mitres of the Popes: it may respect both doctrines and practices, which were set afoot in the apostles time, and began to appear and work in *Simon Magus*, and his followers, and which centered in the papacy. Once more, he is called *the wicked one* (*ανομος*), a lawless person; that dispenses with the laws of God and man, setting up himself above all law; giving out that he is not subject to any human judicature; that he is the spiritual man that judges all, but is judged of none, being not accountable to any; yea, though he should lead millions of souls to hell, yet none ought to say, “O Lord the Pope, what dost thou?”

2. He is described in this prophecy by his appearance, and manner of entrance, and his influence over men. There was something that let or hindered him from making his appearance sooner than he did, which being removed, he was to be and has been revealed; this was

11. See my Exposition of 2 Thessalonians 2:4.

the Roman empire and emperors, which so long as they were, and *Rome* the seat of their empire, he could not take his place and seat, and appear in his pomp and grandeur; but this let was removed, partly by *Constantine* conquering the heathen emperors, abolishing paganism, and establishing Christianity in the empire, and bestowing great riches on the church; but more so by removing the seat of the empire from *Rome* to *Byzantium*, called after his name *Constantinople*, which opened the way for the bishop of *Rome* to take his place; and chiefly and last of all, the empire being divided into *eastern* and *western*, the latter became extinct in *Augustulus*, the last of the Roman emperors, who resigned to *Odoacer*, who took upon him the title, not of emperor of *Rome* but king of *Italy*, and retired, from *Rome* to *Ravenna*; and the seat being empty, was soon filled by the Pope of *Rome*, and he quickly appeared in his grandeur and glory: whose coming was *after the working of Satan*; he came in like him, a deceiver, a liar, and a murderer, and under his influence, and by his assistance: *with all power*; with pretensions to all power in heaven and in earth, even to power next to omnipotence: *and signs and lying wonders*; pretending to work miracles, though all were shams and lies, of which the popish legends are full; and under a show of righteousness deceived many; and meeting with carnal professors that loved not the truth, they were given up in a judicial manner to believe his lies; as, that he was head of the church, Christ's vicar, had a power to forgive sin, and grant pardons and indulgences; particularly that great lie of transubstantiation, that he and his priests have power to transmute the bread and wine in the Lord's supper into the very body and blood of Christ; receiving which lies, spoken in hypocrisy, they bring damnation upon themselves. And here give me leave,

3. To observe another passage, though not in this prophecy, yet delivered out by the same inspired writer, which predicts some of the notorious doctrines and practices of antichrist; it is in 1 Timothy 4:1–3 where the apostle foretells a departure from the faith in after-times, and the appearance of seducing spirits, who should teach *doctrines of devils*. The doctrines of dæmon-worship, like that of the heathens, their dæmons being a middle sort of beings between God

and men, and mediated between them; and such are the angels and saints departed, the Papists direct men to pray unto; and which is called worshipping devils and idols of gold, silver, brass, stone, and wood (Revelation 9:20), *forbidding to marry*; matrimony, though God's ordinance, and honourable, is forbidden popish priests, and celibacy is enjoined, under a notion of sanctity and purity; and which is the source of great debauchery and uncleanness among them: *commanding to abstain from meats*: as on *Wednesdays* and *Fridays* in every week, and during the *quadregesima* or *Lent*, the *fast* of forty days. And now whereas it is most clearly manifest, that all these characters of antichrist, and all these things predicted of him hundreds of years before his appearance, exactly answer to the Pope of *Rome*, and have been punctually performed; there can be no reason to doubt of the certain performance of what the same prophetic spirit has declared concerning his destruction; as that *the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming*; that is, by the spiritual and powerful preaching of the gospel, attended with the presence of Christ in the beginning of his spiritual reign; when the whole earth will be enlightened with his glory, and antichrist, and all antichristian darkness, doctrine and worship shall disappear; and the rather this is to be credited, since it receives confirmation from a prophecy of *Isaiah*, delivered many hundreds of years before this, in much the same language, and from whom the apostle seems to borrow his words; for speaking of Christ, he *shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*:¹² that wicked lawless one, antichrist: The Lord in his *great zeal will perform this*.

3dly, I will just observe, in brief, the account we have of antichrist in the book of the *Revelation*: in chapter 13 he is described, both in

12. *Isaiah* 11:4, which the *Targum* interprets of the wicked *Armillus*, the name of the antichrist of the Jews, and which is either a corruption of *Romulus*, the first king of the Romans, and they suppose he will come from *Rome*; or of the Greek word *ερημολαος*, so *Philip Aquinas* in *Lex. fol. 36:2*, interprets it, a *waster of the people*; which well agrees with our antichrist, *Revelation* 11:18.

his civil and ecclesiastic capacity, by two beasts; the one rising *out of the sea*, that is, out of the commotions made in the empire by the northern nations; when he appeared as a temporal prince, having his seat on the seven-hill-city, signified by seven heads, and power over the ten kingdoms or ten horns; and is compared to a leopard for his swiftness and insidiousness in obtaining power; to a bear for his cruelty, and to a lion for his strength and terror; and became so powerful, notwithstanding the deadly wound, as to be admired and feared by all the world; and is described much in the same manner as the little horn in *Daniel*, having a mouth speaking blasphemies against God, his tabernacle and people: and power to make war with the saints, and overcome them, and permission to continue exactly the same time. The other beast, an emblem of him in his ecclesiastic capacity, is said to rise *out of the earth*; from the dregs of Christians, earthly, carnal and corrupt, from an apostate church; and pretending to great humility, calling himself *servus servorum*; having *two horns like a lamb*, as if very meek, humble and harmless; but *spake like a dragon*, when he uttered his bulls and anathemas: he is represented as exercising all the power he had as a temporal prince, to oblige the world to worship him, and as doing lying miracles to deceive men; enjoining them to worship his image on pain of death, and causing all to have his mark in their right hand or forehead, or else be deprived of the common privilege of mankind in buying and selling; all which has been done by the Romish antichrist; and the account is concluded with the number of his name 666, about which there have been many conjectures; but none bid fairer than the ancient one of *Irenæus*, which is *Lateinos*, the letters of which amount to this number; this was the name of a man, a king of *Italy*. Now the church of *Rome* is the Latin church: its service is in the Latin tongue; the Pope is head of it; and his seat is in the Latin empire. In chapter 17 antichrist is represented by a woman sitting on a beast with seven heads and ten horns, which designs him in his twofold capacity as before; and as sitting on many waters, interpreted of people and nations; and is described as a *whore* by her dress and attire, by her fornication, filthiness and murder; all which exactly points at, and has been fulfilled in the church of *Rome*.

And now, who that considers these things, and observes the exact accomplishment of them, but will see abundant reason to believe, that what is said of the ruin of this antichrist shall be performed; that the seven vials of God's wrath shall be poured out on the antichristian states; that the whore shall be burnt with fire, and that her seat *Rome*, mystical *Babylon*, shall meet with the same fate, and the beast go into perdition? *The zeal of the Lord of hosts will perform this* (Revelation 16:1, 17:8, 17:16, 18:10).

Secondly, The increase of the kingdom of Christ in the latter day, foretold in this verse, will be owing to the vast numbers of Gentiles that shall be called, and to the conversion of the Jews. Many and ancient are the prophecies concerning the calling of the Gentiles; as, that when Shiloh, or the Messiah should come, the *gathering of the people* should be to him; that he should be set up as an *ensign* to them, and they should *seek to him*, and he be a *light* unto them, and the *covenant* of them; and the abundance of them should be converted to him (Genesis 49:10; Isaiah 11:10, 43:6, 60:4–5); which had their completion in part in the first times of the gospel, by the ministry of the apostles every where; and especially when the Roman empire, or the whole world became Christian; and also at the time of the Reformation; but as yet they have not had their full accomplishment, as they will when the kingdoms of this world shall become Christ's, and all kings and nations shall serve and worship him: and since they have been in part fulfilled, we may be assured of the full performance of them; since we have seen the kingdom of the stone cut out without hands, as Mr. *Mede*¹³ distinguishes, we need not doubt of the kingdom of the mountain, which will fill the whole earth, taking place: the conversion of the Jews, as a body, as a nation of men, is what is predicted, and will make much for the increase and glory of Christ's kingdom. That people have been of old the subject of prophecies, which in a variety of instances have been fulfilled. It was foretold to their great ancestor, *Abraham*, that they his posterity should be *strangers*, and serve in a land not theirs in much affliction *four hundred years*, and then come

13. Works, p. 743.

out with great substance (Genesis 15:13–14), as it is well known they did at that exact time; their going to captivity in *Babylon*, and their return from thence at the end of 70 years, were predicted many years before these events (Jeremiah 25:11–12, 29:10), which were punctually accomplished: the various straits, difficulties, and distresses these people should come into for their sins, at different times; the besieging of their cities, and the dreadful famine they should be reduced to, so as to eat their own flesh, and delicate women their own children, as at the siege of *Samaria*, and at the siege of *Jerusalem*, both by the Chaldeans and Romans; and their dispersion all over the world, and even the very characters of their enemies, are given us, being of a far country, of a fierce look, and of a language they understood not: all these, with many other things, are foretold by *Moses* in Deuteronomy 28:20–68, some of them at the distance of two thousand years, and which have had their exact accomplishment:¹⁴ but what is most surprising of all, is the continuance of this people as a distinct people, notwithstanding all this, as it was said they should, and as the Lord promised he would not cast them away, destroy them utterly, or make a full end of them, as he has of other nations their enemies (Leviticus 26:44; Jeremiah 30:11); who are no more, nor their names to be heard of any where, as the *Edomites*, *Moabites*, *Ammonites*, and others; but these are still in being; yea, what is more wonderful, that several of those nations among whom they are now dispersed, have been even since their scattering among them, so mixed and confounded with other people, that they are not able to distinguish one from another, or trace their original, as particularly in *Spain*, *France* and *England*; yet, these people remain a distinct people, as they do every where, without any king over them, not having their own magistrates, and without the observance of many of their own laws: now what can be the reason of this? No other, than as the tribe of *Judah* was kept a distinct tribe till the

14. See Dr. *Newton's* Dissertations on the Prophecies. Dissertation 7, just published; wherein these prophecies are largely and excellently explained, as fulfilled; with many others relating to that people, and their enemies, supported by good authorities.

Messiah came, that it might appear that he sprung from it, according to prophecy; so the Jews are kept a distinct people unto the time of their conversion, that that may be manifest to all the world. Moreover, even the ignorance and blindness of this people, their unbelief and rejection of the Messiah, and their obstinate persistence in it, are the fulfilling of prophecy; both our Lord, and the apostle *Paul*, when they speak (John 12:37–41; Romans 11:8–10) of these things, refer to ancient prophecy, as being no other than what were foretold. Seeing then all these things concerning them have been accomplished, we ought most firmly to believe, that what concerns them in futurity also will; as that they shall seek and find the Lord, and *David* their king; that a spirit of grace and supplication shall be poured on them, and *they shall look on him whom they have pierced, and mourn*; and shall turn to the Lord, and receive him as the Messiah, and embrace his gospel and ordinances; and so all *Israel* shall be saved in a spiritual sense, and shall return to their own land, and resettle there, as is foretold they shall (Hosea 3:5; Zechariah 12:10; 2 Corinthians 3:16; Romans 11:25–26; Ezekiel 37:21–22): *The zeal of the Lord of hosts will perform this.*

Thirdly, By the above means the kingdom of Christ will be set up in the world in greater glory than now it is, of which we have no reason to doubt; especially when we observe the several steps which were to be taken, and have been taken towards the advancement of it; as the opening of the seven seals, and blowing of six of the trumpets. The seven seals are so many several steps, and gradual advances to introduce the gospel, kingdom and church of Christ into the world. The opening of the first seal brought the gospel into the Gentile world, in which Christ is represented riding on a white horse with a bow, and conquering, and to conquer; the second, third and fourth seals opened, brought the sword, famine and pestilence into the Roman empire, as God's judgments for the ill usage and persecution of the preachers and professors of the gospel; and the fifth seal represents the souls under the altar crying for vengeance on their enemies for shedding their blood; and the sixth opened brings utter destruction on the whole Pagan empire, as such, signified by the darkening of the sun, moon and stars, and by other things. And here one might have

expected that the kingdom of Christ would have been now set up in all its glory: but though here were peace and prosperity introduced into the church of God, and it was greatly enlarged; yet the worldly wealth and riches brought into it, issued in the corruption and apostasy of it; and brought in the papacy, which arose, and continued, and still does, and stands in the way of Christ's kingdom. The seventh seal opened, brings in seven angels with seven trumpets to blow, six of which are blown already. The first four blown, brought in the northern nations, the Goths, Huns, Vandals, &c., into the western empire, which overrun several countries, entered *Italy*, sacked and burnt *Rome* itself, signified by the burning mountain, and spread darkness and ignorance over all the empire, designed by the smiting of the sun, moon, and stars; and which broke it to pieces, and divided it into ten kingdoms, signified by the ten toes in *Nebuchadnezzar's* dream, and the ten horns in *Daniel's* vision. The fifth trumpet brought in *Mahomet* and his Saracens, the locusts; and the sixth trumpet the Turks, the four angels loosed at the river *Euphrates* into the eastern empire, which set up a kingdom there that still continues. And now, since six of these trumpets have been blown, and the effects have followed predicted by them; why should we not most firmly believe, that the seventh trumpet will be blown, when the mystery of God will be finished; when the kingdoms of this world will become our Lord's; when he will take to himself his great power and reign; when he will destroy them that destroy the earth, and give a reward to his servants, and to all that fear his name? *The zeal of the Lord of hosts will perform this* (Revelation 10:7, 11:15–18).

Fourthly, As by the above events, the spiritual reign of Christ will take place in the world, so by his second coming the personal reign will be introduced, which will last a thousand years; and from the fulfilment of prophecy concerning the first coming of Christ, which is predicted in the context, as we have seen, we may most strongly argue the certain performance of all that respects his second coming. He came at first exactly at the time pointed out in prophecy; before the scepter departed from *Judah*, while the second temple was standing, into which he came, as he was to do, and just at the expiration of *Daniel's* weeks. All characters and circumstances in prophecy meet

in him; all things concerning him in the law, psalms and prophets, had their fulfilling end in him; concerning his birth, and the place of it: his mean appearance in the world; his doctrines and miracles; his sufferings and death, and many particular circumstances respecting them; as the betraying of him by one of his disciples; selling him for thirty pieces of silver; crucifying him between two thieves; piercing his hands, feet and side; giving him gall and vinegar to drink; casting lots on his vesture, with other things; also his resurrection from the dead, ascension to heaven, and session at the right hand of God. And since these things have been completely fulfilled, what room or reason is there to doubt that he will appear a second time without sin to salvation? The angels at his ascension affirmed he would descend from heaven, as he ascended: the apostle *Paul* assures us he shall descend from heaven with the voice of an archangel and be revealed from thence with his mighty angels; and he himself has said no less than three times, in the close of the canon of the scripture, *Lo, I come quickly*. Let us believe therefore that he will come, and make all things new; produce new heavens, and a new earth, and set up his tabernacle among his people, and dwell with them, and they reign with him; *The zeal of the Lord of hosts will perform this*. Which leads me,

II. To consider to what the performance of all this will be owing; to the *zeal of the Lord of hosts*: he is the Lord of hosts or armies, the maker of the host of heaven, and the disposer of them, and rules among them, and does whatever he pleases; nothing is impossible with him, or too hard for him; and as *Abraham* believed that God, who promised, was *also able to perform*; so should we believe, that whatever the Lord of hosts has prophesied of, he is able to fulfil, and will fulfil; his truth and faithfulness are engaged, as for the performance of his promise, so of his prophecies; he is the unchangeable *Jehovah*, God that cannot lie, and who never repents of what he has spoken, but makes all good: his *zeal* moves and puts him upon it; which may be understood either of his wrath and indignation against his enemies, that jealousy of his that smokes against them; that zeal and vengeance with which he is sometimes clad: this will put him upon performing all that he has

said concerning antichrist, against whom his indignation must be raised; who has spoke great things against him, and blasphemed his name, opposed his Son, his kingdom and interest, and persecuted his people: or else it may design his great love and affection. As zeal with men, when right, is no other than fervent charity, burning love, and flaming affection, so it may be considered here; and mean his love for himself, his zeal for his own glory, which is his ultimate end in creation, in providence, in his works of grace, and which will be answered in the destruction of antichrist, and setting up the kingdom of his Son in the world: also his strong love and affection to Christ, both as his own Son, and the mediator between him and his people; and therefore it may be depended on, he will make him his first-born, higher than the kings of the earth: to which may be added, his great love to his church and people; which has been so great as to give his Son for them, to become incarnate, and to suffer and die in their room, and to make him king over them to protect and defend them; and therefore it need not be doubted that the kingdom under the whole heaven shall be given to them, according to promise and prophecy (Daniel 7:27); *The zeal of the Lord of hosts*, the zeal of his house, and for it, *will perform this*. I shall close with a word or two.

What has been said will serve greatly to support the credit of divine revelation; the sacred Word will appear from hence to be indeed the Word of God, and not the word of men; we may be assured the scripture is divinely inspired, and is a sure word of prophecy; for what else could have foretold such numbers of events, which have been exactly fulfilled: particularly what relate to Jews and Papists, who are two such living and standing proofs of the truth of the divine revelation, that all the Deists in the world are not able to set aside? Likewise, this may serve to encourage our faith, as to the performance of whatsoever has been spoken by the Lord; for if he performs all things for us in providence, as he does for particular persons, as *Job*, *David*, and others, as he did; then much more may we believe that he will perform all that he has said he will do for himself, for his Son, and for his church and people in the world. But then, though he has

so particularly prophesied of, and so peremptorily promised these things, yet he will be enquired of by his people to do them. We should therefore pray continually to him, and give him no rest day nor night until they are accomplished; and for the accomplishment of which we should quietly wait; for there is an appointed time, and when that comes there will be no tarrying: *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days* (Daniel 12:12). I add no more but this wish, *the Lord direct your hearts into the love of God, and into the patient waiting for Christ* (2 Thessalonians 3:5).

N^o 4

*The Words of David, the Words of Jehovah,
Father, Son, and Spirit*



2 SAMUEL 23:2-3

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.

HAVING considered in a former discourse the preceding verse, which contains a fine description of David, that tends to recommend to our notice those last words of his recorded in the following verses, I shall now proceed to show how they are further recommended to us, from the author of them: for they are to be considered not so much the words of David himself, as the words of a divine person spoken by him. This we may gather from the text. *The Spirit of the Lord spake by me.* They were his words, and not merely David's. *It was the God of Israel that said, it was the Rock of Israel that spake to him and by him.* From which we may notice,

- I. The author of these words as represented in these several different expressions, which all tend to recommend them to our most serious consideration. And then,
- II. The words themselves, which the divine person or persons spake in, by, and to David.

I. The author or authors of them, for these words do not appear to be David's words, properly, but another's, even the Lord's.

1. It is observed, *the Spirit of the Lord spake by him.* He did not speak what he did, from his own spirit, nor out of his own heart, according to the dictates of his own mind; but the Spirit of the Lord spake by

him. We read of some in the times of Jeremiah, “who ran and were not sent, who prophesied, and the Lord had not spoken unto them” (Jeremiah 23:21). The same sort of persons are described by the prophet Ezekiel, “as speaking out of their own hearts, and following their own spirit” (Ezekiel 13:2–3). They said those things which their own carnal minds suggested unto them, and which they judged would be pleasing to natural and carnal men, whereby they might get introduced among them, and so serve their own purposes, either with respect to applause or worldly wealth. And this being the case, some persons pretending to divine and spiritual things, speaking not by the Spirit of God, but from their own spirit, makes the caution the apostle John gives necessary. *Believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone forth into the world* (1 John 4:1).

All who pretend to speak by the Spirit of God are not to be believed: they speak only out of their own hearts, and follow their own spirits, therefore are to be tried by the word of God, to see whether what they say is agreeable to that or no. What David said was not from his own spirit, but the *Spirit of the Lord spake by him*. He, and other holy and good men, spake as they were moved by the Holy Spirit of God; for prophecy came not of old time by the will of man. Even those who were the true prophets of the Lord, and by whom the Spirit of the Lord spake: they could not prophesy, they could not deliver out any thing as from God when they pleased. It was not at their option, it was not according to their will; no, but just as they had an impulse upon their spirits by the Spirit of God. Even Balaam, though a false prophet, yet in the hands of God and under his direction at that particular time, of which he was sensible, was obliged to say, he could *not go beyond the commandment of the Lord* (Numbers 24:13), or say more or less than what was suggested to him. – Nay, if Balak would give him his house full of silver and gold, it could not have been otherwise: he could not go beyond the commandment of God, to do either good or bad.

Now if this was the case with Balaam, we may reasonably conclude, that what the prophets of the Lord spake, was not according to their own will; but according to the will of God, and by the Spirit of God.

This was so well known, that Zedekiah, King of Israel, puts this question to Jeremiah, who was a true prophet of the Lord, *Is there any word from the Lord?* (Jeremiah 37:17). He knew very well Jeremiah could say nothing to any purpose, that he could depend upon, unless he had a word from the Lord: and that he gives according to his sovereign will and pleasure.

Well, these last words of David were spoken by him, not out of his own heart, not out of his own spirit, not out of his own head, as pleased himself: but by the Spirit of God. And much less were what he said, from an evil spirit: the spirit that works in the children of disobedience, or what is called the spirit of the world, which rules and governs in the world, and in worldly men. *We have received*, says the apostle, *not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us by God* (1 Corinthians 2:12). Now it was this Spirit of the Lord that spoke by David. Who is of God, comes from God, is of the same nature with the divine Father, and proceeds from him: so our Lord describes the Holy Spirit as *proceeding from the Father* (John 15:26). What is meant by that proceeding, we know not; we are unable to explain it: we must take it as it is. This we are sure of; that the Holy Spirit is of God, comes from God, and is of the same nature with him. So also he is from the Son, and therefore is called the *Spirit of the Son* (Galatians 4:6).

A dispute there was in ancient times, and that in the churches – whether the Spirit proceeded from the Son as from the Father? It is most certain he proceeded from the one as from the other: but as to the modus of it, it is not in the power of a finite mind to conceive of. This we know, it is the Spirit which is of God: possessed of the same nature, and of the same divine perfections with God the Father, and with the Son, from whom he proceeds. He is eternal, He is called the *eternal Spirit* (Hebrews 9:14): so from everlasting to everlasting, God. He is omnipresent: a perfection which only belongs to God. *Whither shall I go from thy Spirit or whither shall I flee from thy presence?* (Psalm 139:7). There is no such thing. He is every where; and therefore must be God. He is a God omniscient: he searches the deep things of God, and reveals them to his people. He can, and has foretold things to

come. He, the *Spirit* of Christ in the prophets, foretold the sufferings of Christ, and the glory that should follow. Omnipotence is ascribed to him: miracles such as are above the power of nature, and contrary to the laws of nature, are done by him, in confirmation of the truths of the everlasting gospel. You read of wonders, and miracles, and gifts of the Holy Ghost, by which the gospel was at first confirmed. Now these abundantly prove him to be the true God, as he is represented. He is Jehovah, whom the Israelites rebelled against; they are said to *vex the Holy Spirit* (Isaiah 63:10). It was Jehovah who said, in a vision of Isaiah, *who will go for us?* (Isaiah 6:8). In the Acts of the Apostles He is said to be the Lord, the Holy Ghost. He is expressly said to be God: lying against him is said to be lying against God (Acts 5:3-4). The saints are called the temples of God; and this reason is given for it, *because the Spirit dwells in them*. He is likewise denominated, *the Lord, the Spirit* (2 Corinthians 3:17): that is, Jehovah the Spirit.

The same works which are said to be done by the Father, may also be ascribed to the Holy Spirit. The work of creation, this may be ascribed to him. He not only moved upon the face of the waters, and brought the indigested chaos into order after its creation; not only did he garnish the heavens; but he it was that made them: for *by the word of the Lord were the heavens made; and all the host of them, by the Breath or Spirit of his mouth* (Psalm 33:6). He is expressly said to be concerned in making man. Elihu says, *The Spirit of God hath made me, and the breath of the Almighty hath given me life* (Job 33:4). These are works that prove him to be the true God. Worship is also to be paid unto him. He is not only to be prayed unto as the Father and the Son are (*the Lord direct your hearts into the love of God, and into the patient waiting for Christ* (2 Thessalonians 3:5); where he is manifestly distinguished from the Father and the Son); but he is prayed unto along with them (2 Corinthians 13:14). The ordinance of baptism is directed to be performed in His name equally as in the name of the other two divine Persons (Matthew 28:19).

Now it was the Spirit of God, or God the Spirit, that spake by David; *the Spirit of the Lord spake by me*: the same that spake by the rest of the inspired writers. "All Scripture is given by inspiration of God:

holy men spake as they were moved by the Holy Ghost" (2 Peter 1:21): and so did David. It is expressly said, in a quotation from a psalm of his, that the Holy Ghost spake by the mouth of David (Acts 1:16). *The Spirit of the Lord spake by me.* It may be properly enough rendered, *the Spirit of the Lord spake in me:* so respects an internal revelation of the mind and will of God unto him, which he was to declare unto others, which was made by the Spirit of God unto his prophets and inspired writers. He illuminated them, or gave them a clear and distinct view of things internally. So the prophecy of Hosea is said to be *the beginning of the word of the Lord by Hosea;* so it is rendered, though it may as well be rendered, *in Hosea.* The Apostle Peter does with great emphasis express it of the inspired writers, that *the Spirit of Christ which was in them, testified of the sufferings of Christ, and the glory that should follow* (1 Peter 1:11).

Now inasmuch as the Spirit of the Lord spake by David, then what he said and delivered under his impulse, influence, and inspiration, must be reckoned the *word of God;* and should be received, not as the word of man, but as it is, in deed, and in truth, the word of God. So we are to account David's Psalms to be a part of the word of God, (and a most excellent part indeed!) and of Christ who speaks in them. Hence the Apostle says, *Let the word of Christ dwell in you richly:* and what does he mean by the word of Christ? He particularly seems to have regard to the words of David; since it follows, *teaching and admonishing one another, in psalms, and hymns, and spiritual songs* (Colossians 3:16). These are the words of Christ, at least a great part of them: the reason is, that the Spirit of the Lord spake in and by David, in penning and delivering these Psalms. Moreover, we should regard what the Lord says by David; because what he delivered was *spiritual.* *That which is born of the Spirit, is Spirit* (John 3:6): so, what any man says under the influence of the Spirit is spiritual. What David said by divine inspiration was spiritual; and therefore with propriety are his Psalms, in the passage before referred to, called spiritual songs: not only because the matter in them is spiritual, but because the Author of them was the Spirit of God.

It also follows from hence, that what David spake under the

inspiration of the Spirit of God, must be *holy*, for the Spirit of God is holy: an epithet peculiar to the Third Person, called the Holy Spirit. *How much more shall your heavenly Father give his Holy Spirit to them that ask him?* (Luke 11:13). All that comes from him must be holy. The Law of God is holy; the Gospel is holy; the Scriptures are holy. They are called the Holy Scriptures: the reason is plain and clear; because they come from the Holy Spirit of God; therefore the whole matter of the Scriptures must be holy. *The Law is holy, just, and good* (Romans 7:12). The Gospel is so; all the doctrines and truths of it are holy (*the doctrine which is according to godliness* (1 Timothy 6:3)). They open not a door to licentiousness, as many who are ignorant of them foolishly object, knowing nothing of the power of them; for *the grace of God teaches men, that denying all ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world*. Therefore, I say, if David spake what he did by the holy Ghost, then what he said must be holy.

It must be *true* also; because the Spirit that spake by him is the Spirit of Truth. How often does Christ give him that epithet: *Even the Spirit of Truth which proceedeth from the Father, he shall testify of me* (John 15:26): and again, *when the Spirit of Truth is come, he will guide you into all truth* (John 16:13). Now, inasmuch as what was said by David, and by any other inspired writer, was by the Spirit of God, the Scriptures must be the Scriptures of truth: for *no lie is of the Truth* (1 John 2:21).

This also being the case, David speaking by the Spirit of God, as well as all other holy and good men, it follows, that the *blessed Spirit is the best interpreter of the Scriptures*. It is He that can most truly lead into all truth, and make application of it; lead men into the truths contained in the Psalms of David; open their understandings, that they may understand them. It is He also that can best assist us in singing the psalms which he himself is the inditer of: most wisely therefore did the Apostle resolve, in the strength of divine grace, to sing with the Spirit as well as with the understanding (1 Corinthians 14:15).

The Spirit of the Lord spake by me. And it is added, *His word was in my tongue*. His word: the word of the Spirit of God was in my tongue.

Not only did he indite the matter, but he gave him the *express words* wherewith to deliver that matter. – Some have been of opinion, that the inspired writers of the word of God had only the matter thereof dictated to them, or their minds furnished within views of things, but that they were left to clothe those ideas with words of their own. If this had been the case, if there had not been infallibility with respect to words as well as to matter, they might have made use of improper ones, which would not have conveyed to our minds the proper ideas of things; so that we should have been at an uncertainty with respect to faith and practice. But this was not the case: words were also suggested unto them, by which they were to express those ideas, those impulses upon their minds. *His word was in my tongue*. What they said, they said, not in words which man's own wisdom taught, but in *words which the Holy Ghost taught* (1 Corinthians 2:13). The *very words* they were directed to make use of, as well as the matter. We are said to be nourished up in the *words* of faith and sound doctrine (1 Timothy 4:6): not with doctrine, but the words of doctrine: not doctrines as to the matter of them – but the very words of those doctrines are laid down in the Scriptures; and therefore we are commanded to *hold fast the form of sound words* (2 Timothy 1:13) – *sound speech that cannot be condemned* (Titus 2:8) – which must be that which is under the direction and inspiration of the Spirit of God. *The Spirit of the Lord spake by me, and his word was in my tongue* – or *on my tongue*; impressed there; even his very words were so: and thus his tongue became as the pen of a ready writer (Psalm 45:1). Words flowed from him most readily, and he most faithfully delivered and penned them: as the Lord says, *He that hath my word let him speak my word faithfully* (Jeremiah 23:28). Now this being his word, the word of the Spirit of God, when it comes not in word only but in power, and in the Holy Ghost, it must answer some valuable ends and purposes – for the conviction of sinners, for their conversion, for their illumination and instruction, for the working of faith in them, for the encouragement of hope: it must be effectual to lead them into all truth, effectual for their consolation, and answer all the divine purposes.

2. There is another person that is said to speak by David – *The God*

of Israel. God: He that at the first creation of all things *said, and it was done – commanded, and it stood fast* (Psalm 33:9). He the great God who said, *Let there be light, and there was light*: He that said, *Let there be a firmament in the midst of the waters*: He that said, *Let the waters be gathered together into one place, and let the dry land appear*: He that said, *Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit*: He that said, *Let there be lights in the firmament of the heaven*: He that said, *Let the waters bring forth abundantly the moving creature that hath life*: He that said these things, and they were immediately *done* (Genesis 1). He spake by David. *The God of Israel said*. The God of Israel: He that spake to Israel upon Mount Sinai, and said in an audible voice, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage* (Exodus 20:2). And which was a most wonderful event; for who of any nation (as Moses said to the Israelites) ever heard the voice of God speaking out of the midst of the fire, and lived? Most amazing it was, that God should speak in the manner he did upon Mount Sinai. The same God of Israel said to David what follows.

The God of Israel: that is, *the covenant God of Israel*. He was so to Israel in a literal sense. He was the covenant God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob. The God of the Hebrews, the God of Israel: so he calls himself. When he sent Moses to demand the free dismissal of the people of Israel out of Egypt, Moses says unto Pharaoh, *Thus saith the Lord God of Israel, Let my people go*. Moses also speaks of a very solemn avouchment of this relation between God and Israel. *Thou hast* (says he) *avouched the Lord this day to be thy God – and the Lord hath avouched thee this day to be his peculiar people* (Deuteronomy 26:17–18). Now this is to be understood in a *national* way; but God is the God of his spiritual Israel; the God of all Israel, whether Jews or Gentiles. He is the God of all whom he has chosen for his peculiar people, whom Christ has redeemed by his precious blood, and who are effectually called by divine grace. He is their covenant God in a special sense. This covenant was made with Christ from everlasting. *I have made a covenant with David my servant*; that is, with the Messiah, our Lord Jesus Christ, with

whom that covenant stands for ever. *My covenant will I not break, nor alter the thing that is gone out of my lips* (Psalm 89:34).

This is a *covenant of grace*, we commonly call it so, because it consists of the blessings of grace; and because it is founded on the free sovereign mercy of God. *I have said mercy shall be built up for ever*, “and therefore I have made a covenant with my chosen, I have sworn unto David my servant” (Psalm 89:2–3). It is called the *covenant of peace* which shall never be removed (Isaiah 54:10), because the grand article in it is peace and reconciliation by Christ Jesus the Lord: contrived, agreed upon, and settled in that covenant. It is also called the *covenant of life*, as well as of peace, because the blessings of life spiritual and eternal were secured in it; all those spiritual blessings wherewith the Lord’s people are blessed in heavenly places in Christ Jesus (Ephesians 1:3); but the most grand and principal article in this covenant is, the Lord being the God of his people. *They shall be my people, and I will be their God* (Jeremiah 24:7). Men may be temporally happy with the things of this world; but happy, beyond all expression happy, is he whose God is the Lord. This is the grand article of the covenant of grace, that God is the covenant God and father of his people in Christ Jesus. “I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:18). This relation always continues: he is their God, and their guide even unto death. Now here we have the God of Israel speaking to David: and what he said, must needs be *true*, because it is God who said it. He is a God of truth, and cannot lie; and therefore whatever he has delivered out, as his mind and will, must be true: let God be true, but every man a liar (Romans 3:3–4). Since it is God that said it, I say it must be true; and as he is the God of Israel, it must be for the *good of spiritual Israel*. He can say nothing but what is so. All that is contained in the sacred writings, is for the good of spiritual Israel. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works* (2 Timothy 3:16). The whole of the sacred Scriptures as well as the book of Psalms, *were written for our learning, that we through patience and com-*

fort of the Scriptures might have hope (Romans 15:4). And he who is the God of Israel that spake by David, could give the best account of the covenant of grace. This is one part of the last words of David “although my house be not so with God, yet he hath made with me an everlasting covenant”: and who but Israel’s covenant God could give the account he does, of the covenant he has made with them? It is a wonderful instance of his condescending grace, that he should say any thing to the sons of men! Marvellous that he should speak to Israel face to face, as he did; that he should commune with Moses from off the mercy-seat; and that he should speak to his dear children as he does, and disclose the secrets of his heart’s love unto them! – *The secret of the Lord is with them that fear him, and he will shew them his covenant* (Psalm 25:14).

Now what the God of Israel says, ought most certainly to be attended to. “The Lord is in his holy temple; let all the earth keep silence before him.” The Lord God hath spoken, (says Amos) who can but prophesy? (Amos 3:8) and when he speaks in compassion to the sons of men, who can but hearken?

3. *The Rock of Israel spake to me.* The Rock of Israel: which may be understood of the same person still; hence the word Rock in Scripture is often used as expressive of Deity, – as in that passage, *Their rock is not as our Rock, even our enemies themselves being judges* (Deuteronomy 32:32): that is, their God is not as our God, as the Psalmist says. *Who is a Rock save our God?* (Psalm 17:31). Or, it may be understood of Christ, the second person in the glorious Trinity; and it will not be any difficulty, I think, to observe a Trinity of persons in this account. – Here is the God of Israel, Jehovah the Father, who is commonly understood by the God of Israel. Here is the Rock of Israel, the second person: and then here is the Spirit of the Lord, that spake by him: all the three divine persons. A glorious testimony of a Trinity of persons in the Godhead.

The Rock of Israel, who appeared to Abraham, Isaac, and Jacob: who delivered Israel out of the hands of Pharaoh: called by Moses, *his God, and his Fathers’ God* (Exodus 15:2). The Rock of Israel; he that was typified by that Rock Israel drank water out of in the wilderness; of

which the Apostle testifies *that Rock was Christ* (1 Corinthians 10:4); a type of him. – *The Rock of Israel*, or, he who is the safety and security of Israel; the Rock in whom is everlasting strength; that Rock of Refuge which is for saints to apply to in every trouble: *The name of the Lord is a Strong Tower, and thither the righteous run and are safe.* – *The Rock of Israel*; on which the spiritual Israel of God is built; the church of God, against which the gates of hell can never prevail: that one and only foundation laid in Sion: that sure foundation, on which, whosoever builds shall be safe: – that Rock of Israel on which every single believer is built; for he is the foundation of the apostles and prophets. All the saints under the old and new testament dispensation are laid on this foundation. Every wise and good man lays his soul, and the salvation of it, upon this Rock, which will bear it against all storms, and tempests whatsoever. He is the rock, and the foundation of all our faith, hope, spiritual peace, and comfort. The foundation of our faith, the anchor of our hope, and the spring of our peace and comfort. A glorious Rock indeed! *If there be any consolation it is in Christ Jesus* (Philippians 2:1). This is the Rock of Israel, that spake in, by, or concerning David as his type: *The Rock of Israel spake by me.*

I should now have proceeded to consider what the Spirit of the Lord spake by David; what words were in his tongue; what the God of Israel said, and what the Rock of Israel spake by him: spake by him as the Psalmist of Israel; for the words may be connected with those, *and the sweet Psalmist of Israel said* – The Rock of Israel spake by him, directed him what to speak: which serves to prove the divinity of the Book of Psalms; it is a part of the sacred Scriptures given by inspiration of God. It is also a testimony of the truth of that Book, and of what is contained therein: a greater testimony sure we can never have, since all the Three divine persons appear in it: there is the God of Israel, the Rock of Israel, and the Spirit of God. There are Three that bear testimony; and if we receive the testimony of men, the testimony of God is greater. The Rock of Israel spake to me, or concerning me: concerning me as a type of Christ. Christ is the Alpha and the Omega of the Psalms: they all testify of him, concerning his offices, concerning his grace, concerning the work of salvation and redemption; and

particularly concerning what he is in himself, what he endured and suffered for his people, what office he bears, what a low estate he should be brought into, to what glory he should be advanced, and of what use and service he should be to the sons of men.

This also serves to establish the character of David as a prophet, which the Apostle gives him in Acts 2:30, where he quotes some passages of Scripture out of the Psalms, and argues that David, being a prophet, said so and so. *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ.* He then cites from the 16th Psalm. *His soul was not left in hell, neither did his flesh see corruption.* There are other passages in the same Psalm, quoted in this chapter, which speak of David as a prophet. All which prove, that the *God of Israel said, the Rock of Israel spake by him.* We may then conclude, that we ought to receive what is delivered there, as the Word of God.

But what these Three divine persons said to David, or spake by him, chiefly respects what follows; as, *he that ruleth over men, must be just, ruling in the fear of God:* or, that there should be such a Ruler (meaning the Messiah), who should be *as the light of the morning, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain.* But the consideration of these things I must defer to another discourse.

Nº 5

*Faith in God and His Word, the Establishment
and Prosperity of His People*

Preached at a *Wednesday's Evening Lecture*,
in *Great Eastcheap*, Dec. 27, 1753.



2 CHRONICLES 20:20

Believe in the Lord your God, so shall ye be established; believe his
Prophets, so shall ye prosper.

IN the beginning of this chapter, we have an account of an invasion of the land of *Judea* in the times of *Jehoshaphat*, by the neighbouring nations, who joined in confederacy against the Jews. These people were always a typical people, and in this their case and circumstances were an emblem of the church and people of God; who in their present state are militant. They are surrounded with enemies, as the Jews were, which are many, lively and strong; they have numerous fleshly lusts which war against their souls; and some enemies that are not flesh and blood, but *spiritual* wickednesses, with whom they wrestle; and even the whole world is against them, and hate, oppose, and persecute them, in one shape or another, to the uttermost; so that upon one account or another, for the most part, *without* are *fightings*, and *within* are *fears* (2 Corinthians 7:5).

The method *Jehoshaphat* and his people took in this their distress, was to seek the Lord by prayer, and ask help of him. Prayer is a special piece of the Christian armour; it is the last that is mentioned in the account of it; it is the *dernier* resort of believers, and which they often use to good purpose and great advantage. There were some sort of

devils in Christ's time, who could not be dispossessed by any other means; Satan has often felt the dint of this weapon of our warfare, and dreads it; and dreaded it has been by some of his instruments. *Mary* queen of Scots used to say, that she dreaded more the prayers of *John Knox*, a famous Reformer, than ten thousand armed men; so effectual is the fervent prayer of the righteous, as for the bringing down the blessings of the covenant of grace upon them, so for the intimidating of their enemies, and for their protection from them.

The excellent prayer of *Jehoshaphat* on this occasion is recorded; which begins with taking notice of the place of the divine residence, heaven; in like manner as our Lord taught his disciples to pray, saying first of all, *Our Father which art in heaven* (Matthew 6:9); and of the sovereignty of God over all the kingdoms of the world: and of his uncontrollable and irresistible power; and of his being the covenant God and Father of his people; all which are necessary to be observed by us in our addresses to him, to raise in our minds just ideas of him, and to encourage our faith and hope in him. The royal saint goes on to make mention of the works of God of old; his works of power and might, of grace and goodness, in driving the heathens out of the land of *Canaan*, and giving it to the seed of *Abraham* for ever; from whence he hoped and concluded, it would not be given up again into the hands of their enemies. He takes notice of the sanctuary or temple that was built in it, where *Jehovah* dwelt, granted his presence to his people, and heard and helped them in the times of their distress; which was a type of Christ's human nature, the temple of his body, the true tabernacle which God pitched, and not man, in which dwells all the fullness of the Godhead; and for the sake of him the Lord hears and answers the prayers of his people, when they *look*, as *Jonah* did, *towards his holy temple* (Jonah 2:4); and which, with great pertinency, is here observed. Next the ingratitude of their enemies is taken notice of; when *Israel* came out of *Egypt*, and passed through the wilderness, they were bid not to meddle with or distress the *Moabites*, *Ammonites*, and *Edomites*, but turn away from them, as they did; who now reward them evil for good, by attempting to dispossess them of the land given them to inherit: and therefore it was hoped the Lord

would judge their cause, and right their wrongs; since the king and his people had no power to oppose such a numerous army that was come up against them; but their eyes were to the Lord, and on him was their dependence, and with him they left the issue of things.

The Lord presently showed himself to be a God hearing and answering prayer; for immediately, as the king and all the people stood before the Lord to hear what he would say unto them, the Spirit of the Lord came upon *Jahaziel* a Levite, who stood up and prophesied, and bid the people not to be dismayed at the number of their enemies; told them where they were to be met with; assured them of victory, nay, that they had no need to fight, the Lord would fight for them; and that they had nothing to do, but to stand still and see the salvation of God; which message *Jehoshaphat* and the people received with faith, with holy reverence and godly fear, bowing their heads and worshipping; and so fully assured were they of the truth of what was promised them, that they sung praises of God, before the deliverance was wrought; upon which they marched out to meet the enemy, when *Jehoshaphat* at the head of his army addressed it in the words first read; *believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper*: “do not trust in your numbers, nor in your own strength, courage, and skill; but trust in your covenant-God, so shall ye be strengthened, confirmed, and animated to engage your enemies with true fortitude of mind; believe what he has said by his prophets, particularly *Jahaziel*, who has just now delivered a message from him to you; so shall ye succeed against your enemies, and obtain a complete victory over them.” This is the sense of the words respecting the present case; but they may be applied to believers in any age or period of time, in whatsoever case or circumstances they may be; the main and principal thing in them is faith or believing; concerning which,

- I. I shall consider the kind and nature of it.
- II. The objects of it, as here expressed, the *Lord God* and his *prophets*.
- III. The advantages arising from it, *establishment* and *prosperity*.

I. I shall consider the kind and nature of faith: There are various sorts of faith, as the apostle suggests, when he says (1 Corinthians 13:2),

though I have all faith; that is, all sorts of faith, which he supposes a man may have, and not have *charity*, love or true grace; he means all sorts but one, namely, special faith; for whoever has that, has charity or love: for *faith worketh by love* (Galatians 5:6): however there are several sorts or kinds of faith.

1. There is a faith of *miracles*, or of doing miracles; and which the apostle in the above words has in view, since it follows, *so that I could remove mountains*; referring to what our Lord said to his disciples; *if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you* (Matthew 17:20). Christ, when he gave his disciples a commission to preach the Gospel, gave them power of working miracles to confirm it; he gave them power over unclean spirits to cast them out, and to heal all manner of diseases; and *Judas* no doubt had this power as well as the rest; for a man in these times might have such a faith, and such a power, and yet not have that special faith which issues in salvation. We read (Matthew 7:22–23) of some that cast out devils in the name of Christ, and yet are not, and will not be known and acknowledged by him as his.

2. There is a faith which is commonly called an *historical* faith; which is a mere assent to a set of propositions as true, and which are true in themselves as,

That there is but one God: that there is a God may be known and believed by the light of nature, may be concluded from the things that are made by him; and that this God is but one, is the voice of reason and revelation; the language both of the Old and of the New Testament; the faith of Jews and Christians; and it is right to believe it; and which may be done where there is not true special faith: *thou believest that there is one God, thou dost well; the devils also believe and tremble* (James 2:19); that is, they believe there is one God, and know there is but one, and tremble through fear of his awful majesty.

With this sort of faith, a man may believe all that is said and is true of Jesus Christ; as that he is God over all blessed for ever, the true God and eternal life: that he is the Son of God, and Saviour of

the world; that he is God and man in one person; that he became incarnate; that he suffered and died for the sins of men; that he was buried, and rose again from the dead; that he ascended up to heaven, is set down at the right hand of God, and will come a second time to judge the world; all which a man may believe, and yet be destitute of the true grace of God. There are indeed some strong expressions in the epistle of the apostle *John*, where he says, that *every spirit that confesseth that Jesus Christ is come in the flesh, is of God* (1 John 4:2); and *whosoever believeth that Jesus is the Christ, is born of God* (1 John 5:1): whereas now there are whole nations that believe these things, of multitudes of whom it cannot be thought that they are regenerate persons. It will help us over this difficulty a little, by considering times, and times: in the apostles' times, these truths were generally denied; the whole world, Jews and Gentiles, opposed them; and then for a man to believe and profess them in the face of all opposition, and under the scandal of the cross, was a great matter; it was reckoned a proof of true grace, and a criterion of a man's regeneration: but now, since Christianity is established, and become the religion of nations, to believe all this is no mark or sign of being born again; for such a national faith is no better than the faith of Indians and Mohammedans, only it happens to have a better object; for the ground and reason of it is the same; namely, being born and brought up among those who generally believe in the same way. Though it may be, the true sense of the above expressions is this; that every one that embraces, professes, or preaches that Christ is come in the flesh, or is become incarnate, is on the side of God and truth; and that whoever believes that Jesus of *Nazareth* is the true Messiah, is a regenerate person; that is, not barely assents to this truth; but whereas his work, as the Messiah was to make atonement for sin, and procure the pardon of it, and bring in everlasting righteousness, and obtain salvation for men; he deals by faith with him for these things; with his atoning sacrifice for the expiation of sin; with his blood for pardon and cleansing; and with his righteousness for justification; receives him as a Saviour, and depends upon him for life and salvation; otherwise, barely believing him to be

the Messiah, is no other than what the devils themselves do; who in the days of his flesh knew and owned him to be the Christ, the Son of God (Luke 4:34, 4:41).

With this sort of faith a man may believe all the doctrines of the gospel, and yet not have the root of the matter in him, or true grace. Men may have the whole form of gospel-doctrine in their heads, and deny the power of it, or not feel it in their hearts; they may believe the things concerning the kingdom of God and Jesus Christ, as *Simon Magus* did, or however professed to do, and yet be, with him, in *the gall of bitterness and bond of iniquity*. Yea, many have had such a degree of knowledge in evangelical things, as to be able to preach the gospel clearly and distinctly, to prophesy or preach in Christ's name, and yet knew him not spiritually and experimentally, nor were known by him; they may speak with the tongues of men and angels, have all knowledge and all faith of this kind, and yet be without charity or true love to God, to Christ, and to divine and spiritual things. Indeed, without believing the gospel of Christ, and the things concerning him, there can be no true faith in him; men cannot be children of light without believing the light of the gospel, or giving credit to the gospel-revelation; and therefore our Lord exhorts men to *believe in the light, that they might be children of the light* (John 12:36): the way and means of being so, is to attend unto and believe the gospel-scheme; but then this may be believed, and yet men fall short of the true light of special grace.

This faith is but temporary faith, a believing for a while; and it need not be thought strange if persons that have only this should make shipwreck of it, and put away a good conscience; and which is no instance of a true believer's falling away from grace; whereas those who have true faith, and live by it on Christ, are not of them that draw back unto perdition, but of them that believe to the saving of the soul: which brings me to observe,

3. That there is a *special* and *spiritual* faith, to which salvation is annexed; with which he that believes shall be saved, according to the gospel-declaration; and which directs and encourages sensible sinners to look to Christ, and believe in him, assuring them they shall be saved.

The scheme of salvation the gospel publishes and proclaims, is, that it is *by grace through faith in Christ*: hence, I suppose, it is, that this sort of faith is commonly called *saving faith*, to distinguish it from others; though I think not with strict justness and propriety, and could wish the phrase was disused; since it seems to derogate and detract from the glory of Christ, who is the only Saviour, and to carry off the mind from the object of faith, to the act of it. But be this as it will:

This sort of faith is not of a man's self; it does not owe its original to the creature; it is expressly denied to be of man; *that not of yourselves, it is the gift of God* (Ephesians 2:8); it is not the effect of pure nature; it is not the produce of man's free-will and power; *all men have not faith* (2 Thessalonians 3:2): there are few that have it, and those that have it, have it not from nature, but by the grace of God. *No man, says Christ, can come unto me*; that is, believe in him, for coming to Christ, and believing in him, are the same thing, *except it were given him of my Father* (John 6:65). And again, *no man can come unto me, except the Father which hath sent me, draw him* (John 6:44); that is, by the influence of his Spirit and grace.

Nor is this sort of faith of the law of works; for as *the law is not of faith* (Galatians 3:12), so neither is faith of the law; the law is not so much as the means of it, nor does it reveal the object, nor require the act, or direct and encourage to it; it is not the means of true faith in Christ; *faith comes by hearing the word of God* (Romans 10:17); but by what part of it? Not the law, but the gospel; *received ye the Spirit by the works of the law, or by the hearing of faith?* (Galatians 3:2); that is, by the preaching of the law, and the works of it, or by the preaching of the doctrine of faith? By the latter, and not the former: and as the Spirit is not received in that way, or by such means, so not the graces of the Spirit, and particularly faith. How should it come this way, since the law does not reveal the object of it, Christ, or give the least hint concerning him? *By the law is the knowledge of sin* (Romans 3:20); but not the knowledge of a Saviour from sin: did it reveal Christ to a poor awakened sinner, it would not work that wrath in his conscience, or leave him without hope of mercy, as it does; and if it knows nothing, and makes known nothing of the object of faith, how can it be thought

it should require the act of it? Does it require an act upon an unknown object? Does it require men to believe in an object it does not reveal, or give the least discovery of? How should they believe in consequence of such a requirement, of whom they have not heard the least tittle from the law? Nor does the law give any direction or encouragement to souls to believe in Christ; its language is, *do this and live* (Galatians 3:12), but not *believe in Christ and be saved* (Acts 16:31); this is the voice of the gospel, and not of the law. Should it be said that *faith* is reckoned among *the weightier matters of the law* (Matthew 23:23); this is to be understood either of fidelity, of faithfulness among men, or of trust in God, as the God of nature and providence, &c., giving credit to the revelation of his will, and the worship of him according to it.

True faith in Christ, comes from another quarter than from the covenant of works, and flows in another channel; it is a blessing of the covenant of grace, of that covenant which *is ordered in all things and sure* (2 Samuel 23:5); for the glory of God, Father, Son, and Spirit, and for the good of the covenant-ones; it provides all blessings of grace for them for time and eternity, and among the rest faith in Christ Jesus. This lays open and exposes a mistaken and false notion of some, who assert, that faith and repentance are *conditions* of the covenant of grace, when they are the *blessings* of it, included in that promise; *a new heart also will I give unto you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh* (Ezekiel 36:26); and these are gifts without repentance, which God never revokes or takes back, or suffers to be of no effect. Faith in Christ is the fruit of electing grace, and is as sure as salvation itself; the one is in the decree of the means, the other in the decree of the end; that decree of election which secures the end, *salvation*, secures also the means, *sanctification of the spirit, and belief of the truth* (2 Thessalonians 2:13); or faith in Christ, who is the truth; so it has been in all ages, now is, and ever shall be, that *as many as were ordained unto eternal life believed* (Acts 13:48). Hence true faith is called the *faith of God's elect* (Titus 1:1); it being certain, proper and peculiar to them; and this is the true reason why one believes, and another does not; as our Lord says of some, *ye believe not, because ye are not of my sheep*

(John 10:26): the sheep which the Father gave unto me in election, and in the covenant of grace: let any man rise up and give a better reason if he can, than this that Christ has given, why one believes in him, and another does not. Believing in him is the pure gift of God, of his rich, sovereign and distinguishing grace; he gives it to one, and denies it to another, as he pleases: he *hides* the things of Christ, and of the gospel, *from the wise and prudent*, and does not vouchsafe unto them faith in them; and *reveals* them *unto babes*; and gives them faith in his Son; and no other reason can be given than his sovereign pleasure: *even so, Father, says Christ, for so it seemed good in thy sight* (Matthew 11:26).

Special faith in Christ is of the operation of the Spirit of God: he produces it by his mighty power in the soul; he enlightens the mind, reveals the object, brings near Christ, his righteousness and salvation, and enables the sensible sinner to look unto him, lay hold on him, and receive his as his Saviour and Redeemer; hence he is called the *Spirit of faith* (2 Corinthians 4:13); because he is the author of it, who begins and carries on, and will perform the work of faith with power: the principal use of which grace is to receive all from Christ, and give him the glory. God has put this honour upon it, to constitute and appoint it to be the *receiver-general* of all the blessings of grace. It receives Christ himself as the Father's free-gift; it receives out of the fullness of Christ, even grace for grace, or an abundance of it; it receives the blessing of righteousness from the Lord of justification; it receives the remission of sins through his blood, according to the gospel-declaration; it receives the adoption of children, in consequence of the way being opened for it through the redemption which is in Christ; it receives the inheritance among them that are sanctified, the right unto it, and the claim upon it; and to this post it is advanced, that all the glory might redound to the grace of God; *it is of faith, that it might be by grace* (Romans 4:16): there are other uses of faith, and actings of it, which will be observed under the following head. I now proceed to consider,

II. The Objects of Faith, as in the words directed to, the Lord God and his prophets. 1st, The Lord our God, who is the one Lord to be

believed in; *hear, O Israel, the Lord our God is one Lord* (Deuteronomy 6:4); from which passage the ancient Jews¹ have established the doctrine of a Trinity of persons in the godhead, as well as the doctrine of the Unity of the divine Being; and certain it is, that Father, Son, and Spirit, are the one God; and each, and every one of them, are to be believed in, and are the proper objects of faith.

1. God the Father is the object of faith, who is to be believed in; and to believe in him is not merely to believe his existence and perfections, for he is a fool indeed that believes there is no God; nor merely to believe in him as the God of nature and providence, and to trust in him for the preservation of life and the continuance of the blessings and mercies of it, and to glorify him for them; though there are some who believe there is a God, yet do not glorify him as such, nor trust in his goodness, nor are thankful for providential favours: but to believe in him with a special faith, is to believe in him as he has proclaimed his name in Christ, *a God gracious and merciful, pardoning iniquity, transgression, and sin* (Exodus 34:6); it is to believe in him as our covenant-God and Father, for so he is to his people in Christ; he is to them what he is to him, as he says, *I ascend to my Father, and your Father, and to my God, and your God* (John 20:17): it was a noble act of faith expressed by *David, I trusted in thee, O Lord; I said, thou art my God* (Psalm 31:14): and such should believe that this God, who is their God, will be their God and guide even unto death; since covenant-relation always subsists, and can never be made void. And whereas the Father of Christ stands in the relation of a Father to his people; it becomes them, having had the testimony of the Spirit of adoption, witnessing to their spirits that they are the children of God, to call him in faith, and with a filial fear and reverence, their father, and not turn away from him: to believe in him, is to believe in his everlasting and unchangeable love; and to believe that it is so, and their interest in it, it being shed abroad in their hearts by the Spirit given unto them; this love being declared unto them by the Lord himself, and affirmed in the strongest terms, saying, *I have loved thee with an everlasting love* (Jeremiah 31:3);

1. See my Exposition of 1 John 5:7.

of which he has given full proof, not only by his choice of them in Christ, and by the redemption of them through him, but by drawing them with loving-kindness to himself in effectual vocation; it should be believed: it is a glorious act of faith of the apostle's when he says, *I am persuaded that neither death, nor life, nor angels, nor principalities, not powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (Romans 8:38–39); this is to be rooted and grounded in it. To believe in God the Father, is to believe in him as the God of all grace, the author and giver of it; that his grace is sufficient for us in all times of need; that he is able to cause all grace to abound towards us; and that he will supply all our wants, according to his riches in glory by Christ Jesus: it is to believe in his promises, which are exceeding great and precious; that he is faithful who has promised, and will perform; that he will never suffer his faithfulness to fail, nor any good word which he has spoken; that all his promises are yea and amen in Christ: it is to believe in his power, that he is able also to perform and make good what he has said; and likewise that there is in him everlasting strength, and that, according to his promise, as our day is, our strength shall be; and that we are, and shall be kept by his power, through faith, unto salvation.

2. Jesus Christ, the Son of God, is also the object of faith: *ye believe in God, believe also in me* (John 14:1), says Christ himself; who is God as well as the Father, and to be believed in equally with him: the gospel directs to faith in Christ, and it is the principal thing it encourages; the ministers of it point him out to sensible and distressed sinners, saying, *believe on the Lord Jesus Christ, and ye shall be saved* (Acts 16:31): the sum of the gospel of the word of faith is, *that if thou shalt confess with the 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* (Romans 10:9–10). The *Targum*, or *Chaldee* paraphrase of our text, is, *believe in the word of the Lord your God*; where the *Paraphrast*, by the *memra Jehovah*, or *word of the Lord*, does not mean the written word of the Lord, the scriptures; nor the oral word of the Lord, what was

spoken by the prophets, as it is said he sometimes does; since it follows in the same paraphrase, *believe in his law, and in his prophets*; wherefore it is to be understood of the essential Word, the Son of God, who is to be believed in; and various are the acts of faith which are exercised on him, or believing on him is expressed by various things.

Faith in Christ is signified by *seeing* him, and looking unto him; an unknown Christ cannot, but an unseen Christ is, and may be, the object of faith: *faith is the evidence of things not seen* (Hebrews 11:1), the principal of which is an unseen Christ: the believer by faith beholds the glory of his person, the fullness of his grace, the excellency of his righteousness, the preciousness and efficacy of his blood, and the suitableness of his salvation; and it looks to him, for peace and pardon, for righteousness, eternal life and happiness; and keeps looking to him as the author and finisher of faith. It is a *motion* of the soul towards Christ; it not only looks at him, and gazes with admiration and pleasure on the glories of his person, and the riches of his grace, but goes out unto him; faith is the soul's coming to Christ, which it is encouraged to do, by his kind invitation; *come unto me, all ye that labour and are heavy laden, and I will give you rest* (Matthew 11:28); and by his gracious declarations and resolutions, that he *will in no wise cast out him that cometh* to him (John 6:47): yea, it is expressed by a swift motion to him; by a *fleeing* to him for refuge under a sense of sin and danger; by *running* to the name of the Lord for safety, which is as a strong tower; and by turning into the strong-hold Christ, as prisoners of hope: to believe in him, is not only to behold him with an eye of faith, to flee and come unto him in a way of believing, but to *lay hold* upon him, and embrace him; for Christ is *a tree of life to them that lay hold upon him, and happy is every one that retaineth him* (Proverbs 3:18); it is to lay hold upon the skirt of him that is a Jew; to lay hold upon his righteousness; to lay hold upon his strength; to lay hold upon his covenant, the blessings and promises of it; to lay hold upon him as the mediator of the covenant; to hold him fast, and not let him go; saying with *Job, though he slay me, yet will I trust in him – he also shall be my salvation* (Job 13:15–16). Faith in Christ is a *leaning* on him, while passing through this wilderness; it is a recumbency, a relying

upon him for salvation; a staying a man's self upon the mighty God of *Jacob*; laying the whole stress of his salvation on him; casting all his care, and all his burdens on him, who has promised to sustain him and them; believing he is able to keep him from falling, and to keep what he has committed to him: for to believe in Christ, is to *give up* all into his hands, our souls, and the eternal concerns of them; to expect all grace, and all the supplies of it from him, even all grace here, and glory hereafter: it is in one word, to deal with his person for acceptance with God; with his blood for pardon and cleansing; with his sacrifice for atonement: with his righteousness for justification; with his fullness for every supply of grace, looking for his mercy unto eternal life.

3. The holy Spirit of God is likewise the object of faith; we read and hear much of faith in God, and of faith in Jesus Christ, but very little of faith in the holy Ghost; and yet as he is the one God with the Father and the Son, he is equally to be believed in as they are: and we are not only to believe his being and perfections, his deity and personality, his offices as a sanctifier and comforter, and the operations of his grace on the souls of men; but there are particular acts of faith, trust, and confidence, to be exercised on him: as he is God, he is to be worshipped, and this cannot be done aright without faith; he is particularly to be prayed unto, and there is no praying to him, nor praying in him, without faith; we are to trust in him for his help and assistance in prayer, and indeed in the exercise of every religious duty, and even of every grace. I fear ministers of the word do not trust in him as they should do in the discharge of their work, nor private Christians in the performance of theirs: and besides all this, there is an act of special faith to be put forth upon him, as upon the other two persons; for as we are to trust in God the Father to keep us through his power to salvation, and to trust in Christ for the salvation of our souls, and to trust the salvation of them with him; so we are to trust in the holy Spirit for carrying on and finishing the work of grace on our souls, who is equal to it; we are to trust the whole of it with him, and be *confident of this very thing*; as we may be, as of any one thing in the world, *that he, the Spirit of God, which hath begun a good work in us, will perform it until the day of Jesus Christ* (Philippians 1:6).

2dly, The prophets of the Lord are to be believed; first the Lord, and then his prophets, being sent by him, and coming from him, bringing a message from him, and declaring his will; so the children of *Israel* at the red sea believed the Lord and his servant *Moses* (Exodus 14:31).

1. By the *prophets* are meant the prophets of the Old Testament, who are to be believed, since they spoke as they were *moved* by the holy Ghost; *the Spirit of the Lord spoke by them, and his Word was in their tongue* (2 Peter 1:21; 2 Samuel 23:2): he dictated to them what they should say; he led them into all the truths they delivered; he indited the scriptures of truth, and therefore they ought to be credited as such: nay, not only *all scripture is given by inspiration of God*, even all the writings of the prophets; but whatsoever things were *written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope*; the whole of scripture is *profitable for doctrine, for reproof, for correction, and for instruction in righteousness* (Romans 15:4; 2 Timothy 3:16); which several advantageous uses should the more recommend the writings of the prophets to our faith and love; and especially since they contain many things in them concerning Christ, the more immediate object of special faith; there are many things in the Psalms, and in the law, and in the prophets, concerning him; *Moses* wrote of him, and all the prophets bear witness to him. Their writings abundantly testify of him, of his person, offices, and grace, of what he should be, and what he should do and suffer; they testified beforehand of the sufferings of Christ, and the glory that should follow; and especially we, at this time of day, have great reason to believe the prophets, since the far greater part of what they prophesied of, is exactly come to pass. The prophecies of *Isaiah*, concerning the captivity of the Jews, and their deliverance from it by *Cyrus*, who is mentioned by name a hundred and fifty years or more before he was born, have been punctually fulfilled. Also *Daniel's* prophecies concerning *Darius* king of *Persia*, and *Alexander* the Great, under the names of the ram and he-goat, and of the kings of *Egypt* and *Syria*, and what should be done in their times; and not only these, but others of greater importance, concerning the Messiah, his birth of a virgin, the place of his birth, his miracles, sufferings, and death;

his resurrection from the dead, ascension to heaven, and session at the right hand of God, the effusion of the Spirit, and the spread and success of the gospel in the Gentile world, as well as the destruction of the Jewish nation, for their rejection of him; on account of all these things, and more, the prophets of the Old Testament claim our faith and credit.

2. The prophets of the New Testament are to be believed. The apostles of our Lord are by him called *prophets* and *wise men*; some of which, he says, the Jews would *kill*, and *crucify*, and others *scourge* (Matthew 23:34): they are so called, both because they were extraordinary preachers of the word, and foretellers of things to come, and on both accounts were to be believed. He that received them, received Christ, and he that rejected them, rejected him, and his father that sent him. *John* the divine, was eminently a prophet in both respects, as he was a faithful dispenser of the word, and bore record of it, and of the testimony of Jesus, and as he foretold things to come under a divine inspiration: his *Revelation* is a prophecy of what should be in the world and church, from his time, to the second coming of Christ; great part of which has already been fulfilled; and there is all the reason in the world to believe the rest will be accomplished. The sayings in it are the sayings of God, and they are faithful and true; believe what he has said by this his prophet. The ordinary and common preachers of the word are called *prophets* and their preaching *prophesying* (1 Corinthians 14:3–5, 14:29, 14:32, 14:37); and though we are *not* to *believe every spirit*, and every man that pretends to be a spiritual man and a prophet, *but try the spirits whether they are of God*, by his word, the standard of faith and practice; because many false prophets are gone out into the world (1 John 4:1): yet such who bring the doctrines of Christ with them, such as are agreeable to the word of God, which are taken out of it, and established by it, ought to be believed and received, not as the word of man, but as in truth the word of God.

The whole of divine revelation is to be believed, which God has made by his prophets, whether of the Old or of the New Testament; and which is all comprehended in these words our Lord began his ministry with, *believe the gospel* (Mark 1:15); not to believe this, is the

damning sin of unbelief, so much spoken of in the New Testament; this was the sin of the Jews, and in which the greater part died, that they believed not that Jesus was the Messiah, and other important truths concerning him, though they came with such full evidence; this is the sin of all, to whom the external revelation of the Gospel comes, and they believe it not; this is the sin of the Deists of the present age, of all deniers, rejecters, and despisers of the Gospel; who either neglect to examine the evidence of it, or notwithstanding the evidence of it, reject and condemn it: what will the end of such persons be, that obey not the gospel of Christ, that do not embrace, but neglect or despise it? They will be punished with everlasting destruction; he that believeth not this revelation shall be damned. *This is the condemnation*, the cause and aggravation of it, *that light is come into the world and men love darkness rather than light* (John 3:19); the darkness of nature, rather than a divine revelation. This sort of unbelief, and not want of special faith in Christ, is the cause of men's damnation. No man will be lost or damned, because he has not this faith; to say that God will damn any man because he has not this special faith in Christ, is to represent him as *the most cruel of all beings*, as the Arminians say we make him to be; to damn a man for that which is solely in his own power to give; for no man can believe in Christ with this sort of faith, unless it be given him of his Father; and which yet he determines not to give unto him, as unto all the non-elect: and which man never had in his power to have or exercise, no, not in the state of innocence. Can any man believe, that God will ever damn a man on such an account as this? This is just such good sense, as if it should be said, that a malefactor dies at *Tyburn*, for want of receiving the king's pardon, he did not think fit to give him; it is true, if the king had given his pardon, and he had received it, it would have saved him from dying; but then it is not the want of the king's pardon, or of his receiving it, that is the cause of his condemnation and death, but the crimes he was charged with, and convicted of in open court. So, though if it pleases God to give men special faith in Christ, for the remission of their sins, they will certainly be saved; but then it is not the want of this faith in the blood of Christ, for the pardon of sins, that is the cause of any man's condemnation

and death, but the transgressions of the law of God, and the contempt of his gospel they have been guilty of. As is the revelation which is made to men, such is the faith that is required of them. If there is no revelation made unto them, no faith is required of them; and unbelief, or want of faith in Christ, will not be their damning sin, as is the case of the heathens; for *how shall they believe in him of whom they have not heard?* and *how shall they hear without a preacher?* (Romans 10:14). No, they will be condemned, not for their want of faith in Christ, or his gospel, which they never heard of, but for their sins committed against the law and light of nature; *as many as have sinned without law, shall perish without law* (Romans 2:12): if a revelation is made, this is either external or internal; if only an external revelation is made, the faith required is an assent unto it, and a reception of it; and such who do not attend to the evidence it brings with it, or reject and despise it, shall be damned: but if besides the external revelation and internal revelation is made by the spirit of wisdom, in the knowledge of Christ; or God by his word calls men effectually by his grace, and reveals his Son in them, as well as to them; this sort of revelation comes with such power and influence upon the mind, as *certainly* to produce a true and living faith in the soul, which *infallibly* issues in eternal life and happiness; and of such persons, and of such only, acts of special faith in Christ, are required: and though the sin of unbelief is often found in them, it is such as is consistent with true faith in Christ, and which in the issue is overcome by it: this is the sin of unbelief, that is opposite to special faith, and obstructs it in its acts; but partly because it is pardoned with the other sins of believers, and partly because it is finally subdued and vanquished, it is never the damning sin of any. So I think the truth of things stands. I proceed,

III. To consider the advantages arising from faith in God, and in his word, *establishment* and *prosperity*. Now, though establishment is annexed to faith in the Lord our God, and prosperity to faith in his prophets; yet this is not so to be understood, as if establishment only followed upon faith in God, and not upon faith in his word; and as if prosperity was the consequence of faith in the word only, and not of

faith in God; whereas, as on the one hand, the prophets and ministers of the word, are the means of establishing believers; hence the apostle *Paul* was desirous of imparting the spiritual gifts he had received, *to the end* the saints might be established (Romans 1:11), and speaks of God as *of power to establish men, according to his gospel* (Romans 16:25); so, on the other hand, spiritual peace and prosperity flow from faith in God, who *keeps such in perfect peace, whose mind is stayed on him, because he trusteth in him* (Isaiah 26:3); wherefore these things are to be considered, not in a strict separate sense, but promiscuously, as they are the joint effects of both faith in God, and in his word.

1st, *Establishment*; which is to be understood, not of the state of believers, but of their hearts, frames, graces, and duties.

1. Not of the state of the people of God, which is in itself firm and stable, and cannot be made more so: they are safe in the arms of everlasting love; they are not only engraven by the Lord upon the palms of his hands, and set as a seal upon his arm, but also as a seal upon his heart. Nothing in heaven, earth, or hell, can separate them from his love; it is invariably the same, in whatsoever condition or circumstance they are; when he hides or chides, he still loves; he rests in his love; it is more immovable than rocks or mountains. They are fixed in the hands of Christ, out of whose hands neither sin, nor Satan, nor the world can pluck them, and out of which they shall never fall. What was said by the queen of *Sheba*, concerning *Solomon*, with respect to *Israel*; because *thy God loved Israel, to establish them for ever, therefore made he thee king over them* (2 Chronicles 9:8), may be said of Christ, with respect to his people; that because he loved the saints, and in order to establish them for ever and ever, he put them into the hands of Christ, where they are safe from all danger, and from every enemy. They are secured in the covenant of grace, which is sure and immovable; its blessings are the sure mercies of *David*; its promises are yea and amen in Christ; it is established on better promises than any other covenant; and the persons in it can never be removed out of it. They are settled on the rock of ages, on which the church is built, against which the gates of hell can never prevail; they are built on a sure foundation God has laid in *Zion*; so that, though storms and

tempests of corruptions, temptations, and afflictions should beat upon them, they stand unmoved against them all, being built on a rock. They are in a state of grace, in which they will ever remain; they are in a state of justification, and shall never enter into condemnation; they are in the family of God, by adopting grace, out of which they will never be turned; for, *if a son, no more a servant, but an heir of God through Christ* (Galatians 4:7); they are in a state of regeneration, and can never be unborn again; they have the principle of grace, which springs up unto eternal life: these things are so chained together, that not one link can ever be broken; *whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified* (Romans 8:30). Now this establishment does not arise from faith, nor is it by it; if all the faith that ever was in the world, from *Adam* to this moment, was engrossed and possessed by one man, it would not make his state, God-ward, a whit the surer and firmer than it is. But,

2. The hearts of God's people are very unsettled, and need establishing; they melt like wax, and flow like water, through fear, and want of stronger faith. They are *unstable as water*, as is said of *Reuben*, and do *not excel* (Genesis 49:4); their frames are changeable and various; one while their *mountain stands strong*, and they say they shall *never be moved*; presently God hides his face, and their souls are *troubled* (Psalm 30:6-7): one that could say, *the Lord is my portion, therefore will I hope in him*, soon comes into such distress as to *put his mouth in the dust, if so be there may be hope* (Lamentations 3:24, 3:29); he whose love is as *strong as death*, exceeding fervent and ardent, *the coals thereof give a most vehement flame*, which *many waters cannot quench* (Song of Solomon 8:6-7); through the prevalence of corruption, the force of temptation, and the snares of the world, waxes chill and cold. And he that seemed to be steadfast in the faith, falls from some degree of his steadfastness in it; and instead of quitting himself like a man, is like a child *tossed to and fro with every wind of doctrine*, wavers in his profession, slackens in his duty, and is negligent of it. Now faith in God, and in his word, has a tendency to establish the heart, and make it fearless; *he shall not be afraid of evil tidings*, even he whose

heart is fixed, trusting in the Lord; his heart is established, he shall not be afraid (Psalm 112:7–8): as is a man's faith, so are his other graces; if faith is in lively exercise, hope will be lively too, and be as an anchor sure and steadfast; his love will abound, for faith works by it; he will become established in the truths of the gospel he believes, and has an experience of; he will be more stable and constant in the discharge of duty; he will be *steadfast and immovable, always abounding in the work of the Lord* (1 Corinthians 15:58).

2dly, *Prosperity* arises from faith in God and his word; not temporal, but spiritual prosperity; not prosperity of body, but prosperity of soul; such as *Gaius* had, whom the apostle *John* thus salutes, *Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth* (3 John 1:2); on which soul-prosperity faith has a very great influence. The soul is in good health and in a prosperous condition, when there is an appetite for the word; when it hungers and thirsts after righteousness; when it desires the sincere milk of the word; when it finds it, and eats it by faith; when the word is mixed with faith upon hearing, and it is taken in and digested by it; as also when a soul has a comfortable view by faith of the forgiveness of its sins through the blood of Christ: sins are diseases, pardon is the healing of them; and then is a believer in a prosperous condition, when *the sun of righteousness* rises on him with this *healing in his wings* (Malachi 4:2); and when he, *the inhabitant of Zion, shall not say I am sick*; the reason of which is, because *the people that dwell therein shall be forgiven their iniquity* (Isaiah 33:24): so likewise when a man has much spiritual peace and joy through believing in the righteousness of Christ for his justification; in his blood for the remission of his sins; and in his sacrifice for the atonement of them; and spiritual joy is such a certain concomitant or consequence of faith, that it is called *the joy of faith* (Philippians 1:25); and whoever is possessed of it must, in a spiritual sense, be in prosperous circumstances. Such a one is fat and flourishing, and all he does prospers: and as *prosperity* in the text carries in it an idea of victory over enemies, this may be ascribed to faith; it is by faith the believer resists Satan and his temptations: by holding up the shield of faith, he quenches his fiery darts, and

obtains a conquest over him; as he does also over the world, the men, things and lusts of it: *This is the victory that overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* (1 John 5:5–6). What heroic actions, what wonderful things have been done by faith! Men *through faith* have *subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.* (Hebrews 11:36), and such must be in prosperous and flourishing circumstances.

From the whole we learn, what an excellent and precious grace the grace of faith is; what use it is of, what purposes it serves, and what influence it has upon the stability and prosperity of the believer; it is pity it should be put out of its place; for when it keeps its place, it is very useful and serviceable; but if it is put in the room of Christ, it is good for nothing. Careful we should be, not to ascribe that to the act, which belongs to the object. It may be known, whether a person has this grace or no; for where it is, Christ is precious, *to them that believe he is precious* (1 Peter 1:7); it works and shows itself by love to him, his word and ordinances, his people, and his ways; and it is attended with good works, the fruits of righteousness; for *faith without works is dead* (James 2:26): and if persons are satisfied that they have this grace, they should be thankful for it, and attribute it, not to the power of their own free-will, but to the free Grace of God, whose gift it is; for it comes along with the abundant and superabundant grace of God in conversion. And such who have it should pray for an increase of it; since their stability and prosperity have such a connection with it; and should guard against unbelief; and upon every appearance of it, pray as the poor man did, *Lord, I believe, help thou my unbelief* (Mark 9:24). To conclude, since such are the advantages of believing in God and his word, *Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God* (Hebrews 3:12).

A Dissertation on the Apocryphal Writings



IT is frequently said by the Jews,¹ that after the death of the latter prophets, Haggai, Zechariah, and Malachi, the Holy Ghost departed from Israel, or prophecy ceased; and that this is one of the five things wanting in the second temple, the Holy Ghost, that is, prophecy;² and that there was no prophet under that temple;³ meaning, after the building of it was finished, for they suppose it continued whilst the three above prophets lived; and they all agree that Malachi was the last of the prophets; and whom Aben Ezra⁴ calls סוף נביאים, *the end of the prophets*, at whose death prophecy ceased: and if there were no spirit of prophecy, nor any prophet after those times, until prophecy began to dawn in John the Baptist, Malachi prophesies of, then there could be no books written by the inspiration of the Spirit of God within that period. The ceremonial books of the Old Testament, with the Jews,⁵ are these, the five books of Moses, which we call Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Prophets in this order, Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the twelve (whom we call the lesser prophets); the Hagiographa in this order, Ruth, Psalms, Job, Proverbs, Ecclesiastes, the Song of Songs, Lamentations, Daniel, Esther, Ezra (which includes Nehemiah), and Chronicles. And with

1. T. Bab. Sanhedrin, fol. 11. 1.
 2. Baal Aruch in voce כבד, fol. 75. 3.
 3. Vid. Nizzachou Vet. p. 52. Ed. Wagenseil.
 4. Comment, in Mal. l. 1.
 5. T. Bab. Bava Bathra, fol. 14.2.

this account agrees Josephus,⁶ who says the Jews have only twenty-two books; five of which are the books of Moses; thirteen wrote by the prophets; and by making Judges and Ruth one book; I. and II. Samuel another; I. and II. Kings one book; and also reckoning Jeremiah and Lamentations but one; and the twelve minor prophets but one, as they are in Acts 7:42. Ezra and Nehemiah one, and I. and II. Chronicles one, they come to just that number; and the other four, he says, contain hymns to God, and precepts relating to the life of men, which are Psalms, Proverbs, Ecclesiastes, and the Song of Songs. The catalogue of the books of the Old Testament, which Melito⁷ brought from the east in the second century, contains the same books, excepting Nehemiah included in Ezra, and Esther, which are not mentioned, and no other, or more. Agreeably to all which Origen⁸ relates, that the books of the Old Testament, according to the Hebrew, are twenty-two; twenty-one of which he reckons and accounts for in the manner as above, making no mention of the twelve lesser prophets, which make one book. The same number of books is observed by Epiphanius⁹ in the fourth century, and reckoned canonical, and others not; and yet, notwithstanding this, there are several books written, between the times of Malachi the last of the prophets, and the times of the New Testament, which are not only accounted canonical by the Papists, but are translated and bound up in many Bibles set forth by *Protestants*, and even in our own; though much complained of by many great and good men, as having a tendency to lead the common people, especially, to look upon them as of equal authority with the inspired writings; particularly by that very learned countryman of ours, Mr. Hugh Broughton, who observes,¹⁰ that “placing the trifling Apocrypha betwixt both Testaments is an infinite injury to the high and “holy Bible; and Jews think that our New Testament should be no better than the fables which we join to it, seeing commonly men join like to like;

6. Contr. Apion. l. 1. sect. 8.

7. Apud Euseb. Eccles. Hist. l. 4. c. 26.

8. Apud ib. l. 6. c. 25.

9. De Mens. & Ponderibus, vid. ib. contr. Haeres. l. 1. tom. 1. hæres. 8.

10. Works, p. 657.

also they think we have no more judgment for the Old Testament than for the fables that go upon it." Very remarkable are the words of the very judicious and learned Dr. Lightfoot; ¹¹ "Tertullian (he says) calls the Prophet Malachi the bound or skirt of Judaism and Christianity, a stake that tells, that there promising ends, and performing begins; that prophesying concludes, and fulfilling takes place; there is not a span between these two plots of holy ground, the Old and New Testament, for they touch each other. What do the Papists then, when they put and chop in the Apocrypha for canonical Scripture, between Malachi and Matthew, law and Gospel? What do they but make a wall between the seraphim, that they cannot hear each other's cry? What do they but make a stop between the cherubim, that they cannot touch each other's wing? What do they but make a ditch between those grounds, that they cannot reach each other's coasts? What do they but remove the landmark of the Scriptures? and so are guilty of, *cursed be he that removes his neighbour's mark* (Deuteronomy 27:17). And what do they but divorce the marriage of the Testaments? and so are guilty of the breach of, *that which God hath joined together, let no man put asunder.*" The books referred to, and which, as they stand in some copies of our Bibles, are, the 1st and 2d of Esdras, Tobit, Judith, additions to the book of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, and the Epistle of Jeremy; the Song of the Three Children, the History of Susanna, and of Bel and the Dragon; the Prayer of Manasseh, and I. and II. of the Maccabees. These books did not obtain, for the most part, much until the 9th and 10th centuries, and were in the 16th century established by the council of Trent. They are called Apocrypha, from the Greek word *αποκρυπτω*, *to hide*, because they were not received into the canon of the Scriptures, and were not allowed to be publicly read in the churches, but lay hid in the chests, closets, and libraries of men, where they were privately read; and where indeed they should have been kept, and not exposed to public view, at least not in the manner they are, that is, bound up with our Bibles; but should be separate, and read as other human writings are, with care and caution.

11. Miscellanies, c. 32. in vol. 1 of his works, p. 1014.

So the Jews, when they would pronounce a book not canonical, or condemn it as apocryphal, use much the same language: it is said,¹² that once they had some doubt about Proverbs and Ecclesiastes, because some things at first sight seemed contradictory, and they had a mind, to hide, treasure up לִגְנוֹז, and keep them out of sight, or to make them apocryphal; but better considering the passages, and being satisfied with the sense of them, they did not hide or lay them up. I shall make some few remarks upon the above books, as they are placed in our Bibles.

The first in order are the 1st and 2d of Esdras, or, as sometimes called, the 3d and 4th, the true Ezra and Nehemiah being accounted the 1st and 2d; these are both reckoned by Jerom¹³ among the apocryphal writings, and not to be found among the Jews, and only to be regarded by such as delight in dreams; nor was there ever any Hebrew copy of either of them. Of the first of these, Badwel, a commentator of the apocryphal books, says, that neither a Hebrew nor a Greek copy of it were ever seen; but though there is not any reason to believe it ever was wrote in Hebrew, yet Greek copies of it have been: Junius translated it out of Greek; and it is both in Greek and Syriac, in Walton's Polyglott Bible. It begins with Josiah's keeping the passover in the eighteenth year of his reign, and reaches to the seventh of Artaxerxes; from whom Esdras had a commission to go up to Jerusalem, and look after the affairs of it. Excepting the idle story of the opinion of the three young men, one of which is said to be Zorobabel, concerning what was strongest, wine, women, a king, or truth, which seems to be taken by the author out of Josephus,¹⁴ the whole is a collection and extracts out of the books of Chronicles, Ezra, and Nehemiah, and in which the writer does not always agree with them; and makes many mistakes, as when he makes Zorobabel to be a young man in the times of Darius, and Joachim to be the son of Zorobabel (chapter 5:5), he was the son of Jeshua (Nehemiah 12:10), and calls Darius king of Assyria, whereas

12. T. Bab. Sabbat, fol. 30. 2. Maimonides Moreh Nevuchim par. 2. c. 28.

13. Præfat. in Esdras, &c. tom. 3. fol. 7. G.

14. Antiqu. l. 11. c. 3. sect. 2, &c. Vid. Joseph. Ben Gorion, Heb. Hist. l. i. c. 16, 17, 18, 19.

that monarchy was then at an end, and Darius was king of the Persians; and makes some things to be done in the times of Darius, which were done in the times of Cyrus;¹⁵ see chapter 4:48 and 4:57–58 compared with Ezra 1:32 and 3:1. As for the 2d of Esdras, sometimes called the 4th, it never appeared in Hebrew or Greek, only in Latin, and is full of fables, dreams, and visions; and is so bad, that it was opposed in the council of Trent, and could not be carried for authentic there; though some things are borrowed out of it by the Latin church, and used in its office. Mr. Gregory¹⁶ makes mention of an Arabic manuscript of it, which he says gives it better credit and reputation. The writer of it seems to have been a Jewish Rabbi, by his making mention of Uriel the archangel, or Jeremiel, as in some copies (chapter 5:36), one of the four angels, which, according to the Jews,¹⁷ stand round the throne of the divine Majesty; and by the fable of Enoch, in some copies Behemoth, and Leviathan, the one ordained for a part of the world wherein are a thousand hills, and the other for another seventh part of it moist (chapter 6:49, 6:52), and in like manner the Jews speak of Behemoth lying on a thousand hills, on which it feeds;¹⁸ and of the Leviathan and his mate, created at the beginning; and of the latter being killed and salted, and reserved for the feast of the righteous in the days of the Messiah:¹⁹ and by his suggesting that the Scriptures were entirely lost (chapter 4:23 and 14:21), which seems calculated to support that notion, that Ezra was divinely inspired, to write over again all the books of the Old Testament:²⁰ and from abundance of passages in this book, it appears that the author had read the New Testament, and particularly the book of the Revelation, whose style in some places he imitates, and manifestly refers to various parts of those writings; as when he speaks of the signs of the times, and of the third trumpet, and of many other things: so that he seems to have lived in the second

15. Vid. Rainold. cens. Apocryph. prælect. 30, 31.

16. Preface to Notes and Observations, &c.

17. Bemidbar Rabba, sect. 2. fol. 179. 1. Pirke Eliezer, c. 4.

18. Vayikra Rabba, sect. 22. fol. 164. 2. Bemidbar Rabba, sect. 21. fol. 230. 3.

19. T. Bab. Bava Bathra, fol. 74. 2.

20. Vid. Hottinger. Theasaur. Philolog. l. 1. c. 2, quæst 1. p. 112, &c.

century, and perhaps was a Jew become Christian, in name at least. Both these books are rejected by the Jews.²¹

The book of Tobit stands next; whether it was originally wrote in Hebrew is a question; there are two Hebrew copies of it published, one by Munster and another by Fagius: the former had his from Oswald Schreckenfuchsius, as he himself says; and that of Fagius was what was published by the Jews at Constantinople, and which Mr. Gregory²² takes to be the undoubted text of Tobit: and Castalio translated his out of a Hebrew copy; but there are so many Græcisms in it, as Fabricius²³ observes, as well as in those of Munster and Fagius, that they seem to be translated out of the Greek language; wherefore the Greek copy is preferred by Junius, from which he made his translation. Jerom's translation of this book was out of a copy in the Chaldee language,²⁴ in which perhaps it was first written by some Jew after the Babylonish captivity: for though Tobit is represented as carried captive by Salmaneser, who is called Enemessar; and mention is made of Sennacherib, and of Sarchedon, by whom Esarhaddon seems to be meant; and his son Tobias is made to live to the destruction of Nineveh by Nebuchadnezzar and Assuerus, which he is said to hear of before his death; yet this history seems to have been written many years after, as might be concluded by its original being Chaldee, no books being written in that language before the Babylonish captivity; and from the name of an angel in it, the names of which were brought from Babylon, as the Jews say,²⁵ as Michael, Raphael, Gabriel; and especially it must be, if Jerom's version is right, according to which, in chapter 14:7, it is said, *the house of God, which in it (Israel) is burnt, shall be built again*; though indeed, in other versions, it is delivered as a prophecy: to which may be added that R. Gedaliah says,²⁶ there are

21. Ganz, Tzemach David, par. 2. fol. 6. 1. R. Gedaliah, Shalsholet Hakabala, fol. 55. 1.

22. Preface to Notes and Observations, &c. c. 3. p. 12.

23. Bibliothec. Graec. l. 3. c. 29. p. 744.

24. Præfat. in Tobiam, tom. 3. fol. 7. K.

25. Bereshit Rabba, sect. 48. fol. 42. 4.

26. Shalsholet Hakabala, fol. 80. 2.

some that say, that this affair of Tobit was after the destruction of the first temple, in the days of the captivity of Babylon; and if so, it cannot be a true history, but a spurious work. In chapter 14:10, mention is made of A man, who lived in the times of Esther, some ages after this story; nor is it likely that two men, father and son, should live to such an age as these did, the one 158, and the other 127 years. And certain it is, it could never be written by divine inspiration, for no lie is of the truth; whereas a most notorious one is told by the angel, who affirmed himself to be Azarias, the son of Ananias the great (chapter 5:12), and which appears by the fabulous stories told in it, of Sarah's seven husbands being killed by an evil spirit, one after another, as soon as married to her (chapter 2:8), and of the evil spirit being driven away by the smell and smoke of the heart and liver of a fish, being laid on the ashes or embers of perfumes: and of his being bound by the angel in the uttermost parts of Egypt, whither he fled (chapter 8:2–3), and of the cure of Tobit's blindness with the gall of the fish (chapter 11:8–13), for whatever may be said for the latter, since the gall of the fish *callionymus*, which this is supposed to be, according to Pliny,²⁷ is good against the whiteness of the eyes, and to remove superfluous flesh from them, though scarcely in such an instantaneous manner as here; yet it can never be thought that spirits, which are incorporeal, can be affected with the smell and smoke of any thing. It seems to savour of a Jewish fable; and there is a great deal of reason to think the whole was wrote by a Jewish Rabbi, mention being made of the Angel Raphael, one of the four angels, which, according to the Jews, surrounded the throne of God, as before observed of Uriel; and here said to be one of the seven angels which present the prayers of the saints to him (chapter 12:15). So Elxai, the heretic, who was originally a Jew, speaks of the angels of prayer;²⁸ and with the Jews there is mention made of an angel, whose name was Sandalphon, who was appointed over the prayers of the righteous;²⁹ and the name of the evil

27. Nat. Hist. l. 32. c. 7.

28. Epiphan. contr. Hæres. l. 1. hæres. 19.

29. Zohar in Gen. fol. 97. 2. & in Exod. fol. 99. 1. Shemot Rabba, sect. 21. fol. 106. 2.

spirit Asmodeus (chapter 3:8, 3:17) is known by the Jewish Rabbins, and is so called from *שמד*, which signifies to destroy, the same with Apollyon, a destroying angel; the Jews say he was the king of devils;³⁰ and that Naamah, the sister of Tubal-cain, was his mother, of whom many demons were born, as Elias Levita³¹ says; but he himself is of opinion that he is the same with Samael, the angel of death, the Jews often speak of: this Asmodeus is said to be the evil spirit that drove Solomon from his throne, when he grew proud and haughty.³² The book seems to be written, to recommend mercy, charity, and alms-deeds, which are highly extolled in Rabbinical writings: alms and beneficence are answerable, they say, to the whole law;³³ and so great is the efficacy of alms, that it causes the redemption to draw nigh;³⁴ and delivers from the judgment of hell;³⁵ and entitles to eternal life;³⁶ yet this book is not reckoned authentic by them; they say this is one of the books the Christians add to their Scriptures, and is received by them, but not by us.³⁷

The history of Judith follows upon the former. This book does not appear to have been written originally in Hebrew, nor is it received by the Jews.³⁸ Origen expressly says³⁹ the Jews have it not in the Hebrew tongue; though Munster seems not to doubt of a Hebrew copy of it in his time at Constantinople; which yet might be no other than a translation. That which Jerom translated from was in Chaldee;⁴⁰ and very probably it might be written in that language originally, and perhaps by some Jew, fond of superstitious rites and

30. T. Bab. Gittin, fol. 68. 1.

31. In Tishbi, fol. 21.

32. Targum in Ecclesiastes 1:12.

33. T. Hieros. Peah, fol. 15. 2, 3.

34. Vid Buxtorf. Lex. Talmud. col. 1891.

35. T. Bub. Gittin, fol. 7. 1.

36. Roshhashanah, fol. 4. 1.

37. Ganz, Tzemach David, par. 2. fol. 6. 1. R. Azarias, Meor Enayim, c. 57. fol. 175. 2.

38. Ganz, ib. Azarias, ib.

39. Epist. ad African. Apud Fabric. Bibliothec. Græc. l. 3. c. 29. p. 742.

40. Præfat. in Judith, tom. 3. fol. 7. M.

ceremonies; see chapter 8:6, who feigned this story for the honour of his nation, though in a very foolish and romantic manner, and it seems after the Babylonish captivity; for it speaks of the Jews as having been led captive into a land not theirs, and of the temple of their God being cast to the ground, and their cities taken by the enemies; and of their being now returned, and come up from the places where they were scattered; and of their being newly returned from the captivity, and yet so long as that the temple was rebuilt, and its vessels and altar sanctified, which are frequently mentioned in it; see chapters 4:3, 5:18–19, 9:1, 16:20, all which is utterly inconsistent with this affair being transacted either in the twelfth or in the seventeenth or eighteenth year of Nebuchadnezzar, where another contradiction may be observed, which was before the destruction of Jerusalem, and captivity of the Jews; and the Jewish chronologer⁴¹ places this history, according to some, in the reign of Cambyses, who is supposed to be called Nebuchadnezzar, that being said to be a common name to the kings of Babylon, as Pharaoh to the kings of Egypt: but that does not appear by any instance; and if it was common to the kings of Babylon, yet not surely to a king of Persia, for such Cambyses was; and besides, he did not reign so long as this king did; for, according to Ptolemy's canon, he reigned but eight years in all. It is very improbable that there ever was such an affair transacted as is here recorded, for, excepting the name of Nebuchadnezzar, there is no other to be met with elsewhere, in sacred or profane history, that can be thought to refer to those times. The name of the woman, Judith, nor her story, are to be met with in Josephus; nor such a place as Bethulia, in the land of Israel; nor any mention of Joacim, a high-priest, neither in the Scriptures, nor in Josephus's catalogue of them under the first temple; nor of Achior, the Amonite; nor of Arphaxad, king of the Medes, who is said to build Ecbatana, which, according to Herodotus,⁴² was built by Dejoces; and therefore Dr. Prideaux⁴³ conjectures he is meant by

41. Ganz, Tzemach David, par. 1. fol. 22. 1. & par. 2. fol. 8. 2.

42. Clio. sive l. 1. c. 98.

43. Connexion, &c. par. 1. B. 1. p. 35, 36

Arphaxad, as Saosduchinus by Nebuchadnezzar; nor any such person as Holofernes, Nebuchadnezzar's general: wherefore Grotius takes it to be a parabolical fiction, and that by Judith is meant Judea; by Bethulia, the temple; by the sword from thence, the prayers of the saints; by Nebuchadnezzar, the devil; and by his kingdom of Assyria, the devil's kingdom, pride; by Holofernes, his instrument and agent in persecution, Antiochus Epiphanes, who made himself master of Judea; and Joacim or Eliakim signify, that God would arise and help her, and cut him off: and Mr. Hugh Broughton,⁴⁴ long before him, seems to take it in such a light, who says, "the Jews' commonwealth is properly Judith, and a close warning framed, that Judith, the Jews' state, calling for vengeance by great Alexander, will cut off the head of Holofernes, the Persian state." However, it is plain enough, that, be it a real history, it could not be penned by inspiration; for this woman Judith declares to Holofernes she would tell him no lie, which yet she did; and says they were things told and declared to her, the contrary to which she knew; nay, she prays that God would *smite by the deceit of her lips* the prince with the servant (chapter 9:10, 11:5, 11:19), she uses very impure and indecent language in speaking of the rape of Dinah, and commends and praises the fact of Simeon, which was condemned by the Lord (chapter 9:2; see Genesis 34:30, 49:5–6). Mention is made of the sons of the Titans, and of the high giants, referring to Heathenish romances, which is not agreeable to an inspired writer (chapter 16:7), nor is it probable that such a town as Bethulia is represented to be should stand out against such a numerous army, or that that should flee upon the death of a single person; and many more improbabilities might be observed in this account, particularly in the enterprise of Judith, and her success. The history is closed with observing, that Israel had no trouble from their enemies all her days henceforward, and a long time after her death; which peace must have lasted 80 years at least, which was what the Jews never enjoyed since they were a nation, as Dr. Prideaux observes; for, adds he, allowing her to have been 45 years old at her killing of Holofernes, there must be 60 years

44. Works, p. 658.

after to the time of her death (for she lived to be 105); and a *long time* after in the text cannot imply less than. 20 years; and if she was but 25, which is an age much more reasonable to suppose to captivate with her beauty, as well as better agrees with her being called παιδίσκη καλή, fair damsel, or beautiful young woman (chapter 12:13). This time of prosperity must have lasted 100 years, and will not agree with any time either before or after the captivity: to which may be added one observation more, that in Jerom's version, which is thought to be the best, it is said, that "the festival of this victory was received by the Hebrews into the number of their holy days, and was observed by them from that time to the present day"; which last clause betrays the writer of the history to have lived a considerable time after the fact: now no such festival is to be found in the Jewish calendar, as the learned Selden⁴⁵ observes; not in the Palestine calendar of Ben Simeon; nor in the canons of computation of R. Nahasson; nor in the Hebrew calendar published by Munster; or in that of Scaliger, Petavius, and Genebrard. The appointment of this festival, to commemorate the deliverance wrought, is by R. Azarias⁴⁶ said to be by Jeshua, the father of Joacim, after the captivity, whom he makes to be the writer of this history; but what he says is took out of Pseudo-Philo,⁴⁷ published by Annius, the lying monk of Viterbo, whom he has copied word for word. Some Jewish writers⁴⁸ speak indeed of this affair of Judith and Holofernes, as commemorated on the 25th of Cisleu, the day observed for the dedication of the temple and altar, in the times of the Maccabees, with which this can have no connection: and, after all, it seems another Judith is meant, a daughter of one of the Maccabees, that cut off the head of Nicanor;⁴⁹ a story equally fabulous as this. In short, it is surprising that this woman Judith should be called, by the writer of this history, a godly woman, and one that feared the Lord,

45. De Synedriis, l. 3. c. 13. p. 1210, 1211.

46. Meor Enayim, c. 32. fol. 106. 2.

47. Philonis Breviarium, l. 2. fol. 235. Ed. Annii.

48. Jotzer Chanuca in Seder Tephillot, fol. 133. 2. Ed. Basil. See Leo Modena's History of the Rites, &c. of the Jews, c. 9.

49. Shalsholet Hakabala, fol. 17. 1, 2.

when she was guilty of notorious lying; of acting the part of a bawd; of profane swearing, swearing by the life of Nebuchadnezzar and his power; of murder, and of speaking in praise of it.⁵⁰

The additions to the Book of Esther contain six or seven chapters not to be found in any Hebrew copies; the author of which Calmet⁵¹ takes to be Lysimachus, mentioned in chapter 11:1, who, because in the true Esther mention is made of some letters of Ahasuerus or Artaxerxes, this writer has given us copies of them, as well as of the prayers of Mordecai and Esther, and of the dream of the former; in all which there are plain marks of forgery and stupidity. There are many things in them directly contrary to the book of Esther. The writer of these additions makes the affair of the eunuchs intending to take away the king's life to be, in the second year of his reign (chapter 11:2, 12:1), whereas the true history begins with the third year of his reign, when Vashti was his queen; and it was after his marriage to Esther that that affair happened, even in the seventh year of his reign (chapter 1:3, 2:16), he represents Mordecai as a servitor in the king's court before, and as being ordered upon his discovery of the eunuchs to serve there still, and that he was rewarded for what he did (chapter 11:3, 12:5), whereas, in the true Esther, it is expressly said there was nothing done for him some time after (chapter 6:3). He makes Haman to be incensed against Mordecai, because of those two eunuchs (chapter 12:6), whereas the only reason given in the book of Esther is, because he would not bow to him (chapter 3:5). He speaks of Haman as in great honour with the king, at the time that the eunuchs were discovered by Mordecai (chapter 12:6), but, according to the true Esther, it was after these things that Haman was promoted (chapter 3:1). He makes the king to call him a Macedonian, when he was an Agagite or an Amalekite; and foolishly to suggest, that he had a design to translate the kingdom of the Persians to the Macedonians, a people scarce known to the Persians at that time, and from whom they had nothing to fear; and of which change there was not the least show of probability (chapter 16:10–11), and as

50. Vid. Rainold. Censur. Apocryph. prælect. 73. p. 854, &c.

51. Dictionary, in the word *Esther*.

foolishly to order the several Heathen nations subject to him to keep the feast of Purim, as the Jews did (verse 22), to which the two lots, one for the people of God, and another for all the Gentiles, seem to relate (chapter 10:10), and as stupid is it to make the king speak a language he understood not, calling the Jews the children of the most high and most mighty living God (chapter 10:16), as well as to make Esther use unbecoming language, calling her husband lion, and his bed the bed of the uncircumcised, which she abhorred (chapter 14:13, 14:15), and either the author tells a lie himself, or makes the queen to tell one, that the king looked very fiercely upon her, which caused her to turn pale and faint, and yet that she saw him as an angel of the Lord, and his countenance full of grace (chapter 15:7, 15:13–14). The dream of Mordecai and his prayer, and that of Esther, are in Pseudo-*Josephus*, or in *Josephus Ben Gorion*,⁵² with some variation; but whether this writer took them from him, or he from this writer, is not certain. Of these additions, as well as of the preceding history of Judith, the Jewish chronologer⁵³ says, these are added by the Christians to their Scriptures, and received by them, but not by us.

The book of Wisdom is not only in our version called the Wisdom of Solomon, but in the Greek, Syriac, and Arabic versions; and the author of it would be thought to be Solomon (chapter 9:7–8), and yet it is plain he was not; and therefore, be he who he will, can never be an inspired writer, that is guilty of such a fraud, and takes to himself a false name; for, as *Calmet*⁵⁴ observes, if this book really belongs to this prince, how comes it that the Jews never admitted it as canonical? how comes it not to be found in the Hebrew? that no one has ever seen it in that language? that the translator says nothing of it, and that the style shows no tokens of the pretended original? he observes, we find none of those Hebraisms in it, which are hardly to be avoided by those who translate a book from the Hebrew; that the author wrote Greek very well, had read Plato and the Greek poets, and even borrows

52. Heb. Hist. l. 2. c 2.

53. Ganz, *Tzemach David*, par. 2. fol. 6. 1.

54. Dictionary, in the word *Wisdom*.

expressions peculiar to them, as *Ambrosia*, the river of forgetfulness, or *Lethe*, the kingdom of Pluto, or *Hades*, &c. (chapter 1:14, 7:13, 19:20). It appears very evident to have been written long after the times of Solomon; for the author speaks of the people of God being then held in subjection by their enemies (chapter 15:14), which was not true of them in Solomon's time: there are many passages which seem to be taken from, or refer to, the Prophets Isaiah, Ezekiel, and even Malachi, the last of them, as chapters 9:13, 11:22 from Isaiah 40:13, 40:15; chapter 5:17–18 from Isaiah 59:16; chapter 1:13 from Ezekiel 18:32; and chapter 5:6 from Malachi 4:2 say, what he says of the righteous, that calls himself the child of the Lord, and was made to reprove our thoughts, &c. (chapter 2:12–19), when compared with many passages in the New Testament, it seems pretty plain that he intended Jesus Christ, as Grotius thinks; so that the author appears to have been a Christian, and this to be the work of a fraudulent one, unbecoming his character; see also chapter 7:26 compared with Hebrews 1:3, Colossians 1:15, and there are many things in it false and foolish, and contrary to sound doctrine and Christian charity; as when he condemns the marriage-bed as sinful, and represents bastards as having no hope of salvation left them (chapter 3:13, 3:18), he speaks meanly of the divine Logos, or Wisdom of God, calling him a vapour and stream (chapter 7:25), and countenances the notion of Plato and Origen, of souls passing into bodies according to their merits; for I, says he, *being good, came into a body undefiled* (chapter 8:20); he makes the murder of Abel to be the cause of the flood, whereas the Scripture assigns another reason of it (chapter 10:3–4); he says the Egyptians were tormented with their own abominations, or idols (chapter 12:23–24); whereas, though they worshipped dogs, cats, crocodiles, &c. yet not frogs, locusts, and lice, with which they were plagued: and the original of idolatry he makes to be a mournful father making an image for his little child, and honouring it as a god (chapter 14:15), and he says many things concerning the Egyptians and their plagues, which savour of Jewish fables, in chapters 17, 18, and 19, and particularly the Rabbinical notion of the manna agreeing to every palate,⁵⁵ as in chapter 16:20–21,

55. Shemot Rabba, sect. 25. fol. 108. 4. Bemidbar Rabba, sect. 7. fol. 188. 1.

wherefore, upon the whole, it is pretty strange that so very learned a man as Mr. Gregory⁵⁶ should say, that “the Wisdom of Solomon is a book worthy enough of that name, and comparing with any that was ever written by the hand of man”: and he is also mistaken in saying, “that this book was written in Chaldee is certain, for R. Moses bar Nachman quoteth it so out of chapter 7:5, &c. and verse 17 in the preface to his comment on the Pentateuch”; whereas the sense of that Rabbi, as Hottinger⁵⁷ observes, was not that that Chaldee copy was an original and authentic one, but that the book was translated into the Chaldee or Syriac language: and so R. Azarias⁵⁸ represents it as a translation; and what is quoted from it by that Rabbi agrees with the Syriac version of it. The book is rejected by the Jews⁵⁹ as not canonical. It is thought to have been wrote by Philo the Jew, as it seems from the diction and matter of it.⁶⁰

The book of Ecclesiasticus, which follows, is a much more valuable work than the former, and bears a greater resemblance to the works of Solomon, especially his Proverbs, than that does, yet not of divine inspiration. The translator and publisher of it was Jesus the son of Sirach, whose grandfather Jesus, by reading the Scriptures and other good books, attained to a considerable share of knowledge; and he not only collected the grave and short sentences of wise men that went before him, but added some of his own; which work, being almost perfected, fell into the hands of his son Sirach, when he died; and which he left to his son Jesus: and being written in Hebrew, with great labour and diligence he translated it into another tongue (the Greek), and desires the reader’s candour and pardon, wherein he might seem to come short of the sense of some words he laboured to interpret; all which shows it was not written by divine inspiration, nor was it pretended to be: and there are some things in it contrary to sound doctrine; for, following the Greek version of Proverbs 8:22, he speaks

56. Preface to Notes and Observations, &c.

57. Thesaurus Philol. l. 1. c. 3. p. 317.

58. Meor Enayim, c. 57. fol. 175. 2.

59. Vid. Ganz, Tzemach David, par. 2. fol. 6. 1.

60. Vid. Hieron. Præfat. in Prov. fol. 8. K. & Rainold. Censur. Apocryph. prælect 22. P. 179.

of the divine Logos or Wisdom as created by God (chapter 24:9), and he makes honouring parents, and giving alms, to be an atonement for sins (chapter 3:3, 3:30), and he says other things contrary to charity, as when he dissuades from helping sinners, and giving to the ungodly (chapter 12:4–5), he absurdly says that Samuel prophesied after his death, and showed the king his end (chapter 46:20), and he suggests that Elias the Tishbite is ordered to pacify the wrath of the Lord, and to turn the father to the son; taking the words in Malachi 4:5–6, to belong to him, when they are spoken of John the Baptist (chapter 48:10). This writer favours, as has been observed,⁶¹ the Arian heresy, necromancy or consulting the dead, and the error of the Jews, who fancy that Elias will come in person before the Messiah. It is a question with learned men, whether the son of Sirach, the publisher of this book, is the same with Ben Sira, often spoken of in Jewish writings: their names agree very well, and many of the sayings of Ben Sira are in the book of Ecclesiasticus,⁶² which are to be found in the Talmud, and other Jewish writings, at least very near the same; but the accounts of their age, in which they lived, differ: Ben Sira, some say,⁶³ was the son or a nephew of Jeremiah; whereas the grandfather of Sirach must live after Simeon the high-priest, the son of Onias, whom he commends (chapter 1), and his grandson lived in the times of Euergetes king of Egypt; not the first of that name, who succeeded Ptolemy Philadelphus, but the second, that followed Philometor; and here the author of Juchasin⁶⁴ places him; and it was in the thirty-eighth year, not of that king's reign, that he was in Egypt, for neither of the kings of that name reigned so long, according to Ptolemy's canon, but of his own age, when and where he translated and finished this book: wherefore, as this account carries Ben Sira too high for the son of Sirach, so he is brought down

61. Vid. Rainold. Censur. Apocryph. prælect. 75. p. 886.

62. Ch xi. 1. in T. Bab. Berachot, c. 6. Ch. iii. 21. in Chagiga, fol. 13. 1. Ch. vi. 6. And ix. 1. and xi. 29, 30, 34. and xxv. 26. and xxvi. 1, 3. in Jebamot, fol. 63. 2. Ch. iii. 21. in Bereshit Rabba, sect. 8. fol. 7. 3. Compare ch. xiv. 11, 12. with T. Bab. Erubin, fol. 54. 1.

63. Shalsholet Hakabala, fol. 12. 2. & 13. 1. & 82. 2.

64. Fol. 138. 2.

too low by Solomon Virga,⁶⁵ who places him after the times of the Emperor Augustus; however, it is judged by many writers, both Jewish and Christian, that one and the same person is meant: from whence some would form an argument in favour of this book being canonical, because Ben Sira is by the Jews placed among the Hagiographa, as it seems from a passage in the Talmud;⁶⁶ it is said in the Hagiographa, “every fowl resorts to its kind, and the sons of men to what is like to them”: upon which the Totepoth observe, there is no such Scripture; but perhaps it is in the book of Ben Sira: and there is something like it in Ecclesiastes 13:16 and 27:9, *every beast loveth his like, and every man loveth his neighbour*; upon which Mr. Gregory asks,⁶⁷ was Ben Sira reckoned for canonical too? No, he was not; nor is any such thing implied in the above observation, but the contrary, since it is expressly affirmed it was not Scripture: and the word *Cetubim*, or *Hagiographa*, is a word of an ambiguous meaning, sometimes to be taken in a strict sense for writings inspired by the Holy Ghost; and at other times more largely, as to take in other writings of men of some note, and frequently read: and that his writings were not reckoned canonical is certain, or otherwise they would never have been forbidden to be read, as they expressly are, for it is said,⁶⁸ it is forbidden to read the books of Ben Sira; and they are all of them called foreign or profane books, of which Ecclesiasticus is reckoned one;⁶⁹ and is particularly said by Manasseh ben Israel⁷⁰ to be apocryphal: and R. Zacutus⁷¹ relates, that Ben Sira composed two books, which are joined with the twenty-four by the Romans or Latins; that is, by them only, not by the Jews: and R. David Ganz,⁷² reckoning the several apocryphal books in their order, and this, among the rest, says, they are received by them (the Christians), but not by us.

65. Shebet Judah, p. 4. Ed. Gent.

66. T Bab. Bava Kama, fol. 92. 2.

67. Ut supra.

68. T. Bab. Sanhedrin, fol. 100. 2.

69. R. Azarias, Meor Enayim, fol. 29. 1, 2.

70. De Creatione, probl. 10. p. 45.

71. Juchasin, fol. 138. 2.

72. Tzemach David, par. 2 fol. 6.1.

The book of Baruch is a mere romance; both Jerom⁷³ and Epiphanius⁷⁴ say it never was reckoned among the Hebrew books, or esteemed by the Jews; who observe,⁷⁵ it is indeed received by the Christians, meaning the Papists, but not by us: they will not allow Baruch to be a prophet; and sometimes represent him as grieved and disturbed, that seeing he was so long a disciple and an amanuensis of the Prophet Jeremiah, the spirit of prophecy should never fall upon him.⁷⁶ The writer of this book pretends that Baruch was in Babylon when he wrote it; but it does not appear, from any authentic records, that he ever was there. The Jews indeed, to keep up the chain of their successors, by whom the oral law was handed down, say that both he and Jeremiah were there, and died there;⁷⁷ that he received from Jeremiah, and Ezra from him; but it is not evident that either of them were there. It is further suggested, as if it was written in the fifth year of Jeconiah's captivity; and various things are related, which are improbable, absurd, and inconsistent; as that the words of this book were read to Jeconiah by the river Sud, near Babylon, of which river no mention is made by any other writer; and very unlikely it is that Jeconiah should be present at the reading of it, when he was a prisoner at Babylon, and continued so for the space of thirty-seven years, until he was released by Evil-merodach coming to the throne. Nor was there, at the time of the reading of this book, a high-priest at Jerusalem of the name of Joachim, to whom money collected was sent; the name of the then high-priest was Seraiah, who was afterwards carried captive with Zedekiah: nor does there appear to be any reason for making such a collection, and sending it to Jerusalem; or that the captives in Babylon were in a capacity of doing it, any more than they in Jerusalem stood in need of it: and very absurdly it is suggested, that at the same time

73. Præfat. in Jeremiam, tom. 3. fol. 9. C.

74. De Mens. & Ponder.

75. Ganz Tzemach David, par. 2. fol. 6. 1. R. Azarias, Meor Enayim, c. 55. fol. 169. 2.

76. Jarchi, Kimchi, and Abarbinel, in Jeremiah 45:3. Abendana in Michol Yophi in ib. Maimonides More Nevuchim, par. 2. c. 32. p. 286.

77. Juchasin, fol. 12. 1.

the vessels of the temple, which had been carried away, and which Zedekiah had made, were returned; whereas we nowhere read of any vessels he did make, nor is there any reason to believe he ever made any; and if he did, they could not be carried away until he himself was, which was not till some years after this: and the whole seems as if it was purposely calculated to verify the prophecies of the false prophets (Jeremiah 27:17, 28:3). The Jews are directed to pray for Nebuchadnezzar, and his son Balthasar; whereas Balthasar, or Belshazzar, was not his immediate son and successor, and it is very probable was not now born, for there were thirty-two years to come of Jeconiah's imprisonment, from whence he was loosed when Evil-merodach came to the throne; and according to Ptolemy's canon he reigned two years, and after him Neriglissar four years, and then Belshazzar succeeded. And after all, why is not Evil-merodach, the immediate son and successor, rather recommended? Some indeed take the fifth year, in which this book is pretended to be written, to be the fifth after the destruction of Jerusalem, the burning of the city, and the carrying Zedekiah and the people captives; and indeed there are various things that agree with this; and all that is said from chapter 1:14, to the end of the book, supposes it: but then this will very little, if at all, lessen the number of the mistakes and blunders in it, but will rather increase them; for if the city was now destroyed and burnt, what folly was it to collect money, and send it thither to buy sacrifices with, to offer on the altar, when there were neither city, temple, nor altar standing; not to take notice of the phrase of making or preparing *manna*, which, if intended, must be monstrously absurd; but perhaps the *minchah*, or meat-offering, is meant. After all, the writer manifestly betrays himself, and makes it clearly appear that he wrote after the 70-years' captivity were ended, since in chapter 1:15, &c. he borrows many expressions from the Prophet Daniel, which he delivered at this time; unless any one can imagine that that holy prophet borrowed his language from such an absurd writer as this. The epistle of Jeremy, with which the book concludes, is neither written in his style, nor in the style of the Scriptures; and expresses generations by decads, or the term of ten years, nowhere used in the sacred writings, nor in any other writer.

The Song of the three children in the furnace was neither in the Hebrew nor in the Syriac languages, according to Theodoret, in his time, who wrote upon it; though there are since translations of it into the Syriac and Arabic tongues: great part of it is taken out of the 148th Psalm, or done in imitation of it; and another part of it is entirely deprecatory, and quite disagreeable to such a deliverance wrought; and the account given of the flame streaming above the furnace forty and nine cubits seems fabulous and romantic; and of the angel's smiting the flame of fire out of the oven, and making a moist whistling wind in it, is not only of the same cast, but contrary to Daniel 3:25, where the three men are said to walk in the midst of it.

The history of Susanna is a mere fable, and is rejected by the Jews; it is one of the books of which they say,⁷⁸ they are received by the Nazarenes, but not by us: and that it was not written originally in Hebrew, but in Greek, is abundantly manifest from the allusion, in the punishment pronounced upon the elders, to the mastic and holm-trees, in the Greek language, under which they said they found Susanna and the young man together. The whole is full of improbabilities and untruths; as that at the beginning of the captivity, as it must be, since Daniel was a youth; that Joacim, the husband of Susanna, should so soon become a rich man, have a large house and garden, and be resorted to by the captive Jews; or that there should be so soon, or even at all, judges allowed to the Jews in Babylon, to take cognizance of their affairs, and especially of life and death; and that Daniel, who as soon as he was carried captive to Babylon, and who was selected with others, and brought up in the king's court, should be at liberty, and have leisure to converse with the Jews, and should be admitted, being so young, to sit down with the elders of Israel, and be allowed to examine and judge of this affair: nor is the story itself likely, that Susanna should go into the garden to wash at noon-day, and yet be unprovided with materials; that she should send both her maids away to fetch her oil and wash-balls, and be left alone; and that since she intended to wash, that the garden was not thoroughly searched first, to

78. Ganz. Tzemach David, par. 2. fol. 6. 2.

see if any person was secretly lurking in it, and care taken that all the doors and avenues to it were shut, as it is plain they were not; nor is it probable that these elders would have made such an attempt whilst her maidens were gone for the above things, when they might expect they would return before they could accomplish their design, and so be detected; with many other things, which might be observed in the account: add to which, that the writer makes mention of a passage of Scripture, nowhere to be found in it (verse 5), and distinguishes between the daughters of Israel and of Judah, over the former of which these elders are said to have prevailed, and to have kept company with (verse 57), whereas those had been carried captive by Salmaneser a hundred years before, or more; and the latter he calls Susanna, and yet makes Daniel to call her a daughter of Israel too (verse 48), and, upon the whole, Africanus⁷⁹ might well suspect this history to be spurious and fictitious.

The story of Bel and the Dragon is as great a romance as ever was wrote, full of the most ridiculous, absurd, and monstrous things that could be thought of. It is not credible that Bel, which was an idol of the Babylonians, should be worshipped by Cyrus the Persian; and if he did worship it, it can never be thought he should be so grossly stupid as to imagine that an image made of brass and clay could really eat and drink, which was never supposed of any idol-stature by the grossest of Heathen idolaters: besides, Bel, and the rest of the Babylonian images, were destroyed and broken to pieces by Cyrus when Babylon was taken, as was foretold (Isaiah 46:1; Jeremiah 50:2, 51:44), nor is the manner, in which the fraud of Bel's eating such large provisions every day was detected, plausible; namely, by ordering the king's servants to strew ashes throughout the temple, whereby the prints of the footsteps of the priests and their families were discovered, who came in by a privy door and ate the provisions; for, as this was done by the king's servants, it is much some of them had not discovered it to the priests; and besides, as the priests knew what Daniel was about, to make discovery of their intrigues, upon the first sight of

79. Epist. ad Origen. apud Euseb. Eccl. Hist. l. 6. c. 31.

the ashes they might have concluded at once for what purpose they were strowed, and after they had took away the provisions, might, and doubtless would, have spread new ashes over their footsteps, and so have disappointed Daniel in his views. And though Daniel may be supposed to take a more effectual way to destroy the dragon, yet not as to show any thing extraordinary and supernatural; but it is beyond all belief that the Babylonians, who were just subdued by Cyrus, and they and all they had put into the hands of the Persians, should come and menace the king, and have such power over him as to oblige him to deliver Daniel into their hands. The story of the lion's den, and of his being cast into it, and the circumstances attending, are monstrously fabulous and incredible, as that two bodies of men, as Calmet⁸⁰ himself understands it, who credits the story in verse 31, or two slaves, as in the margin, should be cast every day into the den to be devoured by the lions: it is not likely there should be so many condemned to death every day for capital crimes they were guilty of; or that such cruelty should be exercised continually in the reign of such a prince as Cyrus; nor is it true that Daniel was cast into the den of lions in his reign, but in the reign of Darius (Daniel 6) and upon another account; and a most fabulous and false story is told of an angel taking the Prophet Habacuc by the hair of the head, and carrying him from Judea to Babylon with a bowl of bread and pottage to feed Daniel in the den; whereas Habacuc lived before the captivity, and prophesied of the Chaldeans by name coming against Jerusalem to destroy it (Habakkuk 1:6), this the Arabs ascribe to Jeremiah:⁸¹ nor is it likely that the king should be seven days before he went to the den to bewail Daniel, whose favourite he was. It is astonishing that such an idle romantic story should be added to the Scriptures, or bound up with them, or be admitted to be read in public congregations by any that call themselves Christians, to the stumbling of Turks and Jews; the latter observe⁸² that these stories are written in a book called

80. Dictionary, in the word *Daniel*.

81. Vid. Bochart. Hierozois par. 1. l. 1. c. 3. col. 749, 750.

82. Ganz. Tzemach David, par. 2. fol. 7. 2.

Bel, and it is received by them (the Christians), but not by us. Indeed Josephus Ben Gorion⁸³ tells the like story, and so do the Rabbins,⁸⁴ who say that Nebuchadnezzar had a dragon, which Daniel by his leave destroyed, by putting nails into his straw he ate, which tore his entrails, to which they apply Jeremiah 51:44.

The prayer of Manasseh never appeared in the Hebrew language; and though there is some devotion in it, yet there is no reason to believe it is the composition of Manasseh king of Israel; but because, when he was in chains in Babylon, it is said he repented and humbled himself before God and prayed (2 Chronicles 33:12–13), some officious person has composed a prayer for him; and it seems to have been framed by one of a pharisaical spirit, since he speaks of just persons, as Abraham, Isaac, and Jacob, as without sin, and who stood in no need of repentance, and for whom that is not appointed, see Luke 15:7.

Next follow the books of the Maccabees, first and second, so called from Maccabeus, the surname of Judas, the third son of Matthias, a priest of Modin, whose exploits, and those of his father and brethren, are recorded in them. Learned men differ much in the derivation of this name; Isidore Pelusiota⁸⁵ says, in the Persic language it signifies lord; Drusius⁸⁶ derives it from כבֵּה, to extinguish, and interprets it an extinguisher; he being an instrument of extinguishing the enemies of the people of God, and of the civil wars among them. Hottinger⁸⁷ thinks it may be formed from the Arabic word كَبَا, to prostrate or cast to the ground, as he did great numbers of his enemies; but, to omit many others which may be seen in Calmet,⁸⁸ and other writers, the more common opinion is, that the four letters מַכְבִּי are the initial letters of the words in the Hebrew text of Exodus 15:11, *who is like unto thee, O Lord, among the gods?* which were on his ensign, standard, or banner. The name is peculiar to Judas, though it is given to all his brethren, see

83. Hist. Jud. l. 1. c. 11, 13, 14.

84. Bereshit Rabba, sect. 68. fol. 61. 3.

85. Epist. l. 3. ep. 4.

86. Explicat. tituli 1 Maccab.

87. Thesaur. Philolog. l. 2. c. 2. p. 529.

88. Dictionary, in the word *Maccabeus*.

1 Maccabee 2:4, 2:66, and 3:1 and because of the valiant things done by them, recorded in these books, they have this general title. These writings, however useful in history, are not received by the Jews⁸⁹ into the canon of the Scriptures; and they are particularly excepted out of them by Origen⁹⁰ in the catalogue he has given, who speaks of them as extra books, and says they were inscribed Sarbeth Sarbaneel, which I should choose to render *the prince of the house* or family, *the prince of the children of God*; which seems to have a special respect to Judas Maccabeus, by which it should seem that these books were in the Hebrew language. Of the *first* of these Jerom⁹¹ says, that he found it in the Hebrew; but it must since be lost, for it is not now extant in that language, as we know of. This book is, for the most part, a good and useful history, and in many things agrees with Josephus; it contains a history of forty years from the reign of Antiochus Epiphanes, to the death of Simon the high-priest, about a hundred and thirty years before Christ. It could not be wrote by inspiration, since the writer of it himself observes, in several places, that there was no prophet in those times (chapters 4:46, 9:27, 14:41), nor is it without its mistakes, to which all human histories are subject; as when he says that Alexander the great parted his kingdom among his honourable servants while he was yet alive (chapter 1:6). Indeed, some years after his death, when there had been many wars and conflicts among his captains, it was divided between four of them, according to the prophecy of Daniel (chapter 8:8, 8:22), but not by his direction, and much less in his life-time. When he was on his dying bed, he was asked to whom he left the kingdom? his answer was, to him that should appear to be best;⁹² and Philip Aridæus, a bastard-brother of Alexander, reigned seven years; and after him another Alexander, the son of Alexander the great by Roxane, reigned twelve years, according to Ptolemy's canon; and, according to the same canon, Alexander

89. Ganz, Tzemach David, par. 2. fol. 6. 1. R. Gedaliah, Shalsholet Hakabala, fol. 55. 1.

90. Apud Euseb. Eccles. Hist. l. 6. c. 25.

91. In Prolog. Galeoto.

92. Curtii Hist. l. 10. c. 5. Diodor. Sicul. Bibliothec. l. 18. p. 586. Justin. e Trogo, l. 12. c. 15.

himself reigned but eight years, whereas the writer of this book of the Maccabees says he reigned twelve years, and then died (verse 7), nor is it true what he relates (verse 8–9), that every one of his servants bare rule in his place, and all of them put crowns upon their heads; which was only true of some of them, after a course of years. Equally false is what is related of Antiochus the great, that he was taken alive by the Romans, and that India, Media, Lydia, and the goodliest countries they took from him, they gave to King Eumenes (chapter 8:6–8), whereas Antiochus, after his defeat at the famous battle at Magnesia, first fled to Sardis, and then to Apamea; and not being able to pay the sums the Romans obliged him to pay, went and plundered the temple of Jupiter Belus at Elymais of its vast treasure, when the populace rose upon him, and murdered him: the Romans indeed gave to Eumenes king of Pergamus, who behaved well at the above battle, all the countries on this side Mount Taurus which had belonged to Antiochus; but not India and Media, which were neither of them in the hands of the Romans to give, or were ever in the possession of Eumenes. Other mistakes are made concerning the number of the members of the Roman senate, as that they were three hundred and twenty, when they were but three hundred; and that they sat in the council daily, whereas their assembling was sometimes intermitted, especially on court-days; and of the government of the city of Rome by one person, whereas they had yearly two consuls (verse 15–16), and in calling Alexander the son of Antiochus Epiphanes (chapter 10:1), without giving the least hint of his being otherwise; when he was a pretender, whose name was Balas, a young man of low life, whom the kings of Egypt, Asia, and Cappadocia, set up against Demetrius king of Syria, and called him Alexander, and gave out that he was the son of Antiochus;⁹³ and yet Josephus⁹⁴ makes the same mistake: and likewise when he speaks of a Darius as king of the Lacedemonians, in the times of Onias the high-priest (chapter 12:7), whereas they never had any king of that name, nor any of the name of Areus, or Oniars, as some would have it, in those times. If

93. Justin. e Trogo, l. 35. c. 1. Vid. Flori Breviar. Livii, 52.

94. Antiqu. l. 13. c. 2. sect. 1.

any are desirous of seeing these several things more largely and learnedly treated of, they may consult a learned countryman of our own, referred to in the margin.⁹⁵ Albericus Gentilis⁹⁶ has attempted to explain and defend the above things, though with little success. But it is not so much to be wondered at, that a Jew, as the writer of this book may be supposed to be, should be unacquainted with Grecian and Roman affairs; it is to be hoped he has wrote more accurately on the Jewish affairs of those times, for which the history deserves some respect. In chapter 1:54, he has made a wrong application of the abomination of desolation in Daniel 11:31, as appears from Matthew 24:15, but this being before the accomplishment, need not seem strange; it shows the book, however, could not be wrote by inspiration.

The second book of the Maccabees is much inferior to the first; it is prefaced with some letters of the Jews in Jerusalem, to their brethren in Egypt, in which are some things false and fabulous: mention is made of Judas Maccabeus being alive in the 188th year, *i.e.* of the era of the Seleucidæ (chapter 1:10), when he died in the 152d year; see 1 Maccabees 9:3, 9:18; a falsehood is told of Antiochus being killed in the temple of Nanea or Diana in Persia, and of the priests there destroying his captain, and those with him (verses 13–16), which is contrary to the prophecy of him in Daniel 8:25, that he should be *broken without hands*, or not be destroyed by the hand of any man; and to the account that is given of his death at Babylon, by the author of 1 Maccabees 6:8–16, nay, contrary to the account that is given in this book itself (chapter 9:16, 9:28). Another falsehood is told of Nehemiah building the temple and altar (verse 18), whereas these were built long before his time, by whom only the walls of the city were rebuilt; and a fabulous story is related of the fire of the altar being hid in a pit, and found in the times of Nehemiah (verses 19, 20, &c.), whereas this fire is one of the things the Jews unanimously say was wanting in the second Temple (see chapter 10:13); and another of Jeremiah's hiding the tabernacle, ark, and altar of incense, in a hollow cave (chapter 2:5, 2:6, &c.), and which

95. Rainoldi Censura Lib. Apocryph. prælect. 100, 101, 102, 103, 104.

96. Inter Critic. Sacr. tom. 5 Ed. Amstelædam. 1698.

he is falsely said to prophesy of: and the history following is said to be an abridgment of Jason, a Cyrenean; and such an account is given of it, and of the abridging this work, as is a clear proof it was far from being a work of inspiration (verse 23, &c.): it contains a history of about fifteen years, from the time that Heliodorus was sent with a commission by Seleucus, to fetch him the treasures of the temple at Jerusalem, to the victory obtained by Judas Maccabeus over Nicanor, about 160 years before Christ. It abounds with accounts of apparitions, dreams, and things marvellous, as well as there are things false and erroneous in it; as, for instance, mention is made of Persepolis as in being (chapter 9:2), when it had been utterly destroyed by Alexander above a hundred years before: the true place was Elymais, as in 1 Maccabees 6:1, and the author is guilty of a mistake, in making Judas Maccabeus to build the altar, and offer sacrifice, after two years' profanation of it (chapter 10:3), when it was after three years, as appears from 1 Maccabees 1:54 and 4:52 compared together; and from Josephus:⁹⁷ and most stupidly does he make Judas Maccabeus to collect a sum of money, and send it to Jerusalem to offer a sin-offering, and make reconciliation for the dead, and pray for them, that they might be delivered from sin (chapter 12:43–45), and the history is closed in a manner very unworthy of and very unbecoming an inspired writer; and clearly shows that the writer himself did not believe he wrote it under divine inspiration.

There is a third book in some versions, though not in ours, which bears the name of the Maccabees; but has no relation to Judas Maccabeus, nor his brethren, nor to the persecution of Antiochus Epiphanes; but to what was done in the reign of Philopator king of Egypt, fifty years before the history of the two former books begins; and is only so called, because it treats of things done and suffered in those times, with like zeal for the law of God; and Josephus's history of the martyrs that suffered under Antiochus is sometimes called the fourth;⁹⁸ but neither of these are reckoned canonical.

97. *Antiqu.* l. 12. c. 7. sect. 6.

98. *Vid. Prideaux's Connexion, &c.* par. 2. B. 2. p. 111, 112.



GOD AND GOD'S
SOVEREIGNTY



*The Doctrine of the Trinity Stated and
Vindicated. Being the Substance of Several
Discourses on That Important Subject.
Reduc'd into the Form of a Treatise.*



CHAPTER I

*The introduction; with the proof of the unity of the
Divine Essence, or, that there is but one God.*

THE Doctrine of a Trinity of persons in the unity of the divine essence is, without controversy, a great mystery of godliness. The ancient *Jews* used to call it the¹ *sublime mystery*, and sometimes the² *mystery of all mysteries*; which if a man did not endeavour to make him feel acquainted with, it would have been better for him if he had never been created: And sometimes they called it the³ *mystery of faith*; a phrase which the apostle uses in 1 Timothy 3:9, where he makes it one part of the qualification of a deacon, to “hold the mystery of the faith in a pure conscience.” By which, perhaps, agreeable to the use of the phrase among the *Jews*, he may chiefly design the doctrine of the Trinity. And if this is to be held in a pure conscience by deacons, much more by the ministers of Christ,

1. רזא דא עלאה Zohar. in Genesis fol. 1. col. 3. Ed. Sultzbach, fol. 3. Ed. Cremon.

2. רזא דכל רזין Zohar in Exodus fol. 66. col. 3. fol. 71. col. 4. Ed. Cremon.

3. רזא דמהימנותא Ibid.

who are stewards of the mysteries of God, and whose business it is to make known the mystery of the gospel to others.

This is a doctrine of pure revelation. That there is a God, and that there is but one God, who is a Being possessed of all divine perfections, may be known by the light of nature: But that there is a Trinity of persons in the Godhead, who are distinct, though not divided from each other, is what natural reason could never have discovered. The books of the Old and New Testament contain the “sure word of prophecy, to which we do well if we take heed, as unto a light that shineth in a dark place.” This is and ought to be our guide in all such abstruse and mysterious doctrines; if we leave this, and are led and governed by the false reasonings of our carnal minds, no wonder if we run our selves into mazes, and their find it difficult to get clear. “To the law and to the testimony, if *any* speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Since this doctrine is revealed in scripture, it ought to be an article of our faith; though it may be attended with some difficulties, which we cannot account for. That it is a doctrine of great importance, needs no other evidence, though other may easily be given, than the great opposition which Satan has made against it. He, indeed, has recourse to many stratagems, wiles, and cunning devices to support his own interest, and hurt the interest of Christ. But there are two ways more especially, which he has taken for this purpose: One is, to depreciate the divine Being in one or other of the three glorious persons wherein it subsists, in their characters or offices: And the other is, to magnify and exalt the reason of man, his intellectual powers, and the freedom of his will, in spiritual and divine things. One while man is set up as a creature invested with powers and abilities to convert himself, to do every thing that is spiritually good, and that may conduce to his present or future happiness; the design of which is, to throw a veil on the glories of divine grace, and render the merits of Christ, and the operations of the spirit, unnecessary: At other times he employs all his strength and cunning, either to destroy the proper Deity of the Son and Spirit, and to bring into contempt their respective characters, offices and works; or to introduce a total confusion into the sacred

Trinity, by denying a distinction of persons in the Godhead, the whole of which may be properly called antichristianism; for “he is Antichrist that denieth the father and the son.” He that says,⁴ The father is the son, and the son is the father, and allows of no distinction between them, confounds them both; and by confounding them both, tacitly denies that there is either. Now it being my present design to treat of the doctrine of the Trinity, I shall observe the following method in discoursing on this argument:

- I. I shall endeavour to prove the unity of the divine essence, or that there is but one God.
- II. That there is a plurality in the Godhead.
- III. That this plurality is neither more nor fewer than three, which three are the Father, the Word, and the Holy Ghost. And,
- IV. I shall consider the several characters, the proper Deity, and distinct personality of each of these three.

I. I shall endeavour to prove the unity of the divine essence; or, that there is but one God. This is a truth which the wiser sort⁵ of the heathens, their philosophers and poets, have assented to, who laughed at, and derided the polytheism of their own people: The *Jews* have always retained it even to this Day, as an⁶ article in their Creed; and no wonder they should, since 'tis written, as with a sun-beam, in the writings of the Old Testament: And as for us Christians, “we know,” as the Apostle says (1 Corinthians 8:4), “that an idol is nothing in the world; and that there is none other God but one.” So that we are all Unitarians in a sense, though not in the same sense. The method I shall take in discoursing on this head, will be this:

4. Viderint igitur Antichristi, qui negant patrem & filium. Negant enim patrem, dum eundem filium dicunt, & negant fillum, dum eundem patrem credunt, dando illis quae non sunt, auserendo quae sunt. *Tertullian.* adv. Prax. c. 30.

5. Mercurius, Trismegistus, Pythagoras, Socrates, Plato, Proelus, Plotinus, Porphyry, Aristotle, Epictetus, Seneca, Cicero, Plutarch, Homer, Hesiod, Theognis, Sophocles, &c. *Mornaeus* de verit. Christ. Relig. l. 3.

6. 'Tis the second Article in their Creed; and is strongly asserted by *Maimonides*, in *Yesode Hatorah*, c. 1. §. 4. and by *R. Joseph Albo*, in *Sepher Ikkarim*, l. 2. c. 6, 7.

First, I shall endeavour to prove the assertion, that there is but one God.

Secondly, Explain in what sense we use the words, when we say, there is but one God.

First, I shall endeavour to prove the assertion. Now that there is but one God, will admit of proof from the consideration of the being and perfections of God, and his relation to his creatures; as well as from the testimonies both of the Old and of the New Testament.

1st. That there is but one God, may be concluded from the consideration of the being and perfections of God, and his relation to his creatures.

It may be argued from the necessary existence of God. He that is God, necessarily exists: If he does not necessarily exist, his existence must be owing to some cause, which cause must be either himself or another; not another, for then he that is the cause of his existence, must be God, and not he himself: And if he was the cause of his own existence, then he must be, and not be at the same moment, or be before he was; either of which is a contradiction in terms. It remains then, that God exists necessarily: And if he exists necessarily, then there is but one God; for a reason cannot be given, why there should be more than one that necessarily exists.

The same truth may be proved from the eternity of God. He that is God, is eternal; he is before all things; he is from everlasting to everlasting; he is the first and the last, the beginning and the end, and without either; he only hath immortality; eternity is peculiar to him; so as it cannot be ascribed to any other being; nor can there be more than one eternal, and therefore no more than one God: For if, as he says, "before him there was no God formed; neither shall there be after him" (Isaiah 43:10) and again, that there is "no God with him" (Deuteronomy 32:39); then it follows, there can be none but himself.

The immensity and infinity of God are strong proofs of his unity. God is infinite in his being and perfections: "His understanding is infinite" (Psalm 147:5), and so are his power, his goodness, his justice

and his holiness, &c. As his eternity is that perfection by which he is not bounded by time, so his immensity, or infinity, is that perfection by which he is not bounded, or circumscribed by space. He that is God is every where; there's no fleeing from his presence; he fills heaven and earth with it; and by filling them, is not contained in them: "The heaven, and the heaven of heavens cannot contain" (1 Kings 8:27) him. Now more infinities than one there cannot be: If we suppose two, either the one must reach unto, comprehend, and include the other, or it must not; if it does not, then it is not infinite and immense, and so not God; if it does reach unto, comprehend, and include the other; then that which is included by it, is finite, and so not God. In short, there cannot be more infinities than one; and if there cannot be more infinities than one, then there cannot be more gods than one.

The argument will receive some strength from the consideration of God's omnipotence. He, that is God, is almighty; can do all things; sits in the heavens, and does whatsoever he pleases: And if there is one that can do all things, what need is there of more? or what reason can be given why more should be supposed? The word, almighty, admits of no degrees; it cannot be said that there is one that is almighty, and another that is more almighty, and another that is most almighty; no, there is but one almighty, and therefore but one God.

The goodness of God may be brought in to support this truth. He that is God is good originally, and essentially; he is the fountain and cause of all goodness in and towards others; he is good, and he does good; all the streams of goodness flow from him; and if what our Lord says is true, as it certainly is, "there is none good but one, that is, God" (Matthew 19:17): Then it follows, that if there is but one good, there is but one God.

I might go on to prove the unity of the divine being from the perfection of God. He that is God is perfect in his nature and works. If we suppose more gods than one, there must be some essential difference, by which they are distinguished one from another; and that essential difference must be either an excellency, or an imperfection. If an imperfection, then he, to whom it belongs, cannot be God; because he is not perfect; if it is an excellency, he, in whom it is, is

thereby distinguished from all others, in whom it is wanting; and so can only be God: Take it which way you will, there can be but one God. Moreover, he, that is God, is *El Shaddai*, God all-sufficient; he stands in need of nothing, nor can he receive any thing from others: “Who hath first given to him: and it shall be recompensed to him again”? (Romans 11:35) Now all-sufficiency cannot be properly said of more than one.

Besides, there is but one first cause of all things, and therefore but one God. Men, from the consideration of effects, arrive to the knowledge of causes, and from the consideration of them, to the cause or causes of ’em, until they come to the first cause of all things, in which they fix and center, and which they truly call God: And thus by the things that are made, the Gentiles might come at the knowledge of the eternal power and Godhead, or of the unity of the divine essence or being; so that they are without excuse. Now, as there is no reason to believe that there is any more than one first cause of all things; so neither is there any reason to believe that there is more than one God.

In fine, this may be concluded from the relations of God to his creatures. He is their creator, their king, their judge, and lawgiver: Now there is but one creator, who is the first cause of all things. There is but one King of Kings, and Lord of lords; but one, whose is the kingdom, and who is the governor among the nations. From the government of the world we have no reason to conclude that there is any more than one governor; neither are there any more lawgivers than one, who is able to save and to destroy; and but one judge of all the earth, who will do right. As God is one in his nature or essence, and cannot be multiplied or divided, so he is one in his relation to his creatures. But I go on;

2dly. That there is but one God may be sufficiently proved from the books of the Old and New Testament.

1. From the books of the Old Testament. That famous and remarkable passage in Deuteronomy 6:4 fully expresses this truth: “Hear, O *Israel*, the Lord our God is one Lord.” This is one of the sections of the law which the *Jews* put into their Tephillin or Phylacteries, and

bind on their foreheads and arms, to put them in remembrance of their duty. This place of scripture⁷ they read every morning and night, with great devotion; and at every turn, object it to the Christians, as asserting the unity of God, to the exclusion of the doctrine of a Trinity of persons; though to little purpose, as I shall show hereafter. The prophecy of *Isaiah* abounds with proofs of this truth. In *Isaiah* 43:10, God says: "Before me there was no God formed, neither shall there be after me." And in *Isaiah* 44:6, "Thus saith the Lord, the King of *Israel*, and his redeemer, the Lord of hosts; I am the first, and I am the last, and besides me there is no God." And in verse 8, the latter part: "Is there a God besides me? yea, there is no God, I know not any." And in *Isaiah* 45:5-6, "I am the Lord, and there is none else, there's no God besides me: I girded thee, though thou hast not known 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." And verse 14, latter part: "Surely God is in thee, and there is none else, there is no God." So verses 18, 21, 22. The same may be observed in *Isaiah* 46:9, "Remember the former things of old, for I am God, and there is none else, I am God, and there is none like me." These are some of the proofs of the unity of the divine being from the Old Testament; and therefore we need not wonder that the *Jews* so closely adhere to this article.

2. The New Testament is as full and as express for this as the Old Testament. Our Lord Jesus Christ not only cites (*Mark* 12:29) that text in *Deuteronomy* 6:4, but addresses God after this manner, *John* 17:3: "This is life eternal to know thee, the only true God." And the apostles from him, as well as from the writings of the Old Testament declare, That there is but one God. The apostle *Paul* says, in *Romans* 3:30, "It is one God, which shall justify the circumcision by faith, and the uncircumcision through faith": And in *1 Corinthians* 8:6, "To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus, by whom are all things, and we by him." So *Ephesians* 4:6, "One God and Father of all, who is above all, and through all, and

7. Vid. Talmud, Beracot, fol. 2. l. 2. & Maimonides Hilchot Keriat Shema, c. 1. §. 1, 2.

in you all": And in that famous text, 1 Timothy 2:5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." And to close this account, the apostle *James* commends persons for assenting to this truth, when he says, James 2:19, "Thou believest that there is one God, thou dost well; the devils also believe and tremble." I have not made any remarks on these texts of scripture, because I shall have occasion to consider them hereafter, and give the sense of them. I now proceed,

Secondly, To explain the sense of this article, or show what we mean, when we say, that there is but one God. And,

1st. We do not understand this in an *Arian* sense; that there is but one supreme God, and two subordinate or inferior ones. Those phrases of scripture, which express the unity of God, are not so much levelled against the notion of more supreme gods than one,⁸ this being a notion which could never much prevail among the Gentiles; nor is there much danger of people falling into it, seeing the notion is so absurd and contradictory; but they are chiefly levelled against the vast number of petty and inferior gods, which men have been inclined to embrace and worship. Nor can any reason be given why two inferior gods should not stand as much excluded as two hundred, by these expressions; and why we may not as well allow of the latter as of the former. Either these two inferior gods are creators, or creatures; if they are creators, they are the one supreme God; for to be a creator is peculiar to the supreme God: If they are creatures, as there is no medium between a creator and a creature, then "they are the gods that have not made the heavens and the earth," and therefore shall "perish from the earth, and from under these heavens": Nor ought they to have religious worship and adoration given them; because to do so would be a breach of that divine command, "Thou shalt have no other gods before me" (Exodus 20:3); and would be serving the creature more, or besides the creator, complained of in the Gentiles, Romans 1:25. Nor,

8. *Vid.* Dr. Waterland's sermons, p. 125, 126. And his first defence of queries, p. 4, 5.

2. Do we understand it in a Sabellian sense, that God is but one person. For though there is but one God, yet there are three persons in the Godhead. Though the Father, Word, and Spirit are one, yet not one person; because if so, they could not be three testifiers. And when our Lord says (John 10:30), "I and my Father are one," he cannot mean one person; for he speaks of himself as distinct from the Father, and of the Father as distinct from himself: And as it would be absurd to say, I and my self are one; which he must mean if there is no distinction of persons; so it would be contradictory to say, that I, who am one, and my Father, who is another, are one person: His meaning is, that they were one in nature, essence, power, and glory. Nor,

3. Do we understand it in a Tritheistic sense; that is to say, That there are three essences, or beings numerically distinct, which may be said to be one essence or being, because they are all three of one and the same nature: Just as three men may be said to be one man, because they are of the same human nature. But this is to make three gods, and not one; their essences being numerically distinct: Whereas,

We say, that there is but one divine essence, which is common and undivided to Father, Son and Spirit; and in this sense we assert that there is but one God. There's but one essence, though there are different modes of subsisting in it. A late writer has very wrongly represented us as holding,⁹ That the divine nature of Christ is distinct from the father of spirits; that the divine nature is partly in the father, and partly in the son; and that the son of God, in his divine nature, is a part of God. This we cannot but complain of as an injury done us, and must insist that the author retract it. If he thinks that these are consequences justly deducible from our principles, he ought not however to represent us as holding them, when we at the same time utterly disavow them: This is not fair dealing. We say that the whole divine nature or essence is in the Father; and that the whole divine nature or essence is in the Son; and that the whole divine nature or essence is in the Holy Ghost; and that it is simple and undivided, and common to all three.

9. The great concern of Jew and Gentile, p. 17, 40, 41, 47, 50.

Moreover, when we, with the scriptures, assert that there is but one God, we mean that there is but one only true God, in opposition to all false gods, to the idols of the Heathens; to all nominal gods, or such that are only called so, and are not so really, are not gods by nature: And also, in opposition to all figurative, or metaphorical gods: Thus angels, civil magistrates, and judges, are called gods, because of their exaltation and dignity. *Moses* is said to be a god to *Pharaoh*, and to *Aaron*: A man's belly is called his god, when he indulges it in an Epicurean way: And Satan, because of his usurped domination, is called the god of this world.

Again, when we say, there is but one God, we thereby design, and so do the scriptures, to include, and not exclude, the deity of the Son, and of the Holy Ghost; which will appear by considering the forementioned scriptures. To begin with

Deuteronomy 6:4, "Hear, O *Israel*, the Lord our God is one Lord": Which words are truly rendered by the author¹⁰ of "The great concern of *Jew* and *Gentile*"; "Hear, O *Israel*, *Jehovah*, our Gods, is one *Jehovah*." And the same author justly observes, That "those words spoken by *Moses*, in so remarkable a style, and after many ages, by Christ himself, when he appeared in the world, call for the special regard and attention of such, who, in all nations, professed his worship, &c." But the account which this author gives of these words, I must be obliged to make some few strictures upon. His sense is this:¹¹ "By the first mention of the name *Jehovah*, in this place, I consider him," says he, "as the only living and true God, who has one of his names Jealous, and will not give his glory to another: By the second name or character, our Gods, I consider him in our nature, in his Christ, the man his fellow; whom he has taken into union with himself, under the character of the Word; and having so done, in the appointed time, made his soul an offering for sin, for the gracious purpose of our redemption and salvation: And by the third, that is, the same sacred name, *Jehovah*, as the first; I understand the same God, making himself known to his

10. P. 1.

11. The great concern of Jew and Gentile, p. 7.

people through his Christ, in whom he was to reconcile the world unto himself." I agree with this author in his sense of the first name, *Jehovah*, as intending the only living and true God; but can by no means assent to his interpretation of the second name or character, as he calls it, our Gods; which he makes to be the same only living and true God, in our nature; which he hath taken into union with himself, under the character of the Word. Now by the only living and true God, he means either God personally, or God essentially considered; not God personally considered, because he disallows of a distinction of persons: I apprehend, therefore, that he means God essentially considered. Now let it be observed, that the divine nature or essence, simply and absolutely considered, was not united to the human nature; but as it was in such a mode of subsisting: Or in other words, the divine nature, as it subsisted in the person of the *Λόγος*, or Word, was united to the human nature. Otherwise, the Father and the Holy Ghost might be truly said to be incarnate, and to suffer, die, and rise again, as well as the Son: Whereas it was not the Father, nor the Holy Ghost, but "the Word that was made flesh, and dwelt among us": It was not the Father, but the Son that was "made of a woman, made under the law." And after all, it is somewhat shocking and surprising to me, that the human nature, being united to the divine nature, should make a plurality in the Deity, which is the only reason of this plural expression, our Gods, hinted at by this author: For though the human nature, by its union to the divine nature, is greatly exalted and dignified, yet it is not deified; it is not transmuted into the same nature; it is not made a God of; nor does it give any plurality to the Deity. As for the author's sense of the third name, *Jehovah*, I must confess, I do not understand it; it is altogether obscure and unintelligible to me; and therefore this author must not be displeased, if I take up his own words, used by him in the same page, and say, 'Tis "a confused meaning, and the language of *Babel*." The true meaning of the text, I take to be this: *Jehovah*, our Gods, Father, Son, and Spirit, are one *Jehovah*. How the ancient synagogue, or the old Jewish writers understood these words, you will see by an instance or two out of their book of *Zohar*. The author in Genesis fol. 1. col. 3. mentioning this text, and the three

names, *Jehovah, Elohenu, Jehovah*, says: "These are the three degrees in respect of the sublime mystery. In the beginning God, or *Elohim*, created, &c.": And in Exodus fol. 18. col. 3-4, "This is the unity which is called *Jehovah*, the first, *Elohenu, Jehovah; lo!* They are all one, and therefore called one, to show that those three names are as one; and therefore we call them one, because they are one; which is made known by the revelation of the Holy Spirit, and indeed is abundantly manifest." And then he explains it by a simile taken from the voice, which though but one, consists of three things: So, says he, "*Jehovah, Elohenu, Jehovah*; these are one; these three גוינין modes, forms or things, are one." Once more on Numbers fol. 67. col. 3, "There are two, and one is joined unto them, and they are three, and these three are one: These are the two names which *Israel* heard, *Jehovah, Jehovah*; and *Elohenu* is joined unto them; and they become the seal of the ring of truth." I need not observe to you, the sense of Christian writers on this text; therefore will only mention a passage or two out of *Fulgentius*, because they contain some reasoning and argument. He, mentioning this text and the other, "Thou shalt worship the Lord thy God, and him only shalt thou serve," makes this remark:¹² "Which God," says he, "we believe, is not the Father only, but the Father, and the Son, and the Holy Spirit. For our faith, by which we serve and fear the one God, is not contracted by a personal union, nor disjoined by a substantial difference, lest we should either, after the manner of the Heathens, worship gods by worshipping different substances; or with *Sabellius*, deny the Son and the Spirit, not preferring the persons in the Trinity." And in another place:¹³ "If by the Lord God we understand the Father only, then we should neither serve nor worship the Son as

12. *Audi, Israel, Dominus Deus tuus, Dominus unus est, & Dominum Deum tuum adorabis, & illi soli servies.* Quem Deum, non patrem solum credimus, sed patrem, & filium, & spiritum sanctum. Fides enim noltra, qua unum Deum colimus & timemus, nec unione personali contrahitur, nec substantiali diversitate disjungitur: Ne aut Deos Gentiliter colamus diversas colendo substantias, aut filium & spiritum cum Sabellio denegemus, non servantes in trinitate personas. *Fulgent.* Respons. contr. Arrian. obj. 4.

13. Quod si Dominum Deum, solum patrem accipere debemus, filio ergo nec ut Deo serviamus, nec eum adoremus: Quicquid enim ad natuaram Domini Dei solius non pertinet, ut Deus a nobis adorari non debet. *Fulgent.* ib. obj. 10.

God; for whatsoever does not belong to the nature of the Lord God only, ought not to be worshipped by us as God." In fine, if the Son, or Holy Ghost, stand excluded from the one Lord, in this text, then they must also stand excluded from that love and affection which we are required to pay him, in the following verse.

The texts, which have been produced out of the prophecy of *Isaiah*, for the proof of the unity of God, are not to be understood exclusive of the Son, or of the Holy Ghost. In *Isaiah* 44:6, one of the texts cited, the only Lord God calls himself the first and the last; which title our Lord Jesus Christ takes to himself, *Revelation* 1:8, which he certainly would never have done, had he stood excluded from the one Lord God in this text, in *Isaiah*. Again, another of these texts, *viz.* *Isaiah* 45:22–23, is manifestly applied to Christ, in *Romans* 14:10–11, which would never have been, had he stood excluded by it.

As for the texts in the New Testament, already cited, it will quickly appear, that they are not to be understood to the exclusion of the Deity, either of the Son, or of the Holy Ghost.

John 17:3 is the first passage cited. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Now had Jesus Christ, by this text, stood excluded from the only true God, he would never have joined himself with him.¹⁴ Besides, eternal life is made as much to depend upon knowing Jesus Christ, as upon knowing the only true God. And after all, Christ is expressly called the true God, in *1 John* 5:20, "This is the true God and eternal life": *i.e.* This, his Son Jesus Christ; for he is the immediate antecedent to the relative, *this*,

Romans 3:30, where "one God is said to justify the circumcision by faith, &c." cannot be understood so as to exclude Jesus Christ; seeing it is prophesied of him, in *Isaiah* 53:11, that he should justify many: Nor of the Holy Ghost; because it is "in the name of the Lord Jesus, and by the spirit of our God that we are justified." If none can forgive sins, or justify sinners, but the one God; and yet the Son, and the Holy Ghost do forgive sins, and justify sinners; then they, with the Father, must be the one God.

14. *Vid.* Dr. *Waterland's* first Defence of some queries, p. 9.

As for 1 Corinthians 8:5–6, where it is said, That “there is but one God the Father.” It ought to be observed, that the one God here stands opposed to the polytheism of the Gentiles, to them that are called gods, which were many. Moreover, he is not called the Father of Christ, and so not to be considered personally, but essentially, as the one God, the Father of spirits, the former and creator of all things; from which character neither the Son, nor Spirit stand excluded. Besides, if Jesus Christ, stands excluded from this one God the Father; then, by the same rule of interpretation, God the Father must stand excluded from the one Lord; which is said of Jesus Christ in the very same text. The same remarks may be made on Ephesians 4:5–6, and the same reply given to like objections formed upon it. Nor is Christ excluded from the one God, in 1 Timothy 2:5, “There is one God and one Mediator between God and man, the man Christ Jesus.” ’Tis true, Christ is spoken of in his lower nature, as man; yet there are some things said of him, which prove him to be God. Was he not God, he could not be a Mediator between God and men: He could not draw nigh to God, and treat with him about the peace and reconciliation of his people, much less effect it, or be a ransom for them, as he is said to be in the following verse. As to Galatians 3:20, I do not take it to be a direct proof of the unity of God, and have therefore neglected it in my collection of proofs. The meaning of the text, I apprehend, is this: A Mediator supposes, at least, two parties, between whom mediation is made. “Now,” says the apostle, “a mediator is not of one, that is, of one party, but God is one”; *i.e.* one party: Now as *Moses* (for of him the apostle is speaking) was a Mediator between God, as one party, and the people of *Israel* as the other: So Jesus Christ is a Mediator between God, and his elect people. I shall conclude this discourse, on the unity of God, with a passage ascribed to *Ignatius*: “Whosoever asserts¹⁵ the one only God, to the exclusion of the divinity of Christ, (and, I may add, of the Holy Ghost)” is a defamer, and an enemy “of all righteousness.”

15. Πᾶς οὖν ὅστις ἓνα καὶ μόνον καταγγέλλει θεόν, ἐπ’ ἀναιρέσει τῆς τοῦ χριστοῦ θεότητος, ἐστὶ θιάβολος, καὶ ἐχθρὸς πάσης δικαιοσύνης. *Ignat. Epist. ascript. ad Antiochen.* p. 84. Ed. Voss.

CHAPTER II

Proving that there is a plurality in the Godhead.

HAVING, in the preceding chapter, proved the unity of the divine Being, or that there is but one God, I now proceed,

II. To prove that there is a plurality in the Deity, which I shall endeavour to do;

First, From the plural word *Elohim*, so frequently used when the divine Being is spoken of; and that in different forms of construction: As,

1st. It is sometimes in construction with a verb singular, as in Genesis 1:1, "In the beginning God, or *Elohim*, created the heavens and the earth." *Elohim* being a word in the plural number, and *Bara*, which is rendered *created*, being singular, many think 'tis designed to express the truth of a plurality of persons in the unity of essence. *Moses* might have made use of some of the names, or appellations of God in the singular number: He might have said, *Jehovah Bara*, *Jehovah* created; a name by which God had made himself known to *Moses*, and by him, to the people of *Israel*; or he might have made use of *Eloab*, the singular of *Elohim*, which he has made use of in Deuteronomy 32:15–16. So that he was not obliged to make use of this plural word, from any want of singular appellations of God, or from any barrenness in the *Hebrew* language. And when we consider that one design of *Moses's* writings is to oppose and extirpate the polytheism of the Heathens, it may well seem strange that he should make use of a plural word, when speaking of God, which might have a tendency to strengthen them in their notion of a plurality of gods: Nor certainly would he have used it as he does, thirty times in this history of the creation, and, perhaps, five hundred times more, in one form of construction or another, in the five books of his writings, had he not designed some kind of plurality or another. Now a plurality of gods he cannot mean; because this is

contrary to what he asserts Deuteronomy 6:4. "Hear, O *Israel*, the Lord our God is one Lord"; nor a plurality of names or characters, to which creative powers cannot be ascribed, but a plurality of persons. For the words may be cast into a distributive form, in perfect agreement with the idiotism of the *Hebrew* language, and be thus read: "In the beginning every one of the divine persons created the heavens and the earth"; and then the historian goes on to take notice of some of these persons, as concerned in the creation. He makes mention of the spirit of God moving upon the face of the waters, in verse 2, which the ancient¹⁶ *Jews* understood of the spirit of the Messiah: And in verse 3 he observes, that "God said, *b.e.* God, the Word said, Let there be light, and there was light.

2. This word is sometimes in construction with a verb plural, of which there are several instances, as Genesis 20:13, "And it came to pass, when (הִתְעַוּ אֱלֹהִים) the gods caused me to wander from my Father's house." And so Genesis 35:7, "And he, *b.e.* *Jacob*, built there an altar, and called the place *El-bethel*; because there נִגְלוּ אֱלֹהִים, the gods appeared to him, &c." And once more, in 2 Samuel 7:23, "And what one nation in the earth is like thy people, even like *Israel*, whom הִלְכוּ אֱלֹהִים the gods went to redeem for a people to himself." Now as one¹⁷ well observes, "That however the construction of a noun plural, with a verb singular, may render it doubtful to some, whether these words express a plurality or no; yet certainly there can be no doubt in those places, where a verb or adjective plural are joined with the word *Elohim*." The plurality here expressed, cannot be a plurality of gods, for the reason above given; nor of mere names and characters, but of persons; for to these *Elohim* are ascribed personal actions; as their removal of *Abraham* from his father's house; their appearance to *Jacob*, and their redemption of the people of *Israel*.

3. It is sometimes in construction with adjectives and participles plural, as Deuteronomy 4:7 and 5:26. And in other places, where

16. Zohar. in Genesis fol. 107. col. 3. and 128. 3. Bereshit Rabba, Parash. 2. and 8. Vayikra Rabba, Parash. 14. Caphtor. fol. 113. 2. Baal Hatturim in loc.

17. Allix's judgment of the Jewish Church, p. 124.

mention is made of the living God, 'tis expressed in the plural אלהים חיים, the living gods; as in 1 Samuel 7:26, 7:36; Genesis 33:36. A very remarkable construction of this kind we have in Jeremiah 10:10, where 'tis said, "But the Lord is the true God; הוא אלהים he is the living Gods"; expressing, at once, a plurality of persons in the one divine Being. Of the same kind is Joshua 24:19, where *Joshua* says to the *Israelites*, "Ye cannot serve the Lord, for he is an holy God"; which, in the *Hebrew*, is הוא אלהים קדשים the holy Gods is he; which, in the natural construction of the words, should have been אלהים קדשים הם the holy Gods are they, had not this mystery of a plurality in the one God been intended. Hence we read of more holies than one, in Proverbs 30:3, "I neither learned wisdom, nor have the knowledge קדשים of the holy ones." Once more, in Psalm 58:11, "Verily there is אלהים שפטים gods that judge in the earth." Now of these *Elohim* it is said, that they live, are holy, are near to God's people, and judge in the earth; all which are personal characters; and therefore they, to whom they belong, must be persons. This is the first kind of proof of a plurality in the Deity. I do not begin with this because I judge it to be the clearest, and strongest proof of the point, but because *Elohim* is one of the names, and one of the most usual names of God. Nor do I lay the stress of the argument on the word *Elohim* it self, but as it appears in a very unusual form of construction. I am sensible that the word is used of a single person in the Deity, in Psalm 45:6–7. And it need not be wondered at, that a name that is common to all the three divine persons, should be appropriated to one of them; especially when it is considered, that each divine person possesses the whole essence and nature common to all three. I know it is also given to *Moses*, who was appointed to be a god, or *Elohim*, to *Aaron* and *Pharaoh*: And good reason there is for it, when he represented and stood in the room and stead of the trine-une God to them. Wherefore 'tis of little service to the¹⁸ *Jews* to object this to us: Nor ought it to be thought strange, when the idols of the Gentiles, in imitation of the true God, are called *Elohim*; whose names, as well as worship, Satan has endeavoured to

18. Vet. Nizzachon, p. 4. Ed. Wagenseil.

mimic. The ancient *Jews* not only concluded a plurality, but even a Trinity, from this word *Elohim*; as appears from a passage in the book of *Zohar*,¹⁹ where the author says: “Come, see the mystery of the word *Elohim*: There are three ערריגין degrees, and every degree is distinct by himself, notwithstanding they are all one, and are bound together in one, and one is not divided from the other.” This is so full an account of the Trinity, that one would rather have thought it came out of the mouth of a Christian, than of a Jew. Was an Athanasian to give an account of his faith in the doctrine of the Trinity, he would do it in much the same language, except, that instead of *degree* he would use the word *person*. And yet we find *Tertullian*,²⁰ an ancient Christian writer, uses the word *degree*, when speaking of the persons in the Trinity. and calls the Holy Ghost particularly the third *degree*. I have took no notice of the word *Adonim*, as applied to God; which though it is sometimes used of one, for the sake of honour, in the second and third, yet never in the first person plural, as it is of God in Malachi 1:6, “If אדונים אני I am lords, where is my fear”? But I go on

Secondly, To prove a plurality in the Godhead, from some plural expressions which are used of the divine Being in scripture: And shall begin,

1st, With Genesis 1:26, “And God said, Let us make man in *our* image, after *our* likeness.” The pronouns *us* and *our*, do so manifestly express a plurality, that he must willfully shut his eyes, who does not see it; and yet, lest we should from hence conclude a plurality of gods, the words *image* and *likeness* are expressed in the singular number; a plurality in the Deity being entirely consistent with the unity of essence. Nothing is more plain from hence, than that more than one was concerned in consultation about, and in the formation of man.

19. In Lev. fol. 27. col. 2. Ed. Sultzbach. fol 29. Cremon.

20. Tres autem non statu, sed *gradu*; nec substantia, sed forma; nec potestate, sed specie; unius autem substantiae & unius status & unius potestatis; quia unus deus, ex quo & *Gradus* isti, & formae & species, in nomine patris & filii & spiritus sancti deputantur. *Tertullian*. adv. Praxeam, c. 2. Hoc mihi & in *tertium gradum* dictum sit, quia spiritum non aliunde puto, quam a patre per filium, ib. c. 4.

Hence we have those plural expressions used of the divine Being, when he is represented as the Creator of men; as in Job 35:10, "Where is God, עשי my Makers?" And Psalm 149:2, "Let *Israel* rejoice בעשיו in his Makers." And Ecclesiastes 12:1, "Remember כראיך thy Creators in the days of thy youth." And Isaiah 54:5, "For בעליך thy husbands are עשיך thy Makers; the Lord of Hosts is his name." Now what reason can be given for these plural expressions, if there was not more than one concerned in man's creation?

The²¹ *Jews* have tried at many things to evade the force of this text. Sometimes they tell us, that God consulted with the souls of men, and with second causes; with the elements, and particularly with the earth,²² out of which he formed man; and then breathed into him the breath of life: So that, in respect of his body, which is of the dust of the earth, he was made after the image of the earth; and in respect of his soul, after the image of God; and so in respect to both, after our image. But this is so wretchedly stupid, that it deserves no further notice. Others²³ of them say, that God consulted with his angels, and speaks to them about man's creation, which is the reason of this plural expression. But it ought to be observed, that angels are creatures, and so not of God's counsel: For "who hath directed (Isaiah 40:13-14) the spirit of the Lord; or, being his counselor, hath taught him? With whom took he counsel"? Not with any of his creatures; no, not with the highest angel in heaven; they are none of them equal to him, nor equal to the work mentioned in the text, under consideration: They are creatures, and therefore cannot be possessed of creative power; nor were they concerned in man's creation; nor was man made after their image and likeness. Others²⁴ of them say, that God here speaks *regio more*, after the manner of kings; who in their edicts, proclamations, &c. use the plural number to express their dominion, honour, and majesty. But it ought to be considered, that the reason why kings and princes use

21. *Vid.* Menasseh ben Israel, conciliat, in Genesis quaest. 6.

22. So Vet. Nizzachon, p. 5. Lipman. Carmen memorial.

23. Bereshit Rabba, Parash. 8. Jarchi. & Aben Ezra in loc.

24. R. Saadiah Gaon in Aben Ezra in loc. R. Bechai in loc.

plural expressions in their edicts, proclamations, &c. is because they connote other persons, kings acting by the advice of their ministers, or privy counsel. Besides, this aulic or courtly way of speaking is not so ancient. No one instance can be produced in scripture, where the kings of *Israel* speak after this manner nor indeed, where those proud, haughty and arrogant monarchs, *Pharaoh*, *Nebuchadnezzar*, and *Belshazzar* use the plural number, when speaking of themselves only. The instances which are usually produced are foreign to the purpose; and as a learned *Jew*²⁵ observes, are עֲדֵי שִׁקְרָה false witnesses. And as a worthy prelate²⁶ observes, "'Tis a very extravagant fancy to suppose that Moses alludes to a custom that was not (for what appears) in being at that time, nor a great while after." The first instance of this royal way of speaking, is in the letters of *Artaxerxes*, king of *Persia*, mentioned in *Ezra* 4:18 and 7:23, which, as it is the most early intimation of this mode of expression, so it ought to be observed, that it first appears in the latest accounts of things which the scriptures of the Old Testament give; and further, that 'tis only a proof of this way of speaking in the *Chaldee*, and not in the *Hebrew* language, and probably might take its rise in the court of *Persia*, from the conjunction of *Darius the Mede*, and *Cyrus the Persian*, in the government of the empire; in both whose names edicts and decrees might run, and letters be sent. This might occasion the first use of such plural expressions, and their successors might continue them to express their power and glory. After all, the *Jews* are conscious to themselves, that these words do furnish out an argument for a plurality in the Deity. Hence in²⁷ one of their ancient commentaries upon this place, they say, That when *Moses* was writing the six days works, and came to this verse, he made a stop, and said, Lord of the world, why wilt thou give an occasion to heretics to open their mouths against the truth? And add, that God should say to him, Write on; he that will err, let him err. Now this fabulous story is hatched on purpose to defend themselves against the argument of the Christians, for a plurality in the Godhead, founded on this text;

25. Aben Ezra in *Genesis* 1:26.

26. Bp. Kidder's demonstration of the Messiah, part 3. p. 90.

27. *Bereshit Rabba*, Parash. 8.

and sufficiently discovers the sense they had of the force of it, and the self-convictions they laboured under from this passage. They also tell us,²⁸ That the seventy two interpreters, who were employed by *Ptolemy*, king of *Egypt*, to translate the law, when they came to this text, read it not $\eta\psi\epsilon\gamma$, let us make; but as if it was $\eta\psi\epsilon\alpha$, I will make: And this change was made by them, lest *Ptolemy* should think that they held a plurality of gods as well as he. And for the same reason they made²⁹ the like change in other places, where there is an intimation of a plurality, as Genesis 11:7. And *Philo*,³⁰ the Jew, affirms, That these words declare $\pi\lambda\eta\theta\omicron\varsigma$, a plurality; and are expressive³¹ of others, as coworkers with God in the creation.

A late writer³² tells us, That he “can conceive how God is said to do this, *i.e.* to make man in our image, and after our likeness, by his word and spirit; for that he acted, in those respective characters, in his Christ, and through his holy child Jesus.” That the Word and Spirit were concerned with God in the creation of man, is a truth, and is the true reason of this plural expression; but then, these are not to be considered as mere characters, under which God acted; for mere names and characters cannot be consulted with; nor can creative powers be ascribed to them; nor have they any image and likeness after which man could be made. The words are a manifest proof of a plurality of divine persons, who were equal to one another, and to the work of man’s creation, in which they were jointly concerned.

2. Another scripture, which bears a testimony to a plurality in the Deity, is Genesis 3:22. “And the Lord God said, the man is become as one of us.” Which words are not spoken to angels, as say³³ the Jewish writers; for they are not God’s socials or equals, nor any of the Deity,

28. Talmud, Megilla, fol. 9. 1.

29. Talmud, ib. Bereshit Rabba, Parash. 38.

30. Εἶπε γὰρ, φησί, κύριος ὁ θεὸς ποιήσομεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ κατὸ ὁμοίωσιν, τοῦ ποιήσομεν πλῆθος ἐμφαίνοντος. Philo de confusione ling. p. 344. Ed. Par. He asserts the same in his book *De Profugis*, p. 460.

31. Ὅτι εἶπεν ὁ θεὸς, ποιήσομεν ἄνθρωπον, ὅπερ ἐμφαίνει συμπαραλήψεν ληψὸν ἐτέρων, ὡς ἄν συνεργῶν. Idem de opificio, p. 16.

32. The great concern of Jew and Gentile, p. 20.

33. Bereshit Rabba, Parash. 21. Aben Ezra in loc.

as these here are said to be. Had the words any reference to angels, they should have been read, The man is become as one of you. The words of the serpent to *Eve* determine the sense of these, when he says to her: “Ye shall be as Gods, knowing good and evil.” Now whatever equivocal, ambiguous, fallacious, or deceitful meaning, the Devil had in these words; yet it is certain, that he intended she should understand him of the divine Being; and so she did. The bait which he laid for her, and which took with her, was not an equality to angels, but to God: This our first parents affected, and this was their ruin. The words may be considered either as an irony, or sarcasm on man’s folly and vanity, in affecting Deity; and then ’tis as if he had said: Behold the man whom Satan promised, and who himself expected to be as one of us. See how much like a God he looks; who, but just now, was covered with fig-leaves, and now stands clothed with the skins of slain beasts; and who, by his sin, has brought ruin and misery on himself, and all his posterity: Or else, they may be considered as a comparison of his past and present state: “Behold the man $\eta\eta\eta$,³⁴ was as one of us, *i.e.* he was made in our image, and after our likeness; but he has sinned, and come short of his former glory: He has defaced this image; he is not like the man he was; and since he has done this, What will he not do? And now therefore, lest he put forth his hand, &c. Consider the words either way, they prove a plurality in the Deity. *Philo*, the *Jew*³⁵ acknowledges that these words are to be understood of more than one.

3. Another passage of scripture, which expresses the same thing, is Genesis 11:7, “Go to; let us go down, and there confound their language.” Which cannot be meant of Angels, in which sense the³⁶ Jewish writers understand it; for God never speaks in such language to them: Had he spoke to them, it would have been in such a form as this: Go *ye* down, and do *ye* confound their language. But he does

34. *Vid.* R. Abendana in loc.

35. Καὶ πάλιν εἶπεν ὁ θεός, ἰδοὺ γέγονεν Ἀδὰμ ὡς εἰς ἡμῶν, τοῦ γινωσκῆναι καλὸν, καὶ πονηρὸν. Τὸ γὰρ ὡς εἰς ἡμῶν, οὐκ ἐφ’ ἐνός, ἀλλ’ ἐπὶ πλειόνων τίθεται. *Philo de confus. ling.* p. 344, 345.

36. Targum Jon. & Aben Ezra in loc. Jarchi on the place, says, That God consulted with his house of judgment.

not thus speak; but let *us* go down, &c. Besides, the work to be done, was such as angels could not do, nor any mere creature. The same God that gave man the faculty of speech, and use of language, could only confound it. There was as great a display of divine power in the confusion of language, as there was in bestowing the gift of tongues on the apostles, at the day of Pentecost. No, this was not the work of angels, but of those divine persons, who are the one *Jehovah*; who, in verse 8, is said to scatter the people abroad from thence, upon the face of all the earth. *Philo*,³⁷ the Jew, says, That it is plain that God speaks to some here as co-workers with him.

4. Another text, which might be produced as a proof of a plurality in the Deity, is Isaiah 6:8, “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I, send me.” These are not the³⁸ Seraphim, in verses 2–3, who are here speaking, but the Lord, who says, whom shall I, *Jehovah*, send, and who will go for us? Neither the name, nor the work agree to angels. Not the name *Jehovah*; for that is incommunicable to creatures: Nor the work, which is the sending forth ministers to preach the gospel. For Angels themselves “are ministering spirits; sent forth to minister to them, who shall be the heirs of salvation.” These are divine persons, and are no other than the Father, the Son, and the Holy Ghost. Of the Father, there is no question; nor need there be any of the Son, since he expressly refers the words to himself, John 12:39–41, as the Targum on the place does, to the Word of the Lord: Nor ought there to be any with respect to the Holy Ghost, seeing they are manifestly applied to him in Acts 28:25–26.

5. There’s one passage more in this prophecy of Isaiah 41:21–23, which I’ll just mention: “Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of *Jacob*: let them bring them forth, and show *us* what shall happen: Let them show the former things, what they be, that *we* may consider them, and know the latter

37. Δεῦτε καὶ καταβάντες συγχεκμεν αὐτῶν τὴν γλῶτταν, φκίνεται γὰρ διαλεγόμενός τιςιν, ὡς ἂν συνεργοῖς αὐτοῦ. *Philo de confus. ling.* p. 344.

38. So Kimchi and Aben Ezra in loc.

end of them; or declare unto *us* things for to come. Show the things that are to come hereafter, that *we* may know that ye are Gods: Yea, do good or do evil, that we may be dismayed, and behold it together." In which words 'tis manifest, that the Lord, the *Jehovah*, who is the king of *Jacob*, continues speaking all along in the plural number; upbraiding the gods of the Gentiles for their ignorance and imbecility. These are proofs out of the Old Testament, to which some have added Song of Solomon 1:11.

6. I might now produce some passages out of the New Testament, which discover a plurality in the Godhead. Some have thought the words of our Lord, in John 3:11, are an indication of it; where our Lord may be thought to use the plural number, not on the account of his disciples, who were not concerned in that discourse of his, with *Nicodemus*; but with respect to the Father, and the holy Spirit. For he was not alone but these spoke in him, and bore witness with him. But I shall conclude this kind of proof with John 14:23, "Jesus answered and said unto him, If any man love me, he will keep my words; and my Father will love him; and *we* will come unto him, and make *our* abode with him." That more than one person is here intended, is certain; nor can we be at a loss about two, and who they are: For the Father, and our Lord Jesus Christ, are expressly mentioned, as distinct persons, having personal characters and actions, such as coming to the man that loves Christ, and making their abode with him, ascribed unto them. But I proceed,

Thirdly, To endeavour to prove a plurality in the Deity from those places of scripture which speak of *Jehovah*, and of the Angel of *Jehovah*; which angel is also said to be *Jehovah*. And my argument from thence will be this: That if there is one who is *Jehovah*, that sends; and another who also is *Jehovah*, that is sent; then there must be a plurality in the Godhead. Let us attend to some instances.

The first passage I shall take notice of is in Genesis 16:7, where we read of an angel of the Lord who found *Hagar*, *Sarah's* maid, in the wilderness, and bid her return to her mistress; which angel appears to be *Jehovah*; for in verse 10 he promises her that he would "multiply her seed exceedingly, that it should not be numbered for multitude";

which a created angel, or any mere creature, could never perform. And to put it beyond all doubt, that this angel of the Lord was *Jehovah*, in verse 13, 'tis said, that "she called the name of the Lord, which spake unto her, thou God seest me."

Again, in Genesis 18:1–2, we read, that the Lord appeared to *Abraham*, in the plains of *Mamre*; and that when he lifted up his eyes, and looked up, lo, three men stood by him; which were angels, as appears from Genesis 19:1. Now one of these was the great *Jehovah*, as is manifest from the name *Jehovah* being given to him, verses 13, 20, 26, and in many other verses; and from his separation from the other two, verse 22, and from the works of *Jehovah*, which are ascribed to him, verses 14, 17. Yea, he is called the judge of all the earth, who will do right, verse 25. And *Abraham* all along pays the utmost deference, and gives the profoundest respect unto him, verses 27, 30–32. So that from the whole, there's sufficient reason to conclude that one of these three angels was *Jehovah*.

The angel of the Lord, who appeared to *Abraham*, when he was about to sacrifice his son, and bid him desist from it, Genesis 22:11–12. was no other than *Jehovah*; for he tells him, that he had not withheld his Son, his only Son, from him. Now it was at the command of God, and not a created angel, that *Abraham* went about to sacrifice his son; it was to the Lord *Jehovah* that he devoted him, and to whom he was going to offer him up in sacrifice, and not to a created angel. And because the Lord himself thus opportunely appeared to him, he called the name of the place *Jehovah Jireh*, i.e. the Lord will appear. And again, a second time, the same angel of the Lord called unto him, and swears by himself, which no creature ought to do, and promises that which no creature can do, that in blessing he would bless him; and in multiplying, he would multiply his seed as the stars of heaven: All which the author of the epistle to the *Hebrews* applies to the great God, Hebrews 6:13–14. So that we may be assured that the angel of the Lord, who here speaks,³⁹ spoke in his own name, and not ministerially in his who sent him.

39. See The great concern of Jew and Gentile, p. 34.

The angel mentioned in Genesis 48:16 cannot be understood of a created, but of an uncreated one. He stands upon a level with the God of *Abraham*, and *Isaac*; and as great an act of divine power and goodness is ascribed to him as to that God, before whom *Abraham* and *Isaac* walked: As he fed *Jacob* all his life long; so this angel redeemed him from all evil. Yea, he makes him the object of his supplication, and invokes a blessing from him as from God, upon the lads, the sons of *Joseph*.

The angel of the Lord, which appeared to *Moses* in the bush, Exodus 3:2, was no other than *Jehovah*; which appears from the names by which he is called, viz. *Jehovah*, God, the God of *Abraham*, *Isaac*, and *Jacob*; I am what I am, verses 4, 6, 13–15. As also from the divine works and actions ascribed to him: As, seeing the afflictions of the *Israelites*; hearing their cries; coming down to deliver them out of the hand of the *Egyptians*; and to bring them out of their land into a land flowing with milk and honey. The same may be said of the angel in Exodus 23:20, whom the Lord promised to send before his people *Israel*, to keep them in the way, and to bring them into the place which he had prepared. Here he requires them to yield obedience to him; to be cautious of provoking and offending him; and assures them, that he would not pardon their iniquities; which would have been needless to have observed to them, had he been a creature. None can forgive sins but God. Besides, he says his name was in him; that is, as a late⁴⁰ writer well enough observes, his name *Jehovah*; and if that is in him, which is incommunicable to a creature, then he must be the most high God, whose name alone is *Jehovah*. Moreover, the apostle *Paul* has assured us, that he who led and guided the people of *Israel* through the wilderness, and against whom they there rebelled, was Christ; when he says, 1 Corinthians 10:9, “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”

We read also of an angel of the Lord, in Zechariah 3:1, who not only is called *Jehovah*, in verse 2, but declares to *Joshua*, in verse 4, that he had caused his iniquity to pass away from him, and would clothe him

40. The great concern of Jew and Gentile, p. 24.

with change of raiment; which none but the most high God can do: For who can take away sin, pardon it, or acquit from it, or clothe with a justifying righteousness but him?

Now 'tis easy to observe, in many of these instances, that obedience to this angel is required; that he is invoked and represented as the object of worship and adoration; which would not be, was he not the true *Jehovah*. This the author⁴¹ of *The great concern*, &c. seems to be aware of; and therefore tells us, That this angel personated *Jehovah*, and had his likeness; and that the people of God, under that shadowy dispensation, were permitted to worship him. But to do this, is a breach of that command (Matthew 4:10), "Thou shalt worship the Lord thy God, and him only shalt thou serve"; and to be guilty of that which is condemned by the apostle, Colossians 2:18, even worshipping of angels. As we have no instance of divine worship and adoration given to angels, but on the contrary, that they are called upon to worship God's first begotten Son, Hebrews 1:6. So when an offer of this kind has been made to them, they have always rejected it: An instance of which we have Revelation 22:8–9. Indeed this author intimates, that since the Messiah, the substance, is come, it is not proper or lawful to worship angels: As though the change of the dispensation made any change in the object of worship. Since the coming of Christ, some things have been altered, as to the outward form or manner of worship; but the object of worship is invariably the same: Though God may change the one, he cannot change the other without denying himself.

It is expected⁴² from us, that we should reconcile these appearances of *Jehovah*, under the Old Testament, to the invisibility of God. When our Lord says, in John 1:18, That "no man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him"; he means God the Father, who is manifestly distinguished, in the text, from his only begotten Son. And still more plainly does he express himself, in John 5:37, "And the Father himself, which hath sent me, hath born witness of me. Ye have neither heard

41. *The great concern of Jew and Gentile*, p. 25.

42. *Ibid.* p. 20.

his voice at any time, nor seen his shape." It is a rule, which, I believe, will hold good, that whenever any voice was heard under the Old Testament-dispensation, which is ascribed to *Jehovah*, it is always to be understood, not of the Father, but of the Word; and whenever any visible shape was seen, it was the shape and form of the human nature, which the Λόγος, or Word assumed as a pledge and presage of his future incarnation. Besides, that God should, in some form or other, make some singular appearances of himself, or afford his singular grace and presence to his people, is no ways inconsistent with the invisibility of his nature or essence. For though he is that God, "whom no man hath seen, or can see," *i.e.* his nature or essence; yet there is a state of glory and perfection, in which the saints shall see him as he is. To conclude this head: My argument from these passages of scripture, as I before observed, stands thus: That if there is one who is the true *Jehovah*, that sends; and another distinct from him, who is also the true *Jehovah*, who is sent by him; then there must be more than one who is *Jehovah*; and so consequently there must be a plurality in the Deity: Which is the thing I have undertaken to prove. But,

Fourthly, This will also admit of proof from those passages of scripture, which speak of two as distinct from each other, under the same name of *Jehovah*, or God. I'll just mention two or three instances of this kind. In Genesis 19:24, it is said, That "the Lord, or *Jehovah*, rained upon *Sodom* and upon *Gomorrah*, brimstone and fire from the Lord, or *Jehovah*, out of heaven." This wonderful conflagration was not made by the ministry of angels; for wherever it is mentioned, as in Jeremiah 50:40; Amos 4:11, it is represented as the work of *Elohim*, of every one of the divine persons. In Psalm 45:6-7, it is said: "Thy throne, O God, is for ever and ever – Thou lovest righteousness, and hatest wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Jeremiah 12:5-6, is another instance of this kind; where *Jehovah* promises to raise up to *David*, a righteous branch, whose name should be called *Jehovah*, our righteousness. And to add no more, in Hosea 1:7, *Jehovah*, or the Lord God declares, That he would "have mercy on the house of *Judah*, and save them by the Lord their God"; or, as the *Targum* paraphrases it, by the word

of the Lord their God. Now, in all these passages, it is manifest, that two are spoken of, as possessed of divine perfections, and as distinct from each other. He that rained fire and brimstone upon *Sodom* and *Gomorrah*, must be distinct from him, from whom this fire and brimstone was rained, and must be one of equal power with him. He that was anointed with the oil of gladness, or the Holy Ghost, must be distinct from him, by whom he was anointed: The anointer and the anointed cannot be, in all respects, the same. And so likewise *Jehovah*, who raised up the branch to *David*, must be distinct from the branch which was raised up by him; as he also that promises to save his people, must be distinct from him, by whom they are saved. Now this distinction must be either nominal or real; not nominal, because they both bear the same name in all these passages. The distinction therefore, must be real; and if it is real, it must be either essential or personal; not essential, for there is but one divine nature or essence; otherwise there would be more gods than one. It remains then, that the distinction is personal, and consequently that there is a plurality of divine persons in the Godhead.

There is one passage, which I have not taken notice of under any of the foregoing heads, which seems to express a plurality in the Deity: It is in Daniel 4:17, "This matter is by the decree of the watchers, and the demand by the word of the holy ones." These words are commonly understood of angels. And I deny not, but that they may be called watchers, and holy ones; and that they may be said to declare the decrees of God, and be the executioners of them: But then these decrees are not theirs; not any affair, that is done in this world, is done in consequence of any decree of theirs, much less a matter of so much importance, as this which concerned so strange a revolution in the *Babylonian* monarchy. Besides, this decree is called the decree of the Most High, in verse 24, from whence we learn who these watchers and holy ones were. They are no other than the divine persons in the Godhead, who are holy ones, and watch over the saints, for their good; and over the wicked, to bring evil upon them. These are called watchers and holy ones, to express a plurality in the Deity; and they are called the Most High here, and the watcher, the holy one, in the

singular number, verse 13, to secure the unity of essence. This I take to be the true sense of these words: Nor am I alone⁴³ in it. There are now some of the proofs of a plurality in the Godhead, which the scriptures furnish us with; there are many more which I might have collected; but as they also prove a Trinity, I have reserved them for their proper place.

43. *Vid.* L'Empereur not. in Jachiad. in loc. And Allix's judgment of the Jewish Church, &c. p. 152, 153.

CHAPTER III

*Showing that there is a Trinity of Persons
in the Unity of the divine Essence.*

HAVING, in the former chapter, proved that there is but one God, and yet that there is a plurality in the Godhead; I now proceed,

III. To prove that this plurality is neither more nor fewer than three; which three are the Father, the Word, and the Holy Ghost: Or, in other words, that there is a Trinity of Persons in the Unity of the divine Essence. The doctrine of a real distinction of three Persons in one God, is denied by the *Sabellians*, called so from *Sabellius*, who lived in the middle of the third century; and held that there was but one *subjectum, suppositum, hypostasis* or *person* in the Godhead. This was not first broached by him; for before him⁴⁴ *Noetus* strenuously asserted, that there was no plurality in the Godhead; that the Father and Son were but one person. From him his followers were called *Noetians*, and sometimes *Patripassians*; because they held, in consequence of their former notion, that the Father was incarnate, suffered and died. Yea, before *Noetus*, *Praxeas*,⁴⁵ who was strengthened by *Victorinus*, was much of the same opinion; against whom *Tertullian* wrote, and by whom his followers are called⁴⁶ *Monarchians*. The same Christian writer⁴⁷ tells us, That one sort of the *Cataphrygians* held, that Jesus Christ was both Son and Father. Indeed one of the tenets⁴⁸ ascribed to *Simon Magus* is, that he held but one person in the Godhead; and that the Father, Son, and Holy Ghost, were only different names of one and the same person, according to his different way of operation.

44. *Vid.* August. de Haeret. c. 36.

45. *Tertullian.* de praescript. Haeret. c. 53. & adv. Praxeam, c. 1. 2.

46. *Tertullian.* adv. Praxeam, c. 10.

47. De praescript. Haeret. c. 52.

48. *Vid.* Danaeum in August. de Haeret. c. 1.

Simon said⁴⁹ of himself, that he was the Father in *Samaria*, and Son in *Judea*, and the Holy Ghost in the rest of the nations. He seems to have received his notion of unity, in opposition to a Trinity of Persons in the Deity, from the *Jews*, who were now turned Unitarians; having exploded their anciently received doctrine of the Trinity, in opposition to the Deity and Messiahship of Jesus Christ. I do not mention these things to make any odious comparisons, or to fix any invidious names on persons, but to show the rise and progress of this error; and lest any should think that they have got new light, when they have only embraced an old stale error, that has had its confutation over and over.

The opposers of the doctrine of the Trinity, and of the distinction of Persons in it, are not reconciled to the use of the words, Trinity, Unity, Essence, and Person; because they are not literally, and syllabically expressed in scripture. But since we have the things themselves signified by them, why we should scruple the use of the words, I see not. As for the word Trinity, though it is not formally expressed, yet the sense of it is clearly signified in scripture: For if there are three which are some way or other really distinct from each other, and yet but one God, we need not scruple to say, there is a Trinity in the Godhead. Nor have we the word Unity in scripture; yet we are told, that the Father, the Word, and the Holy Spirit are one; and that Christ and his Father are one: Now if they are one, then there is an unity, and that is a sufficient reason why we should make use of the word. The word Essence is not used in scripture; but we are told, that God is that he is, ὁ ὢν, which is, and was, and is to come; and if God is, then he has an essence. An essence is, that by which a person or thing is what it is; and seeing God is, essence may be truly predicated of him. As for the word Person, it is used in Hebrews 1:3, of God the Father; where Christ is said to be “the brightness of his glory, and the express image of his Person.” It is not indeed agreed, whether the word ὑποστάσις, should be rendered substance or Person; I would only observe, That the *Greek* fathers, when speaking of the Trinity, use

49. *Vid.* Irenaeum, adv. Haeres. l. 1. c. 20.

the word in the same sense, in which our translators have rendered it. There is another word, which they also make use of, when they speak of the Persons in the Trinity, and that is *πρόσωπον*; which is used by the apostle when he is speaking of Christ, in 2 Corinthians 4:6, which our translators render “the face of Jesus Christ”: The words might be translated, the Person of Christ; and without such a version, the sense of the words is not very easy. Besides, they have rendered the same word so in 2 Corinthians 1:11, where the sense requires it. *Justin Martyr* uses the word in abundance of places in his writings, if the *Expositio Fidei*, and *Quaest. & Respons. ad Orthodoxos* are allowed to be⁵⁰ his; and defines it to be⁵¹ *τρόπος ὑπάρξεως*, a mode of subsisting in the divine essence; and says, That there were⁵² *τρία πρόσωπα*, three Persons in God. *Tertullian*, a little after him, who was one of the first *Latin* writers, frequently uses the word *persona*;⁵³ and tells us what he means by it:⁵⁴ “Whatsoever,” says he, “was the substance of the Word, that I call a Person; and to it I give the name of a Son: And whilst I own a Son, I maintain a second from the Father.” A person has been since defined by *Boetius*, “An individual substance or subsistence of rational nature.” And by others,⁵⁵ “An individual, that subsists, is living, intelligent, incommunicable, is not sustained by another; nor is a part of another.” It is an individual, and therefore something singular: It differs from universal natures. It subsists of itself, and therefore is not an accident; which does not subsist of itself, but inheres in another. It is living; hence a stone, or any other inanimate being, is not a Person.

50. Ὅτι τὸ μὲν ἀγέννητον καὶ γεννητὸν καὶ ἐκπορευτὸν, οὐκ οὐσίας ὀνόματα, τίλλὰ πρόσωποι ὑπάρξεως, ὁ δὲ τρόπος τῆς ὑπάρξεως, τοῖς ὀνόμασι χαιρακταρίζεται τούτοις. *Justin. Expos. Fid.* p. 373.

51. *Ibid.* p. 3, 6. *Quaest. & Respons. ad Orthodox.* p. 401.

52. *Adv. Prax.* c. 6, 7, 11, 12, 13, 14, 18.

53. *Quaecunque ergo substantia sermonis fuit, illam dico personam, & illi nomen filii vindico, & dum filium agnosco, secundum a patre defendo, ibid.* c. 7.

54. *Persona est naturae rationalis individua subitancia. Et, paulo post: Longe vero illi signatius naturae rationalis individuum subsistentiam, ὑποστῶσεως nomine, vocaverunt. Boetius de persona, & natura, c. 3.*

55. *Vid. Wendelin. Christian. Theolog. l. 1. c. 2. Thes. 2. p. 93, 94. & Esseni System. Theolog. par. 1. disp. 16. p. 140.*

It is intelligent, or understands; wherefore an horse, or any other brute, is not a Person. It is incommunicable, and so it is distinguished from essence, which is communicable to more. It is not sustained by another; hence the human nature of Christ is no Person, because it is sustained by the person of the Word. It is not a part of another; hence a human soul is no person, because it is a part of man. In one word, I say, with⁵⁶ Dr. *Waterland*, "That each divine person is an individual intelligent agent: But as subsisting in one undivided substance; they are altogether, in that respect, but one undivided intelligent agent." Or, as he elsewhere⁵⁷ expresses it: "A single person is an intelligent agent, having the distinctive characters of I, Thou, He, and not divided or distinguished into more intelligent agents, capable of the same characters." Now, according to either of these definitions, we may argue thus: A person is an individual, that subsists, lives, understands, &c. but such is the Father, therefore a Person; such is the Son, therefore a Person; such is the Holy Ghost, and therefore a Person. From the whole, there seems no reason to lay aside the use of this word. I am not however so attached to it, but that I could part with it, provided a more apt and suitable word was substituted in its room; whereby a real distinction in the Deity, might be maintained: But it would be apparent weakness to part with this without the substitution of another, and that a better word; though it is a difficult thing to change words, in such an important article as this, without altering the sense of it. It is a rule, that in many instances holds good, *Qui fingit nova verba, nova gignit dogmata*; he that coins new words, coins new doctrines. If those, who dislike the use of this word, think it is a lessening or diminishing of the glory of the eternal Three, to call them Persons, it must be ten thousand times more so, to bring them down to mere names and characters; and therefore we shall never care to exchange Persons for respective names and characters. If we cannot speak of God as he should be spoken of, let us speak of him as we can; If we cannot speak with the tongue of angels, let us speak as men, in the best and

56. First defence of queries, p. 50.

57. Second defence of queries, p. 66.

most becoming way we are able. To reject the use of human phrases, because they are not formally expressed in scripture, is, as⁵⁸ Dr. *Owen* observes, “to deny all interpretation of the scripture, all endeavours to express the sense of the words of it, unto the understanding of one another; which is, in a word, to render the scripture itself altogether useless: For if it be unlawful for me, to speak, or write, what I conceive to be the sense of the words of scripture, and the nature of the thing signified, and expressed by them; it is unlawful for me also to think or conceive in my mind, what is the sense of the words, or nature of the things; which to say, is to make brutes of ourselves, and to frustrate the whole design of God in giving unto us the great privilege of his word.” Having premised these things, I shall endeavour to prove the doctrine of a Trinity of Persons, in the one God. Now this being a doctrine of pure revelation, it cannot be expected that it should be demonstrated by arguments taken from the reason of things: Nor shall I go about to illustrate it by natural similes, which have been observed,⁵⁹ by some, to advantage; as that of the soul of man, which consists of the mind, and understanding, and will; which are so distinct from each other, so that the one is not the other, and yet are all but one soul: And also, that of the sun; its beams, and light, which are but one sun: And that of the spring, fountain, and streams, which are but one water. But leaving these, I shall endeavour to prove the point from testimonies of scripture, out of the Old and New Testament. And shall begin,

1st. With the creation of all things in general. I before endeavoured to prove a plurality in the Godhead, from thence; and shall now attempt to establish a Trinity of Persons. I need not long insist on the proof of the Father’s concern in the creation of all things; since he is said (Ephesians 3:9; Hebrews 1:2) to have “created all things by Jesus Christ”; and by him, his Son, to have “made the worlds.” The apostles (Acts 4:24, 4:26–27) addressed him as the Lord God, who “made heaven and earth, and the sea, and all that in them is”; against whole Christ, and holy child, Jesus, “both *Herod* and *Pontius Pilate*, with the

58. On the Trinity, p. 21.

59. *Vid.* Mornaeum de Verit. Relig. c. 5.

Gentiles, and the people of *Israel*, were gathered together.” Nor need there be any hesitation concerning the Word, or the second Person’s having an hand in this great work; seeing the Evangelist *John* says of the Word (John 1:3), who was in the beginning with God, and was God; that “all things were made by him, and without him was not any thing made that was made.” It was he, the Word, that so often said, Let it be so, and it was so. And as for the holy Spirit, it was he that “moved upon the face of the waters,” and brought the rude and confused chaos into a beautiful order. The Lord, “by his Spirit, hath garnished the heavens; his hand hath formed the crooked serpent.” (Job 26:13; Psalm 104:30). When he sent forth his Spirit, all his creatures were brought into being; and by him, the face of the earth is renewed every returning spring; which is little less than a new creation. And you’ll find all these three mentioned together, as concerned in the great work of creation: “By the word of the Lord were the heavens made, and all the hope of them by the breath of his mouth” (Psalm 33:6). Where⁶⁰ by the Lord, is meant God the Father; and by his word, the *Λόγος*, or Word that was with him from everlasting; and by the breath or spirit of his mouth, the Holy Ghost. Now here are three who were manifestly concerned in the production of all creatures, into being; nor can any one of them be dropped, nor can a fourth be added to them. It remains then, that there is a Trinity in the Godhead.

2dly. This will further appear from the creation of man in particular; in which, as it is easy to observe a plurality, so it is to behold a Trinity. If God the Father, made the heaven, and the earth, and the sea, and all that in them is; then he must have made man the principal inhabitant of the lower world: And if without the Word was not any thing made that was made; then without him man was not made, who was made. Besides, Christ, the Word, is called the Lord, our Maker (Psalm 95:6–8): “O come let us worship and bow down, let us kneel before the Lord our Maker; for he is our God, and we are

60. Dicendo enim, *Verbo*, filium declarari; adjungendo *Domini* patrem, & *spiritu oris ejus*, utique spiritum sanctum intelligi, qui ante tempora de patre processit, & ut in tribus personis manifesta intelligeretur trinitas, *ejus* dictum esse non *Eorum*. *Cassiodor.* in loc.

the people of his pasture, and the sheep of his hand; to day if ye will hear his voice." Which words are expressly applied to Christ, by the author of the epistle (Hebrews 3:6–7) to the *Hebrews*. In his hand are all God's elect, who may be truly called the people of his pasture, and the sheep of his hand; being his care and charge, and constantly fed and preserved by him. To none so properly as to Christ do those words belong in the prophecy of *Isaiah* (*Isaiah* 54:5): "Thy Maker is thine husband, and thy Redeemer the holy one of *Israel*"; he being in a peculiar sense, the Husband and Redeemer of his people. And as for the Holy Ghost, 'tis expressly said of him, by *Elihu* (*Job* 33:4): "The Spirit of God hath made me; and the breath of the Almighty hath given me life." From the whole it appears, That as there was a plurality concerned in the formation of man, this plurality was neither more, nor fewer than three; which are the Father, the Word, and the Spirit; and which three are but one God: For (*Malachi* 2:10) "have we not all one Father? Hath not one God created us"?

3dly, In the account which is given (*Isaiah* 63:7, 63:9–11, 63:14), of the people of *Israel*'s deliverance out of *Egypt*, and of their protection and guidance through the wilderness, is a clear testimony of a Trinity of Persons in the Deity; where there are three distinctly mentioned; and to them distinct personal characters and actions are ascribed. There is, first, the Lord, *Jehovah* the Father, whose mercies and loving kindnesses towards the house of *Israel*, are taken notice of in verse 7; and they are said to be his people, and he to be their Saviour, in verse 8. And besides him, there is mention made in verse 9, of the angel of his presence, as distinct from him; and who also showed to the people of *Israel*, great love, pity, and compassion; and in consequence of it, saved them, and redeemed them, and bore them, and carried them all the days of old; all which cannot be said of a created angel: Nor are they applicable to mere names and characters. And then the holy Spirit is introduced, not as a mere name or character, but as a distinct divine Person, in verses 10, 11, 14, against whom the *Israelites* rebelled, and whom they vexed; insomuch that he turned to be their enemy, and fought against them: And yet, though they thus provoked him, he led them on, and caused them to rest, to make himself a glorious name.

4. This truth may receive some further confirmation, from the consideration of the covenant of grace; in which, all the three persons are manifestly concerned. The Father made the covenant; the Son is become the Surety, Mediator, and Messenger of it; and the Spirit of God stands by, as a witness to it; and to see all the articles agreed upon between the Father and the Son, performed on each side. The Father's part in this covenant, was to fill it with all spiritual blessings and suitable promises; the Son's part was to receive them all, in the name, and on the behalf of all the elect; and the Spirit's part is to apply all, in time, to the promised seed. You have them all distinctly mentioned in Haggai 2:4–5, where the Lord, by the prophet, exhorts *Zerubbabel*, and *Joshua*, the high-priest, and all the people of the land, to be strong, and work, in rebuilding the temple; and for their encouragement, adds: "For I am with you, saith the Lord of Hosts, *Cum verbo, quo pepigeram vobiscum*, with the Word, in whom I covenanted with you, (as *Junius* reads the text) when ye came out of *Egypt*; so my Spirit remaineth among you: Fear ye not." Where it may be observed, That here is *Jehovah*, the Lord of Hosts, the first Person who promises to be with them, together with the Word, the second Person, in whom he covenanted with them, when they came out of *Egypt*; at which time God was pleased more largely than heretofore, to reveal the covenant of his grace, which he had made with his Word, from everlasting: And then here is the Spirit of God, the third Person, who was remaining, עמדת standing, continuing, and abiding among them, to see that there was a performance, and to make an application of all that *Jehovah*, and his Word, had covenanted about, and had agreed unto.

But before I proceed further, I shall briefly consider the notions of a late⁶¹ writer; concerning the covenant, who seems to be aware, that the common notion of the covenant of grace, as an agreement, or compact by stipulation, between two, at least, will furnish out an argument for a distinction of Persons in the Godhead; which he is not willing to allow of. I overlook his mistake in calling that a covenant of peace, in Zechariah 6:13, which is only a council of peace, and has

61. The great Concern of Jew and Gentile, &c. p. 30, 31, 32.

no reference to any eternal transaction between God and the Lamb; the transaction being past in eternity: And this, whatever is meant by it, was future, was to come, when the prophecy was given forth. The text does not say, the council of peace was, but shall be between them both. 'Tis true indeed, there was an eternal transaction between God and Christ, which may be called a council of peace; because it was concerning the peace and reconciliation of God's elect: And it is, perhaps, in allusion to this text, that it is so called by divines; but the thing it self is not intended in it, but something else; namely, that peace which should be between Jew and Gentile, as the consequence of peace made by the blood of Christ, and of his preaching it to them both, by his apostles. But to proceed: This author tells us, That by the covenant, "we are not to understand a striking of hands, as some men boldly speak, as the Father proposed conditions to the Word, which he complied with on the behalf of sinners." As to the phrase of striking of hands, 'tis used among men to express a mutual agreement; and so it is used in scripture (Job 17:3; Proverbs 6:1, 22:26). And when it has been used by divines, with respect to the covenant, and the concern of Christ in it, they only design by it to express the suretyship-engagements of Christ, and the mutual agreement between the Father and him, respecting the elect. And this figurative expression need not be accounted a bold one, since the act signified by it, was performed by one who thought it no robbery to be equal with God. Moreover, the Father did propose conditions to the Word, or things upon condition to him. For instance, upon condition of his making (Isaiah 53:10–12) "his soul an offering for sin"; he proposed to him, that he should "see his seed, prolong his days, and that the pleasure of the Lord should prosper in his hand"; that he should "see of the travail of his soul, and be satisfied; and by his knowledge justify many." He proposed to him a great reward, and promised to "divide him a portion with the great, and the spoil with the strong," on condition of his "pouring out his soul unto death; being numbered with the transgressors, and bearing the sin of many; and making intercession for transgressors." And with all this, the Word, or Son of God, complied, and said: "Lo, I come: In the volume of the book it is written of me,

I delight to do thy will, O my God: Yea, thy law is within my heart” (Psalm 40:7–8). This author goes on, in order to remove the notion of agreement by stipulation from the covenant, to tell us, That the word covenant is used to signify a promise; and for the proof of this, cites Galatians 3:15–17. Now granting this, that the covenant of grace is a promise of eternal life to God’s elect; it should be observed, that this promise was made before the world began; and so could not be made to the elect, as personally existing; but must be made to Christ, with respect to them, into whose hands it was certainly put: Hence we read (2 Timothy 1:1) of “the promise of life, which is in Christ Jesus.” So that the argument for a distinction of Persons, is as strong, when taken from a promise, as from the covenant. For if the Father made a promise to the Word, the Word, to whom this promise is made, must be distinct from him, by whom it is made. And after all, this author is obliged to acknowledge, that the “sure and everlasting covenant is made of our God with his Christ, and in him, and with respect to him, with his people”; which is the substance of what sound divines say concerning the covenant.

5. The doctrine of a Trinity of Persons in the Godhead, may be learnt from the economy of man’s salvation, in which the Father, the Word, and the Spirit, are concerned, and take, by agreement, their distinct parts. Thus we find in scripture, that election is, in a more peculiar manner, ascribed to the Father, redemption to the Son, and sanctification to the Spirit. And we meet with them all in one verse (1 Peter 1:2): “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.” But no where are those acts of divine grace more distinctly ascribed to each person, than in the first chapter of the epistle to the *Ephesians*; where, in verses 3–6, the God and Father of Christ, is said to bless his people with all spiritual blessings in him; to choose them in him before the foundation of the world; and to predestinate them unto the adoption of children by him; and to make them accepted in the beloved. After which, in verse 7, Jesus Christ is spoken of as the author of redemption, in whom the saints have the remission of sin, and a justifying righteousness, whereby they come

to have a right to the glorious inheritance, verse 11, and then in verses 13–14, the holy Spirit is mentioned with a distinction from the Father, and from Christ, as the earnest of this inheritance, by whom believers are sealed up, until they come to the full and actual possession of it.

6. The Lord Jesus Christ was sent in the fullness of time, to work out the salvation of his people; and the account which is given of his mission, to this work, in Isaiah 48:16, “And now the Lord God and his Spirit hath sent me,” is a clear proof of three distinct Persons in the Deity. The only difficulty in determining the sense of these words, lies in fixing the person who is said to be sent by the Lord and his Spirit. And, that a divine person, and not the prophet *Isaiah*, as some think, is here intended, will appear from the context. He that speaks here, and says, “I have not spoken in secret from the beginning, from the time that it was, there am I; and now the Lord God and his Spirit hath sent me”; is no other than he, who in verses 12–13, says of himself, “I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens.” And this same person is continued speaking, in verses 14–15, unto the words under consideration. From whence it is manifest, that it is a divine person, the mighty *Jehovah*, the Word of God, who is here said to be sent by his Father and the Spirit; which are not so many names and characters of one and the same person. For then the sense of the words would be: And now I, and my self, have sent myself; which is no sense at all.

7. The Son of God, being sent in the fullness of time to redeem his people, was made of a woman. God was manifest in the flesh, the divine Word was incarnate; upon which occasion all the three Persons appear; though but one of them was made flesh, and dwelt among us. Mention is made of them all three in the account of the incarnation, which was given by the angel to *Mary*, in Luke 1:32–35, where we read of the Highest, that is, the Father, who is the most high God; and of the Son of the Highest, which is the Lord Jesus Christ, who took flesh of the virgin; and of the Holy Ghost, or power of the highest, to whose overshadowing influence the mysterious incarnation is owing.

8. Christ being sent, and having united an human nature to his

divine person, he was anointed by, and with the Holy Ghost; whereby he was fitted and qualified for his office, as Mediator. This is prophetically expressed, in Isaiah 63:1, “The Spirit of the Lord God is upon me, because he hath anointed me, &c.” where ’tis easy to observe three divine Persons: The Anointer is the Spirit of the Lord; the Anointed is the Messiah, the Word, the Lord Jesus Christ: And besides these, here is the Lord, or *Jehovah*, by whose Spirit he was anointed. Much to the same purpose is Isaiah 42:1. Under this head may be very properly reduced the unction and sealing of believers with Christ; the account of which is given in 2 Corinthians 1:21–22, “Now he which establisheth us, with you, in Christ, and hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.” Where God the Father is considered as the Establisher and Anointer; and Jesus Christ, as a distinct person, in whom the saints were established and anointed; and the Spirit as distinct from them both, as the earnest of their future glory.

9. Christ, the Word, being made flesh, and dwelling among men, when he was about thirty years of age was baptized of *John in Jordan*; at which time the Holy Ghost descended like a dove, and lighted on him; and a voice was heard from heaven, saying, “This is my beloved Son in whom I am well pleased” (Matthew 3:16–17). Here was the Son of God submitting to the ordinance of baptism; and the Father, by a voice, declaring him to be his Son; and the Spirit of God descending on him as a dove. This has been thought so full a proof of a Trinity of Persons in the Godhead, that it was a common saying with the ancients: Go to *Jordan*, and there learn the doctrine of the Trinity. A late writer⁶² seems to intimate, that this proof is insufficient; and that it was not the Father’s voice which was heard; since our Lord has said (John 5:37), “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” The meaning of which words I take to be this, That though the Father’s shape was never seen, nor his voice heard, under the Old Testament-dispensation, but only that of the Word, who was to be

62. The great Concern of Jew and Gentile, &c. p. 58. 59.

incarnate; yet the Father had, by a voice from heaven, borne witness to the Son-ship of Christ: And therefore the *Jews* were the more inexcusable in not believing on him; since the Father had, in such a peculiar way, which he had never used before, given testimony to him. The said author endeavours to support his hypothesis from a text in John 12:28–29, where, upon hearing a voice from heaven, some of the people that stood by, said it thundered; others said, that an angel spake to him. Upon which, this writer observes, that he “doubted not, many amongst us, who profess themselves Christ’s disciples, would think both those sentiments of the *Jews* alike mistaken, had not our Lord himself determined it.” And I must take the liberty to tell this author, That many do think, and that very justly, that both those sentiments of the *Jews* were alike mistaken; and that because our Lord himself, in verse 28, has determined it to be the voice of his Father. It was not an angel that spake; nor was it the voice of an angel that was heard at his baptism, any more than at his transfiguration; when (2 Peter 1:17) “he received, from God the Father, honour and glory; when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased.” The same writer insinuates as though it was not the likeness of the holy Spirit, which was seen at Christ’s baptism; because the holy Spirit is invisible; but that this likeness was ministerial: And gives, as he thinks, a parallel instance in the book of the Revelations; where, he supposes, a created angel appeared in the likeness of Christ; and in his name, said, I am the Alpha and Omega, &c. which I apprehend to be a very great mistake. For the angel, by whom Christ made known the Revelation to *John*, is not the same with him, whom *John* saw in the vision, in the midst of the golden candlesticks, and who said the abovementioned. It is not usual for those who are messengers, ambassadors, or legates, to say, they are the very persons by whom they are sent; nor could a created angel, without blasphemy, say, that he was the first and the last, which is peculiar to the Most High God. In fine, I apprehend that the voice, which was heard at Christ’s baptism, was an articulate voice, formed by God; that it was not the voice of an angel, nor the voice of the Son, nor of the Spirit, but of the Father only: And the likeness which was

seen, was not the likeness of an angel, nor of the Son, nor of the Father, but of the Spirit, which was assumed *pro tempore*; as he afterwards appeared in the shape of cloven tongues, like as of fire, and sat upon the apostles on the day of Pentecost. And now I am speaking of the baptism of Christ, it may be proper to mention ours, which ought to be performed “in the name of the Father, and of the Son, and of the Holy.” We are not baptized into three names or characters, but in the one name of three Persons distinct, though not divided from each other: “Not into one of three names,” as an ancient⁶³ writer has observed, “nor into three incarnates, but into three who are of equal honour and glory.”

10. Our Lord Jesus Christ, not long before his sufferings, and death, made several promises to his disciples, that he would send the Holy Spirit, the Comforter, unto them; in which there are plain traces of a Trinity of Persons; as when (John 14:16) he says, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” Nothing is more manifest, than that there are here three distinct Persons. Here is the Son, the Lord Jesus Christ, the person praying; and the Father, another person, who is prayed unto; and here is another Comforter, even the Spirit of truth as distinct from the Father, and the Son, who is prayed for. He that prays, cannot be the same person with him who is prayed unto; nor he that is prayed unto, be the same with him that prays; nor he that is prayed for, be the same with him who prays, or is prayed unto. In short, if the distinction between them is not personal, but merely nominal, the sense of the words must be this: I’ll pray myself, and I myself, will give you myself to abide with you for ever. A writer, I have lately mentioned, acknowledges, that I, Thou, and He, are personal characters; and if so, then they, to whom they belong, must be Persons: And if these personal characters belong to Father, Son, and Spirit, they must be Persons. Again, when our Lord says (John 14:26), “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he

63. “Ουτε εις ένα τριώνυμον, ουτε εις τρεις ενανθρωπήσαντας, ἀλλ’ εις τρεις ὁμοτίμους Epist. ad Philip. Ignat, ascript, p. 100. Ed. Voff.

shall teach you all things, &c.” he gives a plain intimation of a Trinity of Persons, to whom he ascribes distinct personal actions and characters: For otherwise the sense of the words must be, I’ll send myself, in the name of myself, who shall teach you all things, &c. Once more, when he says, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26); we may fairly infer a Trinity of Persons in the Godhead. We are indeed told,⁶⁴ That “if we consider, the Father dwelleth in, and is one with the Son, he might well say, The Comforter should be sent by him, from the Father, to denote his being enriched immeasurably, by his Father and his God, who is a Spirit.” That the Father dwells in the Son, and is one with him in nature or essence, is allowed; but unless there is a distinction of Persons between them, he could not well say, that the Comforter should be sent by him, from the Father.

11. Our Lord Jesus Christ, by his sufferings and death, procured eternal redemption for his people. Now the redemption price was paid, the atonement made, and the sacrifice offered up to God, in the Person of the Father; and that by the Word, or Son, the second Person in human nature; and all this through the eternal Spirit, or third Person in the Deity, according to Hebrews 9:14, “How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, &c.” Some indeed, by the eternal Spirit, understand the divine nature of Christ. But it is not an usual phrase in scripture, to say, That Christ did this, or the other thing by his divine nature; but it is usual to say, That he did this, or the other thing by the Spirit. Thus he is said (Matthew 12:28; Haggai 1:2) to “cast out devils by the Spirit of God”; and to “give commandments to the apostles, through the Holy Ghost”; and in some copies⁶⁵ of Hebrews 9:14, it is read, through the Holy Spirit.

12. Christ having suffered and died in the room and stead of his people, was buried, and the third day was raised from the dead; when

64. The great concern of Jew and Gentile, &c. p. 42.

65. *Vid.* Grotium in loc.

“he was declared to be the Son of God, with power, according to the Spirit of Holiness” (Romans 1:4): All the three divine Persons were concerned herein. That God the Father raised him from the dead, and gave him glory, will not be denied: And it is very evident, that he raised himself according to his own prediction. Nor must the Spirit be excluded, who will have so great a share in the resurrection of our bodies at the last day: For “if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Romans 8:11).

13. And now I am speaking of Christ’s resurrection, it may not be improper to take notice of the work of regeneration, which is sometimes ascribed to it; and which work is the work of Father, Son, and Spirit. Sometimes it is given to the Father of Christ, as in 1 Peter 1:3, and sometimes to the Son, as in 1 John 2:29, and sometimes to the Spirit, as in Titus 3:4–6, where you’ll meet with all the three Persons together, by observing, that God, our Saviour, in verse 4, is manifestly distinguished from Jesus Christ our Saviour, in verse 6, and the Holy Ghost is distinguished from them both, in verse 5, to whom the washing of regeneration and the work of renovation are ascribed.

14. Adoption is an act of divine grace, in which all the three Persons appear. The Father of Christ predestinates to the adoption of children; Christ gives the right and power to as many as believe in him, to become the sons of God; and the Spirit witnesseth, with our spirits, that we are the children of God. Hence one of his titles is, The Spirit of adoption. And they are all three to be seen together in one verse. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father” (Galatians 4:6); where God the Father is spoken of as distinct from his Son, and his Son as distinct from him, and the Spirit as distinct from them both.

15. The children of God, after conversion, need fresh divine illuminations; for which the apostle prays, in Ephesians 1:17–18. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him: The eyes of your understanding being enlightened, &c.” Which prayer

is no inconsiderable proof of the doctrine of the Trinity. Here is the God and Father of Christ, who is prayed unto; and the Spirit of wisdom who is prayed for; and that in order to the saints increase in the knowledge of Christ, who is distinct both from the Father and the Spirit.

16. The apostle not only prays for greater illuminations, but, in Ephesians 3:14–16, for larger supplies of grace and strength: “For this cause,” says he, “I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” He bows his knees to the Father of Christ, as a distinct Person from him, whom he describes as the God of the universe, and implores his Spirit to strengthen the saints with might in their inner man.

17. Though the love of God is plenteously shed abroad in the hearts of his people, at their first conversion, yet they have need to be afresh directed into it by the Spirit of God. Hence the apostle put up such a fervent prayer for the *Thessalonians*, “The Lord direct your hearts in to the love of God, and patient waiting for Jesus Christ” (2 Thessalonians 3:5). By the Lord, we are to understand the Lord the Spirit, as he is called in 2 Corinthians 3:18, being manifestly distinguished from God the Father, into whose love, and from Jesus Christ, into a patient waiting for whom, he is desired to direct their hearts, which is his proper work and business.

18. And since I have mentioned several petitions, it may not be amiss to consider the object of prayer, and our manner of address to him. The object of prayer, is the one God, the Father, Son, and Spirit. Sometimes the God and Father of Christ is singly addressed, as in some of the preceding instances; and frequently grace and peace are wished for from Jesus Christ, as well as from the Father; sometimes supplication is made to the Spirit, as in the instance last mentioned; and sometimes we find them all three addressed together, as in Revelation 1:4–5, “*John* to the seven churches which are in *Asia*: Grace be unto you, and peace, from him which is, and which was, and which is to come”: Which is a periphrasis of *Jehovah* the Father. “And

from the seven spirits which are before his throne”: By whom we are not to understand angels, the worshipping of them being forbidden. Besides, it is absurd to imagine that grace and peace should be wished for from them, equally as from God; or that they should be put upon a level with *Jehovah*, and set before the Lord Jesus Christ. But by these seven Spirits are meant the Holy Spirit of God; so called because of the fullness and perfection of his gifts and grace; and in allusion to his seven names in Isaiah 11:2–3, and with a view to the seven churches of *Asia*, who were under his influence. And then it is added, “And from Jesus Christ, the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth”; about whom there is no difficulty. Our manner of address in prayer is to God, in the Person of the Father, though not exclusive of the Son, and Spirit; and through the Lord Jesus Christ, as Mediator; and by the assistance of the blessed Spirit: Which furnishes out a considerable argument for a Trinity of Persons in the Godhead, and is very fully and distinctly expressed by the apostle, in Ephesians 2:18, “For through him, *i.e.* Christ, we both have an access, by one Spirit unto the Father.” A late writer⁶⁶ conceives, the words “should be thus understood, that God brings Jews and Gentiles, by his powerful influence, as one Spirit through Christ unto himself, as their common Father”: And to this purpose our Lord says, “No man can come to me, except the Father who hath sent me, draw him.” But it ought to be observed, that the apostle is speaking, not of God’s bringing souls to himself, through Christ, by his powerful and efficacious grace, as at conversion, but of the comfortable access of his people already converted to himself, through Christ, by the Spirit of Grace; much less does he speak of their being brought as one Spirit, but by one Spirit; and that unto God, as their Father, in a way of special grace and favour. But to go on,

19. I might instance in the inspiration of the scriptures, which is wholly a divine Work, and is peculiarly ascribed to the Holy Ghost, though not to the exclusion of the Father, and of the Son: For *David*, in his last words, assures us, That the writings which he was the penman

66. The great concern of Jew and Gentile, p. 47.

of, as the sweet psalmist of *Israel*, were dictated to him by the eternal Three; when he says, in 2 Samuel 23:2-3, "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, &c." By the God of *Israel* I understand God the Father, the mighty God of *Jacob*; from whence is the Messiah, the shepherd and stone of *Israel*: And by the rock of *Israel*, I understand the Messiah, the mighty God, the everlasting Father, and prince of peace; who is sometimes figuratively called the rock: And by the Spirit of the Lord, the third Person, under whose influential motions and directions the psalmist spoke and wrote.

20. There are several passages in scripture, where the name *Jehovah* is three times mentioned, and that only; and where an epithet of the divine Being is three times repeated; which, though they do not prove the doctrine of the Trinity, yet they cast some light upon it; and one cannot well read them without taking some notice of it, as Numbers 6:24-26, "The Lord bless thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace"; Isaiah 33:22, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us"; Daniel 9:19, "O Lord hear, O Lord forgive, O Lord hearken and do, &c." The angels, in their adoration of God, say, "Holy, Holy, Holy is the Lord of Hosts" (Isaiah 6:3; Revelation 4:8).

Lastly, I shall conclude this argument with the apostle's final benediction to the church at *Corinth* (2 Corinthians 13:14), "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen*." Where not only three distinct Persons are mentioned, but distinct personal actions are ascribed to them. Now this account I may venture to call the scripture-doctrine of the Trinity. And though I do not suppose that every proof I have produced, carries equal evidence in it; yet, when taken altogether, that man must willfully shut his eyes, that cannot see plain intimations of a Trinity of Persons in one God, in the scriptures.

CHAPTER IV

Wherein the special character, proper Deity, and distinct personality of the Father, are considered.

HAVING proved, not only a plurality, but a Trinity of Persons in the Godhead, I proceed,

IV. To consider the several characters, proper Deity, and distinct personality of each of these Three, the Father, the Word, and the Spirit. And shall begin,

First, With the Father, and consider the relation he stands in, or the character of a Father, which he bears; give some proofs of his Deity, and show his distinct personality.

1st. I shall consider the relation or character of a Father, which he sustains. Now it must be observed, that the word Father, when applied to God, does not always intend the first Person, to the exclusion of the Son or Spirit, as Deuteronomy 32:6; Isaiah 64:8; Malachi 2:10; Hebrews 12:9, where the one God, Father, Son, and Spirit, is called a Father; because he is the common parent, creator, and former of all things: On which account, neither the Son, nor the Spirit, as I have before observed, are to be excluded in those scriptures, which speak of one God, the Father of all things, as 1 Corinthians 8:6; Ephesians 4:6. By the word Father, sometimes is understood the first Person in the Trinity, as distinct from the Son and Spirit. Who is so called either with a peculiar regard to his people, whom he hath predestinated to the adoption of children, and has sent his Son to redeem, that they might receive this blessing; and into whose hearts he has also sent his Spirit, crying, Abba Father: Or rather, he is called so with a peculiar regard to the second Person, the Word; who is his only begotten Son; and his Son in such a way of filiation, as neither angels nor saints are. For “to which of the angels, and it may be said also, to which of the

saints, said he at any time, Thou art my Son, this day have I begotten thee?" (Hebrews 1:5). And again, "I will be to him a Father, and he shall be to me a Son." Jesus Christ always owned him as his Father, addressed him as such, and frequently distinguished him from his earthly parents, by calling him his heavenly Father; or his Father which is in heaven. But because Father and Son are correlates, and suppose each other; and because I design to insist at large on the Sonship of Christ, I shall, for the present, dismiss this character and relation of the Father; and go on,

2dly. To give some proofs of his Deity. And though the Father's Deity is not scrupled, or called in question, and therefore I need not enlarge upon it; yet it will be necessary to say something concerning it. And besides express texts of scriptures, such as Romans 15:6; 2 Corinthians 1:3; Philippians 2:11, and many others, where the Father is expressly called God; the thing will admit of proof,

1. From the divine perfections he is possessed of. He that is God, necessarily is; he owes his being to no other; nor does he depend upon another, but subsists of himself: Such is the Father of Christ. "For as the Father hath life in himself, so hath he given to the Son, to have life in himself" (John 5:26). He that is God, is from everlasting to everlasting; he is without beginning, and shall be without end: Such is the Father of Christ. For he it is (Revelation 1:4; Ephesians 1:4; 1 Corinthians 15:28) "which is, and which was, and which is to come." He chose his people in Christ before the foundation of the world, and blessed them in him, with all spiritual blessings; and will be all, and in all, to them for evermore. He that is God, is immense, infinite, and omnipresent; as he cannot be bounded by time, neither can he be circumscribed by space: He fills heaven and earth, and is contained in neither; there is no going from his presence, nor fleeing from his Spirit: Such is the Father of Christ; whom Christ often speaks of, as in heaven, and yet with him on earth, and with all his people, at all times, in all ages, and among all nations; insomuch that they can say (1 John 1:3), "Truly our fellowship is with the Father, and with his Son Jesus Christ." He that is God, is omniscient; he knows the hearts, and tries the reins of the children of men: Such is the Father of Christ, who

knows the Son in such a sense as no other does; and knows that which neither the angels, nor the Son as man, do; even the day and hour of judgment. The time and season of that, as well as of many other events the Father has put in his own power. The apostle *Paul* (1 Corinthians 11:31) appeals to the Father of Christ, as the omniscient God, for the truth of the narrative he gave of his sufferings and labours, when he says: “The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.” Omnipotence is a perfection which belongs to God. He that is God, can do all things; and so can the Father of Christ: “Abba Father, says Christ, all things are possible unto thee” (Mark 14:36). And he intimates as much, when he bid *Peter* put up his sword, and said unto him (Matthew 26:53): “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” And yet more fully, when speaking of the safety and security of his people, he says: “My Father which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand” (John 10:29). Once more, He that is God is immutable, the Lord who changes not, who is subject to no variation whatever. Now he that is the Father of Christ, “is the Father of lights, with whom there is no variableness, nor shadow of turning.” He is unchangeably the same in his purposes in Christ, and in his promises through him; and in the blessings of his Grace which he bestows on his people in him; nor can there be any separation of them from the love of God towards them, which is in Christ Jesus the Lord. In fine, there’s no perfection that belongs to Deity, but what is to be seen in the Father of Christ.

2. The Deity of the Father may be proved from the divine works and actions which are ascribed unto him: Such as creation, providence, and the like. He created all things by Jesus Christ; by him, his Son, he made the worlds; and his hands have laid the foundation of the heavens and the earth: He supports the world by his power, and governs it by his wisdom. “My Father,” says Christ, “worketh hitherto, and I work” (John 5:17); *i.e.* in the preservation and government of the world, as heretofore in the creation of it. And hence, in another place (Matthew 11:25) he calls him “the Lord of heaven and earth”;

which he would not do, was he not both the creator and preserver of it. Forgiveness of sins is peculiar to God. 'Tis a maxim that will hold good: No one can forgive sins, but God only. But the Father of Christ forgives sinners. Christ himself applied to him for them, while on the cross; when he said (Luke 23:34): "Father, forgive them, for they know not what they do." The resurrection of the dead is a work purely divine, and is frequently ascribed to the Father. As he raised up his Son Jesus Christ, and gave him glory, so he will raise up the dead at the last day: For "the Father raiseth the dead, and quickeneth whom he will." Now from these, as well as from many other divine works and actions, ascribed to him, we may strongly conclude the Deity of the Father. Which,

3. May also be argued from the worship which is ascribed unto him. None but he, who is the most high God, ought to be the object of religious worship and adoration: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Now the Father is frequently represented in scripture, as he whom we are to love, to hope and believe in; as the object of prayer and supplication, to whom, both Christ and his apostles prayed; and stands first in the form of baptism; which is a solemn act of divine and religious worship. But I shall no longer insist on this: But,

3dly. Proceed to consider the distinct personality of the Father: And that he is a person, I shall endeavour to prove,

1. From his being expressly called so, in Hebrews 1:3, where Christ is said to be "the brightness of his glory, and the express image of his person." Our translation is indeed blamed by some, who contend that the word ὑπόστασις, should be rendered *substance*, and not *person*. I shall hint a few things in vindication of our version. Let it be observed, that the word is only used in the New Testament, in this epistle, and in the second epistle to the *Corinthians*; and but five times in all. In 2 Corinthians 9:4, the apostle uses it to express his confidence in boasting of the forwardness of the *Corinthians*, in their contributions to the necessities of the poor saints. And in the same epistle, chapter 11:17, he uses it also to express his confidence in boasting of his own labours in the gospel, and his sufferings for it. And in this epistle

to the *Hebrews*, it is twice used, concerning faith, chapters 3:14 and 11:1, and here it is applied to the divine Being. Now the word being used in such a different sense, "The mere use of it, in one place," as Dr. Owen observes,⁶⁷ "will afford no light unto the meaning of it in another; but it must: be taken from the context, and subject treated of." Moreover, it ought to be observed, That not only our translators, who were learned and judicious men, but many other learned men, have rendered the word, by *subsistence* or *Person*; as *Valla, Vatablus, Erasmus, Calvin, Beza, Piscator, Paraeus*, and others. And besides, some of the *Greek* fathers have used the word in the same sense; and some of them too, who wrote before the council at *Nice*; as particularly *Justin Martyr*,⁶⁸ if the writings, which bear his name, referred to in the margin, are allowed to be his; and also *Origen*.⁶⁹ The word *substantia* indeed was used by some of the *Latin* writers, as answering to ὑπόστασις; but then they understood it of *prima substantia*; and used it just in the same sense as we do the word *person*. And when they said,⁷⁰ there were three substances in the Trinity, they at the same time asserted, that there was but one nature or essence; and so distinguished substance from nature or essence. But finding the word *substantia* to be of ambiguous signification, and having a tendency to lead persons to imagine that there were three distinct divine Beings, they left off

67. In loc.

68. Τὸ ἀγέννητον καὶ γεννητὸν καὶ ἐκπορευτὸν, οὐκ οὐσίας δηλωτικὰ, σημεῖα δὲ τῶν ὑποστάσεων. Justin. exposit. fidei, p. 374. Edit. Paris. "Ἐνα τοίνυν θεὸν προστίκειν ὁμολογεῖν ἐν πατρὶ, καὶ υἱῷ, καὶ ἁγίῳ πνεύματι γεωριζόμενον· ἢ μὲν πατὴρ, καὶ υἱός, καὶ πνεῦμα ἅγιον, τῆς μιᾶς θεοῦτος τὰς ὑποστάσεις γνωρίζοντας· ἢ δὲ Θεός, τὸ κατ' οὐσίαν κοινὸν τῶν ὑποστάσεων νοῦντας. Idem. p. 379. Vid. etiam Quaest. & Respons. ad orthodox. Quaet. 17, & 129.

69. Ἐἰ δὲ τίς ἐκ τούτων περισπαθήσεται, μήπη αυτομολοῦμεν πρὸς τοὺς ἀναιροῦντας δύν εἶναι ὑποστάσεις, πατέρα καὶ υἱόν. ἐπιστωσάτω τὸ, ἦν δὲ πάντων τῶν πιστευσάντων ἡ καρδία καὶ ὁ ψυχὴ μία, ἵνα θεωρήσῃ τὸ ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. Origen. contr. Celsum, l. 8.

70. Unde etiam dicimus unam esse οὐσίαν, vel οὐσίωσιν, id est, essentiam vel subsistentiam deitatis; sed tres ὑποστάσεις, id est, tres substantias. Et quidem, secundum hunc modum, dixere unam Trinitatis essentiam, tres substantias, tresque personas. Boethius de persona & natura, c. 3.

using it; and rather chose the word *persona*, as less exceptionable. A difference there certainly is, between ὑπόστασις subsistence, and οὐσία essence or substance. For though “the composition of the word”, as Dr. Owen⁷¹ observes, “would denote *substantia*, yet so as to differ from, and to add something to οὐσία, substance or being; which, in the divine nature, can be nothing but a special manner of subsistence.” Add to this, That the apostle is not so much speaking of the Father, and of Christ, in that wherein they are the same as they are in nature and substance; but of them in those things which carry in them an evidence of distinction between them. Thus Christ is said to be the Son, by whom God hath, in these last days, spoke unto us; and the heir, who is so by his appointment; and by whom he made the worlds: He is the brightness of his glory. And so, though he is of the same nature with him, yet is he distinct from him, as the sun and its beams; and is also the image of his person; and so distinct from him, as the image is from the person, of whom it is the image. Not that Christ is the image of his Father’s personality; for then, as the Father begat, which is his distinctive personal character, so must the Son. I distinguish between personality and person: Personality is the bare mode of subsisting; a Person, besides that connotes the nature or substance in, and with which he subsists. So that Christ is the image of the Father’s Person, as he is possessed of the whole divine nature or substance. From the whole, I cannot see why any should quarrel with our translation of this word.

2. The definition of a Person, which has been given already, agrees with the Father, who is an individual, and so distinguishable from the Godhead, or divine nature, which dwells personally in him, and which is common with him, to the other two persons. He subsists by, and of himself, and is not sustained by another; nor is he a part of another. The Father has life in himself; he does not owe his being to another; nor is he upheld in his being by another; nor is he possessed only of a part of, but of the whole Deity. He is, in fine, a living, willing, and intelligent agent: He is the living Father, that sent Christ, whose will,

71. In loc.

not as opposite to, but as distinct from his, he came to do; who knows himself, his Son and Spirit, and all his works, as none else does.

3. That the Father is a Person, may be concluded from those personal actions which are ascribed to him; such as creation, providence, the resurrection of the dead, and the like; which have been already considered as proofs of his Deity. To which may be added, his several acts of grace towards his elect in Christ Jesus: Such as his eternal choice of them in him; his predestination of them, to the adoption of children by him; his entering into a covenant with him on their account; his putting them all into his hand, and there blessing them with all spiritual blessings; his drawing them to himself, and to his Son, with the cords of love and efficacious grace; the several methods he takes to administer divine consolation to them; with the promise of the Spirit, called the promise of the Father, which he has made, and fulfills to them. The mission of his Son Jesus Christ into this world, for the salvation of lost sinners, which the scriptures so much speak of, is a plain proof of his Personality, and of his distinct personality from the Son. 'Tis true indeed, the Spirit is said to send him as well as he: But then observe, that though the Son is sent, both by the Father and the Spirit, and the Spirit is sent both by the Father and the Son; yet the Father is never said to be sent by either; he is always the sender, and never the sent. But what is the grand distinctive personal act of the Father, is his eternal act of begetting the Son in the divine nature or essence; which though inconceivable, and unaccountable by us, yet is plainly revealed in the sacred scriptures; and is the true reason of his bearing the character and relation of a Father; and is what distinguishes him from the Son and Spirit. The Son is never said to beget, either the Father or the Spirit: And the Spirit is never said to beget either the Son or the Father: The act of begetting, is peculiar to the Father. What is meant by it, and the proof of it, I shall consider hereafter. Thus much for the personality of the Father.

Now when we call the Father the first person in the Trinity, we do not suppose that he is the first, in order of nature, or time, or causality; as if the Father was *fons Deitatis*, the fountain of the Deity; expressions which some good men have made use of with no ill design: But since

an ill use has been made of them, by artful and designing men, 'tis time for us to lay them aside. As the Father is God of himself, so the Son is God of himself, and the Spirit is God of himself. They all three exist together, and necessarily exist, and subsist distinctly by themselves in one undivided nature. The one is not before the other, nor more excellent than the other. But since 'tis necessary, for our better apprehension of them, that there should be some order in the mention of them, it seems most proper to place the Father first, whence we call him the first person; and then the Son, and then the Holy Ghost; in which order we sometimes find them in scripture: Though, to let us see that there is a perfect equality between them, and no superiority or inferiority among them, this order is frequently inverted.

CHAPTER V

Concerning the Logos or Word.

HAVING considered the character, and given proofs both of the Deity and Personality of the Father, I shall now proceed to consider the character of the Logos, or Word; give some proofs of his Deity; enquire into his Sonship; and show his distinct personality. And shall begin,

I. With his name, title, appellation, or character, the WORD; a name which *John* frequently makes use of in his Gospel, Epistles, and Revelation. He makes use of it in his Gospel, chapter 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God": Which words manifestly declare the Deity, and Eternity of the Word; his co-existence with God, *i.e.* the Father; as is manifest from 1 John 1:2, and his being a distinct person from him. And that we may not be at a loss which person in the Trinity he intends by the Word, he tells us, in verse 14, That the "Word was made flesh, and dwelt among us." *John* also makes mention of Christ, under this name, in his Epistles; as in 1 John 1:1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon; and our hands have handled of the Word of life": *i.e.* Christ, who was from eternity with the Father, but was now manifested in the flesh; which flesh was real, and not imaginary, as he proves by three of the natural senses, *viz.* hearing, seeing, and feeling. *John*, with the rest of the disciples, heard him speak, saw him walk, eat, drink, &c. and handled him; and hereby knew that he had a true and real body, consisting of flesh, blood, and bones, as their bodies did; and that it was not a mere phantom⁷² as *Simon Magus*, and after him *Menander*, *Saturninus*, and *Basilides* asserted. These denied the true and real humanity of Christ; and affirmed, That he had no more

72. *Vid.* Ignat Epist. ad Smyrn. p. 2. Et ad Tralles. p. 51, 52. Ed. Voss. & Tertull. praescript. Haeretic. c. 46. & August. de Haeres. c. 1, 2, 3, 4. & Danaeum in ib.

than the appearance of a man; that he assumed human nature, died, and suffered, and rose again in appearance only, and not in reality. Now, *John* here calls Christ the Word of life; because he is the life it self; and the author and giver of it to others. Again, in 1 John 5:7, he says: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: And these three are one." So likewise in his Revelation, he speaks of Christ more than once, under the character of the Word; as in Revelation 1:2 where he tells us, That he "bare record of the Word of God, and of the testimony of Jesus Christ"; which may be justly explained by John 1:1-3, 1:14. Once more, in Revelation 19:13, where having represented Christ as a mighty warrior, and triumphant conqueror, he says: "His name is called the Word of God." And now, since he has so frequently spoken of the second person in the Trinity under this appellation, I shall,

First, Enquire from whence he may be supposed to receive it.

Secondly, Whether any other inspired writer of the New Testament, makes use of it besides him.

Thirdly, The reason, why Christ is called by this name.

First, I shall enquire from whence *John* may be supposed to receive this name, Λόγος, or the Word, which he so often applies to Christ. And,

1. It is thought by some, that he took it out of the writings of *Plato*, or his followers. *Amelius*,⁷³ a Platonic Philosopher, refers to the words of the evangelist, in John 1:1, whom he calls a Barbarian, as agreeing with their philosophy, concerning the Λόγος, or Word. And 'tis thought by some,⁷⁴ that *John*, knowing that *Ebion* and *Cerinthus* were acquainted with the Platonic philosophy, that he might the more easily gain upon them, makes use of this expression, The Word; when that of the Son of God would have been distasteful to them: But to me it is much more probable, that *Plato* had his notions of the Word out of the scriptures, than that *John* should borrow this phrase out

73. See his words in Grotius de V. R. Christ. l. 1. §. 16.

74. Arrowsmith in John 1:1.

of his writings, or any of his followers; since 'tis certain that *Plato* travelled⁷⁵ into *Egypt*, to get learning and knowledge; where, it is very probable, he met with the Jewish writings, out of which he collected his best things. And *Numenius*,⁷⁶ a Pythagoric philosopher, accuses him of stealing what he wrote concerning God and the Word, out of the books of *Moses*. Hence he used to say, "What is Plato, but *Moses* in a Grecian dress?"

2. It is much more likely that *John* took the expression out of the Jewish *Targums*, or paraphrases on the books of the Old Testament, where frequent use is made of it; as also in the works of *Philo* the Jew: But whether he did or no, 'tis certain, that there is a very great agreement between what he and these ancient Jewish writings say of the Word. I'll just give some few instances.

The evangelist *John* ascribes Deity to the Word, and expressly affirms that he is God: "In the beginning was the Word, and the Word was with God, and the Word was God." And the *Targums*, in many places,⁷⁷ render *Jehovah* by the Word of *Jehovah*; from whence it may well be concluded, that they supposed the Word of the Lord was *Jehovah* himself. And in other places they say, that he is God. Thus in Genesis 28:20–21, it is said: "*Jacob* vowed a vow, saying, If God will be with me, (*Onkelos*, "If the Word of the Lord will be with me") and will keep me in this way that I go, &c. Then shall the Lord, (*Onkelos*, "the Word of the Lord") be my God." Again, in Leviticus 26:12, it is said, "And I will walk among you, and will be your God." The *Targum* of *Jonathan* paraphrases it thus: "I will cause the glory of my *Shekinah* to dwell among you, and my Word shall be your God, the Redeemer." Once more, in Deuteronomy 26:17, "Thou hast avouched the Lord this day to be thy God." The *Jerusalem Targum* renders it thus: "The

75. *Vid.* Laert. vit. philosoph. l. 3. in vita Platonis.

76. ΝΟΥΜΗΝΙΟΣ πυθαγορικός φιλόσοφος, ὁ ἀπαμεὸς, τὴν Πλάτωνος διάνοιαν ἤλεγξον, ὡς ἐκ τῶν μωσαϊκῶν βιβλίων τὰ περὶ θεοῦ, καὶ κοσμοῦ ἀποσυλήσασαν διὸ καὶ φησὶ, τί γὰρ ἐστὶ Πλάτων ἢ Μωσῆς ἀττικίζων. Hesych. Miles. de philosophis, p. 50.

77. Many instances of this kind may be seen in Rittangel. in lib. Jetzira, p. 84, 85, 86, &c. And Allix's judgment of the Jewish church, c. 12.

Word of the Lord, ye have made king over you, this day to be your God. Likewise *Philo*,⁷⁸ the Jew, calls the Word θεῖος Λόγος, the divine Word; and Κύριός μου, my Lord; and represents him as the object of faith; whose promises ought to be believed.

Moreover *John* speaks of the Λόγος, or Word, as a distinct person from God the Father: He says, "The Word was with God"; *i.e.* the Father, as we are taught to explain it, from 1 John 1:2, and therefore must be distinct from him, with whom he was. Agreeably hereunto, as the *Targums* sometimes express *Jehovah* by the Word of the Lord; so they likewise distinguish the Word from *Jehovah*: Thus, Psalm 110:1, "The Lord said unto my Lord." *Targum*, "The Lord said to his Word." Where he is manifestly distinguished from the Lord; at whose right hand he was to sit. Again, in Hosea 1:7, The Lord promises to "have mercy on the house of *Judah*, and save them by the Lord their God." *Targum*, "By the Word of the Lord their God." Where the Word of the Lord, by whom the people of *Judah* were to be saved, is also manifestly distinguished from the Lord, who promises to save them by him. This distinction of *Jehovah*, and his Word, may be observed in many places in the *Targums*, and in *Philo's* writings.

Likewise *John* ascribes eternity to the Λόγος, or Word; and says that it was in the beginning, *i.e.* of the creation of all things; and therefore was before any creature was made. *Philo* calls him⁷⁹ the most ancient Word, the⁸⁰ most ancient Angel; and says, That⁸¹ he is more ancient than any thing that is made: Yea,⁸² he calls him the eternal Word.

Again, The evangelist says of the Word, That "all things were

78. Ὁ δὲ κύριός μου, θεῖος λόγος, πρεσβύτερός ἐστιν, ᾧ προσεῖνα τοῦτο ἀνάγκη, καὶ πιστεύειν καλὸν ὑπισχνουμένῳ. *Philo Leg. Allegor. l. 2. p. 101.*

79. *Ibid Leg. Allegor. l. 2. p. 93.* Ἐνδύεται δὲ ὁ μὴν πρεσβύτατος τοῦ ὄντος Λόγος ὡς ἐσθῆτα, τὸ κόσμον. *Ibid. de prosegis, p. 466.*

80. Εποῦδαξε κοσμεῖσθαι κατὰ τὸν πρωτόγονον αὐτοῦ Λόγον, τὸν ἀγγελὸν πρεσβύτατον. *Ibid. de confus. ling. p. 341.* Et panlo post, Λόγος ὁ πρεσβύτατος & αἰδῖος Λόγος.

81. Καὶ ὁ Λόγος δὲ τοῦ Θεοῦ, ὑπεράνω παντός ἐστι τοῦ κόσμου, καὶ πρεσβύτατος, καὶ γενικώτατος τῶν ὅσα γέγονε. *Ibid. Leg. Allegor. l. 2. p. 93.* Ὁ Λόγος ὁ πρεσβύτερος τῶν γένεσιν ἔιλεφότων. *Ibid. de migratione Abraham, p. 389.*

82. Ἄιδιος Λόγος. *Ibid. de Plant. Noe, p. 217.*

made by him, and that without him was not any thing made that was made." The *Targumists* ascribe the creation of man, in particular, to the Word. We read in Genesis 1:27, "So God created man in his own image": Which the *Jerusalem Targum* reads, "And the Word of the Lord created man in his likeness." And in Genesis 3:22, "And the Lord God said, Behold the man is become as one of us." The same *Targum* paraphrases it, "And the Word of the Lord God said, Behold the man whom I have created, is the only one in the world." Also, in the same writings, the creation of all things in general, is ascribed to the Word. Those words in Deuteronomy 33:27, "The eternal God is thy refuge; and underneath are the everlasting arms"; are by *Onkelos* paraphrased, "The eternal God is an habitation; by whose Word the world was made." And in Isaiah 48:13, "Mine hand also hath laid the foundation of the earth." *Targum*, "Yea, by my Word I have founded the earth." Just as the apostle *Paul* says, Hebrews 11:3. And *Peter*, 2 Peter 3:5, 3:7. And the author of the apocryphal book of *Wisdom*, chapter 9:10, With which entirely agree the sentiments of *Philo*; who not only speaks of the Word as an organ,⁸³ or instrument, which God used in the creation of all things; but as the archetype,⁸⁴ paradigm, exemplar, and idea, according to which all things were made: Yea, he calls him⁸⁵ δύναμις κοσμοποιητική, the power which made the world; and ascribes the creation of man to him; after whose⁸⁶ image he says he was made: And also, the creation⁸⁷ of the heavens and the earth, and all that is in them.

83. Εκιά θεοῦ δὲ ὁ Λόγος αὐτοῦ ἐστίν, ᾧ καθάπερ ὄργάνῳ προσχρησάμενος, ἐκοσμοποιεῖ. Ibid. Leg. Allegor. l. 2. p. 79. And elsewhere, speaking of the most ancient Word, whom the Governor of the universe uses as a rudder to steer and direct all things, he adds; Ἐρησάμενος ὄργάνῳ τούτῳ πρὸς τὴν ἀνυπαίτιον τῶν ἀποτελουμένων σύστασιν. Ibid. de migratione Abraham, p. 389.

84. Δῆλον δὲ ὅτι καὶ ἡ ἀρχέτυπος σφραγίς, ἡ φμὲν εἶναι κόσμον νοητὸν, αὐτὸς ἀν εἶη τὸ ἀρχέτυπο παράδειγμα, ἰδέα τῶν ἰδεῶν, ὁ θεοῦ Λόγος. Ibid. De mundi opificio, p. 5.

85. Ibid. p. 4.

86. Ἀκόλουθον οὖν τῆς ἀνθρώπου ψυχῆς κατὰ τὸν ἀρχέτυπον τοῦ αἰτικῆς Λόγον ἀπεικονισθείσης. Ibid. De plantatione Noe, p. 217. Vid. Ib. Leg. Allegor. l. 2. p. 79. Et de mundi opificio, p. 31.

87. Leg. Allegor. l. 2. p. 44. Et de Temulentia, p. 244.

Again, When *John* calls the Word the Light, he makes use of a word which was known among the Jews to be the name of the Messiah, of whom they understand Psalm 43:3,⁸⁸ “O send out thy light and thy truth”: And Daniel 2:22, “And⁸⁹ the Light dwelleth with him.” *Philo* speaks of an intelligible Light, which he makes to be the image of the divine Word; and thinks it may be properly called *παναυγεία*, the universal Light; which is pretty much like what *John* says of the Word, whom he calls “the true Light, which lighteth every man that cometh into the world.”

Once more, *John* speaks of the incarnation of the Word; and says, That he “was made flesh, and dwelt among us.” *Philo* calls the Word,⁹⁰ The man of God; who, he says, being the Word of the Eternal, is himself necessarily immortal. And in the same book,⁹¹ he calls him the man after God’s image. And it is easy to observe an agreement between Jesus Christ, who *ἐσκήνωσεν*, tabernacled among us, and the *Shekinah* of the Jews. The words in Leviticus 26:11–12 are thus paraphrased by *Onkelos*; “I will set my tabernacle among you, and my Word shall not reject you: And I will cause my *Shekinah* to dwell among you, &c.⁹² And the author of the apocryphal book of *Baruch*, speaks of wisdom or understanding, which is the same with the Word, as⁹³ appearing on earth, and converting with men. Now these Jewish writers speak of the Word after this manner, either on the account of his appearances in an human form, under the Old Testament-dispensation, or on the account of his future incarnation, which *John* could speak of as past. And whereas *John* calls the Word the only begotten of the Father, *Philo*⁹⁴ says, “That he is the Father’s most ancient Son, his first born;

88. R. Sol. Jarchi in loc.

89. Bereshit Rabba, fol. 1. 3. Echa Rabbati, fol. 50. 2.

90. *Philo de mundi opificio*, p. 6.

91. “Ἐνα καὶ τὸν αὐτὸν ἐπιγεγραμμένοι πατέρα οὐ θνητὸν, ἀλλ’ ἀθάνατον, ἄνθρωπον Θεοῦ, ὃς τοῦ ἀϊδίου Λόγος ὢν, ἐξ ἀνάγκης καὶ αὐτὸς ἐστὶν ἀφθαρτος, *Philo de confus. ling.* p. 326.

92. Pag. 3–41.

93. Μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη, καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη. *Baruch*, 3. 37.

94. Τοῦτον μὲν γὰρ πρεσβύτατω υἱὸν ὁ τῶν ὄντων ἀπέτειλε πατῆρ, ὃν ἐπέρωθι

who being begotten by him, imitated his Father's ways; and seeing his exemplars, did the same things he did." From the whole it is manifest, that there is a great likeness between what the evangelist *John*, and these Jewish writers say of the Word. And whether he borrowed the phrase from them or no, yet it is plain that he expressed the traditional sense of his nation. *Philo's* works were wrote before his time; as were also some of the *Chaldee* paraphrases. A *Socinian*⁹⁵ writer, in order to show that *John* did not take *Λόγος* from the *Targums*, endeavours to prove them to be of a later date than they are thought to be; about which, we need not be much concerned: And also, that by the Word they never intend a reasonable person, subsisting by himself; which the instances already produced, confute: To which more might be added, was it requisite. But there is no need to say that *John* borrowed this phrase from the Jewish *Targums*; but,

3. From the scriptures of the Old Testament. He manifestly refers to the history of the creation; where, no less than eight times, we read that God said, "Let it be so, and it was so": Which phrase so often repeated, remains no longer a mystery to us; since *John* has told us, "That by the Word all things are made"; in perfect agreement with what the Psalmist says, in Psalm 33:6, "By the Word of the Lord were the heavens made, and all the host of them, by the breath of his mouth." Many instances may be given, where the Word intends a divine Person. See 2 Samuel 7:21, compared with 1 Chronicles 17:19; Haggai 2:4-5; Psalm 107:20. From whence *John* might easily take this phrase, and apply it to a divine Person, as he does. And some have thought that our Lord uses it himself in the same sense, John 5:38. So that *John* might take it immediately from him; whose words, in many instances, he takes a peculiar delight in making use of. But I hasten

Secondly, To enquire whether any other inspired writer of the New Testament makes use of this phrase, besides the evangelist *John*. And upon enquiry, it will appear, that the evangelist *Luke*, the apostles *Paul*

προτόγονον ὠνόμασε, καὶ ὁ γεννηθεὶς μέντοι μιμούμενος τὰς τοῦ πατρὸς οδοὺς, πρὸς παραδείγματα ἀρχέτιπα ἐκείνου βλέπων, ἐμόρφου εἶδη. *Philo de confus. ling.* p. 229. Which is very much like what the evangelist *John* says of the Son of God, in John 5:19.

95. *Bilibra veritatis, &c. Contr. Rittangel. Ed. Freistad. 1700.*

and *Peter* use it in the same sense. So that though the evangelist *John* uses it more frequently than they may, yet it is not peculiar to him. The evangelist *Luke* is thought⁹⁶ to use it in chapter 1:2, and by it, to intend Christ the Word; when he speaks of the disciples as eye-witnesses, and ministers, or servants of the Word; who, in much greater propriety of speech, may be said to be eye-witnesses of Christ, according to 2 Peter 1:16, and servants or followers of him, than of the gospel, or written word. And it seems very agreeable, that *Luke*, intending to write a history of the life and actions of Christ, should, in his preface to *Theophilus*, make mention of him under some name, or another, some title, or character; which he does not, if he is not intended by the Word.

The apostle *Paul* uses the phrase in this sense, Acts 20:32, where, taking his farewell of the elders of the church at *Ephesus*, he commends them to God, and to the Word of his grace: Where, by the Word of his grace, I understand not the gospel, or written word, but Jesus Christ, who is full of grace and truth. My reasons for it are these:

1. Because the saints never commend themselves, or others, either in life or in death, to any but a divine Person. The word here used,⁹⁷ signifies a committing a person, or thing, to the care, charge, and protection of another. Now none but a divine person is capable of taking the care and charge of the saints, and of making the same good: Neither will the saints trust any other, nor do they. In life they commit their souls to God as to a faithful Creator; and rest entirely satisfied herein, as the apostle *Paul* did; who could say: "I know whom I have believed"; whom I have trusted with my immortal soul; into whose hands I have committed the salvation of it: "And I am persuaded, that he is able to keep that which I have committed to him, against that day." Now certainly to whom he committed himself, he also committed others; having had experience of Christ's care, faithfulness, and ability, he could, and undoubtedly did, commend the saints unto him, with the utmost pleasure and satisfaction. And as in life, so likewise in death

96. Gomarus in Luke 1:2, and in John 1:1, and in Hebrews 4:13, and Arrowsmith in John 1:1.

97. Παρατίθειναι significat in genere, patrocínio, curae, ac tutelae alterius aliquid commendare. *Beza*.

they commend themselves to none but a divine person, in imitation of Christ; who, in his last moments said: “Father, into thy hands I commend my spirit.”

2. To put the written word upon a level with the divine Being, does not appear very agreeable. A commendation of the saints equally to the written word, as to God himself, seems to me to be a lessening of the glory of the divine Being, and an ascribing too much to the written word; but suits well with Christ, the essential Word: “Who being in the form of God, thought it no robbery to be equal with God.” To commend the saints equally to Christ, as to God the Father, is no diminution of the Father’s glory; nor is it giving Christ more than his due, or than what he is able to perform; but a commendation of them to the gospel seems to be so.

3. The saints are never said to be committed or commended to the gospel; but that to them. The written word is committed to the care and keeping of the saints; but not the saints to the care and keeping of that. They are in the hands, and are made the care and charge of Christ. We frequently read of God’s committing the written word unto the saints, and especially to the ministers of it; and of their committing it unto others; as in 2 Corinthians 5:19; 1 Timothy 1:11–18, 6:20; and 2 Timothy 1:14, 2:2 but never of the saints being committed to the written word.

4. What is here ascribed unto the Word, is more applicable to Christ than to the written word. Though the gospel is an instrument in the hands of the Spirit, in building up saints in their most holy faith; yet Christ is the great master builder; it is he that builds the temple, and must bear the glory. Though the gospel may be as a map, which shows us where our inheritance lies, and which is the way unto it; yet it is Christ who gives it us, and puts us into the possession of it: It is in, by, or through him, that we obtain the inheritance. For these reasons, I apprehend, that not the gospel or written word, but Christ, the essential Word, is intended: Nor am I⁹⁸ alone in the sense of this text.

98. *Vid.* Arrowsmith in John 1:1, and Gomarus in id. and in Luke 1:2, and in Hebrews 4:12.

Again, The apostle *Paul* is thought⁹⁹ to use the phrase in this sense, Hebrews 4:12, “For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints, and marrow; and is a discerner of the thoughts and intents of the heart.” This is not so applicable to the written word as to Christ, who is ζων ὁ Λόγος τοῦ Θεοῦ, the living Word of God, or the Word of God, which liveth, as the words may be rendered. He is that Word that was made flesh, suffered, and died; but is now alive and lives for evermore; and may truly be said to be ἐνεργής, powerful, or efficacious. For so he is in his sufferings and death, being mighty to save; as also in his mediation and intercession, at the Father’s right hand; and will e’er long appear to be sharper than any two-edged sword, at his coming to judge the world at the last day. Then he’ll pierce, to the dividing asunder of soul and spirit, and of the joints, and marrow, and will show himself to be κρητικὸς, a critical discerner of the thoughts and intents of the heart; for he’ll then “bring to light the hidden things of darkness, and make manifest the counsels of the heart”; and will let” all the churches,” yea, all the world, angels and men, know that he it is “which searcheth the reins and hearts”; all which cannot be so well applied to the written word. Besides, the following verse makes the sense still more plain, which is closely connected with this, by the copulative καί: καί “And there is not any creature which is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do”: Where the apostle manifestly speaks of a Person, and not of a thing; and of such an one as is omniscient; and to whom we must give an account at the day of judgment. The words πρὸς τὸν ἡμῖν ὁ Λόγος, in the last clause, may be rendered, “To whom we must give an account.” Now to whom must we give an account? not to the written word, but to a divine person, as the apostle says (Romans 14:12): “So then every one of us shall give an account of himself to God.” Ministers are accountable for preaching the word, and people

99. Arrowsmith, *ib.* Gomarus in *id.* and in Hebrews 4:12, and Dr. Owen in Hebrews 4:12.

for hearing it; but the account will be given, not to the written word, but to Christ, the living Word. Moreover, in verse 14, this Word is said to be an high-priest, who is passed into the heavens for us; which can be no other than Christ, who having assumed our nature, and offered himself a sacrifice for us, as an high-priest, is passed into the heavens; where he ever lives to make intercession for us: Which the apostle uses as an argument with believers, to hold fast their profession, and to come with boldness to the throne of grace. I cannot but observe, that many things which the apostle here says of the Word, are said of the Logos, by *Philo the Jew*; who, as he makes the cherubim in *Genesis 3:24*, symbols of God's two powers, his goodness and power;¹⁰⁰ so likewise the flaming sword a symbol of his Logos, or Word; which he makes to be very swift and fervent. Elsewhere he says,¹⁰¹ That God, by his Logos, cuts and divides all things, even all things sensible; yea, atoms, and things indivisible. He represents him as very quick-sighted,¹⁰² and as capable of seeing all things that are worthy to be seen. And he sometimes speaks of him as¹⁰³ the Mediator between God and men; as one that makes atonement, and is an advocate with God. He says that he is the true¹⁰⁴ High Priest, who is free from all sin¹⁰⁵ voluntary

100. Ἀρχῆς μὸν οὖν καὶ ἀγαθόγητος τῶν δυνάμεων τὰ χερουβιμ εἶνα σύμβολα· Λόγου δὲ τὴν φλογίνην ῥομφαίαν. Ὁξυκινητότατον γὰρ καὶ θερμὸν Λόγος, &c. Philo de cherubim, p. 112.

101. ᾧ τομεῖ τῶν συμπάντων αὐτῷ Λόγῳ, ὃς εἰς τὴν ὀξυτάτην ἀκονηθεὶς ἀκμῆν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα ἐπειδὴν μέγχε τῶν ἀτόμων, καὶ λεγομένων ἀμερῶν διεξέλεθη. Πάλιν ἀπὸ τούτων, τὰ Λόγῳ θεωρετὰ εἰς ἀμυθήτους καὶ ἀπεριγράφους μοίρας ἄρχεται διαιρεῖν οὗτος ὁ τομεὺς. Ibid. Quis-rerum divin. Haeres. p. 499.

102. Ὅυπω καὶ ὁ θεῖος Λόγος ὀξυδερκέτατός ἐστιν, ὡς παντὰ εφορᾶν εἶναι ἰκανός, ᾧ τὰ θεὰς ἄξια κατόψονται – τί γὰρ ἂν εἴη λαμπρότερον ἢ τηλαυγέστερον θείου Λόγου. Ibid. Leg Allegor. l. 2. p. 92.

103. Τῷ δὲ ἀρχαγγέλω καὶ πρεσβυτάτῳ Λογῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ἄλλα γεννήσας πατήρ, ἵνα μεθόρεος, στὰς, τὸ γενήμενον διακρίνη τοῦ πεπονηκότος. Ὁ δ' αὐτὸς ἰκέτης μὲν ἐστὶ τοῦ θνετοῦ κεραίνοντος αἰεὶ πρὸς τὸ οἴφθαρτον, πρεσβευθῆς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον. Ibid. Quis-rerum divin. Haeres. p. 509.

104. Ὅτι ὁ πρὸς ἀλήθειαν ἀρχιερεὺς καὶ μὴ ψευδάνυμος, ἀμετοκος ἀμαρτηματων, ἐστίν. Ibid. De victimis, p. 843.

105. Λέγομεν γὰρ, τὸν ἀρχιερέα οὐκ ἄνθρωπον, ἀλλὰ λόγον θεῖον εἶναι, τάντων οὐκ ἔκουσιων μόνον, ἀλλὰ καὶ ἀκουσιων ἀδικημάτων ἀμέτοχον. De profugis, p. 466.

and involuntary; which is just such an high priest as the apostle *Paul* says Jesus Christ is, Hebrews 7:26. But to go on.

The apostle *Paul* uses this phrase just in the same sense, and ascribes the creation of the world to him, as the evangelist *John* does, when in Hebrews 11:3, He says: "Through faith we understand that the worlds were framed by the Word of God." And also the apostle *Peter*, in 2 Peter 3:5, where he observes, that the scoffers were "willingly ignorant; that by the Word of God the heavens were of old, and the earth standing out of the water and in the water." And adds, in verse 7, That "by the same Word, the heavens and the earth, which are now, are kept in store reserved unto fire." And in 1 Peter 1:23, the saints are said to be "born, not of corruptible feed, but of incorruptible, by the Word of God, which liveth and abideth forever"; which Word is distinguished from the gospel in verse 25. From all these passages it may be concluded, that this phrase was not peculiar to the evangelist *John* but was used, though not with so much frequency, by the other apostles. I proceed,

Thirdly. To enquire the reason, or reasons why the second Person is called the Word. He may be so called, because As the mental word, or the conception of the mind, which is¹⁰⁶ *Λόγος ἐνδιάθετος*, is the birth of the mind, begotten of it intellectually, and immaterially, without passion or motion; and is the very image and representation of the mind, and of the same nature with it, yet something distinct from it: So Christ is the begotten of the Father, the brightness of his glory, and the express image of his Person; of the same nature with him, though a Person distinct from him. And he may also be called the Word, from some action or actions which are predicated of him, or ascribed to

106. *Λόγος* οὐ ῥητὸς, ἀλλ' οὐσιώδης, οὐ γὰρ ἐστὶ λαλιᾶς ἐνάρθου, φώνημα, ἀλλ' ἐνεργείας θεϊκῆς οὐσὶν γεννητὴ. *Ignat.* Major Epist. ad Magnes. Ἐξ ἀρχῆς γὰρ ὁ Θεὸς, νοῦς αἰδῖος ὦν, εἶχεν ἀντὸς ἐν ἑαυτῷ τὸν λόγον αἰδῖως λογικὸς ὦν. *Athenag. Legat. pro Christ.* Ἐχων οὖν ὁ Θεὸς τὸν ἑαυτοῦ λόγον ἐνδιάθετον ἐν τοῖς ἰδιοῖς σπλάγχθοις, ἐγεννησεν αὐτὸν μετὰ τῆς ἑαυτοῦ σοφίας ἐξερευξάμενος πρὸ τῶν ὀλων. *Theophilus Antioch. ad Autolyc.* l. 2. p. 88. Ed. Paris. Ἀληθεία διηγείται τὸν λόγον, τὸν ὄντα διαπαντὸς ἐνδιάθετον ἐν καρδίᾳ Θεοῦ. *Idem*, p. 100. Ἀυτὸς καὶ ὁ λόγος ὃς ἦν ἐν αὐτῷ ὑπέστησε θελήματι δὲ τῆς ἀπλύτητος αὐτοῦ προστηδᾶ λόγος. *Tatian.* Contr. Gentes, p. 145. Ed. Paris.

him. He spake in the ancient council, when the methods of man's salvation were considered, consulted and agreed on; and declared, that he would be a surety for all the elect. He spoke for every blessing, and every promise in the covenant of grace. He assented to every proposal his Father made; and agreed to every article in the covenant between them. He spoke all things out of nothing in the first creation: He said, Let it be so, and it was so; he spake and it was done; he commanded and it stood fast. He is the Word that was spoken of to all the Old Testament-saints, and prophesied of by all the prophets, which have been since the world began this is the sum and substance of all the promises and prophecies of the Old Testament. Moreover, he is the interpreter of his Father's mind, even as our word or speech, which is *Λόγος προφώρεκος*, is the interpreter of our minds; for which reason he may¹⁰⁷ be called the Word. "No man hath seen God at any time, the only begotten, which is in the bosom of the Father; he hath declared him." Being privy to all his thoughts, purposes, and designs, he was capable of declaring his mind and will to his people; which he has done in all generations. It was he,¹⁰⁸ the Word of the Lord God, whose voice *Adam* heard in the garden; and who laid unto him, *Adam*, where art thou? And it was the same Word of the Lord who continued his discourse with him, and his wife, and the serpent; and made the first discovery of grace to fallen man. It was the Word who appeared to the patriarchs and prophets in after-ages, and made yet greater discoveries of God's mind and will; but never so fully and clearly as when he was

107. Some in Justin Martyr's time called him the Word, for this reason: Ἐπειδὴ καὶ τὰς παρα τοῦ πατρὸς ὁμιλίας φέρει τοῖς ἀνθρώποις. *Dialog. cum Tryph.* p. 358. Ed. Paris. Theophilus of Antioch, calls him *Λόγος προφώρικος*, ad *Autolyc.* l. 2. p. 100. Τοῦτον τὸν λόγον ἐγέννησε προφορικῶς, πρωτότοκον πάσης κτίσεως, οὐ κενωθεὶς αὐτὸς τοῦ λόγου, ἀλλὰ λόγον γεννήσας, καὶ τῷ λόγῳ αὐτοῦ διάπαντὸς ὁμιλῶν. Clemens of Alexandria denies him to be so: Ὁ γὰρ τοῦ πατρὸς τῶν ὄλων λόγος, οὐχ, οὗτος ἐστὶν ὁ προθώρικος. *Stromat.* l. 5. p. 547. Ed. Sylburg. Let it be observed, that those writers who have used these phrases, did not design them in the same sense, which the Sabellians do, as though the *Λόγος* was a mere attribute, and not a real person.

108. See the Targums of *Onkelos* and Jonathan, in Genesis 3:8, and of Jersualem in verse 9.

made flesh, and dwelt among us; for then “God, who at sundry times, and diverse manners, spake in times part unto the fathers, in these last days spoke unto us by his Son.”

Besides, he, as the Word speaks for the elect in the court of heaven, where he appears in the presence of God for them; acts the part of a Mediator on their account; calls for, and demands the blessings of grace for them, as the fruit of his death; pleads their cause, and answers all charges and accusations exhibited against them. So that upon these considerations, he may be properly called the Word, and Word of God.

CHAPTER VI

Concerning the Deity of the Word.

HAVING considered the character of the Λόγος, or Word, I shall now proceed,

II. To give proof of his proper Deity, which I shall do in the following method:

First, I shall endeavour to prove it from the divine names, which are given to him.

Secondly, From the divine perfections, which he is possessed of.

Thirdly, From the divine works, which are ascribed to him. And,

Fourthly, From the divine worship, which is due unto him.

First, I shall endeavour to prove the proper Deity of Christ, from the divine names which are given to him; such as,

1st. *Jehovah*, which is a name expressive of the divine essence, being well explained by I AM THAT I AM, in Exodus 3:14. And it is truly deciphered by *John*, in Revelation 1:4. By “him which is, and which was, and which is to come.” This is the name by which God made himself known to *Moses*, and by him, to the people of *Israel*; by which he had not made himself known to their fathers, *Abraham*, *Isaac*, and *Jacob*; that is, so fully and largely as he had to them; which name has always been had in great esteem among the Jews; and has been highly revered by them, even to a superstitious¹⁰⁹ abstinence from the pronunciation of it, which arose from a mistaken sense of Leviticus 24:16. It is indeed that glorious and fearful name which ought to be feared and revered by us; it being proper and peculiar to the divine Being, and incommunicable to any creature: For “the Most High over

109. *Vid.* Buxtorf. Lexic. Heb. in Rad. יהיה.

all the earth," is he "whose name alone is *Jehovah*" (Psalm 83:18). If therefore I prove that Jesus Christ is called *Jehovah*, or that this name is given to him, I prove him to be the Most High God. Which will be best done by comparing some texts of scripture in the Old with others in the New Testament. And to begin

With Exodus 17:7, "And he called the name of the place *Massah*, and *Meribah*, because of the chiding of the children of *Israel*, and because they tempted the Lord, or *Jehovah*, saying, Is the Lord, or *Jehovah*, among us or not?" From hence it plainly appears, that he, whom the *Israelites* tempted in the wilderness, was *Jehovah*. And yet nothing is more manifest, than that this was the Lord Jesus Christ; as is evident from 1 Corinthians 10:9, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." And if so, then Christ is *Jehovah*, and consequently the Most High God. Again, in Isaiah 6:1, 'tis said: "That in the Year that king *Uzziah* died," *Isaiah* "saw the Lord, *Adonai*, sitting upon a throne"; whom the seraphim, in verse 3, call *Jehovah Sebaot*; as does *Isaiah*, in verse 5, which same glorious divine Person, in verses 8–9, sent him with a message to the Jews, saying, "Hear ye indeed, &c." Now these words our Lord Jesus Christ applies to himself, in John 12:39–41, and observes, that "these things said *Esaias*, when he saw his glory, and spake of him." Moreover, in Isaiah 40:3, 'tis said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, or *Jehovah*; make strait in the desert, a high-way for our God." Which words are, by the evangelist *Matthew*, Matthew 3:1–3, applied to *John* the Baptist. Now the Lord, or *Jehovah*, whose way he was to prepare, could be no other than Jesus Christ, whose harbinger and forerunner *John* was; and whose way he did prepare, and whose paths he did make strait, by preaching the doctrine of repentance, administering the ordinance of baptism, and declaring that the kingdom of heaven, or of the Messiah, was at hand. Besides, the Messiah is expressly called, in Jeremiah 23:6, the Lord, or *Jehovah*, our righteousness, it being his work and business to bring in everlasting righteousness, and well suits with Jesus Christ, who is "the end of the law for righteousness to every one that believeth." Once more, in Zechariah 12:10, it is promised by *Jehovah*, that he

would “pour upon the house of *David*, and upon the inhabitants of *Jerusalem*, the spirit of grace and of supplications”: And adds, “They shall look upon me, that is, *Jehovah*, whom they have pierced.” Which words the evangelist *John* says, were fulfilled, when one of the soldiers, with a spear, pierced the side of Christ; and forthwith there came out blood and water (John 19:34, 19:37). The same passage is also referred to in Revelation 1:7, and applied to Jesus Christ. Now in these, and many other places, Jesus Christ is intended by *Jehovah*; and if he is *Jehovah*, then he must be truly and properly God; since this name is incommunicable to any other.

It is objected, that this name, *Jehovah*, is sometimes given to created beings; as¹¹⁰ to angels (Genesis 18:13; Exodus 3:2, 23:20); to the ark¹¹¹ (Numbers 10:35, 32:20; Deuteronomy 12:7; Joshua 24:1; 2 Samuel 6:2; Psalm 24:8); to Jerusalem (Jeremiah 33:16; Ezekiel 48:35); to altars (Exodus 17:15; Judges 6:24); to the mountain where Isaac was to be sacrificed, sacrificed (Genesis 22:14); and to judges and priests (Deuteronomy 19:17). To which I answer, That as to the proof of angels being called *Jehovah*, I have shown already, that in all the passages cited, not a created angel, but an uncreated one, even a divine Person is intended; who is no other than Jesus Christ, the angel of the covenant; and are so many proofs of his being *Jehovah*, and consequently of his proper divinity. Nor is the ark any where called *Jehovah*. Numbers 10:35–36 is a prayer of Moses to the true *Jehovah*, and not to the ark, to which it could not be made without idolatry. The sense of the words is best understood by comparing them with Psalm 132:8. In many of the places produced, the ark is not mentioned, nor intended; not in Numbers 32:20, nor in Deuteronomy 12:7, nor in Joshua 24:1, nor is the word *Jehovah*, there used, but *Elohim*. And as for 2 Samuel 6:2, not the ark, but God, whose the ark was, is called by the name of the Lord of Hosts: Nor is the ark intended in Psalm 24:8, nor could it be called the King of Glory, or the Lord mighty in battle,

110. Crellius de Deo & ejus attributis, c. xi. p. 80.

111. Enjedin. Explic. loc. V. & N. Test. p. 25. In which he is contradicted by Crellius, ib. p. 83, 84, 85.

without manifest impiety. Nor is the name *Jehovah* given to *Jerusalem*, in *Jeremiah* 33:16, but to the Messiah, as is manifest from *Jeremiah* 23:6, for the words may be rendered thus: "This is the name wherewith he shall be called by her, the Lord our righteousness." Nor is this name given to her in *Ezekiel* 48:35, absolutely, but in composition, or with an addition; and is only symbolical of *Jehovah's* presence being with her. Just as the Lord calls her *Hephzibah*, and *Beulah*; because he delighted in her, and was married to her (*Isaiah* 62:4). The same may be said of mount *Moriah*, and the altars, referred to in the objection, which were called *Jehovah Jireh*, *Nissi*, *Shalom*; which names do not express the nature or essence of God, but are only symbolical, and designed to call to remembrance the divine help, gracious assistance, and wonderful appearance of *Jehovah*, for his people. Nor are priests and judges called *Jehovah*, in *Deuteronomy* 19:17, for *Jehovah* is not to be explained by them; he is distinguished from them. And though he is joined with them, yet this only designs his presence in judiciary affairs; "who stands in the congregation of the mighty, and judges among the gods." Upon the whole, the argument in proof of Christ's divinity, from the incommunicable name, *Jehovah*, being given to him, stands firm and unshaken. I go on,

2. To show that he is called God absolutely, and that both in the Old and in the New Testament. In *Psalm* 45:6, it is said, "Thy throne, O God, is for ever and ever": Where by God is meant the Son; since he is, in verse 7, distinguished from God the Father, who is called his God; and is moreover said to be anointed by him with the oil of gladness. But this is put beyond all dispute, by the author of the epistle to the *Hebrews* (*Hebrews* 1:8), "But unto the Son he saith, Thy throne, O God, &c." Again, in *Isaiah* 45:22–23, a divine Person is introduced speaking thus: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: I have sworn by myself, &c." Which words are, by the apostle Paul, in *Romans* 14:10–12, applied to Christ. Many more passages of the like nature might be produced out of the Old Testament. I'll but just mention one in the New Testament, and that is in *John* 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." We cannot be at a loss who

is meant by the Word; since he is distinguished from God the Father, with whom he was, and is said, in verse 14, to be made flesh, and dwell among us. Nor is it any wonder that he should be called God absolutely, and in the highest and most proper sense of the word; seeing he is in the form of God; and has thought it no robbery to be equal with him. But I proceed to observe,

3. That Christ is called God, with some additional epithets; such as our God, your God, their God, and my God. He is called our God, in Isaiah 25:9 and 40:3. The scope and circumstances of the texts manifestly show that the Messiah is intended, whom the Jews were waiting for, and whose forerunner and harbinger *John* the Baptist was to be. He is called your God, in Isaiah 35:4–5, “Behold, your God will come. – Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped”: All which were fulfilled in the times of the Messiah, and by him appealed to as proofs of his Messiahship and Deity. He is called the Lord their God, in Luke 1:16, which words “are, in strictness of construction, immediately connected with the following word, *him*; which must necessarily be understood of Christ.”¹¹² *Thomas* calls him, in John 20:28, “My Lord and my God”; which words are not an apostrophe to the Father, but a full and ample confession of the Deity of Christ, and his interest in him. Now though angels, magistrates, and judges, are called gods, in an improper and metaphorical sense, yet are they never called our gods, your gods, &c. This way of speaking is peculiar to him who is truly and properly God. Again, one of the names of the Messiah is *Immanuel* (Isaiah 7:14), “which being interpreted, is God with us” (Matthew 1:23), that is, God in our nature; clothed with our flesh, and dwelling among us. Or, in other words, he is “God manifest in the flesh” (1 Timothy 3:16), on which text, Dr. *Clarke* himself observes:¹¹³ “That it has been a great controversy among learned men whether Θεός, or δς, or δ, be the true reading in this place. But it is not in reality of great importance: For the sense is evident, that that Person was manifest in the flesh, whom St. *John*, in

112. Dr. Clarke’s scripture doctrine of the Trinity, No. 534.

113. Ibid. No. 540.

the beginning of his gospel, styles Θεός, God." He is moreover called the Mighty God, in Isaiah 9:6, which prophecy, though the Jews would wrest¹¹⁴ to Hezekiah, yet their attempts have been vain and fruitless. It stands a glorious prophecy of the Messiah, and is expressive of his proper divinity, real humanity, and excellent offices; which offices he has took upon him for the good of his people, and is capable of performing them, because he is the Mighty God. Likewise, he is said to be "over all, God blessed for ever" (Romans 9:5). It is trifling to observe, that when Christ is said to be over all, that the Father must¹¹⁵ needs be excepted. For no one pleads for a superiority of the Son to the Father, but an equality with him: Nor is the stress of the proof for Christ's divinity, from this text, laid upon his being over all; but upon his being God, blessed for ever. Again, Christ is called, the Great God, in Titus 2:13, whose glorious appearing, and not the Father's, the saints were looking for; and of whom the following words, "And our Saviour Jesus Christ," are plainly exegetical. It is objected,¹¹⁶ that this phrase, "The Great God, being, in the Old Testament, the character of the Father, is in the New Testament never used of Christ, but of the Father only, Revelation 19:17." Which text in the *Revelations*, besides this in *Titus*, is the only one where this phrase is used in the New Testament; and manifestly belongs to him who is called the Word of God, verse 13, who is said to have on his vesture, and on his thigh a name written, King of kings, and Lord of lords, verse 16, and who is represented to *John*, as a mighty warrior, and triumphant conqueror, taking vengeance on the great men of the earth. And therefore, an angel calls to the fowls of the heaven, to come and gather themselves to the supper of this Great God; who appears to be no other than he who is before called the Word of God; which is a character that peculiarly belongs to Jesus Christ. Once more, he is called the true God (1 John 5:20),¹¹⁷ "And we know that the Son of God is come, and hath given

114. See my book of the prophecies of the Old Testament, respecting the Messiah, considered, &c. c. 13. p. 200, 201, &c.

115. Dr Clarke's scripture-doctrine of the Trinity, No. 539.

116. Dr. Clarke's commentary on 40 select texts, &c. p. 86.

117. See Dr. Calamy's sermons, p. 56, 57, &c.

us an understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life," *i.e.* Jesus Christ is the true God; for he is the immediate antecedent to the relative *this*; and is expressly, in this epistle, chapter 1:2, said to be eternal life. Since then Christ is so frequently called God, with these additional epithets, which are peculiar to the one only God, it follows, that he must be truly and properly God.

Secondly, The proper divinity of Christ may be strongly concluded from the divine perfections which he is possessed of: "For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). There is no perfection essential to Deity, but is in him; nor is there any that the Father has, but he has likewise; for he says (John 16:15): "All things that the Father hath, are mine." Independence and necessary existence, are essential to Deity. He that is God, necessarily exists; does not receive his Being from another; nor is he dependant on another; such is the Lord Jesus Christ: For though he is not *αὐτουῖος*, Son of himself, yet he is *αὐτοθεός*, God of himself: Though he, as man and Mediator, has a life communicated to him from the Father, and lives by the Father; yet, as God, he owes his Being to none; it is not derived from another: He is "over all, God blessed for ever." Eternity is peculiar to the Godhead. He that is God, is from everlasting to everlasting. Jesus Christ was not only before *Abraham*, but before *Adam*; yea, before any creature existed. For if he is the (Revelations 3:14) *ἀρχή*, the beginning, the first cause of the creation of God; if he is (Colossians 1:15) *πρωτότοκος πάσης κτίεως*, the first¹¹⁸ parent, bringer forth, or producer of every creature; if he was in the beginning of the

118. This is the right interpretation of the text, if we only grant, that the accent (which were all added to the words long since the apostles' days) is misplaced; and that instead of *πρωτότοκος*, *the first born*, it should have been *πρωτότοκος*, *the first bringer forth, or former of every creature*. This alone will make the sense of the words clear and plain, and free them from all the difficulties which have arose from this mistake. *Bedford's Scripture Chronology*, p. 163, in the margin. To which I would only add, That this sense of the word makes the apostle's reasoning in the following verse to appear with much more beauty, strength and force.

creation of all things with God; and by him were all things made; then he must be before all things. As Mediator he was set up from everlasting, and had a glory with his Father before the world was. His goings forth, or acting in the covenant of grace, on the behalf of his people, were of old, from everlasting. The elect of God were chosen in him, before the foundation of the world; and had grace given them in him, before the world began. In fine, (Revelation 1:8) he is the alpha and the omega, the first and the last, the beginning and the ending; which is, and which was, and which is to come; and therefore a very proper antitype of *Melchizedeck*; "having neither beginning of days nor end of life." Again, omnipresence, and immensity, belong to God. He that is God is every where; is not confined to any place, but fills heaven and earth with his presence. Jesus Christ was, as he was the Son of God, in heaven, whilst, as the son of man, he was here on earth (John 3:13), which he could not be if he was not the omnipresent God; any more than he could make good those promises he makes (Matthew 18:20, 28:20), that he'll be with his people when they meet in his name, and with his ministers, unto the end of the world. Nor could he walk in the midst of his golden candlesticks (Revelation 2:1), or be present in all his churches, as he certainly is, and fill all things (Ephesians 4:10), as he certainly does. Omniscience is another perfection of Deity, which is easy to be observed in Jesus Christ (John 2:25; Matthew 9:4; John 4:29, 6:64). He knew what was in man, even the secret thoughts and reasonings of the mind. He could tell the woman of *Samaria* all that ever she did. He knew from the beginning who would believe in him, and who should betray him. *Peter* (John 21:17) appealed to him as the searcher of hearts, and said: "Lord, thou knowest all things, thou knowest love thee." He is indeed that divine Λόγος, or Word (Hebrews 4:12), that is a discerner of the thoughts and intents of the heart; who, in a first time will let all (Revelation 2:23) the churches know, that he it is who "searcheth the hearts and reins." And though he is said (Mark 13:32) not to know the day and hour of judgment; yet, that is to be understood of him, not as God, but as man. Omnipotence is another perfection essential to God, and may be truly predicated of Jesus Christ, who is (Revelation 1:8) the Almighty. His works of

creation, providence, and sustentation; as also those of the redemption, and preservation of his own people, and the resurrection of them from the dead; which he has performed, and does, and will perform, “according to his mighty power, which is able to subdue all things to himself,” loudly proclaim his omnipotence. Once more, he that is God is unchangeable, is without any variableness or shadow of turning. And of Jesus Christ, it is said (Hebrews 1:12), That he is “the same, and his years fail not: Yea, that he is “the same to day, yesterday, and for ever” (Hebrews 13:8). In fine, whatever perfection is in God, is in Christ; and therefore he must be truly, properly, and essentially God.

Thirdly, The true and proper Deity of Christ, may be fully proved from the divine works which he has performed. Indeed, he “can do nothing of himself, but what he seeth the Father do” (John 5:19); *i.e.* he can do nothing but what the Father is concerned in with him: Or, he can do nothing that is opposite to his will, or that is not in his power: For “my Father worketh hitherto, and I work.” They work together as coefficient causes: though they work in distinction, yet not in contradiction to each other: “For what things soever he (the Father) doth, there also, ὁμοίως, in like manner doth the Son.” The works which prove his Deity, are these: The creation of all things out of nothing; upholding all things by the word of his power; performance of miracles; the redemption of his people; the resurrection of the dead; and the last judgment. That all things, visible and invisible, were created by the image of the invisible God, is strongly asserted by the apostle (Colossians 1:15–16) *Paul*: And that all things were made by the Logos, or Word, and that “without him was not any thing made that was made,” is as fully attested by the evangelist (John 1:1–3) *John*. Indeed, God is said to create all things by Jesus Christ (Ephesians 3:9; Hebrews 1:2), and by his Son to make the world: But then Christ is not to be considered as the Father’s instrument, which he used in making them; for he made use of none; but as a coefficient cause, equally working with him. The preposition διὰ, does not always intend the instrumental cause; it is sometimes (Romans 2:30; 1 Corinthians 1:9; Hebrews 2:10) used of God the Father. If now the creation, which is purely a divine work, is ascribed to Christ, and he is properly the Creator of

all things, then he himself cannot be a creature; and if not a creature, he must be God; for between God and a creature there is no medium. Moreover, as he has made all things, so by him all things consist; they have their dependance on him. As he has laid the foundations of the earth, so he bears up the pillars thereof; yea, he upholds all things by the Word of his power, or they would fall into their first nothing; which he could not do, if he was not truly God. The miracles which he wrought in his own person here on earth, and which were wrought by his apostles through his divine power, are not only proofs that he is *ὁ ἐρχόμενος*, the Messiah that was to come; but also, that the Father is in him, and he in the Father; or, in other words, that he is the Son of God, and equal with him. The redemption of God's people, obtained by Christ at the expense of his blood and life, is a full demonstration of his Deity. Had he not been God, he would not have been equal to the work; nor would the Father have entrusted him with it; nor would he have undertaken it. The reason why he is mighty to save, is because he is the mighty God. 'Tis his true and real Deity which has put a proper virtue and efficacy in all his actions, as Mediator. The reason why his sacrifice is expiatory of sin, and acceptable to God, is because it is the sacrifice of himself, who is God. The reason why his righteousness is sufficient to justify all the elect, is because it is the righteousness of God. And the reason why his blood cleanseth from all sin, is because it is the blood of him who is the Son of God: No other blood could be a sufficient price to purchase the church, and procure all blessings of grace for her. Hence God is said (Acts 20:28) to "purchase the church with his own blood." As Christ hath raised himself from the dead by his own power, and thereby has declared himself to be the Son of God, who had power to lay down his life, and to take it up again; which no mere creature has: So he will quicken and raise the dead at the last day; for it will be owing to his powerful voice that (John 5:28-29) "they that are in their graves shall come forth; some to the resurrection of life, and some to the resurrection of damnation." And as the dead will be raised by him, so by him will, both quick and dead, be judged: "For the Father judgeth no man, but hath committed all judgment to the Son, that all men might honour

the Son, even as they honour the Father" (John 5:22). Now if he was not truly and properly God, he would not be equal to, nor able to go through this work. Was he not God, he could not gather all nations together before him, nor separate the sheep from the goats, and set the one on his right hand, and the other on his left. Nor would he be able to make manifest the counsels of all hearts; or give to every man according to his works; or execute the decisive sentence, which his lips had pronounced.

Fourthly, That Christ is truly God, may be concluded from the divine worship which is due unto him, and is given him. All the angels of God are called upon to worship him, as they according have, both before and after his incarnation; yea, all men are required to honour the Son, and to give the same homage and worship to him as they do to the Father. Now this would not be admitted if he was not the one God with him. For he has said, "My glory will I not give to another; nor my praise to graven images" (Isaiah 42:8). He is the object of the saints' love, hope, faith, trust, and dependance; which he would not be, if he was a creature: For, "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jeremiah 17:5). His name is invoked in prayer, and solemn addresses are made to him; which if he was not God would be idolatry. Yea, the ordinance of baptism, which is a solemn act of religious worship, is ordered to be administered in his name, as well as in the name of the Father, and of the Spirit. In fine, nothing more strongly proves the divinity of Christ than his being the object of religious worship, of which God is always jealous; nor would he ever admit him a partner in it, was he not, in nature and substance, equal to him. From the whole, we need not scruple to assert the Deity of Christ in the fullest and strongest terms; which is an article of the utmost moment and importance, and furnishes out the most solid argument and foundation for faith, peace, joy, and comfort.

CHAPTER VII

Concerning the Sonship of Christ.

HAVING in the preceding chapter proved that Christ is truly and properly God; I shall now

III. Consider him as the Son of God, which I shall do in the following method:

First, I shall give some proofs and testimonies of his Sonship.

Secondly, Enquire in what sense he is the Son of God. And,

Thirdly, Observe some things respecting Christ's Sonship; which may serve to help and assist us in our thoughts and enquiries about it.

First, I shall give some proofs and testimonies of Christ's Sonship. Nothing is more strongly attested than this truth, That Christ is the Son of God. The Father, Word, and Spirit, have bore record of it; an angel from heaven has declared it; saints have made confessions of it, and devils have acknowledged it.

1st, God the Father bore testimony to the truth of Christ's Sonship at the time of his baptism, by a voice from heaven, laying, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). As he also did in much the same words, and in the same way, at his transfiguration (Matthew 17:5) upon the mount.

2. The Word bore witness of himself, as the Son of God. Perhaps this may be the reason why the apostle *John* makes use of the phrase, the Word, and not the Son, when he speaks of the three that bear record in heaven; because the thing they bore record of, was the Sonship of Christ. The charge which the Jews brought, and for which they demanded judgment against Christ (John 19:7), was, "because he made himself the Son of God." He not only asserted that he was, but proved himself to be the Son of God, by unquestionable works

and miracles: he asserted himself to be so, when he said: “My Father worketh hitherto, and I work”; and, “I and my Father are one” (John 5:17, 10:30). The Jews understood him, in these passages, to assert himself to be the Son of God; and that in such a sense, as to make himself equal with him; which had it been a mistake, he would have rectified; but instead of that, he says all the things that were proper to strengthen his Sonship. And when he was charged with blasphemy for asserting it, he appeals to his works for the vindication of it; nor does he ever call in his words. Yea, when the high priest asked him, upon his trial, saying (Mark 14:61–62), “Art thou the Christ, the Son of the blessed? Jesus said, I am.” If the validity of Christ’s testimony should be objected to, and called in question, because it is concerning himself; he has furnished us with an answer which he gave to the *Pharisees*, when they (John 8:13–14, 8:16–18) said, “Thou bearest record of thyself; thy record is not true.” To which he replied; “Though I bear record of myself, yet my record is true: – For I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.” Hence Christ’s testimony concerning himself, is good and valid; because it is not alone, but is in conjunction with the testimony of the Father, and also of the Holy Ghost; who,

3. Bore witness to the same truth, by his descent upon him as a dove, at the time of his baptism; when the Sonship of Christ was so fully expressed. And also, by his plenteous effusion of his gifts and grace upon the disciples on the day of Pentecost; whereby they were sufficiently qualified to assert, demonstrate and maintain this great truth, that Jesus was the Son of God; which they every where did; “God working with them, and bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his will” (Hebrews 2:4).

4. The angel which brought the news of the stupendous incarnation of Christ to the virgin, declared (Luke 1:32, 1:35), that he should “be great, and be called the Son of the Highest”: Yea, says he, “That holy thing that shall be born of thee, shall be called the Son of God.”

5. Many of the saints have made full and ample confessions of it. *John* the Baptist, when he saw the Spirit of God descending and

remaining on him at his baptism (John 1:34), bore record that he was the Son of God. *Nathanael*, upon the first sight of him, said unto him (John 1:49), "Rabbi, thou art the Son of God, the King of *Israel*." When Christ put this question to his disciples, "Whom say ye that I am?" (Matthew 16:15–16), *Simon Peter* answered and said, "Thou art Christ, the Son of the living God." As he also at another time, in the name of the rest of the disciples (John 6:67), declared, "We believe, and are sure, that thou art the Christ, the Son of the living God." *Martha*, when she was called upon to make a confession of her faith in Christ (John 11:27), expressed it in these words: "I believe that thou art the Christ, the Son of God, which should come into the World": As did the eunuch also in much the same words, in order to his admission to baptism: "I believe," says he, "that Jesus Christ is the Son of God" (Acts 8:37). And indeed, this is the faith of every true believer (1 John 5:5): For, "who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

6. The devils themselves have been obliged to acknowledge it. Though Satan twice put an *if* upon Christ's Sonship, when he tempted him in the wilderness; yet he, at the same time, knew that he was the Son of God; and at other times was forced to confess it; crying (Matthew 8:28–29) out and saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" And in another place (Mark 3:11): "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God." Yea, 'tis said (Luke 4:41) elsewhere, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God." This then is a truth confessed on all hands, is without controversy, and beyond all contradiction; but in what sense he is the Son of God, is not so easily agreed on; and is what I shall

Secondly, Enquire into. The *Socinians* deny, that Christ is the eternal Son of God. They own that he is the Son of God, but not before he was the Son of *Mary*; yet, where to fix his Sonship, and to what cause to ascribe it, they are at a great loss. *Calovius*,¹¹⁹ an Anti-Socinian writer, has collected out of their writings, no less than thirteen causes,

119. Socinismus profligatus, Artic 2. Controv. 6. p. 201.

or reasons of Christ's Sonship; and more might be added, which shows the wretched uncertainty they are at. Now twelve of these causes must be false ones; for there can be but one true cause of Christ's proper Sonship. It would be tedious, and to little purpose, to consider all that are mentioned by them. Sometimes¹²⁰ they tell us, that he is called the Son of God; because of the exceeding great love which God bears towards him: And that to be the only begotten Son, and to be the beloved Son, are terms synonymous. That Christ is the Son of God's love, and that he, who is the begotten Son, is also the beloved Son of God, is certain; but God's love to him is not the foundation or cause of this relation. The reason why he is the Son of God, is not because God loves him; but the reason why he loves him, is because he is his Son. 'Tis not love among men that is the cause of such a relation; there may be love where there is no such relation; and there may be such a relation where there is not love. Sometimes¹²¹ they tell us, that he is called the Son of God, because of the likeness which is between them. That Christ is like unto the Father is certain; for he is "the image of the invisible God, the brightness of his glory, and the express image of his Person": But then this likeness is not the cause or foundation of his Sonship. The reason why he is the Son of God, is not because he is like him; but the reason why he is like him, is because he is his Son, of the same nature and essence with him. At other times¹²² they say, That he is the Son of God by adoption; but the scriptures say nothing of that. Moreover, if he was his adopted Son, then he could not be his own Son, or the Son of himself, which he certainly is; and if his own Son, then not his adopted one: An own son is never an adopted one. Nor would he be his begotten Son; for to be begotten, and yet adopted, is not consistent. Besides, he could not be called his only begotten Son in this sense, because there are many adopted sons, even all the elect of God, who are predestinated

120. Enjedin. Explic. loc. V. & N. Test. p. 178, 179. Cateches. Racov. de persona Christi, c. 1. p. 105.

121. Socinus, Smalcus & alii.

122. Socinus, Smalcus. *Vid.* Smiglecium de Christo vero, &c. c. 5. & 9. Et Calov. Socinism. profligat. Artic. 2. Controv. 5. & 6.

unto the adoption of children, by Jesus Christ; which blessing comes to them through the redemption that is in Christ Jesus, and which is witnessed to them by the Spirit of Christ, who is therefore called the Spirit of Adoption. But passing these, with many others, I shall fix upon three of the reasons or causes of Christ's Sonship assigned by them, and consider them, which seem to have the most countenance from scripture; which are there,

1st, That Christ is called the Son of God, on the account of his miraculous conception and birth.

2^{dly}, That he is so called on account of his resurrection from the dead. And,

3^{dly}, That he is so called on the account of his office as Mediator, Prophet, Priest, and King, and his performance of the same.

1st, It is¹²³ said, that he is called the Son of God on the account of his miraculous conception and birth. The only scripture on which this is formed, is 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 which shall be born of thee, shall be called the Son of God." It will be necessary, before I give my reasons against the notion, built upon this text, to consider the text it self, on which it is built; and show that it has no foundation in it: In order to which, let it be observed,

1. That this scripture does not say, that therefore the holy thing born of the virgin, should *be*, but that it should be *called* the Son of God. 'Tis true indeed, that such an Hebraism is sometimes used; and when persons or things are said to be *called*, the meaning is, that they *are*. Thus when the saints are said to be *called* the Sons of God, the meaning is, that they *are* the Sons of God. So when 'tis prophesied of Christ, that his name shall be called wonderful, counsellor, &c. the meaning

123. Cateches. Racov. de persona Christi, c. 1. p. 48. Volkelius de vera Religione, l. 3. c. 1. p. 38. Enjedini Explic. loc. p. 203, 261. Schlicting in Hebrews 1:1. p. 16. Ed. Racov.

is, not that he should be usually called by those names, but that he should appear to be all that which was answerable to those names. But this phrase, the Son of God, being a name by which Christ has been, and is usually called, such an Hebraism seems not to be intended here. The angel is not giving a reason of Christ's being the Son of God, or of his constitution as such; for he was the Son of God long before his incarnation; but is speaking of his declaration and manifestation as such in the human nature. Besides,

2. The angel does not predict that he should, for this reason, be called the Son; for either he must call himself so, or others must call him so on this account; or else, the angel's prediction must be false. Now, though he called himself so, and has been often called so by others in the New Testament; yet we never read that he was called so for this reason; consequently this cannot be the angel's meaning; or else, what he said was false, which must by no means be admitted. Again,

3. The particle *therefore*, is not causal, but consequential. The angel is not giving a reason, why Christ should be the Son of God, but why he should be owned, acknowledged, embraced, and received as such by his people; who would infer and conclude from his wonderful conception and birth, that he must be the *Immanuel*, God with us, *Isaiah* prophesied of, chapter 7:14. That he must be the child that was to be born, and the Son that was given, whose name should be called wonderful, counsellor, the mighty God, &c. of whom the same prophet speaks, chapter 9:6. Once more,

The particle *καὶ*, rendered *also*, ought not to be overlooked: "Therefore also, the holy thing, &c." The meaning is, that the divine *Λόγος*, or Word, being the Son of God, the holy thing which was to be born of the virgin, or the human nature, when united to him, should *also* be called the Son of God. So that it is not the wonderful conception and birth of the human nature, but the union of it to the divine nature, which was then made, which is the reason why the human nature is called the Son of God; which is what divines call a communication of idioms, or properties; whereby names and things proper to one nature, are predicated of the person of Christ, in the other; of which

we have many instances in scripture: See John 3:13; 1 Corinthians 2:8; Acts 20:28. Having now given the sense of this text, which is the only one pretended to, to build the hypothesis upon; I shall proceed to give my reasons against it. And,

(1.) If the miraculous conception and birth of Christ is the ground and foundation of his being the Son of God, then the Holy Ghost must be the Father of Christ; since he had a special and peculiar concern in that stupendous work. This the *Socinians* have been often pressed with by many¹²⁴ excellent men who have written against them; but none I ever met with, have ventured to own the consequence. Yet a late writer has been so hardy as to assert in express terms, that the Holy Spirit is the Father of Christ; his words¹²⁵ are these: "The sure word declares the Son was conceived by the Holy Spirit; therefore he was the Father of Christ in the nature which was conceived, and was made of a woman; as it must be true, that he, by whom the child was conceived, is the Father." He argues both from scripture and reason; but his arguments from both are exceeding bad. He says, "The sure word declares the Son was conceived by the Holy Ghost"; and therefore was the Father of Christ: Whereas, the sure word declares (Isaiah 7:14) that "a virgin shall conceive and bear a Son, &c." And the angel (Luke 1:31) declared to *Mary*, when he brought her the news of the incarnation, that she should "conceive in her womb, and bring forth a Son." 'Tis indeed (Matthew 1:20) said, that "that which is conceived in her is of the Holy Ghost"; but it is never said, that it was conceived by him. It was the virgin that conceived under the overshadowing of the Holy Ghost. He adds, from reason, as he thinks, "It must be true, that he, by whom the child was conceived, is the Father." But I am persuaded, that all mankind, both male and female, except this author, and he too with a very little reflection, will conclude, that the child is conceived, not by the Father, but by the mother of it. That the Holy

124. Smiglecius de Christo vero naturali Dei filio, c. 1. p. 24, 28. Calov. Socinism. Profligat. Art. 2. Controv. 7. p. 207, 208. Stegmanni Photinianismus, Disp. 16. p. 180. Maresii Hydra Socinianismi, Tom. 2. p. 6.

125. The great concern of Jew and Gentile, &c. p. 42.

Ghost is the Father of Christ, is not a hasty thought of this author's, or a sudden slip of the pen, but a settled and established notion of his; and what he published in a pamphlet¹²⁶ above eleven years ago. Against which I object as follows: If the Holy Spirit is the Father of Christ, then there must be two fathers in the Trinity; and so a wretched confusion be introduced there. Whereas, we read but of one Father, and he distinct from the Word and Spirit. We are baptized in the name of one Father, one Son, and one Holy Spirit. Besides, the Father of Christ, is, in many places (John 14:16–17, 14:26, 15:26; Ephesians 1:17, 2:14, 2:16), distinguished from the Spirit; and therefore cannot be the same. Yea, the Spirit is (Galatians 4:6) called the Spirit of the Son; which he would not be, if he was the Father of him. Add to this, that Christ, as man, had no Father. *Mary* called *Joseph* his Father, because he was reputed to be so, as he was supposed to be the Son of *Joseph*; but in reality he had no father as man. As he was ἀμήτωρ, without mother, with respect to his divine nature, so he was ἀπάτωρ, without Father, with respect to his human nature; on which account *Melchizedek* was a proper type of him. He is never said to be begotten by the Holy Ghost; nor is he ever said to be begotten as man. He is said to be conceived in the womb of the virgin, to be made flesh, and to be made of a woman, but never to be begotten as man. All those scriptures which speak of him as the only begotten Son, are to be understood in another sense, as I shall show hereafter.

(2.) If the Incarnation of Christ is the ground and foundation of his being the Son of God, then there was no God, the Father of Christ, under the Old Testament, nor much more than seventeen hundred years ago. The *Marcionites* of old asserted this; which put the ancient writers upon proving¹²⁷ that it was the Father of Christ who made the world, gave the law, spoke by the prophets, and was the author of the Old Testament; which the apostle (Hebrews 1:1–2) strongly confirms, when he says: “God, who at sundry times and in divers manners, spake in time past unto the Fathers by the prophets, hath in

126. The truth as it is in Jesus, &c. §. 19. p. 21. §. 47. p. 45.

127. See Dr. Owen on the Trinity, p. 27.

these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Nor is it difficult to prove, that he existed as the Father of Christ, before the foundation of the world: For, as “the God and Father of our Lord Jesus Christ, he 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” (Ephesians 1:3–4).

(3.) If Christ is the Son of God according to the human nature only, then that distinctive phrase, *according to the flesh*, which the apostle *Paul* sometimes makes use of, when speaking of the person of Christ, is useless and impertinent. If he was a Son only as man, it would be needless to add, *according to the flesh*. We never say of any one, that he is the Son of such an one, according to the flesh; but only, that he is his Son. Christ is the Son of *David*, according to the flesh, or the human nature; but he is the Son of God, according to the divine nature; which is the true reason of the apostle’s¹²⁸ use of the phrase, in Romans 1:4, where he says, “Concerning his Son Jesus Christ, who was made of the seed of *David*, according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness.” See also Romans 9:5.

(4.) The incarnation of Christ cannot be the reason and foundation of his divine Sonship; because he was not thereby made the Son of God, but only manifested to be so. “For this purpose,” says the apostle (1 John 3:8), “the Son of God was manifested”; *i.e.* in human nature, it being a phrase equipollent to “God manifest in the flesh.” Now as he was God, before he was manifest in the flesh; so he must be the Son of God, before he was manifested to destroy the works of the devil.

128. Sic & Apostolus de utraque ejus substantia docet: Qui factus est, inquit, ex femine David, hic erit homo & filius hominis; qui definitus est filius Dei secundum spiritum, hic erit Deus & sermo, Dei filius: Videmus duplicem statum, non confusum sed conjunctum in una persona, Deum & hominem, Jesum. *Tertullian. adv. Praxeam, c. 27.* Πλήν ἀρκεῖ τὸ φάναι κατὰ σάρκα, παραδηλώσαι τὴν σεσιγημένην θεότητα. Κοινοῦ γὰρ ἀνθρώπου διδάσκων συγγένειαν, οὐ λέγω τοῦ θεῖνος ὁ θεῖνος κατὰ σάρκα υἱός, ἀλλ’ ἀπλῶς υἱός. *Theodoret. Dialog. 1.* p. 46. Ed. Strigel.

When God is said to send forth his Son, made of a woman, or in the likeness of sinful flesh; it is certain, that he was a Son before he was sent, before he was made of a woman, or appeared in the likeness of sinful flesh. He did not send forth his Son to become a Son; but he sent him forth to become man. That Christ existed as the Son of God, before his incarnation, may easily be collected out of the writings of the Old Testament. The Jews, in Christ's time, seem well acquainted with the phrase, *the Son of God*; and by it understood a divine Person; as is easy to observe in many places (Matthew 14:33, 26:63, 27:40, 27:54; John 5:17–18, 10:30, 10:33–36): Now this they must learn from the books of the Old Testament. Their ancient writers speak of the *Λόγος*, or Word of God, as his Son. The *Jerusalem Targum*, on Genesis 3:22, calls the Word of the Lord the only begotten in the highest heavens. *Philo* the Jew speaks¹²⁹ of God as unbegotten; and of the divine Word as begotten. He calls him¹³⁰ the first begotten Word, and sometimes¹³¹ the first begotten Son. He says,¹³² the world is God's younger Son, and that he has one older than that; who, because of his seniority, abides with him. Yea, he calls¹³³ him his most ancient Son, and a Son¹³⁴ of complete virtue, who acts the part of an advocate. And as to his generation, he says,¹³⁵ that he is not unbegotten as God, nor yet begotten as men. *Ben Sira*, a famous Jew, who lived many Years

129. Καὶ Μωσῆς μέντοι τὴν ὑπερβολὴν θαυμάσας τοῦ ἀγεννήτου, φησὶν, Καὶ τῷ ὀνόματι αὐτοῦ, ὁμῆ, οὐχὶ αὐτῷ, Ἰκανὸν γὰρ τῷ γεννητῷ πιστοῦθαι, καὶ μαρτυρεῖθαι Λόγῳ Θεοῦ. *Philo Leg. Alleg.* l. 2. p. 99.

130. Εποῦδαζε κοσμεῖθαι κατὰ τὸν πρωτόγονον αὐτοῦ Λόγον. *Id. de confus. ling.* p. 341.

131. Ὡς ποιμὲν καὶ βασιλεὺς ὁ Θεὸς ἄγει κατὰ δίκην καὶ νόμον, προστησάμενος τὸν ὀρθὸν αὐτοῦ Λόγον πρωτόγονον υἱόν. *Id. de agricultura*, p. 195.

132. Ὁ μὲν γὰρ κόσμος οὗτος νεώτερος υἱὸς Θεοῦ, ἄτε ἀισθητὸς ὢν. Τὸν γὰρ πρεσβύτερον τούτου οὐδένα εἶπε, νοητὸς δε ἐκεῖνος. Πρεσβείων δ' ἀξιώσας παρὰ ἑαυτῷ καταμέγειν διενόηθη. *Id. Quod Deus fit immutab.* p. 298.

133. Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὃ τῶν ὄντων ἀνέτειλε πατήρ, ὃν ἐτέμωθε πρωτόγονον ὠνόμασε. *Id. de confus. ling.* p. 329.

134. Ἀναγκαῖον γὰρ ἦν τὸν ἱερωμένον τῷ τοῦ κόσμου πατρὶ, παρακλήτω χρῆσθαι τελειτάτῃ ἀρετῇ υἱῷ. *Id. de vita Mosis*, l. 3. p. 673.

135. Οὔτε ἀγεννήτος ὡς ὁ Θεὸς ὢν, οὔτε γεννητὸς ὡς ἡμεῖς. *Id. Quis rerum divin. Haeres.* p. 509.

before Christ's time, and was the author of the apocryphal book of *Ecclesiasticus*, speaks of the Lord God as a Father, and as having a Son, when he¹³⁶ says: "I called upon the Lord, the Father of my Lord, not to forsake me in the day of tribulation." Now these hints they took out of the books of the Old Testament; where are many proofs of a divine Person existing under the character of the Son of God. And to begin with Daniel 3:25, where *Nebuchadnezzar* says, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." How *Nebuchadnezzar*, an Heathen prince, came by this knowledge, that there was a divine Person, who was called the Son of God, I shall not determine; very probably he had it from the Jews, who were in great numbers in his dominions, and some of them in his palace; from whom having heard of such a glorious Person, and seeing such an one in the furnace, he concludes he must be like unto him. All that I bring this passage for, is this, that there was a belief, which obtained in those times, that a glorious divine Person did exist under the character of the Son of God; or *Nebuchadnezzar* could not have mentioned him as such, nor have likened the Person he saw in the furnace to him.

Agur also knew that there was a divine Person who existed in this character, when he said (Proverbs 30:4): "What is his name, and what is his Son's name, if thou canst tell?" Which words plainly show that the Almighty and incomprehensible God, whom he describes, had a Son, who existed with him, was of the same divine, ineffable, and incomprehensible nature, and a distinct Person from him. Earlier than him, *David* takes notice of a divine Person, as the Son of God; and calls upon the kings and judges of the earth to pay homage and worship to him (Psalm 2:12), saying, "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." Not to take notice of another passage (Psalm 2:7) in the same place; "Thou art my Son, this day have I begotten thee": Which I shall consider hereafter. To conclude

136. Καὶ ἐπεκαλεσάμεν κύριον, πατέρα κυρίου μου, μὴ ἐγκαταλιπεῖν με ἐν ἡμέρα θλίψεως. *Ecclesiast*, c. li. v. 14.

this argument, Christ existed as the Son of God, at the creation of all things. For God, by him his Son, made the worlds (Hebrews 1:2). Yea, before any creature was made; before the sun was, he was the Son of God: See Psalm 72:17, where the words *לפני שמש ינון שמו* may be rendered, *before the sun was, his name was Yinnon*; which the Jews say,¹³⁷ is one of the names of the Messiah, and comes from *נין*, which signifies a *Son*; and is explained by *Aben Ezra*,¹³⁸ *יקרא בן*, *shall be called a Son*: But on this I lay no great stress. From the whole it is manifest, that Christ bore the character of the Son of God under the Old Testament-dispensation, and before his incarnation; and therefore his incarnation cannot be the true cause and reason of his being the Son of God. Moreover,

(5.) If the incarnation of Christ was the cause of his divine Sonship, or of his being the Son of God, then he would be but in the same class of Sonship as creatures, angels, and men are. *Adam* is called the Son of God, being wonderfully made and created by him, out of the dust of the earth; and all his posterity are the offspring of God. Angels are also the Sons of God by creation: But “to which of the angels said he, *i.e.* God, at any time, Thou art my Son, this day have I begotten thee” (Hebrews 1:5): And much less did he ever say so to any of the sons of men. The filiation of Christ is of an higher rank than that of creatures, and therefore must be placed to another account. I go on,

2dly, To consider another cause or reason¹³⁹ assigned, why Christ is called the Son of God, and that is, his resurrection from the dead; which must be rejected for the following reasons:

1. He was the Son of God before his resurrection; and therefore it can never be the foundation of this relation. The *Socinians* themselves say, that he is called the Son of God, on the account of his incarnation; and therefore before his resurrection. As his own Son, God sent him forth in the likeness of sinful flesh (Romans 8:3, 8:32); and as such

137. Talmud Sanhed. fol. 98. col. 2. Pesachim, fol 54. 1. Nedarim, fol. 39. 2. Bereshit Rabba, fol. 1. 2. Echa Rabbati, fol. 50. 2.

138. In Buxtorf. Lex. Rad. נין.

139. *Vid.* Calov. Socinism. Proflig. Art. 2. Controv. 9 p. 211.

he spared him not, but delivered him up to death; both which acts were previous to his resurrection. Yea, God, by a voice from heaven, declared him to be his Son (Matthew 3:17, 17:5), both at his baptism and transfiguration. And his disciples, even before his death, knew, and were sure (John 6:66) that he was the Son of the living God. The same was confessed by others, whilst he was alive; and by the Centurion (Matthew 27:54), when he hung upon the cross. All which fully evince, that he was the Son of God before his resurrection.

2. If his resurrection from the dead was the cause of his divine filiation, then he must beget himself, or be the author of his own Sonship, which is absurd; for he was himself concerned in his resurrection from the dead. As he had power to lay down his life, which no mere creature has; so he had power to take it up again, which none but God could do: According to his own prophecy, when the temple of his body was destroyed, he raised it up again in three days.

3. If his resurrection from the dead is the ground of his Sonship, then his Sonship must be metaphorical, and not proper: Whereas, he is called God's¹⁴⁰ own or proper Son, and the Son¹⁴¹ of himself; and God is called his own or proper¹⁴² Father.

4. He could not be called on this account, God's only begotten Son, which is the character he sometimes bears; because there are others that have been, and millions that will be raised from the dead, besides him. He may indeed, on the account of his resurrection, be called, as he is, the first born from the dead, Colossians 1:18, and the first begotten of the dead, Revelation 1:5, because he is the first fruits of them that sleep, 1 Corinthians 15:20, but he cannot be called the only begotten. Besides, if this was a true cause of divine Sonship, not only saints, but wicked men, would be the sons of God: For there will be "a resurrection both of the just and unjust" (Acts 24:15). Some of them that sleep in the dust of the earth, shall awake to shame and everlasting contempt, as others to everlasting life (Daniel 12:2; John

140. Ὁς γε τοῦ ἰδίου υἱοῦ ἐκ ἐφείσατο, Romans 8:32.

141. Τὸν ἑαυτοῦ υἱόν, Romans 8:3.

142. Πατέρα ἴδιον, John 5:18.

5:28, 5:39): And some of them that are in their graves, shall come forth to the resurrection of damnation, as others to the resurrection of life: Yet these are no where called, nor will they ever bear the character of the sons of God. Indeed, the saints are said to be “the children of God, being the children of the resurrection” (Luke 20:36). Not that their resurrection from the dead will be the cause of their relation to God as children; for they were such before: but being raised from the dead by virtue of their union to Christ, and being by him put into the possession of the heavenly inheritance, they will be manifested and declared to be children, heirs of God, and joint heirs with Christ. For this reason, I apprehend, the words in Psalm 2:7, “Thou art my Son, this day have I begotten thee,” are by the apostle, in Acts 13:33, applied to the resurrection of Christ. Not that he was then begotten as God’s own Son, for he was so before, as has been proved; but he was then manifested to be the eternally begotten Son of God. Things are, in an improper sense, said to be, when they are only manifested: So Christ is said to be that day begotten, because he was (Romans 1:4) “declared to be the Son of God with power, by the resurrection from the dead.” Now this is the only passage on which this notion is built; and what little foundation there is for it, is easy to be observed. I proceed,

3dly, To consider another reason given of Christ’s Sonship; and that is, his office as Mediator. The *Socinians*¹⁴³ say that he is called the Son of God because he was sanctified, or set apart to this work and office; and was sent into the world to do it; and because he has executed the offices of Prophet, Priest and King, and is now exalted in glory. It is no wonder to hear them say, that Christ is the Son of God by office; when it is a darling notion of theirs, that he is only God by office; for the sake of which, they endeavour to support this. And since it smells so rank of *Socinianism*, or rather, is a part and branch of it, it should have the less countenance from, and be the less regarded by such who have a true value for the proper divinity of Christ. That he who is the Mediator is the Son of God, is certain; but that his being the Mediator is the reason of his being called the Son of God, is the

143. *Vid.* Calov. *Socinism. proflig.* Art. 2. *Controv.* 6 & 8. p. 201, 209.

thing in question. That many, or most of the scriptures which speak of him as the Son of God, do at the same time hint some things which relate to him as Mediator, is not denied; for the scriptures do mostly speak of God considered in and through the Mediator; and of the Son of God as such: But that his Mediatorship is the foundation of his Sonship, is a question that ought to be proved, and not begged. There are few scriptures that speak of Christ as God, but also speak of him as man, or as he is considered in his office as Mediator. Thus when he is called (Isaiah 9:6) the Mighty God, he is in the same verse said to be born as a child; and when he is represented as "over all, God blessed for ever" (Romans 9:5); he is said, at the same time, to be of the Fathers as concerning the flesh. If this way of interpreting scripture be allowed of, a subtle *Socinian* knows how to make his advantage of it, to the destruction of Christ's proper Deity, as well as Sonship. The text which the *Socinians* chiefly build this notion on, is John 10:36, "Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God." That he who was sanctified, and sent into the world, was the Son of God, may very well be collected from these words, and from his sanctification and mission; because no other was promised to be sent; and no other was expected to come, but he who was the Son of God: But that his sanctification and mission are the reason why he is called the Son of God, cannot be from hence concluded; because he was the Son of God before he was sent. In the preceding verses Christ had asserted his equality with the Father: Upon which, the Jews charge him with blasphemy, because he made himself God. To vindicate himself from this charge, he first argues from his inferior character, as being in office; that if magistrates, without blasphemy, might be called gods, much more might he, who was sanctified and sent into the world by the Father. But he does not let the stress of his Deity and Sonship rest here; but proceeds to prove that he was truly and properly God, and the Son of God, by doing the same works his Father did. From the whole, I see no reason to conclude from this text, that Christ being in office as Mediator, is the cause of his being called the Son of God. Against which, I have further to object, as follows:

1. If Christ is the Son of God by office, and not nature, then he must be so only in an improper, allusive, and metaphorical sense; just as magistrates are called gods (Psalm 82:6), and the children of the Most High. Whereas, as has been before observed, he is called his own Son, his only begotten Son, and the Son of himself.

2. The Mediatorship of Christ is not the foundation of his Sonship, but his Sonship is the foundation of his Mediatorship. He is not the Son of God because he is Mediator; but he is Mediator because he is the Son of God. He must be considered, at least, in order of nature, as existing under some character or another, antecedent to his investiture with the office of a Mediator. If I prove that he existed as a Son, previous to his being a Mediator, the conclusion is easy, that his Mediatorship cannot be the cause, reason, or foundation of his Sonship. And, I think, this may be done by considering distinctly, and apart, his several offices of King, Priest, and Prophet, and his investiture into them. As to his kingly office, and his installment into that (Hebrews 1:8), it is said: "But unto the Son, he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom." Which words are directed to Christ, under the character of the Son; and contain the Father's solemn inauguration of him into his kingly office; his being set up and declared to be King over God's holy hill of *Zion*, and the perpetuity and righteousness of his kingdom. Concerning his priestly office, we read (Hebrews 7:27), That "the law maketh men high priests, which have infirmity; but the Word of the oath, which was since the law, maketh the Son, who is consecrated for evermore"; *i.e.* the Word of the oath, or God's eternal counsel and covenant, which has been made more clear and manifest since the law was given, maketh the Son; What? not a Son; but maketh the Son a priest. It follows then, that he was a Son before he was a priest; before he was constituted as such, or inverted with the priestly office. Again, he was the Son of God, previous to his investiture with, entrance upon, or discharge of his prophetic office. And indeed, his being the only begotten Son, was what qualified him for it: For "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Being the only begotten

of the Father, and lying in his bosom, and to privy to all his thoughts, purposes and counsels, he was the only Person proper to be sent into the world, as the great prophet of the Lord, to declare his mind and will to the sons of men.

3. Some scriptures do manifestly distinguish him as a Son, from the consideration of him in the mediatorial office; as in the eunuch's confession of faith (Acts 8:37); when he said, "I believe that Jesus Christ is the Son of God." If this phrase, *Son of God*, is only expressive of his office as Mediator, it coincides with the other phrase, *Jesus Christ*; and then the sense is, I believe that Christ is the Christ, or the Mediator is the Mediator; which sense carries in it no distinct ideas. The plain meaning of the confession is; I believe that Jesus Christ, the true Messiah and Saviour of sinners, who was sent into the world for that purpose, is no less a Person than the Son of God; who is of the same nature with God, and equal to him. Likewise, when *Saul*, upon his conversion, is said (Acts 9:20) to "preach Christ in the synagogues, that he is the Son of God." If the term, *Son of God*, is a term of office, the meaning must be, that he preached that Christ was the Christ, or the Mediator is the Mediator: Whereas, the sense is, that he preached that the Messiah, who had lately appeared in the world, with all the true characters of the promised one, was a divine Person, no less than the Son of God; who had the fullness of the Godhead dwelling in him. The same may be observed in other passages (John 4:14-15, 5:5). In fine, if Christ is the Son of God only as he is Mediator, then he is so as a servant; for Christ, as Mediator, is God's righteous servant; and so those ideas of Son and Servant, which are otherwise clear and distinct, are blended together and confounded; and that beautiful antithesis between *Moses* and Christ is spoiled; where (Hebrews 3:5-6) *Moses* is said to be "faithful in all his house, as a servant; but Christ as a Son over his own house." For if he is the Son of God by virtue of his office, as Mediator, he is a servant as such, as *Moses* was; only he is a servant of an higher rank, and in a greater office. I believe no instance can be produced among men, of any one being called the son of another, because he is his servant. A son and a servant are always reckoned distinct; not but that he who is a son may also be a servant; but then

he is not a son because he is so. This distinction our Lord keeps up (John 8:35), when he says; “The servant abideth not in the house for ever, but the Son abideth ever.”

4. Some scriptures speak of Christ as the Son of God, as adding a lustre to his office, and as putting a virtue into his actions as Mediator; yea, as though it was somewhat surprising, that he, being the Son of God, should act the part of a Mediator. Sometimes the scripture speaks of him under this character, as adding a lustre to his office as Mediator; as when the apostle says (Hebrews 4:14), “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” What is it that makes this high priest, Jesus, so great an high priest, and furnishes out so strong an argument to hold fast our profession of him? It is his being the Son of God by nature, and not by office. If this was only a term of office, there would be no emphasis in it; nor would there be such strength in the argument formed upon it. Again, the scripture sometimes speaks of him under this character, as the Son of God, as putting a virtue and efficacy into his actions as Mediator. Thus the apostle *John* ascribes the virtue of his blood, in cleansing from all sin, to his being the Son of God, when he says (1 John 1:7): “And the blood of Jesus Christ, his Son (here lies the emphasis of the words), cleanseth us from all sin.” Once more, the scripture speaks of it as something wonderful, that he who is the Son of God, should act the part of a Mediator. Hence we are told (Hebrews 5:8), That “though he were a Son, yet learned he obedience, by the things which he suffered”: But where’s the wonder, or what surprising thing is it, that he being a Mediator, should act the part of a Mediator? No, the wonder lies here; that he being the Son of God, in the form of God, and equal with him, should be obedient to death, even the death of the cross. In fine, all those (John 3:16; Romans 8:3, 8:32; 1 John 4:9–10) scriptures which are designed to express the greatness of God’s love in the gift and mission of his Son, and in his delivering him up for the sins of all his people, do better and more fully express it, when this phrase, the *Son of God*, is understood to intend one who is a divine person, and of the same nature with God, than when it is understood to intend only one who is a servant under him.

There are some who assert the proper Deity of the Son, and his distinct personality from the Father; who are neither in the *Socinian* nor *Sabellian* scheme; and yet think that the¹⁴⁴ terms, “Messiah, King of *Israel*, and Son of God,” are synonymous. And that¹⁴⁵ “the second person is called the Son of God; not merely on the account of the divine nature, but as the human nature is in union with it”: Or, as he is God-man and Mediator. And that “his¹⁴⁶ eternal generation intends nothing else than an eternal communion of the same nature and co-existence with the first person.” And also, that though “those¹⁴⁷ names, Father and Son, chiefly signify a communion of the same nature, yet so as to respect and have a singular regard to the manner in which the sacred Trinity would manifest it, by the wonderful economy of persons, especially in the work of man’s redemption.” To which it has been replied: That “the reason¹⁴⁸ why the phrase, the *Son of God*,

144. Videmus enim nomina illa, *Messias*, rex *Israelis*, filius *Dei* in illis locis (nempe *Matthew* 16:16; *John* 1:49, 11:27; *Matthew* 26:63; *John* 20:31) quodam modo σαδυναμοδυνται, i.e. eandem significandi vim habere, ut qui unum novit, alia quoque noverit. Tali enim modo secunda persona in ordine & σχέσει ad primam, Deitatem suam per opera oeconomica demonstravit, quo filius potest in ordine ad patrem suum. *Roell*. De generatione filii, *Dissert.* 1. §. 42. p. 43. *Vid.* Etiam *Dissert.* 2. §. 105. p. 133.

145. Ratio erga cur secunda persona Deitatis vocetur filius *Dei*, meo iudicio, petenda est, non ex divina ejus natura simpliciter, sed quatenus humanam sibi conjunxit, & in ea divinae gloriam demonstrare voluit, operibus iis, quae secundum oeconomiam peragere debebat ut Mediator generis humani. *Id.* *Dissert.* 2. §. 105. p. 133.

146. Probatur aeternitate secundae personae proculdubio nihil aliud aeterna ejus generatio significare potest quam aeterna naturae ejusdem communionem & cum prima coexistentiam. *Id.* *Dissert.* 1. §. 32. p. 34.

147. Quod nomina illa (nempe, pater & filius) significant praecipue & in emphasi communionem ejusdem naturae, verum ita, ut modum quoque, quo eam manifestare voluit sacro-sancta Trinitas per admirandam illam personarum, in operibus imprimis redemptionis humani generis, oeconomiam respiciant & ad eum singularem σχέσην habeant. *Id.* §. 40. p. 40.

148. Quod vero vocabulum *filius Dei* aliquando in scriptis novi Testamenti idem valeat significatione, quod vocabulum *Messias* sive *Christus*, *John* 1:50; *Matthew* 16:16. *Id.* inde ortum est, quod *Judaei* considerarent, cum qui *Psalm* 2:2. *Messias* vocatur, deinceps vocari *filium Dei*. *Inde* est, inquam, quod

is sometimes used in the writings of the New Testament, under the same signification with the Word, Messiah, or Christ, as John 1:49; Matthew 16:16, is, because the Jews observing that he, who in Psalm 2:2, is called the Messiah, is afterwards called the Son of God, often used the phrase, the *Son of God*, for the Messiah. But from hence it ought not to be argued, that the reason why the second person is called the Son of God, is to be taken from his mediatorial office. This only can be concluded from it. That the Messiah ought to be the Son of God, and to be demonstrated as such. Not that therefore he was to be called the Son of God, because he was the Messiah, or Redeemer of mankind." And, That if the generation of the Son, only intends a communion of the same nature, and a co-existence with the Father,¹⁴⁹ then, "to *beget* in the Father, intends "the same as to be *begotten* in the Son. That the word *Father*, in the first person, signifies the same as the word *Son*, in the second. That the same who is now called the Father, might have been called the Son; and which is now called the Son, might have been called the Father: Yea, that the second person might be called a Father to the first, as the first be called a Father to the second." Which produced this ingenuous confession;¹⁵⁰ That "it

phrasin *filius Dei* saepe acceperint pro *Messia*. Sed inde minime argui potest, ex *Mediatorio Christi* officio, petendam esse rationem, cur secunda persona vocatur *filius Dei*. Id tantum inde colligi potest, quod *Messias* debuerit esse & demonstrari *Dei filius*. Non vero illud, quod ideo *Dei filius* vocandus erat, quod sit *Messias* sive *Redemptor* generis humani. *Vitringae* Epilog. Disput. de generatione filii contr. *Roell.* §. 28. p. 45.

149. Quarum refutationi subjunxeram absurda, quibus gravantur. 1. *Generare* in patre idem esse & notare secundum intentionem spiritus sancti, quod *generari* in filio. 2. Vocem *patris* in persona *prima* idem notare, quod eam filii notat in *secunda*. 3. *Eam* personam, quae nunc dicitur *pater*, potuisse dictam esse *filium*, & quae nunc dicitur *filius*, potuisse esse dictam *patrem*. 4. Adde nunc *personam secundam* aequae posse dici *patrem primae*, ac *prima* dicitur *pater* secundae. Id. p. 3, 4.

150. Ut ingenue loquar, non video, quid in eo difficultatis tandem esse possit, si dicamus, potuisse forte: Nescio, enim hoc, & non nili de perceptis & notis judicare licet: Potuisse, inquam, forte, si visum ita Deo fuisset, fieri, ut quae perform nunc *pater* vocatur, *filiu*, vocata fuisset. *Roell.* De generatione filii, Dissert. 2. §. 39. p. 40.

might have so been, if it had been the will of God, that the person, which is now called the Father, might have been called the Son." It has been also further observed,¹⁵¹ "That the first person appears to be the Father, the second person to be the Son of the Father, and the third person to be the Spirit of the Father and the Son, in the redemption of mankind. Yet this appearance and manifestation is not the reason why the first person is called the Father, the second the Son, and the third the Spirit; for unless they had been Father, Son, and Spirit, before this manifestation of their economy, these three persons could not be manifested and discovered as such. If therefore they were Father, Son, and Spirit, before this manifestation, it evidently follows, that the reason of those names, cannot, nor ought to be taken from this manifestation, but from the nature of the perfections of those three persons: For the three persons would have been Father, Son, and Spirit, if they had never been discovered and manifested as such among men." To which I would only add, That if these names are given to these three divine persons on the account of their distinct concern in the economy of man's salvation, some reason from thence ought to be given, why the first person is called the Father, the second the Son, and the third the Spirit. But I shall now proceed to show that Christ is the Son of God, as he is a distinct divine person in the Godhead; or, that he is the true and natural Son of God; begotten in the divine essence by the Father, in a way and manner not to be comprehended or conceived of by us. And.

151. *Prima persona est demonstrata esse Pater; secunda persona est demonstrata & manifestata esse filius patris; tertia persona eli demonstrata & manifestata esse spiritus patris & filii in redemptione generis humani; sed haec demonstratio & manifestatio non est causa, cur prima persona pater, secunda filius, & tertia spiritus vocata est; nisi enim jam ante illam manifestationem suae oeconomiae fuissent pater, filius & spiritus s. non potuissent tres illae personae, ut tales manifestari & demonstrari: si vero jam ante illam manifestationem fuerunt pater, filius, & spiritus, sequitur evidenter, quod ratio horum nominum non possit vel debeat peti ab illa manifestatione, sed ex ipsa natura perfectionum trium harum personarum; tres enim personae fuissent pater, filius, & spiritus, etiamsi ut tales nunquam fuissent demonstratae & manifestatae inter homines. Vitrinae Epilog. Disp. p. 42.*

(1.) That Christ is the true and natural Son of God, and not so in an improper, allusive, or metaphorical sense, is, I think, evident from all those passages of scripture which speak of him as God's own Son, his proper Son, the Son of himself, and his only begotten Son. If he is his own Son, then he must be so, as he is of the same nature with him; and consequently must be his natural Son. If he is his proper Son, then not so in a figurative and an improper sense. And if he is his only begotten Son, he must be so either as he is God, or as he is man: Not as he is man; for as such he had no Father, and so was not begotten; wherefore he must be so as God. If it should be said, that he is called so because of his constitution as God-man, and Mediator; it ought to be shown, that there is something in his constitution as such, which is at least analogous to generation, and will furnish out a sufficient reason for his bearing the name and character, and standing in the relation of a Son to his Father.

(2.) It is easy to observe, that Christ, as a Son, is expressly called God; and that the term, *Son of God*, is used to express a divine Person. Thus, in Hebrews 1:8, "Unto the Son he saith, thy throne, O God, is for ever and ever." And in 1 John 5:20, "We know that the Son of God is come, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life"; *i.e.* Jesus Christ, the Son of God, is the true God; for with him the true God is closely connected; he is the immediate antecedent to the relative *this*. Again, the phrases, "God manifest in the flesh," and "the Son of God was manifested" (1 Timothy 3:16; John 3:3), are synonymous, and equally design a divine person, who was made flesh and dwelt among us. Moreover, whenever Christ asserted, that he was the Son of God, or that God was his Father, the Jews always understood him as making himself God, and equal to him; and therefore charged him with blasphemy; and on this account demanded sentence of death upon him.

(3.) Christ, as a Son, asserts his equality with the Father, when (John 10:30) he says: "I and my Father are one"; *i.e.* not one in person, which would be a contradiction, but one in nature; and so in power. The same perfections the Father has, the Son has; as omniscience, omnipotence, &c. As the Father knows the Son, the Son knows the

Father; and as the Son of God, he searcheth the hearts and reins. He has done and does all things that his Father has done or does: He made the worlds, and upholds them by the word of his power. He will raise the dead, and judge the world. And has the same divine honour, homage, worship and adoration given him as the Father.

(4.) He was concluded by others, to be the Son of God, not from his mediatorial works and actions, but from such works which he performed as God. When Satan disputed his Sonship, he put him upon proof of it, by doing that which none but God could do (Matthew 4:3, 4:6); which was, to command stones to be made bread: As also, by doing that which he knew, if he was a mere man, and not the Son of God, must end in his death; which was, to cast himself down from the pinnacle of the temple. Much in the same manner the Jews insulted him on the cross, and said (Matthew 27:40) to him, "Thou that destroyest the temple, and buildest it in three days, save thy self. If thou be the Son of God, come down from the cross." It was an instance of Christ's omniscience which obliged *Nathanael* to make that ingenuous confession of him (John 1:49), saying: "Rabbi, thou art the Son of God." It was an act of Christ's omnipotence in stilling the boisterous wind, which caused the men in the ship, where the disciples were, to come and worship him; "saying, of a truth, Thou art the Son of God" (Matthew 14:33). When Christ was suffering on the cross, it was not the satisfaction he then made to law and justice for the sins of his people, or the remission of their sins, which he then procured by his blood, or any such theandric or mediatorial work then performed; but the darkness of the heavens, the quaking of the earth, rending of the rocks, and such like divine and surprising works, which made the Centurion, and those that were with him, say, "Truly this was the Son of God" (Matthew 28:19).

(5.) The form of baptism (Matthew 27:54) runs, "In the name of the Father, and of the Son, and of the Holy Ghost." Baptism is a solemn act of divine worship, and is not to be administered in the name of any but a divine person. If the term *Son* does not express the dignity of his divine nature, which is the original foundation and support of such divine worship, and what gives him a claim to it, but only his office

as Mediator; then we are baptized in the name of two divine persons, considered in their highest titles and characters; and in the name of the other, in his lower and inferior title and character.

(6.) As the phrase, the *Son of man*, intends one that is truly man; so the phrase, the *Son of God*, must intend one that is truly God. If the Messiah is called the Son of man, from the nature in which he is man, he must be called the Son of God, from the nature in which he is God. From the whole, I think, we may strongly conclude, that Christ is the true and natural Son of God, begotten by God the Father, in the divine nature or essence; though the modus of generation may be inexplicable by us. I go on,

Thirdly, To take notice of some things which may be of some service in the consideration of this momentous article of faith.

1. I observe, that several scriptures which have been formerly insisted on as proofs of Christ's eternal Sonship, have been of late dropped; such as Psalm 2:7; Proverbs 8:22–30; Micah 5:2, and by those¹⁵² who have asserted the proper Deity, and natural Sonship of Christ. As for Psalm 2:7, I am unwilling to part with it, as a proof of Christ's eternal filiation: "Thou art my Son, this day have I begotten thee." As for the phrase *this day*, it may well be thought to express eternity; which is with God an eternal *now*. A thousand years with him, is as one day; and so is eternity, and is called a day, in Isaiah 43:13. Likewise we read of the days of eternity in Micah 5:2. And the divine Being is called the Ancient of days, Daniel 7:9. Christ indeed, in this psalm, is spoken of as Mediator, as King, upon God's holy hill of *Zion*; against whom the Heathen raged, and the kings of the earth conspired; and to let forth the dignity of his person, the greatness of their crime, the fruitlessness of their attempts, 'tis here declared, that he is no other than God's own begotten Son. In the same way, to show the glory of his nature, the excellency of his person, and his pre-eminence to angels, are the words cited in Hebrews 1:5. They are also cited in Hebrews 5:5, where all that can be made of them is this, That he, who made Christ an high priest, had said unto him, "Thou

152. See Huffey's *Glory of Christ unveiled*, &c. p. 91, 92, 93, &c.

art my son, &c.” Not that his saying so to him, was the constitution of him as an high priest, it being only descriptive of him who made him so. The words are once more cited in Acts 13:33, and referred to Christ’s resurrection; which, as has been already observed, was only a declaration of the relation it self. And indeed, theft words may very properly be applied¹⁵³ to every case and time, wherein Christ was manifested and declared to be the Son of God. As for Proverbs 8 it is a glorious proof of Christ’s eternal existence, though not so clear an one of his eternal Sonship. The phrases of setting up, possessing, bringing forth, and bringing up, seem rather to refer to his mediatorial office. Though had he not eternally existed, he could not have been set up as Mediator from everlasting; or been brought forth before the mountains were formed, or the hills were made. Micah 5:2 is also a strong and clear proof of Christ’s eternity, but not of his Sonship. The phrase, *his goings forth were of old*, is in the plural number, and denotes more acts than one; and besides, cannot intend the Father’s begetting the Son, but the goings forth, methods and steps of Christ in the everlasting council and covenant of peace, to secure the salvation of his people: Though had he not eternally existed, he could not have gone forth in such ways and methods from everlasting. To these might be added Isaiah 53:8, “Who shall declare his generation,” which most of the ancients understood of the eternal generation of Christ; though the *Hebrew* word, דָּוָד, will by no means admit of such a sense; but the text either intends the numerous offspring and seed of the Messiah, or the cruelty, barbarity, and wickedness of the age, or men of that generation in which he should live. I have not therefore produced these passages as proofs of Christ’s divine Sonship: The truth is supportable without them.

2. I observe, that the divine nature of the Son is no more begotten than the divine nature of the Father, and of the Holy Ghost; the reason is, because it is the same divine nature, which is common to,

153. Atque hinc est quod illud, *tu es filius tutus*, Psalm 2:7, applicetur in scriptis N. Test. omni casui; in quo Christus demonstratus est esse *Dei filius*. *Vistringae* Epilog. Disp. de generatione filii contra *Roell*. §. 28. p. 44.

and is possessed by all three. Hence it would follow, that if the divine nature of the Son was begotten, so would the divine nature of the Father, and of the Holy Ghost likewise. The divine¹⁵⁴ essence neither begets nor is begotten. It is a divine person in the essence that begets, and a divine person in that essence that is begotten. Essence does not beget essence, but person begets person, otherwise there would be more than one essence: Whereas, though there are more persons than one, yet there is no more than one essence. A late writer¹⁵⁵ has therefore very wrongly represented us as holding that the divinity of Christ is begotten.

3. I choose rather to express my self with those¹⁵⁶ divines, who say that the Son is begotten *in*, and not *out of* the divine essence. Christ, as God's only begotten Son, is in the bosom of the Father. The Father is in him, and he is in the Father. The Father's essence or substance is not the matter out of which he is begotten. The act of begetting is internal and immanent in God. The Father begets a divine person not *out of*, but in his nature and essence. All those scriptures which (John 8:42, 13:3, 16:26–27) speak of Christ as proceeding and coming forth from God, I understand of his mission into the world as Mediator.

4. We must remove every thing that carries in it imperfection from the divine generation and Sonship of Christ; such as divisibility, or multiplication of essence, priority and posteriority, dependance and the like. We are not to make natural or carnal generation the rule and measure of divine generation, which is hyperphysical, or above nature; nor to run the parallel between these two in every respect; 'tis enough that there is some kind of analogy and agreement between them, which occasions the use of the terms, generation, sonship, &c. for instance, as in human generation, person begets person, and like begets like; so it is in divine generation. But,

154. *Vid.* Wendelin. Christian. Theolog. l. 1. c. 2. Thes. ii. p. 94. Essen. System. Theolog. par. 1. Disp. 17. p. 149.

155. The great concern of Jew and Gentile, &c. p. 49.

156. Alting. Problem. Theolog. par. 1. Probl. 11. p. 52, Synops. pur. Theolog. Disp. 8. Thes. 12. p. 89.

5. The modus or manner of it, is not to be conceived of, or explained by us. Nor need we wonder that so it should be: We cannot account for our own generation, much less for Christ's. We "know not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child" (Ecclesiastes 11:3). The regeneration of the saints is a riddle to the natural man. He says, with *Nicodemus* (John 3:9), "How can these things be?" And it need not be surprising, that the divine generation of Christ should be so, even to a spiritual man. If the incarnation of Christ, and the union of two natures in one person, are, without controversy, a great mystery of godliness; we should also be content to have Christ's eternal filiation so accounted.

CHAPTER VIII

Concerning the Personality of the Son.

HAVING considered the character of the Word, which the second person bears; proved his Deity, and inquired into his Sonship, I proceed,

iv. To establish his divine and distinct personality. The definition of a person agrees with him. He is an individual that subsists of himself, lives, wills, and understands. He has life in himself, and is the author of life in others. He has a will distinct from his Father's, though not opposite to it; and knows his Father as perfectly as his Father knows him. To go about to prove Christ to be a Person, and a distinct Person from the Father, and the Holy Ghost, is just such another undertaking, as to prove that there is such a glorious and luminous body as the sun, when it shines at noon day, and we are encompassed with its dazzling beams and light. To give the whole proof of this truth in its utmost compass would be to transcribe great part of the New Testament, where it is to be met with in almost every verse and line. I'll just give some few hints:

1. All those (John 1:14, 1:18, 3:16; Romans 8:3, 8:32, with many others) scriptures which speak of Christ as the Son of God, as his own Son, and his only begotten Son, show him to be a Person, and a distinct one. Was he not a Person, he could not properly be said to be begotten; and if he is a Son, he must be distinct from him whose Son he is, and by whom he is begotten. As it is the distinctive personal character of the Father to beget, so it is the distinctive personal character of the Son to be begotten. As the Son and Spirit are never said to beget, so it is never said of the Father, or of the Holy Ghost, that they are begotten.

2. All those (Proverbs 8:30; John 1:1; 1 John 1:2) scriptures which declare that Christ was with God the Father, and was as one brought up with him, and the like, plainly bespeak his distinct Personality;

for he must be a Person to be with another; and he must be distinct from him with whom he is. He cannot properly be said to be with himself; nor is there any reason to conclude, that this is the sense of those scriptures.

3. All those (Proverbs 8:22–23; John 6:37, 10:28; Ephesians 1:3; 2 Timothy 1:9) scriptures which assert that he was set up from everlasting, as the covenant-head, and Mediator; and that all the persons of the elect, with all blessings and grace for them, were put into his hands as such, confirm this truth. He must be a person, and not a mere name or character, or he could not be said to be set up, and to have all the elect of God, with all spiritual blessings for them, given unto him; and he must be a distinct Person from him who set him up, and entrusted him with all those persons and things.

4. All those (Isaiah 48:16; Galatians 4:4; 1 John 4:9–10, 4:14) scriptures which assure us that he was sent in the fullness of time, to be the Saviour of sinners, are so many proofs of his distinct Personality. Was he not a Person, he could not be sent; and he must be distinct from him, or them, by whom he is sent. He that sends, and he that is sent, cannot be the same person; or else it must be said, that he sent himself.

5. All those scriptures (Ephesians 5:2; Hebrews 9:14; Revelation 5:9; Romans 5:10) which speak of his satisfaction and sacrifice; as when he is said to offer up himself to God, to redeem us to God by his blood, and to reconcile us to him by his death, show his distinct Personality. Was he not a Person, he could not be said to do all this. And he must be distinct from him, to whom he offered himself, and to whom he redeemed and reconciled his people. Surely it will not be proper to say, that he offered up himself to himself; or made satisfaction for the sins of his people to himself.

6. All those scriptures (John 20:17; Hebrews 1:3) which speak of his ascension to heaven, and his session at God's right hand, are full and clear testimonies of this truth. He must be a Person distinct from his God, and our God, from his Father, and our Father, to whom he ascended; and cannot be the same Person with him, at whose right hand he sits.

7. All those scriptures (Hebrews 9:24, 7:25; 1 John 2:1), which speak of his advocacy, intercession, and mediation, confirm the same. For surely he cannot be said to be an advocate with himself, to make intercession with himself, or to mediate with himself on the behalf of his people.

Once more, his judging the world at the last day, with all the circumstances attending it, prove him to be a person, a divine person, and a distinct person from the Father and the Holy Ghost. For as that work is never ascribed to the Holy Ghost in scripture, so of the Father it is said (John 5:22), That he “judgeth no man, but hath committed all judgment unto the Son.” In fine, he will, as a distinct Person from the Father and the Holy Ghost, be the object of the saints’ praise, admiration, and worship, throughout the endless ages of eternity.

CHAPTER IX

Proving the Personality and Deity of the Holy Ghost.

I have considered the respective characters, proper Deity, and distinct Personality of the Father and the Son; and I am now to treat of the Holy Ghost. I shall in my entrance on this work just observe, that the words Ghost and Spirit, are of the same signification; one and the same word in the *Greek* language is translated by them both. This I observe, for the sake of some poor, weak, ignorant persons, who take them to be different; and foolishly talk of an eternal created Spirit, which is a contradiction in terms, as distinct from the Holy Ghost. The Word *Spirit*, is variously used; sometimes it signifies the wind, as in John 3:8, where the Holy Spirit is compared to it, because of their agreement in name; and because of some analogy between that and the divine operations of the Spirit. Sometimes by it is meant the breath, as in James 1:26. And it is easy to observe, that the Holy Spirit is called the breath of the Lord (Psalm 33:6; Job 33:3), and the breath of the Almighty. Now, as generation expresses the Son's distinct mode of subsisting in the divine essence, so spiration¹⁵⁷ may also express the Spirit's distinct mode of subsisting therein; and perhaps, is the true reason of his bearing this name. The soul of man is a spirit: "There is a spirit in man"; and that is his soul, which the Lord has formed in him; and therefore he is called the Father of Spirits. But the soul of man, even when renewed and sanctified, is never called the Holy Spirit, as¹⁵⁸ some have vainly imagined, who are no friends to the proper Deity of the blessed Spirit. Angels are called by the same name; God makes his angels spirits, and by him they are sent forth as ministering spirits: But of this kind of spirits is not the Holy

157. Vocabulum רוח quando *tertia personae* applicatur, notat *halitum*. Quod inde constat, quia alias *vocatur spiritus* oris sive *halitus Dei*, eo vero emblemate significatur modus subsistendi *Spiritus S.* Qui est per *processionem naturalem*. *Vitringae* Epilog. Disp. de generatione filii, §. 29. p. 46.

158. Vid. *Wittichii* causa Spiritus Sancti, p. 8, 9.

Ghost. The phrase is never used for the whole company and multitude of holy angels, as some¹⁵⁹ have insinuated. A single instance of this use of it cannot be produced; no one proof of it can be given. God, as essentially considered, is said to be a Spirit, *i.e.* a spiritual Substance; which may be said of all the three Persons, Father, Son, and Spirit; but the third Person is only called the Holy Spirit, or Holy Ghost, in distinction from the Father and Son, whom I shall endeavour to prove to be a Person, a distinct Person, and a divine Person.

First, I shall endeavour to prove him to be a Person, which will be easily done, by observing,

1. That personal subsistence is ascribed to him. As the Father hath life in himself, and the Son hath life in himself, so has the Holy Ghost life in himself. He is the author of natural life: "The breath or Spirit of the Almighty," says *Elihu*, "hath given me life" (Job 33:4). And he is the author of all spiritual life: It is he who implants the principle of life, and maintains and preserves it unto eternal life. All which he could not be, and do, unless he had life in himself. And if he has life in himself, he must be a person that subsists of himself.

2. Personal characters and actions are ascribed unto him. He is represented as a Person, when he is said to convince of sin, of righteousness, and of judgment; to comfort the hearts of God's people; witness their adoption to them; teach them all things; guide them into all truth; assist them in their prayers; make intercession for them, according to the will of God; and seal them up unto the day of redemption. And also, when he is said to furnish men with gifts for the work of the ministry, and calls and appoints them thereunto. Now all these things worketh one and the self-same Spirit: All which he could not do; nor would he be called, as he is, the Spirit of faith, holiness, adoption, wisdom and revelation; the anointing which teacheth all things; with many other names and characters of the same import, was he not a Person.

3. Personal properties, such as understanding and will, are ascribed to him. He is an intelligent agent; he knows the things of God, even

159. *Vid.* Idem, p. 118, 119, &c. & causa Spiritus Sancti victrix, p. 156, 157, &c.

the deep things of God, which do not lie within the reach of the understanding of creatures, without a divine revelation. “For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:10–11). And as he is an intelligent, so he is willing agent: As he knows all things, so he does all things according to his will and pleasure: “All these worketh that one and the self-same Spirit, dividing to every man severally as he will” (1 Corinthians 12:11).

4. Personal affections are ascribed to him; such as love, grief, &c. As the Father loves the elect, and has shown it in the choice of them to salvation; and the Son loves them, and has shown it in the redemption of them from sin and misery: So the Spirit loves them, and shows it in the sanctification of them, and in the application of all grace unto them. Hence we read of the love of the Spirit, Romans 15:30. The Spirit may be grieved by the sins and unbecoming conversation of the saints, Ephesians 4:30. Yea, he may be rebelled against, and vexed, as he was by the *Israelites*, Isaiah 63:10. All which could not be said of him, was he not a Person. Yea, he is said to be lied unto, Acts 5:3, to be blasphemed, and have sin, and that unpardonable, committed against him, Matthew 12:32–33, which could never be, was he not a Person, and a divine person too. But,

Secondly, I am to prove him to be a distinct Person, both from the Father and the Son; and this may be collected,

1. From his procession from them both. That he proceeds from the Father is certain, and therefore must be distinct from him: “When the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me,” says Christ (John 15:25). It was once a warm controversy between the *Greek* and *Latin* churches, whether the Spirit proceedeth from the Son as well as from the Father: It seems he should, since he is called “the Spirit of the Son” (Galatians 4:6), as well as of the Father; and therefore must be distinct from him whose Spirit he is.

2. This may be concluded from his mission from them both. The Father is said to send him; “the Comforter, which is the Holy Ghost,

whom the Father will send in my name," says Christ (John 14:26), "he shall teach you all things": And of himself he says, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Now as he must be a Person, and not a mere power, attribute, or quality, or he could not be sent; so he must be a distinct Person from the Father and the Son, by whom he is sent.

3. He is said to be another Comforter. "I will pray the Father," says Christ, "and he shall give you another Comforter" (John 14:16); *i.e.* another distinct from my Father and me. The Father of Christ is one Comforter; he is "the God of comfort, who comforteth us in all our tribulation" (2 Corinthians 1:3-4): And Jesus Christ is also a Comforter; *Menachem*, a Comforter,¹⁶⁰ was one of the names of the Messiah and well known among the Jews. Hence old *Simeon* (Luke 2:25) is said to wait for the consolation of *Israel*, *i.e.* the Messiah; whom the Jews expected as a Comforter. Now the Holy Ghost is another Comforter, distinct from them both; from the Son who prays, and from the Father, who is prayed unto.

4. The distinct personality of the Spirit, may be argued from his distinct appearances; as at the baptism of Christ, when he descended as a dove, and lighted upon him; and is manifestly distinguished from the Father, who spake by a voice from heaven; and from the Son, who was baptized in *Jordan*: And also on the day of *Pentecost* (Acts 2:3-4), when "there appeared unto them, *i.e.* the apostles, cloven tongues, like as of fire; and it, *i.e.* the Holy Ghost, in this form, sat on each of them; and they were all filled with the Holy Ghost." Now this was neither the Father nor the Son, but the Holy Ghost, as distinct from them both; for Christ "being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, shed forth this" (Acts 2:33), which was then seen and heard.

5. He is represented as a distinct Person in the form of baptism; which is performed "in the name of the Father, of the Son, and of the Holy Ghost" (John 5:7). Now was he a mere power, quality, or attribute, and not a distinct divine Person, he would never be put upon

160. Talmud Sanhed. fol. 98. 2. Kimchi in Zechariah 3:8.

an equal foot with the Father and the Son. He is mentioned as distinct from the Father and the Word, in the record which the Three are said to bear in heaven (Matthew 28:19); if he is not a distinct person from them, there cannot be three that bear record, τρεῖς ὁι μαρτυροῦντες, three Testifiers, as they are said to be. But I proceed,

Thirdly, To prove the Holy Ghost to be a divine Person; or in other words, to be truly and properly God. The Deity of the Holy Ghost was denied by the¹⁶¹ *Macedonians* of old, and by the *Socinians*¹⁶² of late; and generally by all such who oppose the proper divinity of the Son. That the Holy Ghost is truly and properly God may be concluded,

1. From the divine names which are given unto him. He is called *Jehovah*, which is incommunicable to any creature, and peculiar to the Most High. He whom the *Israelites* tempted in the wilderness, vexed and rebelled against (Exodus 17:7), was *Jehovah*; and yet it is certain (Isaiah 63:10; Hebrews 3:7–10), that this was the Holy Ghost; and therefore he must be *Jehovah*; and if so, then he must be the Most High God. It was *Jehovah* (Luke 1:68, 1:70), the Lord God of *Israel*, that spake by the mouth of his holy prophets, which have been since the world began. Now it is evident that it was the Holy Ghost, which spake not only by the mouth (Acts 1:16) of *David*, but by the mouth of all the prophets (2 Peter 1:21): For “holy men of God spake as they were moved by the Holy Ghost”: It follows then, that he must be *Jehovah*, the Lord God of *Israel*. The Lord, the *Adonai*, who said (Isaiah 6:8–9; 2 Thessalonians 3:5) to *Isaiah*: “Whom shall I send, and who will go for us?” And he who bid him say, “Go and tell this people, &c.” is by the apostle *Paul* (Acts 28:25–26), said to be the Holy Ghost. The *Greek* word Κύριος, which answers to *Jehovah* and *Adonai*, is used of the Holy Ghost in the New Testament: He is that Spirit¹⁶³ which is the Lord: He is¹⁶⁴ called the Lord the Spirit: And is

161. *Vid.* Aug. de Haeres. c. 52. & Danaeum in ib. They are called Πνευματόμαχοι, opposers of, or fighters against the Spirit, by *Epiphanius*, Haeres. 74.

162. Cateches. Racov. c. 1. p. 35. & c. 6. p. 214. *Vid.* Calov. Socinism. profligat. Artic. 3. Controv. 1 & 2. p. 219, 222. Stegman. Photinianism. Disp. 6. p. 65, 66.

163. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστίν, 2 Corinthians 3:17.

164. Ἀπὸ Κυρίου πνεύματος, ver. 18.

that Lord (2 Thessalonians 3:5) who is desired to direct the hearts of the saints into the love of God and patient waiting for Christ; where he is manifestly distinguished from God the Father, into whose love, and from the Lord Jesus Christ, into a patient waiting for whom, he is entreated to direct the saints. Yea, he is called God in scripture; when *Ananias* is said to lie to the Holy Ghost (Acts 5:3–4), he is said to lie not unto men, but unto God. If lying to the Holy Ghost is lying to God¹⁶⁵ it follows, that the Holy Ghost must be God. The saints are called the temple of God; the reason is, because the Spirit of God dwells in them (1 Corinthians 3:16, 6:19–20); and because their bodies are the temples of the Holy Ghost, they are exhorted to glorify God in their bodies. Now if the Holy Ghost is not God, nor designed as such in those passages, there is no force nor strength in the apostle's reasoning. Moreover, when the apostle (1 Corinthians 12:4–6) is speaking of the diversities of gifts, administrations and operations, he says, it is the same Spirit, the same Lord, the same God, which worketh all in all: Where it is plain he is only speaking of the Holy Ghost, to whom he gives those divine names, of Spirit, Lord, and God.

2. The proper Deity of the Spirit may be collected from the divine perfections which he is possessed of; such as eternity, omnipresence, omniscience, and omnipotence. Eternity is ascribed to him; he is called¹⁶⁶ the Eternal Spirit. He was concerned in the creation of all things, and therefore must be before any creature existed, before the world began, and so from eternity. As God never was without his Son, so he never was without his Spirit. As for those scriptures (John 7:39; Acts 19:2) which say the Holy Ghost was not yet, and that there were some who had not heard that there was any Holy Ghost; these are to be understood of the wonderful effusion of the Holy Ghost upon the disciples on the day of Pentecost, which was to be after Christ's glorification; and of which dispensation the disciples at *Ephesus* had

165. Si enim qui domino mentitur, mentitur Spiritui Sancto & qui Spiritui Sancto mentitur, menutur Deo: Nulli dubium est, consortium Spiritus Sancti esse cum Deo. *Didymus* de Spiritu Sancto, l. 1. inter Hieronymi opera, Tom. 9. p. 178. col. 4.

166. Hebrews 9:14. Some copies read it, the Holy Spirit. *Vid.* Grotium in loc.

not yet heard. Immensity is attributed to him: "Whither shall I go from thy Spirit?" says the Psalmist (Psalm 139:7), "and whither shall I flee from thy presence?" Was he not every where, he might be shunned and avoided; and if he is every where, he must be God. The saints are his temples in which he dwells; and he dwells in them all, in all times and places; which he could not do, was he not immense and omnipresent. Omniscience is a divine perfection which belongs to him: He knows all things, even the deep things of God; his thoughts, purposes, and counsels; which he could not, was he not omniscient. Nor could he teach the saints all things, or guide them into all truth; nor make intercession for them, according to the will of God; much less foretell things to come, as he did under the Old Testament: For the Spirit of Christ, in the prophets, "testified before hand the sufferings of Christ and the glory that should follow" (1 Peter 1:11). Christ promised the Spirit to his disciples (John 16:13), as he who should show them things to come, which he accordingly did. He witnessed to the apostle *Paul* (Acts 20:23), that bonds and afflictions should abide him in every city; and foretold by *Agabus* (Acts 11:28), that there would be a great dearth throughout the world; which came to pass in the days of *Claudius Cæsar*. Omnipotence is another divine perfection which properly belongs to him. He is the power of the Highest, and the finger of God. He worketh all things according to his will. His concern in creation; the formation of Christ's human nature in the womb of the virgin; the many signs, wonders and gifts of the Holy Ghost, loudly proclaim him to be the omnipotent God. Now if those perfections are attributed to him, which are peculiar to Deity, it follows, that he must be God. But,

3. This may be further proved from the divine works which he has performed, or which he is or has been concerned in. Creation is a work of divine power, in which the Spirit, with the Father and Son, was jointly concerned; as "by the word of the Lord the heavens were made," so "by the breath or Spirit of his mouth, all the host of them" (Psalm 33:6). The Lord, "by his Spirit garnished the heavens" (Job 36:13). It was (Genesis 1:2) the Spirit of the Lord that moved upon the face of the waters, and brought the rude indigested chaos into a beautiful

form and order. And says *Elihu*, “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job 33:4). The scripture which “is given by inspiration of God” (2 Timothy 3:16), and is a work purely divine, is wholly of the Spirit’s inditing: “Holy men spake as they were moved by the Holy Ghost” (2 Peter 1:21). It was the Spirit of God who formed the human nature of Christ in the womb of the virgin; a thing marvellous and surprising; and filled it with a plenitude of gifts and graces. All the miracles which Christ wrought, he wrought by the Holy Ghost (Matthew 12:28; Romans 15:19); and all the mighty signs and wonders which were done by the apostles, were by the power of the Spirit of God. The work of regeneration and conversion, a work wherein the exceeding greatness of God’s power is displayed, is ascribed to him; and therefore (1 Peter 1:2; Titus 3:5) called the sanctification of the Spirit, and the renewing of the Holy Ghost. It is he who qualifies men for the work of the ministry (1 Corinthians 12:4–11; Acts 13:2, 8:29, 16:6–7, 20:28), calls them to it, directs their labours, and appoints them pastors and overseers in the several churches. He not only dwells in the souls, but in the mortal bodies (Romans 8:11) of the saints; and by him will they be quickened and raised at the last day: All which sufficiently prove him to be truly and properly God.

4. This truth will receive more weight, if we consider the divine worship which is due to him, and as such, is given him. He is not only the Spirit of grace and supplication to the saints, who helps them under their infirmities, and makes intercession for them, according to the will of God; but he is also prayed unto (2 Thessalonians 3:5; Revelation 1:4). Grace and peace are wished for from him as from the other two persons. Swearing (Romans 9:1), which is a solemn act of religious worship, is by him; and baptism is administered in his name; which would not be, was he not a divine Person, truly and properly God. To conclude, I hope I have proved what I undertook, That there is but one God; that there is a plurality in the Godhead; that there are three divine Persons in it; that the Father is God, the Son God, and the Holy Spirit God; that these are distinct in Personality, the

same in substance, equal in power and glory. I shall close all with the following doxology:

*To the Father, to the Son, and to the Holy
Ghost, three Persons, but one God, be all
honour, glory, and praise, now and for
evermore. Amen.*

N^o 8

*Jehovah's Prerogative, and His Alone, to
Put Away the Sins of His People.*

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2 SAMUEL 12:13

– And Nathan said unto David, the Lord also hath put away thy Sin;
thou shalt not die.

IN the preceding chapter we have an account of the sin of David, which is here recited. I need not name it, it is too well known; and from which we may learn, what men, the best of men are, when left to themselves: the Lord's people, not only before conversion, but even after they are called by grace, and have tasted that the Lord is gracious. What awful instances are Noah, Lot, Peter, and others. O how sinful is the heart of man, how deep the iniquity in it! What wickedness is there! If even a good man is left to himself, what will he not do?

Now, such examples as these are recorded, not for our imitation, but for our caution: and from hence we learn this useful lesson, *Let him that thinketh he standeth, take heed, lest he fall* (1 Corinthians 10:12). And, moreover, these things stand upon record for the comfort and relief of such who have backslidden, fallen into great sins, and are brought to true repentance for them, such need not despair of the grace and mercy of God; for the sin of David, notorious as it was, and though attended with such dreadful aggravations, yet, according to the message brought him in our text, God put it away, that he should not die.

David, for a considerable time, as it appears, was under great stupidity of mind; quite insensible of the evil he had committed; did

not appear to have any remorse of conscience, or at least, not to be humbled before God for his sin, and make an acknowledgment of it, or discover any true repentance for it, not for a year, or thereabouts, as is plain from the history; but God will not suffer sin to lay upon any of his people, and especially not upon such an eminent servant as David was, unrebuked, without taking notice of it. The Lord will rebuke man for his iniquity some way or other; either by impressing a sense of guilt upon his conscience, by some awakening providence, or by the ministry of the word, or by sending his servants to reprove for it, and convince of it; which was the case here. He sent Nathan the prophet: one whom David was familiar with, and who had been brought up in his court; a very proper person to be a messenger to him; a man that knew how to speak to a king, and address him in a decent and becoming manner; as appears from the context. He does not take upon him to speak in an abrupt, or use him in a rough way; but by a fable, an apologue or parable, leads him into the nature of his sin, and fulfils the message that God had sent him with. He delivers out a parable unto him, concerning two men in one city; a rich man and a poor man. The rich man had many flocks and herds; the poor man had but one ewe lamb. A traveller came to the rich man's house, and he thought fit to entertain him; but instead of taking a lamb or kid out of his own flock, he takes the poor man's lamb, and dresses that for his guest. So Nathan represents the case to David; who was so enraged, that this man should behave in such a manner, that he at once pronounced him worthy of death; *As the Lord liveth, the man that hath done this thing, shall surely die; and he shall restore the lamb fourfold:* upon which Nathan says to him boldly, *Thou art the man.* Thou art the man that hast done this, or what is equivalent unto it: and then sets forth his sin in its proper colours; threatens, in the name of God, what should be done to him; that the sword should not depart from his house, because he had shed innocent blood; that one of his own family, a son, should rise up and ravish his wives and his concubines. David was then smote to the heart, and cried out, as in the former part of the verse, *I have sinned against the Lord.* "I own my sin, acknowledge it, and repent of it. I am sorry for it." It is but a short confession that he here makes, but it was a full one;

attended with brokenness of heart, contrition of soul, real contrition and sincere repentance; as it is plain from the fifty-first Psalm, that penitential Psalm, which was penned on this occasion. Nathan, who was thoroughly satisfied with the genuineness of David's repentance, being under the impulse of the Divine Spirit, and directed by the Lord, then said unto David, *The Lord also hath put away thy sin, thou shalt not die. He hath put away thy sin; he will not impute it to thee, or place it to thy account: he will not charge thee with it, or punish thee with death, though thou deservest to die. Thou shalt not die*, either a bodily, spiritual, or eternal death. It is as much as if he had said to him, *Thy sin is forgiven thee*. He had authority from God to say this to him for his comfort, under the conviction and distress of mind which he now was fallen into. So sometimes God makes use of a gospel minister for the declaring of pardoning grace and mercy to his people. We have an instance of this in the sixth chapter of Isaiah; when the prophet, sensible of his iniquity, confessed it with a great deal of concern and trouble; and, perhaps, in some sort of despondency, said, *Woe is me, for I am undone! I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts* (Isaiah 6:5). Now to relieve the prophet, under a sense of his impurity and the consequences of it, one of the Seraphim (who may be considered as an emblem of a gospel minister), flew to the altar, and took a live coal from thence (an emblem of the sacrifice which our Lord Jesus Christ has made for sin), and applied it unto the lips of the prophet, saying, *Thine iniquity is taken away, and thy sin purged*. Thus gospel ministers are made use of, in the hand of the blessed Spirit, for the relief of his people under a sense of sin, to direct them to the pardoning grace and mercy of God to sinners.

It is the will and pleasure of Jehovah, that when his dear children are distressed on account of sin, that they should be comforted; and the ministers of Christ are charged to do this. *Speak ye comfortably to Jerusalem, to her very heart, and cry unto her that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins* (Isaiah 40:2). In this light, I apprehend, we are to understand the words of the text: from which I observe the following things.

- I. That it is the work of God, and his only, to put away the sin of his people. *The Lord also hath put away thy sin.*
- II. That those whose sins are put away by the Lord, shall not die; either a spiritual or eternal death, *The Lord hath put away thy sin, thou shalt not die.*

I. It is the Lord's work and his only; it is his act and deed, to put away sin from his people. Of this, they themselves are sensible; and therefore, under a sense of sin, apply to him for the removal and putting of it away: hence Job says, *I have sinned; what shall I do unto thee, O thou Preserver of men? – Why dost thou not pardon my transgression, and take away mine iniquity?* (Job 7:21); plainly intimating, that no other could pardon and forgive, or take away his sin, but the Lord himself, against whom he had sinned: and hence David, when he was under a strong and full conviction of the sin he had been guilty of, here referred unto, in the fifty-first Psalm, that penitential Psalm penned on this occasion, entreats, that God would *blot out his transgressions, and cleanse him from his sin* (Psalm 51:1–2); which is the same thing as in the text, *putting away his sin from him*. This is the Lord's act, and his only.

And sometimes we may observe, Jehovah puts this plea into the mouths of his people, and encourages them to ask it of him: thus he speaks to backsliding Israel, *Take with you words and turn to the Lord; say unto him, take away all iniquity, and receive us graciously* (Hosea 14:2). And the Lord does do so: as he did to Joshua the High Priest, represented as clothed with filthy garments, to whom he said, *I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment* (Zechariah 3:4).

That we may the better understand what is contained in this part of our text, which concerns the act of God in putting away the sin of his people, we shall consider,

1. What that is which is put away. *Sin.*
2. What is meant by *putting it away*. And then,
3. Shall show that this is *God's act and deed, and his only* to put away sin. Nathan the prophet does not take it upon himself: he speaks of it clearly as the act of God, *the Lord hath put away thy sin.*

1. What that is which the Lord puts away from his people, and that is *iniquity*. "The Lord hath put away thy sin." Sin, which is that abominable thing that he hateth; which he cannot bear the sight of. "He is of purer eyes than to behold evil, and cannot look on iniquity" (Habakkuk 1:13): so far is he from taking any delight and pleasure in sin; and therefore to put it away, must be most agreeable to himself. It is loathsome and abominable in the sight of his people; they loathe it, and they loathe themselves for it: it is what is hateful to them; the things which they do, they hate, as the apostle did (Romans 7:15). Wherefore, to put away this from them, which is so abominable to God, so loathsome and hateful to themselves, must be a desirable thing; quite agreeable to them.

The Lord has put away thy sin: sin, which sets men at a distance from God. Man was in fellowship with his Maker, and continued so till sin entered; then he was driven out of Eden's garden, that pleasant spot, and a state of separation from God took place. In this state are all men, by nature; and they must have eternally continued so, they must have been everlastingly separated, and heard that dreadful sentence, *Depart ye cursed, into everlasting fire* (Matthew 25:41), had not sovereign grace interposed.

Men, even all men, through sin, are in a state of estrangement, alienation and distance from God: even God's elect themselves, as in a state of nature, are so; but they are reconciled, made nigh by the blood of Christ, and brought into open and near communion with God, through the power of divine grace upon them. And yet, even those who are brought into such nearness, and have communion with him, may, through sin, be set at a sort of distance from him; though not separated from him with respect to union and interest; yet with regard to sensible communion and fellowship they may. *Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear* (Isaiah 54:2). Now to have that put away, that whisperer, which separates chief friends, must be a desirable thing by the saints themselves.

The Lord hath put away thy sin. Sin, which is a burden, an heavy burden, too heavy for the saint to bear; he groans under the weight of it: *we groan, being burdened*, says the apostle (2 Corinthians 5:4). Not

he only, and other ministers of the word but all the people of God in common. They groan under the weight of indwelling sin: especially when it breaks forth into practice in any open way and manner. Then do the iniquities of God's people pass over their heads as an heavy burden, too heavy for them to bear. This produces distress of soul, and inward confusion; such as is intolerable, without discoveries of pardoning grace and mercy; for *a wounded spirit who can bear?* Now to have sin put away, which is the cause of all this, must be a very desirable thing.

Sin is the cause of all soul sorrow and distress to God's people, as it was to David. It was the occasion of the breaking of his bones, and by reason of this he had no rest; no soundness in his flesh, because of his sin (Psalm 38:3). His loins were filled with a loathsome disease, and he was in great distress of soul on that account; which makes even the most holy man upon earth to say, *O wretched man that I am, who shall deliver me from the body of this death?* (Romans 8:24). Now to have sin, the cause of all soul sorrow and distress, put away, is a desirable thing.

“The Lord hath put away *thy Sin*.” The sin which he had been guilty of and which was only chargeable upon himself, was not to be attributed to God, who had suffered it, or to Satan, who had tempted him to it: for it was his *own sin*; for “every man is drawn aside of his own lust and enticed.” He had no one to charge with it but himself. *Thy sin*, which thou hast owned and acknowledged to be thine, confessed it with sorrow, humiliation, repentance, and contrition: *thy sin*, who hath said, *my sin is ever before me* (Psalm 2:3); *thy sin* the Lord has put away. And all this may, in the first sense, respect the sin he had been guilty of with respect to Uriah; yet it is not to be restrained hereunto, but takes in all other sins. David had an application of pardoning grace and mercy, with respect to all his sins, and therefore he calls upon his soul, and all that is within him, to bless the Lord, who had forgiven him *all his iniquities* (Psalm 102:1–3): and indeed, where one sin is forgiven, all are forgiven. God forgives all manner of iniquity for Christ's sake; and *the blood of Jesus Christ his Son cleanses from all sin* (1 John 1:7). But,

2. What are we to understand by *putting away sin*? "The Lord hath put away thy sin, thou shalt not die."

This is not to be understood of removing sin as to the *being* of it. God does not put away the sin of his people in this sense, in the present state of things. He could do it if he would: that is not to be doubted. He could have dispossessed the Canaanites from the land of Canaan at once; but he chose not to do it: he drove them out by little and little. And he could, at first conversion, clear his people of all those corruptions of nature which are in them; for this he does at death, when this earthly house of their tabernacles is dissolved; this house that is infected with leprosy when the timber and stones are removed, and carried into the grave; all sin is removed, and there is nothing left but the spirits of just men made perfect. I say, he that can do it at death, could do it at first: but that is not his pleasure. No. As he left the Canaanites in the land for wise reasons, so he does the corruptions in the hearts of his people; for if there were no corruptions in them, there would be no trial of their faith. Well then, God does not put away sin, the *being* of sin from his people: it dwells in them, it did in an apostle; *sin dwelleth in me* (Romans 7:17).

A most awful soul-deception some are under, who imagine they are free from sin. What will they say to that text which must stare them in the face: *if we say we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8). God puts away the sin of his people; but not as to the being of it; no, that continues. There is such a thing as the weakening of the power of sin in them; or there is a putting off the old man, though there is not a putting him away. A putting him off, according to the former conversation, and a putting on the new man, which *after God is created in righteousness and true holiness* (Ephesians 4:24); but then this is their own act, under the influence of the Spirit of grace. They are exhorted to put off the old man, and to mortify the deeds of the body; and, to encourage them, it is said, *If ye through the Spirit, do mortify the deeds of the body, ye shall live* (Romans 8:13). But what I am speaking of, and what our text speaks of, is what is God's work entirely. The Lord hath put away thy sin. The promise is, *sin shall not have dominion over you* (Romans 6:14); and it is made good:

but sometimes sin overcomes them; and it had been so with poor David. It could not then be said, that the Lord had put away his sin, as to the being of it; for perhaps his lust never was stronger than at that time. He found what the apostle said, to be his own experience (though the apostle never sinned as this good man did). I see *another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members* (Romans 7:23). Poor David, with a witness, was brought into captivity to the law of sin and death, through the prevalence of in-dwelling corruption. It could not be said of him then, “the Lord hath,” as a past act, “put away thy sin”; i.e. as to the being of it, as it never was stronger in him than it had now been.

Nor is this to be understood of the taking away a sense of sin from him. He had been in a strange stupor of mind for many months; insensible of the evil he had been guilty of; but now, awakened with the message of the prophet, attended with the power and Spirit of God, he had such a lively sense of sin as perhaps he never had before. O what a heart-felt sense of it must he have had when he said, *I have sinned!* Now his sin stared him in the face, and his conscience was stung with it: he had a strong sensation of it indeed. Now he “found no rest in his bones because of his sin.” The hand of the Lord pressed his conscience sore in impressing his sin on his mind, which impression was a lasting one.

But this must be understood as a discovery of pardoning grace and mercy to him. The Lord sometimes comes and says to a poor sinner, laboring under a sense of sin, *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins* (Isaiah 43:25). Or, as our Lord Jesus Christ himself said to the man sick of the palsy, *Son, be of good cheer, thy sins be forgiven thee* (Matthew 9:2), to backsliders Jehovah is pleased to say, *I will heal your backslidings.* (Hosea 4:4). And sometimes he sends such a message as this by a servant of his, as he did to David by Nathan; *the Lord hath put away thy sin; that is, he will never charge it upon thee, nor punish thee for it.*

Various are the ways the Lord takes to put away the sins of his people: I will just run them over. The first of these is, his determination,

and resolution not to impute sin unto them. This was a resolution and determination taken up in his divine mind from everlasting. *God was in Christ reconciling the world (of his chosen people) unto himself, not imputing their trespasses unto them* (2 Corinthians 5:19). It was his determined will, not to impute their trespasses unto them; that is, not to charge them upon them, or place them to their account. And if God will not, who dare say any thing to the charge of God's elect? O happy man, whom the Lord will not charge with sin! "Blessed is the man whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity" (Psalm 32:2). This is Jehovah's first step; the resolution of his mind from eternity was, not to reckon sin to his people, or charge them with it.

Then he has promised, in the everlasting covenant of grace, that *he will be merciful to their unrighteousness, and their sins, and their iniquities, he will remember no more* (Hebrews 8:12). And this promise of grace is made known in all ages for the comfort of his people; for, *to him (that is, to Christ) give all the prophets (all from the beginning of the world) witness, that through his name, whosoever believes in him, shall receive remission of sins* (Acts 10:43). And he has proclaimed his name, *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin* (Exodus 33:6-7). Moreover, he set forth his own Son to be a propitiation for sin, or fore-ordained him (as the word signifies) to be a propitiatory sacrifice for the sins of his people: and in consequence of this purpose, he sent him, in time, to be this propitiation, that is, to make reconciliation for their sins, and bring in an everlasting righteousness.

In order to this, he took off all the sins of his people from them, and put them upon Christ: transferred them all upon him; so, saith the Scripture, *the Lord hath laid upon him the iniquity of us all* (Isaiah 53:6). And so made him sin for us, who knew no sin that we might be made the righteousness of God in him.

This mystery and wonder of divine grace is emblematically held forth to us by the High Priest putting all the iniquities and all the transgressions of the children of Israel upon the head of the scape

goat. It is said, *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send them away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited* (Leviticus 16:21, &c.). Now just so, Jehovah put all the sins of his people upon his Son, who agreed to it, to put away sin by the sacrifice of himself: as it is said, *Once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself* (Hebrews 9:26). To put away sin, to abolish it, to make it null and void, as the word signifies, so that it shall have no power to condemn those for whom Christ suffered: hence there is said to be *no condemnation to them that are in Christ Jesus* (Romans 8:1). Yea, Christ, by the sacrifice of himself, has so put away sin, that it shall be no more. It is finished; the body of sin is crucified and destroyed (Romans 6:6): and it is put at a distance, removed from them; the Lord *removed the iniquity of that land in one day* (Zechariah 3:9). The iniquities of all his people in that one time, when Christ bore their sins in his own body on the tree, and made full satisfaction to divine justice for them, were removed as far as the East is from the West, to the utmost distance; signified by the scape goat bearing the sins of Israel into the wilderness, and a land uninhabited: removed so as not to be seen by the avenging eye of God's justice. Having regard to this work of Christ, God sees no iniquity in Jacob, nor perverseness in Israel (Numbers 23:21): when their sins are sought for, they shall not be found, because he has pardoned those whom he hath reserved (Jeremiah 1:20); which is the same thing as *putting away sin*. He has cast them behind his back, and into the depths of the sea, so as never to be remembered any more; that is to say, never to be charged upon them. They are justified by Christ's righteousness and satisfaction, from all things from which they could not be justified by the law of Moses. All their iniquities are pardoned, they are justified, and so shall most certainly he glorified. These are the steps Jehovah has taken for the putting away the sins of his people: Now,

This is *God's own act and deed*. None can put away sin but himself. There is a sense indeed, in which it may and is, put away by others; thus,

sin may be put away by the civil magistrate's punishing a malefactor for his sin; so the judges of Israel were directed, by various laws, to put away the iniquity of Israel; as may be seen in the thirteenth chapter of Deuteronomy, where mention is made of a false prophet, who, upon conviction, was to be put to death; and it follows, *so shalt thou put away the evil from the midst of thee* (Deuteronomy 17:5). Put the evil man away, and so put away the guilt of his sin from the nation, on which it would have laid, had they not punished the man with death, as the law required.

So, with regard to idolatry, and other sins. When a person was convicted of idolatry, he was to be put to death (Deuteronomy 17:5); and it follows, "so shalt thou put the evil away from among you" (Deuteronomy 17:7). So the man that dealt presumptuously, and would not hearken nor submit to the sentence of the court of judicature; he was to be put to death, that so they might put away evil from Israel. Hence, you see, there is a sense in which sin may be put away by man; the civil magistrate.

So also sin may be put away by heads of families: by not conniving at it, by severely rebuking for it, and checking it. It was more than once suggested by Job's friends, when they thought him a bad man, that he had connived at sin in his family; hence says Zophar, *If iniquity be in thine hand, put it far away; and let not wickedness dwell in thy tabernacle* (Job 11:14). What is meant by putting away sin is, not suffering wicked men to dwell in his house. So likewise Eliphaz, says, *If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles* (Job 22:23): thou shouldst not connive at sin, but put it away. In this sense, sin may be put away by man.

Also, as it respects the forgiveness of sin. One man may forgive another. Good men ought to do it: as they have received pardon themselves, they ought to forgive others, for Christ's sake; nor can any expect forgiveness at the hands of God, that will not forgive the iniquities of their fellow Christians.

Ministers of the gospel, they are to remit sin; but this is to be understood only declaratively, publishing the full pardon of sin to the Lord's people: otherwise, it is not in their power to forgive sin;

they can do no more than Nathan did. He does not say, "I have put away thy sin"; but *the Lord*, hath put away thy sin. The utmost the ministers of the gospel can do, is to declare, that whosoever believes in Christ, shall receive the remission of sins. To attempt more than this, is Antichristianism: this is what Antichrist assumes, and is a part of what is delivered by that mouth which speaketh blasphemies (Revelation 13:5).

It is the Lord's act, and his only, to put away sin in that sense which has been considered. It is his prerogative, against whom it is committed, whose righteous law is broken; and who is that Law-giver, who is able both to save and to destroy. The word used in the Hebrew language for forgiveness of sin signifies, *a lifting of it up*. Now this is what God only can do. Sin is such a heavy thing, God only could lift it up, and put it upon his Son; and he only can lift it up from the conscience of a sinner labouring under a sense of it. A man himself cannot do it; and all the friends he has in the world cannot lift it up from the conscience, when it lies heavy there. It is God's work; all that man can do will not move it. Neither the blood of bulls nor of goats, under the legal dispensation, could take away sin. All humiliation, repentance, tears, duties, and the like, cannot take away sin; no, it is the Lord alone that must do it: souls, therefore, are directed to him for the putting it away. He does (as before observed) put words in their mouths, and bids them say, *Take away all iniquity, and receive us graciously* (Hosea 14:2).

This is God's act, and it is a *past* act too; so Nathan speaks of it as such, "the Lord *hath* put away thy sin." He does not say the Lord *will*, but the Lord *hath* put away thy sin. Forgiveness of sin is a past act; it was made in eternity, as it respects a non-imputation of it; and, as it regards the removing and putting it upon Christ, this is God's act; and this is a past act of sovereign mercy, an act of special grace and abundant goodness. Yea, I may add, it is an act of justice, as it is founded on the blood, righteousness, and sacrifice of Christ; *if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (1 John 1:9). Now I am to observe,

II. That those whose iniquities the Lord puts away, *shall not die*.

This may, in a sense, respect a *corporal death*, which David might be in some fear of; for the sin he had committed required such a death. He had shed blood; and it is said, *Whoso sheddeth man's blood, by man shall his blood be shed* (Genesis 9:6). The sin of adultery, which he had been guilty of, demanded death; *The man that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death* (Leviticus 20:10). Now though David, being in so high a station as he was, and so greatly esteemed of the people, might have nothing to fear from a court of judicature, or of being called to account, or dealt with according to the rigour of the law of God, yet he might be in fear that God would, by his own hands, strike him dead, as he did Nadab and Abihu, Corah, Dathan, and Abiram, or Annanias in the New Testament; for though the magistrate might not do it, he knew God could do it, and he might think he would do it; therefore, says Nathan, "The Lord hath put away thy sin, *thou shalt not die*," a corporal death. – I do not see there is any reason to omit this sense.

And we may observe, the Lord's people, though they do indeed die a corporal death, good men, as well as bad men, "Our fathers, where are they?" yet those from whom God hath put away their sins, do not die this death as a *penal evil*. Though they die, they do not die under the curse; the sting of death is taken away, and death is a blessing to them. *Blessed are the dead, which die in the Lord* (Revelation 14:13).

But this may rather have reference to *spiritual and eternal death*. Those whose iniquities the Lord has put away shall not die a spiritual death: they may be in such circumstances as look like it; things that remain may seem ready to die; they may reckon themselves as free among the dead; but true grace cannot die, it is an immortal seed, *a well of living water, springing up unto everlasting life* (John 4:14). Nor shall such persons die the second death; that shall have no power over them: *whosoever believeth in me* (says Christ) *shall never die; believest thou this?* (John 11:26). Those, whose iniquities are forgiven, whose sins are put away, in the sense we have been speaking of, they shall never die an eternal death – But, to draw to a conclusion,

A soul that is made sensible of sin, whose conscience is burdened with it, and wants to have it removed, and to be comforted, let such

make their application to God; for it is he only that can put away sin. And when souls are brought to a true sense of sin, make an ingenuous confession of it, and have true repentance unto life that needs not to be repented of, these have a great deal of reason to hope and believe that God will put away their sins; that he will manifest his pardoning grace unto them, as he did to David. When he owned he had sinned, then he had a message brought him from the Lord, by one of his servants; “The Lord hath put away thy sin, thou shalt not die.”

And when souls are favoured after this manner, with applications of pardoning grace and mercy to them, what obligations do they lay under to love the Lord, who has shown so much love to them. What reason have they to be thankful unto him, and with David, to call upon their souls, and all that is within them, to bless his holy name, who has forgiven them all their iniquities, who hath redeemed their life from destruction, and crowned them with loving kindness and tender mercies.

Nº 9

*The Doctrine of Predestination
Stated, and Set in Scripture Light*



In Opposition to Mr. Wesley's *Predestination Calmly Considered*, with
a Reply to the Exceptions of the Said Writer to *The Doctrine of the
Perseverance of the Saints*.

Mr. Wesley having declared himself the author of the *Serious Thoughts upon the Perseverance of the Saints*, to which I lately returned an answer; has been pleased to shift the controversy from *perseverance to predestination*: contenting himself with some low, mean and impertinent exceptions to a *part* of what I have written on the subject of perseverance; not attempting to answer any one argument advanced by me in vindication of it; and yet he has the assurance in the public papers, to call this miserable piece of his, chiefly written on another subject, *A full answer to Dr. Gill's pamphlet on perseverance*; any other man but Mr. Wesley would, upon reflection, be covered with shame and confusion; though to give him his due, in his great modesty, he has left out the word *full* in some after-papers; as being conscious to himself, or it may be, some of his friends pointed it to him, that it was an imposition on the public, and tended greatly to expose himself and his cause; since he has left me in the full possession of all my arguments; which I will not say are unanswerable, though I think they are; and it looks as if Mr. Wesley thought so too, seeing he has not attempted to answer one of them; yet this I may say, that as yet they are not answered at all, and much less is a *full* answer given unto them.

And now, though I might be very well excused following him in this

wild pursuit on the subject of *predestination*; since he has not meddled with my argument from it for the saints' perseverance; since he has not pursued that subject, as his title promises; and since throughout the whole he does not *argue*, only *harangue* upon it; and that only a part of it, *reprobation*, which he thought would best serve his purpose; yet for the sake of weak and honest minds, lest *through his subtlety*, they *should be corrupted from the simplicity that is in Christ*; I shall endeavour to state the doctrine of predestination, and set it in a true light according to the scriptures, with the proofs of it from thence; and take notice of the principal objections raised by Mr. *Wesley* in his harangue on that part of it which respects reprobation; and then close this treatise with a reply to his trifling exceptions to what I have written on the subject of the saints' perseverance.

As to the doctrine of predestination, it may be considered either,

I. In *general* as respecting all things that have been, are, or shall be, done in the world; every thing comes under the determination and appointment of God "he did, as the *assembly* of divines say in their confession, from all eternity, unchangeably ordain whatsoever comes to pass"; or, as they express it in their catechism, "God's decrees are the wise, free and holy acts of the counsel of his will whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time": and this predestination and fore-appointment of all things, may be concluded from the fore-knowledge of God; *known unto God are all his works from the beginning of the world, ἀπ' αἰῶνος*, from eternity (Acts 15:18); they were known by him as future, as what would be, which became so by his determination of them; for, the reason why he knew they would be, is, because he determined they should be: also from the providence of God, and his government of the world, which is all *according to the counsel of his own will* (Ephesians 1:11): for he does every thing according to that, or as he has determined in his own mind. Eternal predestination in this sense, is no other than eternal providence, of which actual providence in time is the execution. To deny this, is to deny the providence of God, and, his government of the world, which none but *Deists* and *Atheists* will do; at least it is

to think and speak unworthily of God, as not being the all-knowing and all-wise and sovereign ruler of the world, he is: once more the very wonderful thing, prophecy, or foretelling things to come, could not be without a predestination of them; of which there are so many instances in scripture; such as the stay of the *Israelites* in *Egypt*, and their departure from thence; the seventy years captivity of the *Jews* in *Babylon*, and their return at the end of that time; the exact coming of the Messiah at such a certain time; with many others, and some seemingly the most casual and contingent; as the birth of persons by name a hundred or hundreds of years before they were born, as *Josiah* and *Cyrus*; and a man's carrying a pitcher of water, at such a time, to such a place (1 Kings 13:2; Isaiah 44:28, 45:1; Luke 22:10, 22:13): how could these things be foretold with certainty, unless it was determined and appointed they should be? There is nothing comes by chance to God, nothing done without his knowledge, nor without his will or permission, and nothing without his determination; every thing, even the most minute thing, respecting his creatures, and what is done in this world in all periods and ages of time, is by his appointment; for the proof of which see the following passages.

Ecclesiastes 3:1–2. *To every thing there is a season, and a time to every purpose under the heaven; a time to be born and a time to die, &c. a time fixed by the purpose of God for each of these.*

Job 14:5. *Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.*

Job 23:14. *He performeth the thing that is appointed for me, and many such things are with him.*

Daniel 4:35. *And he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?*

Ephesians 1:11. *Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.*

Acts 15:18. *Known unto God are all his works from the beginning of the world.*

Acts 17:26. *and hath determined the times before appointed, and the bounds of their habitation.*

Matthew 10:29–30. *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered.*

II. Predestination may be considered as *special*, and as relating to particular persons, and to things spiritual and eternal; whereas predestination in general respects all creatures and things, even things temporal and civil.

First, Christ himself is the object of predestination; he was fore-ordained to be the mediator between God and man; to be the propitiation for sin; to be the redeemer and saviour of his people; to be the head of the church; king of saints, and judge of the world: hence he is called, God's *elect*, and his *chosen* one; and whatsoever befell him, or was done unto him, was by the determinate council and fore-knowledge of God; even all things relating to his sufferings and death: in proof of which read the following scriptures.

Romans 3:25. *Whom God hath set forth, προεθετο, fore-ordained to be a propitiation.*

1 Peter 1:20. *Who verily was fore-ordained before the foundation of the world, that is, to be the Lamb slain. See chapter 2:4.*

Luke 22:29. *And I appoint unto you a kingdom, as my Father hath appointed unto me.*

Acts 17:31. *Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained. See also chapter 10:42.*

Isaiah 43:1. *Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. See Matthew 12:18.*

Luke 22:22. *And truly the Son of man goeth, as it was determined, but woe unto that man by whom he is betrayed.*

Acts 2:23. *Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, &c.*

Acts 4:28. *For to do whatsoever thy hand and thy counsel determined before to be done.*

Secondly, Angels also are the objects of predestination, good and bad; the blessed angels are chosen unto life, and to continue in their

happy state to all eternity: and their perseverance therein, and eternal felicity, are owing to the eternal choice of them in Christ their head; *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things* (1 Timothy 5:21). The evil angels are rejected of God, and left in that miserable estate their apostasy brought them into, without any provision of grace and mercy for them: they are *delivered into chains of darkness, to be reserved to the judgment of the great day; and everlasting fire is prepared for them*, according to the determinate counsel and will of God, (2 Peter 2:4; Matthew 25:41).

Thirdly, Predestination which the scriptures chiefly treat of, is what respects men, and consists of two parts, *election* and *reprobation*; the one is a predestination unto life, the other unto death.

I. Election, which is a predestination unto life, is an act of the free grace of God, of his sovereign and immutable will, by which from all eternity he has chosen in Christ, out of the common mass of mankind, some men, or a certain number of them, to partake of spiritual blessings here, and happiness hereafter, for the glory of his grace.

1. The objects of election are *some* men, not all, which a choice supposes; to take all would be no choice; called therefore, a *remnant according to the election of grace* (Romans 11:5). These are a *certain number*, which though unknown to us, how many, and who they are, are known to God; *the Lord knows them that are his* (2 Timothy 2:19). And though they are in themselves a *great multitude, which no man can number* (Revelation 7:9), yet when compared with those from whom they are chosen, they are but few; *many are called, but few chosen* (Matthew 20:16). These are chosen out of the same common mass of mankind, be it considered as corrupt or pure; all were on an equal level when the choice was made; *hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* (Romans 9:21). These are not whole nations, churches, and communities, but particular persons, whose names are written in the Lamb's book of life; *Jacob have I loved, &c., salute Rufus chosen in the Lord: according as he hath chosen us in him &c.* (Romans 9:13, 16:13; Ephesians 1:4), not a set of prepositions, but persons; not characters,

but men; or not men under such and such characters, as believers, holy, &c., but men as having done neither good nor evil; before they had done either (Romans 9:11).

2. This act of election, is an act of God's free grace, to which he is not moved by any motive or condition in the object chosen: wherefore it is called *the election of grace*; concerning which the Apostle's reasoning is strong and invincible; and *if by grace, then it is no more of works, other wise grace is no more grace; but if it be of works, then is it no more grace; otherwise work is no more work* (Romans 11:5–6). It is according to the sovereign and unchangeable will of God, and not according to the will or works of men; *having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will* (Ephesians 1:5), and again, verse 11, *being predestinated according to the purpose of him who worketh all things after the counsel of his own will*; hence it stands immutably firm and sure, even *the purpose of God according to election, not of works but of him that calleth* (Romans 9:11).

3. This act of election is irrespective of faith, holiness, and good works, as causes or conditions of it; faith flows from it; is a fruit and effect of it, is secured by it, and is had in consequence of it: *as many as were ordained unto eternal life, believed* (Acts 13:48), hence it is called *the faith of God's elect* (Titus 1:1), and though holiness is a means provided in the act of election, it is not the cause of it; men are chosen, not because they are, but *that they should be holy* (Ephesians 1:4), good works do not go before, but follow after election; it is denied to be of them, as before observed, and it passed before any were done (Romans 9:11, 11:5–6), they are the effects of God's decree, and not the cause of it; *God hath fore-ordained them that we should walk in them* (Ephesians 2:10).

4. The act of election was made in Christ, as the head, in whom all the elect were chosen, and into whose hands, by this act of grace, were put their persons, grace, and glory; and this is an eternal act of God in him; *according as he hath chosen us in him before the foundation of the world* (Ephesians 1:4), and so the apostle tells the *Thessalonians* (2 Thessalonians 2:13), *God hath from the beginning chosen you unto*

salvation; not from the first preaching of the gospel to them, or from the time of their conversion by it, but from the beginning of time, even from all eternity, as the phrase is used in Proverbs 7:23, hence nothing done in time could be the cause or condition of it.

5. What men are chosen unto by this act are, grace here, and glory hereafter; all spiritual blessings, adoption, justification, sanctification, belief of the truth, and salvation by Jesus Christ. Salvation is the end proposed with respect to men; sanctification of the Spirit and belief of the truth are the means appointed and prepared for that end. Ephesians 1:4–5, *Hath chosen us in him, – that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children, &c.* 2 Thessalonians 2:13, *We are bound to give thanks to God always 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.* 1 Peter 1:2, *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.* 1 Thessalonians 5:9, *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*

6. Both means and end are sure to the chosen ones, since this is an act of God's immutable will; these are redeemed by the blood of Christ: he died for their sins, and made satisfaction for them; they are justified by his righteousness and no charge can be laid against them; they are effectually called by the grace of God; they are sanctified by his Spirit; they persevere to the end, and cannot totally and finally be deceived and fall away, but shall be everlastingly glorified: Romans 8:33, *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth!* That is, the elect. *It is Christ that died,* that died for them. Romans 8:30, *Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* Matthew 24:24, *For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, insomuch that if it were possible they shall deceive the very elect; but that is not possible.*

7. The ultimate end of all this, with respect to God, is his own

glory; the glory of all his divine perfections; the glory of his wisdom in forming such a scheme, in fixing on such an end, and preparing means suitable unto it; the glory of his justice and holiness, in the redemption and salvation of these chosen ones, through the blood, righteousness, and sacrifice of his Son; and the glory of his rich grace and mercy exhibited in his kindness to them through him; and the whole of it is, *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved* (Ephesians 1:6).

This now is the Scripture doctrine of predestination, or that part of it which is called election; from whence it appears to be absolute and unconditional, irrespective of any thing in man as the cause and condition of it. Mr. *Wesley* believes, that, “election is a divine appointment of *some men* to eternal happiness”; so that he owns a particular and personal election, and calls it an eternal decree; but believes that it is conditional: but if it is conditional, the condition is to be named; let him name the condition of it: let him point it out to us, and in what passage of scripture it is; this lies upon him to do, and I insist upon it, or else he ought to give up his unscriptural notion of conditional election. Mark 16:16 is no expression of this decree, but a declaration of the revealed will of God: and points out to us what will be the everlasting state of believers and unbelievers: But believers, as such, are not the objects of God’s decree; it is true, indeed, that they who are real believers, are the elect of God; but then the reason why they are the elect of God is not because they are believers, but they become believers, because they are the elect of God; their faith is not the cause or condition of their election, but their election the cause of their faith; they were chosen when they had done neither good nor evil, and so before they believed: and they believe in time, in consequence of their being ordained unto eternal life, from eternity: faith is in time, election before the world was; nothing temporal can be the cause or condition of what is eternal. This is the doctrine of the scriptures; if Mr. *Wesley* will not attend to these, let him hear the articles of his own church; the seventh of which runs thus:

“Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly

decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity." This is an article agreeable to the scripture; an article of his own church; an article which he as a true son of the church, has treacherously departed from; an article which Mr. *Wesley* must have *subscribed* and *sworn* to; an article which will stare him in the face as long as *subscriptions* and *oaths* stand for any thing with him.

The doctrine of election, as above stated, standing in so glaring a light in the sacred scriptures, and appearing with such evidence, as is impossible for all the art and sophistry of men to set aside; the other branch of predestination necessarily follows, which we deny not, but maintain. Mr. *Wesley* would have an election found out which does not imply reprobation; but what election that can be, the wit of man cannot devise; for if some are chosen, others must be rejected; and Mr. *Wesley's* notion of election itself implies it; for if, as he says, "election means a divine appointment of *some* men to eternal happiness"; then others must be left out of that choice, and rejected. I proceed therefore,

II. To the other branch of predestination commonly called *Reprobation*; which is an immutable decree of God, according to his sovereign will, by which he has determined to leave some men in the common mass of mankind, out of which he has chosen others, and to punish them for sin with everlasting destruction, for the glory of his power and justice. This decree consists of two parts, a negative and a positive; the former is by some called *preterition*, or passing by, a leaving some when others are chosen; which is no other than non-election; the latter is called *pre-damnation*, being God's decree to condemn or damn men for sin.

First, Preterition is God's act of passing by, or leaving some men when he chose others, according to his sovereign will and pleasure; of which act of God there is clear evidence in the sacred scripture; as well as it is necessarily implied in God's act of election which has such clear and incontestable proof. These are οἱ λοιποὶ, *the rest*, those that remain unelected whilst others are chosen; *the election hath obtained* it; or elect persons obtain righteousness, life and salvation, in consequence of their being chosen; *and the rest are blinded* (Romans 9:7), being left, they remain in their native darkness and ignorance, and for their sins are given up to judicial blindness and hardness of heart. These are they that are left out of the book of life, whilst others have their names written in it; of whom it is said, *whose names are not written in the book of life (of the Lamb) from the foundation of the world* (Revelation 13:8, 17:8).

Secondly, Pre-damnation, is God's decree to condemn men for sin, or to punish them with everlasting damnation for it: And this is the sense of the Scriptures; and this is the view which they give us of this doctrine (Proverbs 16:4), *The Lord hath made all things for himself, yea, even the wicked for the day of evil*. Not that God made man to damn him; the scripture says no such thing, nor do we; nor is it the sense of the doctrine we plead for; nor is it to be inferred from it. God made man neither to damn him, nor save him, but for his own glory, that is his ultimate end in making him, which is answered whether he is saved or lost: but the meaning is, that God has appointed all things for his glory, and particularly he has appointed the wicked man to the day of ruin and destruction for his wickedness. Jude 1:4, *For there are certain men crept in unawares, who were before of old ordained to this condemnation*: But who are they? They are after described: *ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ*. Hence the objects of this decree are called *vessels of wrath fitted to destruction*, that is, by sin (Romans 9:22). And now what is there shocking in this doctrine, or disagreeable to the perfections of God? God damns no man but for sin, and he decreed to damn none but for sin.

Thirdly, This decree, we say, is according to the sovereign will of

God, for nothing can be the cause of his decree but his own will: let the object of that part of the decree, which is called *Preterition*, be considered either in the corrupt or pure mass of mankind, as fallen or unfallen creatures, they are to be considered in the same view, and as on an equal foot and level with those that are chosen; and therefore no other reason can be given, but the will of God, that he should take one, and leave another. And though in that branch of it, which is an appointment of men to condemnation, sin is the cause of the thing decreed, damnation; yet it is the will of God that is the cause of the decree itself, for this invincible reason; or otherwise he must have appointed all men to damnation, since all are sinners: let any other reason be assigned if it can be, why he has appointed to condemn some men for their sin, and not others.

Fourthly, God's end in all this is the glorifying himself, his power and his justice; all his appointments are *for himself*, for his own glory, and this among the rest; *What if God, willing to shew his wrath*, his vindictive justice, *and to make his power known*, in the punishment of sinners for their sin, *endured with much longsuffering the vessels of wrath fitted to destruction!* (Romans 9:22).

The doctrine of reprobation, considered in this light, has nothing in it contrary to the nature and perfections of God. Harsh expressions, and unguarded phrases, which some may have used in speaking or writing about this doctrine, I will not take upon me to defend: but as it is thus stated, I think it is a defensible one, equally as the doctrine of election, and is demonstrable by it. The Scriptures are indeed more sparing of the one than of the other, and have left us to conclude the one from the other, in a great measure, though not without giving us clear and full evidence; for though reprobation is not so plentifully spoken of, yet it is clearly spoken of in the sacred writings; wherefore, upon this consideration we judge it most proper and prudent, not so much to insist on this subject in our discourses and writing; not from any consciousness of want of *evidence*, but because of the *awfulness* of the subject. This our opponents are aware of; and therefore press us upon this head, in order to bring the doctrine of election into contempt with weak or carnal men; and make their first attacks

upon this branch of predestination, which is beginning wrong; since reprobation is no other than non-election, or what is opposed to election; let the doctrine of election be demolished, and the other will fall of course; but that will cost too much pains; and they find a better account with weak minds in taking the other method; a method which the *Remonstrants* formerly were desirous of, at the synod of *Dort*, could it have been allowed, a method which Dr. *Whitby* has taken in his discourse of the five points; and this is the method which Mr. *Wesley* has thought fit to take, and indeed he confines himself wholly to this subject: for though he calls his pamphlet, *Predestination Calmly Considered*; yet it only considers one part of it, reprobation, and that not in a way of argument, but harangue; not taking notice of our arguments from scripture or reason, only making some cavilling exceptions to it; such as have the face of an objection, I shall gather up, as well as I can, from this wild and unmethodical performance, and make answer *to*. And,

1st, He desires it may be impartially considered, how it is possible to reconcile reprobation with the following Scriptures: Genesis 3:17 and 4:7; Deuteronomy 7:9, 7:12, 12:26–28, and 30:15; 2 Chronicles 15:1; Ezra 9:13–14; Job 36:5; Psalm 145:9; Proverbs 1:23; Isaiah 65:2; Ezekiel 18:26; Matthew 7:26, 11:20, 12:41, 13:11–12, 22:8, and chapter 25; John 3:18 and 5:44; Acts 8:20; Romans 1:20; and 2 Thessalonians 2:10.¹ In all which there is not a word that militates against the doctrine of reprobation; nor is any thing pointed at worthy of consideration: we know very well, nor is it contrary to this doctrine, that the curse came upon men for sin; and that it is that which renders them unacceptable to God, and is the reason why at last they shall find none with him, nor him favourable to them: there is a repentance which may be found in non-elect persons; instances of that kind do not at all weaken the doctrine. Matthew 13:11–12 proves it. The word *any* is not in the original text in Job 36:5. It is certain there are some whom God despises, Psalm 53:5 and 73:20. It is pity but he had transcribed two or three hundred more passages when his hand was in; even the

1. *Predestination Calmly Considered*, p. 13.

whole books of *Chronicles*, and the book of *Esther*, which would have been as much to his purpose as those he has produced.

2dly, He proposes the following Scriptures which declare God's willingness that all should be saved, to be reconciled to the doctrine of reprobation, Matthew 21:9; Mark 16:15; John 5:34; Acts 17:24; Romans 5:18 and 10:12; 1 Timothy 2:3–4; James 1:5; 2 Peter 3:9; 1 John 4:14.² Some of which do not respect eternal salvation at all, but the temporal salvation of the *Jews*; and others have nothing to do with salvation in either sense; some speak only of God's will to save his elect, to whom he is long-suffering; and others of his will, that *Gentiles* as well as *Jews*, should be saved; and that it is his pleasure that some of all sorts should be saved by Christ; neither of which militate against the doctrine of reprobation.

3dly, He thinks this doctrine is irreconcilable with the following Scriptures, which declare that Christ came to save all men; that he died for all; that he atoned for all, even for those that finally perish (Matthew 17:11; John 1:29, 3:17, and 7:47; Romans 14:15; 1 Corinthians 8:11; 2 Corinthians 5:14; 1 Timothy 2:6; Hebrews 2:9; 2 Peter 2:1; and 1 John 2:1–2).³ But these Scriptures say not that Christ came to save all that are lost; or that he came to save all men, or died for all men, for all the individuals of human nature; there is not one text of scripture in the whole Bible that says this: that which seems most like it, is Hebrews 2:9, *That he might taste death for every man*; but the word *man* is not in the original text; it is only *υπερ παντος*, *for every one*; for every one of the sons of God, of the children, of the brethren of Christ, and seed of *Abraham* in a spiritual sense, as the context determines it. As for the above-cited passages, they regard either the world of God's elect; or the *Gentiles*, as distinguished from the *Jews*; or all sorts of men; but not all the individuals of mankind: and those who are represented as such that should perish, or in danger of it, are either such who only professed to be bought by Christ; or real Christians whose peace and comfort were in danger of being destroyed, but not

2. P.C.C., pp. 16–17.

3. P.C.C., p. 18.

their persons; and none of the passages militate against the doctrine under consideration.

4^{thly}, This doctrine is represented as contrary to, and irreconcilable with the justice of God, and with those Scriptures that declare it, particularly Ezekiel 18.⁴ To which may be replied, that that chapter in Ezekiel concerns the people of the *Jews* only, and not all mankind; and regards only the providential dealings of God with them, with respect to civil and temporal things, and a vindication of them from inequality and injustice; and not spiritual and eternal things: or the salvation and damnation of men; and therefore is impertinently produced. And if any one does but seriously and impartially consider the doctrine as above stated, they will see no reason to charge God with injustice, or find any difficulty in reconciling it to his justice. In the first branch of this decree, called *Preterition*, let the objects be creatures fallen or unfallen, it puts nothing into them; it leaves them as it finds them; and therefore does them no injustice: in the other branch of it, appointment to condemnation, this is only but for sin; *is there unrighteousness with God* on that account? No surely; if it is not injustice in him to condemn men for sin, it can be no injustice in him to decree to condemn them for sin: and if it would have been no unrighteousness in him to have condemned all men for sin, and to have determined to have done it, as he doubtless might; it can be no ways contrary to his justice to condemn some men for sin, and to determine so to do; wherefore all that is said under this head is all harangue, mere noise, and stands for nothing. Let the above argument be disproved if it can.

5^{thly}, This doctrine is represented as contrary to the general judgment; and that upon this scheme there can be no judgment to come, nor any future state of reward and punishment:⁵ but why so? How does this appear? Why, according to our scheme, “God of old ordained them to this condemnation”: but then it was for sin; and if for sin, how does this preclude a future judgment? It rather makes one necessary;

4. P.C.C., p. 19.

5. P.C.C., pp. 26, 30.

and certain it is, that a future judgment is agreeable to it, and quite inevitable by it; God decrees to condemn men for sin; men sin, are brought to the judgment-seat of God, and are justly condemned for it. The judgment of God takes place, and the just reward of punishment pursuant to the righteous purpose of God, and according to the rules of justice. But this writer has the assurance to affirm, that we say, that "God sold men to work wickedness, even from their mother's womb; and gave them up to a reprobate mind, or ever they hung upon their mother's breasts." This is entirely false; we say no such thing; we say, with the Scripture, that men sell themselves to work wickedness as they grow up; and that God gives men up to a reprobate mind after a long train and course of sinning; and it must be a righteous thing with God to bring such persons to judgment, and condemn them for their wickedness. But then it is said they are condemned "for not having that grace which God hath decreed they never should have." This is false again; we say no such thing; nor does the doctrine we hold oblige us to it; we say, indeed, that the grace of God is his own; and whether it is the sense of the text in Matthew or no, it matters not, it is a certain truth he *may do what he will with his own* grace: we own that he has determined to give it to some and not to others, as we find in fact he does: but then we say, he will condemn no man for want of this grace he does not think fit to give them; nor for their not believing that Christ died for them; but for their sins and transgressions of his righteous law. And is not here enough to open the righteous judgment and proceed upon? Besides the sovereign decrees of God respecting the final state of men, are so far from rendering the future judgment unnecessary, that *that* will proceed according to them, along with other things: for with other books that will be opened then, *the book of life* will be one, in which some men's names are written, and others not; *and the dead* will be *judged out of those things which are written in the books, according to their works.* – *And whosoever is not found written in the book of life, shall be cast into the lake of fire* (Revelation 20:12, 20:15); *I never knew you, depart from me* (Matthew 7:23).

6thly, This doctrine is said to agree very ill with the truth and sincerity of God, in a thousand declarations, such as these, Ezekiel

18:23, 32:32; Deuteronomy 5:29; Psalm 81:12; Acts 17:30; Mark 16:15.⁶ To which I reply, that some of those declarations, concern the *Jews* only, and not all mankind; and are only compassionate enquiries and vehement desires after their civil and temporal welfare: and at most only show what is grateful to God, and approved of by him, and what was wanting in them; with which they are upbraided, notwithstanding their vain boasts to the contrary. Others only show what is God's will of command, or what he has made the duty of man; not what are his purposes man shall do, or what he will bestow upon him; and neither of them suggests any insincerity in God, supposing the doctrine of reprobation. The gospel is indeed ordered to be preached to *every creature* to whom it is sent and comes; but as yet, it has never been brought to all the individuals of human nature; there have been multitudes in all ages that have not heard it. And that there are universal offers of grace and salvation made to all men I utterly deny; nay, I deny they are made to any; no, not to God's elect; grace and salvation are provided for them in the everlasting covenant, procured for them by Christ, published and revealed in the gospel, and applied by the Spirit; much less are they made to others: wherefore this doctrine is not chargeable with insincerity on that account. Let the patrons of universal offers defend themselves from this objection; I have nothing to do with it; till it is proved there are such universal offers, then Dr. *Watts's* reasoning on that head, will require some attention; but not till then.

7thly, It is said that the doctrines of election and reprobation least of all agree with the scriptural account of the love and goodness of God.⁷ The doctrine of election surely can never disagree with the love and goodness of God; since his choosing men to salvation is the fruit and effect of his everlasting love and free grace; the reason why any are chosen is, because they are beloved of God; election pre-supposes love: this the apostle points out clearly to us, when he says, *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*

6. P.C.C., pp. 31, 33.

7. Predestination, &c. p. 35.

(2 Thessalonians 2:13). And the goodness of God greatly appears in consequence of this decree in the redemption of the chosen ones by Christ, in the regeneration and sanctification of them by the Spirit, and in bringing them at last to eternal glory and happiness according to his original design. But it may be, it is the doctrine of reprobation only, though both are put together by our author, that so ill agrees with the love and goodness of God. It is not inconsistent with his providential goodness; in which sense *the Lord is good to all, and his tender mercies are over all his works*; and notwithstanding this decree, all men have a large share of this goodness of God; and though they may abuse this goodness, which will be an aggravation of their condemnation; this is their own sin and fault, and not to be charged on the decree of God, as this writer falsely does; who says, that God, according to us, gives men this world's goods on purpose to enhance their damnation; and every one of their comforts is, by an eternal decree of God, to cost them a thousand pangs in hell; whereas the abuse of mercies given, which will enhance their damnation, flows not from the decree, but from their own wickedness. The special mercy and goodness of God is denied to such indeed, which is at his sovereign will to give to whom he pleases; who *will have mercy on whom he will have mercy*: the act of election is an act of God's love, and flows from it; reprobation indeed flows from his hatred, which is an appointment to wrath; but then it is from his hatred of sin, which is no ways contrary to his being a God of love and goodness: besides there is a much greater display of the love, grace, mercy, and goodness of God in choosing some men to salvation and infallibly securing it unto them, and bringing them safely to the enjoyment of it, than in the contrary scheme: according to which not one man is absolutely chosen to salvation; salvation is not insured to any one single person; it is left to the precarious and fickle will of man: and it is possible, according to that scheme, that not one man may be saved; nay, it is impossible that any one man should be saved by the power of his own free-will. Let it be judged then, which scheme is most merciful and kind to men, and most worthy of the God of love and goodness. Upon the whole, the doctrine of reprobation, though set in so ill a light, and represented in such an odious manner,

is a defensible doctrine when stated and cleared; nor are we afraid to own and maintain it.

This *cloven foot* does not affright us; so Mr. *Wesley* calls,⁸ as he thinks, beautifully, but most blasphemously, an act of the divine will; nor is this a *millstone that hangs about the neck of our hypothesis*, as he no doubt very elegantly expresses it;⁹ but let me tell him, it will be his distinguishing mercy, if it is not a millstone about his own neck. From hence he wanders to free-will and irresistible grace: sometimes he is for free-will, sometimes for free-grace; sometimes for resistible, and sometimes for irresistible grace. When he can agree with himself, he will appear in a better light, and may be more worthy of notice. What he says of free-will on the one side and reprobation on the other, as agreeing or disagreeing with the perfections of God, may be reduced to one or other of the above objections, where they have had their answer.

It is scarcely worth my while to observe what he says of the covenant of grace;¹⁰ which he owns he has no understanding of; and I believe him, as that “God the Father made a covenant with his Son before the world began, wherein the Son agreed to suffer such and such things and the Father to give him such and such souls for a recompense, in consequence of which these must be saved.” And then he asks where it is written? And in what part of scripture this covenant is to be found? Now not to inform or instruct Mr. *Wesley*, but for the sake of such who are willing to be informed and instructed, read Psalm 40:6–8; Isaiah 49:1–6 and 53:10–12; Psalm 89:3–4 and 89:28–36, in which will appear plain traces and footsteps of a covenant, or agreement, of a stipulation and restipulation, between the Father and the Son; in which the Father proposes a work to his Son, and calls him to it, even the redemption of his people; to which the Son agrees, and says, *Lo I come to do thy will, O my God!* and for a recompense of his being an offering for sin, and pouring out his soul unto death; it is promised he should see his seed and prolong his days, and have a portion divided him with the great, and a spoil with the strong. And

8. P.C.C., p. 11.

9. P.C.C., p. 77.

10. P.C.C., p. 52.

that there was such a covenant subsisting before the world began is clear; for could there be a Mediator set up from everlasting, as there was, and a promise of life before the world began made to Christ and put into his hand, and all spiritual blessings provided, and all grace given to his people in him, before the foundation of the world; and yet no covenant in being? See Proverbs 8:23; Titus 1:2; 2 Timothy 1:1 and 1:9; and Ephesians 1:3. The covenant of circumcision made with *Abraham*, and that made with the *Israelites* on mount *Sinai*, are no instances of the covenant of grace; but are covenants that are waxen old, and vanished away; and do not concern us who are not under the law, but under grace: but however these covenants were conditional to them that were under them; the covenant of grace is absolute and unconditional to us, being made with Christ our head, who has fulfilled all the conditions of it.

But I proceed now to vindicate what I have written on the subject of the saints' *Final Perseverance*, from the exceptions made unto it. Mr. *Wesley* says,¹¹ "this is so pleasing an opinion, so agreeable to flesh and blood, so suitable to whatever of nature remains in those who have tasted the grace of God, that I see nothing but the mighty power of God, which can restrain any who hear it from closing with it." Strange! that the doctrine of perseverance in grace and *holiness*, for no other perseverance do we plead for, should be so pleasing and agreeable to corrupt nature, besides such who have tasted the grace of God, as they have a principle of grace in them, cannot easily give into a doctrine which manifestly gratifies corrupt nature, but would oppose and reject it; surely it must come with very great evidence, that nothing but the power of God can restrain from closing with it; and which they close with, not to indulge their corruptions, but to encourage their faith and hope, and to promote holiness of heart and life; to which they are induced both by arguments, from experience, and from scripture; the former, it seems, weigh but little with those who believe the possibility of falling; and the latter are not plain and cogent. There are some Scriptures, it is said, against perseverance,

11. P.C.C., p. 57.

and determine the other way; the arguments from them have been considered in a former treatise; to which Mr. *Wesley* has made some exceptions, and to which I shall now make a reply.

The *first* text produced against the perseverance of the saints, is Ezekiel 18:24, *When the righteous man turneth away from his righteousness, &c.* This passage, and the whole context, I have observed wholly and solely regard the house of *Israel*, and is impertinently produced. Mr. *Wesley* calls upon me to prove this. What proof would he have? Let him read the chapter, and he will see it with his own eyes; the house of *Israel* is mentioned by name, and that only; the addresses are only made to them; the expostulations and reasonings are only with them; and the exhortations are unto them; the dispute is between God and them, the charge against God is brought by them; and the answer to it is returned to them. Let Mr. *Wesley* disprove this if he can; it lies upon him to point out any other person or persons than the house of *Israel*, to whom any passage in the chapter is directed. The righteousness of the righteous man, spoken of in it, I have affirmed to be his own righteousness, and not the righteousness of faith: nor is there the least hint of the sanctifying grace of the Spirit in the account of it. To disprove this, Mr. *Wesley* refers to verse 31, *Cast away from you all your transgressions – make you a new heart, &c.* Monstrous! This is a most evident proof that the *Jews* had no true righteousness; that notwithstanding their pretensions to it, they had not cast away their transgressions, and were without any inward principle of grace or holiness. I further observe, that what is said of the righteous man, admitting him truly righteous, is only a supposition. This Mr. *Wesley* flatly denies. But if he reads over the chapter to which he directs, he will find the facts supposed and not asserted, verse 5, *If a man be just, &c.*, verse 10, *if he beget a son – that doth not any of these duties, &c.*, verse 24, *If he beget a son that seeth all his father's sins, &c.*, and in the passage under consideration, verse 24, *When the righteous man turneth away from his righteousness; that is, if he should; and so it is rendered in the Vulgate Latin version, and by Pagnine, and is the sense of our own translation; for a supposition is as well expressed by when, an adverb of time, as by the conjunction if: For instance; when Mr. Wesley*

writes more to the purpose, he will deserve more attention; that is, *if* he should. Whereas I explained the death in verse 26, of one and the same death, a temporal death for sin; it is no unusual thing for one and the same thing to be expressed by different words; and which may be the case here, without any force upon the text, or making it speak nonsense; for which I have given a reason that is not taken notice of: and that this death is a temporal, and not an eternal one, is clear, because it was now upon them, and of which they complained, and from whence they might be delivered by repentance and reformation; and which, I say again, cannot be said of eternal death, when a person is once under it. Upon the whole, as this chapter relates not to eternal salvation or damnation, the passage from it is an insufficient proof of the apostasy of real saints.

The *second* text of scripture brought in favour of the said doctrine, is 1 Timothy 1:19, *Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck*: in which I have observed, that it does not appear, that these men referred to, whose names are mentioned in the next verse, ever had their hearts purified by faith; but were ungodly men, and so no instances of the apostasy of true believers. To this no reply is made. I further observe, that putting away a good conscience, does not necessarily suppose they had it, but rather that they had it not; which I support by the use of the same word in Acts 13:46, where the *Jews* are said to *put* the word of God *from* them. This instance Mr. *Wesley* says makes full against me, it being undeniable they had the word of God till they put it away. But this I must deny; they never had it, they never received it, never gave their assent to it, or embraced it, but contradicted and blasphemed it; and so is an instance of the use of the word to my purpose. It is owned by him that men may have a good conscience in some sense, without true faith; but such is not that the apostle speaks of, because he exhorts *Timothy* to *hold* it. Be it so; yet it does not appear that these men had such a conscience that arises from a heart purified by faith; putting it away, we see, does not prove it; and, besides, it deserves consideration, that it is not said they made shipwreck of a good conscience, which it does not appear they ever had, but of faith which they once professed,

even the doctrine of faith: but that faith means only the doctrine of faith, wants better proof, he says. What proof would he have? I have shown that the phrase is never used but of the doctrine of faith, and have pointed to the places where it is so used; nay have pointed out the particular doctrine of faith they made shipwreck of. It lies upon him to disprove this. From the whole it appears, that this also is an insufficient proof of the apostasy of real saints.

The *third* text of Scripture insisted on as a proof of the doctrine, is Romans 11:17–24, concerning the breaking off of the branches, and cutting off those that are grafted into the olive-tree; which olive-tree I understand not of the invisible church, but of the outward gospel-church-state, or the visible gospel-church. This Mr. *Wesley* says, I *affirm*, and he *proves* the contrary. But though I affirm, yet not without a reason for it; a reason which he takes no notice of, nor makes any reply to: and how does he prove the contrary, that it is the invisible church? Why, because it consists of holy believers which none but the invisible church does. But does not the visible church consist of such? Are there no holy believers in it? Read over the epistles to the visible churches, and you will find the members of them are called holy and believers, saints and faithful in Christ Jesus. I observe that those signified by the broken branches, were never true believers in Christ, and so no instances of the apostasy of such. To this he replies, That he was not speaking of the *Jews*. Very well, but I was; but of the *Gentiles*, exhorted to *continue in his goodness*, and so true believers; and yet liable to be *cut off*. So they might be, though it does not necessarily follow from the apostle's exhortation; which is to be understood not of the goodness of love, and favour of God; but of the goodness of a gospel-church state, the ordinances of it, and an abiding in them, and walking worthy of them; or otherwise they were liable to be cut off from the church-state in which they were. This is said to be a forced and unnatural construction, and requires some argument to support it. But what else could they be cut off from? If the olive-tree, in which they are said to be ingrafted, is not the invisible, but the visible church, as is proved by an argument not answered; then the cutting off from the olive-tree, must be a cutting off from that. And whereas there is a

strong intimation that the *Jews*, the broken branches, may be grafted in again; why may not those be grafted in again which are cut off, when restored by repentance, which is often the case. It remains then, that this passage of scripture does not in the least militate against the final perseverance of the saints.

The *fourth* text of Scripture quoted as against the doctrine of perseverance, is John 15:1–5, concerning the branches in Christ the vine, which abide not, are taken away, are cast forth and withered, and are cast into the fire and burned. I observe that there are two sorts of branches in Christ, the one fruitful, the other unfruitful; the one in him by regenerating grace, the other only by profession; of the latter are all the above things said, not of the former. This Mr. *Wesley* says is begging the question, and taking for granted the point to be proved: far from it, I answer to the instance alleged, by distinguishing the different branches in the vine; I prove the distinction from the text and context; as well as illustrate it by the instances of the churches in *Judea* and *Thessalonica*, being said to be *in* Christ; all the members of which cannot be thought to be really in him, but by profession. There are some that never bore fruit, and so never gave any evidence of their being true believers, and consequently can be no instances of the apostasy of such. There are others that bring forth fruit and are purged, that they may bring forth more fruit, and whose fruit remain, and are instances of perseverance. Let it be proved, if it can, that any of those who never brought forth any fruit, that we read of, were true believers in Christ; or ever received true grace or life from him, that are said to be cast out and burnt; and that any of those who brought forth fruit and were purged and pruned by the Father of Christ, that they might bring forth more fruit, ever withered away and were lost. Till this is done, this passage will be of no service for the apostasy, or against the perseverance of the saints.

The *fifth* text of Scripture pressed into this argument is, 2 Peter 2:20–21, concerning those that have escaped the pollutions of the world through the knowledge of Christ, being entangled therein and overcome. Of whom I observe, that it does not appear that those persons had an inward experimental knowledge of Christ; which is

what ought to be proved, or else it furnishes out no argument against the perseverance of real saints. Had it been such, I add, they could not have lost it. This Mr. *Wesley* calls begging the question. It might seem so, if my argument had rested here; but I gave reasons why such a knowledge cannot be lost: which he conceals and takes no notice of; as the promise of God, that such shall follow on to know him, and the declaration of Christ, that eternal life is inseparably connected with such knowledge (Hosea 6:3; John 15:3). *Escaping the pollutions of the world* does not prove the persons to have such knowledge, or to be real saints, since it signifies no more, I say, than an outward reformation. Here, he says, I aim at no proof at all. Let him make more of it, if he can. He owns that these persons might be called dogs and swine before their profession of religion, and after their departure from it, but not whilst under it: but unless it can be proved that they passed under a real change, and were truly converted, which their having knowledge and escaping the pollutions of the world are no proofs of; they might as well deserve the appellation during the time of their profession, as before and after. If any thing is done to any purpose from this instance, it should be proved that these men had an inward spiritual and experimental knowledge; that from dogs and swine they became the sheep of Christ, and had the nature of such, and from the sheep of Christ became dogs and swine again; or it can never be thought to be any proof of the final and total falling away of true believers.

The *sixth* text produced in favour of the saint's apostasy, is Hebrews 6:4–6, which speaks of enlightened persons, and such that have tasted the heavenly gift, &c. falling away. Upon which I observe, that the words contain only a supposition, *if they fall away*. Mr. *Wesley* says, there is no *if* in the original. I reply, though it is not expressed, it is implied, and the sense is the same, as if it was; and that the words in the original lie literally thus; *It is impossible that those who were once enlightened – και παραπεσοντας, and they falling away, to renew them again to repentance*; that is, should they fall away, or if they fall away. Here Mr. *Wesley* rises up in great wrath, and asks, "Shall a man lie for God? Either you or I do"; and avers, that the words do not literally lie thus; and that they are translated by him, and *have fallen*

away, as literally as the *English* tongue will bear; and calls upon all that understand *Greek* to judge between us. I am well content, and extremely desirous they should, and even willing to be determined by them, which is the most literal version, mine, which renders it as a *participle* as it is; or his, which renders it as a *verb*, which it is not. I am supported in mine by the authority of the great and learned Dr. Owen,¹² whose knowledge of the *Greek* tongue no one will scruple, that is acquainted with his writings: He says, that *verbum de verbo*, or literally the words lie in the text, *and they falling away*, just as I have rendered them. Take some instances of the participle of the same tense, both in the simple theme of the word, and in other compounds, as so rendered by our translators; *πεσων* (1 Corinthians 14:25), *falling down* on his face; *προσπεσουσας* (Luke 8:47), *falling down* before him; *περιπεσοντες* (Acts 27:41), *falling into* a place where two seas met. Did these learned men lie for God? Mr. Wesley's quibble is, because the participle is not of the *present* but of the *aorist*: the instances now given are of the same tense. Every one that has learned his *Greek Grammar* knows that the *aorist* or *indefinite*, as he names it, is so called, because it is *undetermined* as to time, being used both of time present, and of time past;¹³ and when of the latter, it is left undetermined, whether just now past, or sometime ago, is meant, but as the circumstances of the place show: but let it be rendered either way, either in the present or past, the sense is the same, and the condition is implied; be it *and they falling away*, or *and they having fallen away*; for one or other it must be to render it literally; that is, should they fall away, or should they have fallen away; or, in other words, if they should. And now why all this wrath, rudeness, and indecency? Is this the *calm* Considerer, as the title of his book promises? The man is pinched and rages. This puts me in mind of a story of a country fellow listening with great attention to a *Latin* disputation; which a gentleman observing, stepped to him, and said, Friend you had better go about your business, than stand here idling away your time to hear what you do not understand. To

12. On Perseverance, c. 17.

13. Of which see instances in Dugard's *Greek Grammar*, p. 126.

which he replied, *I am not so great a fool neither*, but I know *who is angry*; suggesting by the temper of the disputants, one of them being very angry, he knew who had the better, and who the worst of the argument. And since Mr. Wesley has brought it to this dilemma, that either he or I must lie for God; I am very unwilling to take it to myself, seeing no reason for it: and therefore without a compliment, must leave it to him to get out, and off, of it as he can. But to return to the argument; let it be a supposition or a fact contained in the words; the question is, who these persons supposed, or said to fall away are, and from what they fell? There is nothing in the characters of them, as has been observed, which show them to be regenerated persons, real saints, and true believers in Christ. This ought to be proved, ere they can be allowed to be instances of the apostasy of such; whereas they are distinguished from them, and are opposed to them (verses 7–9). There is nothing in the account of them, but what may be said of a *Balaam*, who had his eyes open and saw the vision of the Almighty, and of such who are only doctrinally enlightened; or of a *Herod* that heard *John* gladly, and of the stony-ground hearers, who received the word with joy; or of a *Judas* who had no doubt both the ordinary and extraordinary gifts of the Spirit, and a power of performing miraculous works, called the powers of the world to come, or the gospel dispensation. So that from hence nothing can be concluded against the perseverance of the saints.

The *seventh* passage of Scripture brought into this controversy, is Hebrews 10:38, *The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him*: But very impertinently; since he that is said to live by faith, and he that is supposed to draw back, is not one and the same person. Mr. Wesley asks, “Who is it then? Can any one draw back from faith, who never came to it?” To which I answer, though he cannot draw back from faith he never had, yet he may draw back from a profession of faith he has made. In order to make it appear, that one and the same person is meant, Mr. Wesley, finding fault with our translation, renders the words thus: *If the just man that lives by faith draws back, my soul shall have no pleasure in him*. This translation I call inaccurate. He desires to know wherein; I will tell him. Εάν, *if*, is

by force removed from its proper place, even from one sentence back to another; inserting the word *that* before *live* is doing violence to the text; rendering ζῆσεται, *that lives*, as if it was of the present tense, when it is future, and should be *shall live*. Leaving out *καί*, *and* or *but*, which distinguishes two propositions; so confounding them and making them one. And after all, were one and the same person meant, it is only a supposition, which, I say again, proves no matter of fact; let Mr. Wesley show that it does if he can: it is a clear case, that the just man in the text, and he that draws back, are two sorts of persons; it is most manifest, and beyond all contradiction, that in the original text in Habakkuk 2:4, the man whose *soul is lifted up* with pride and conceit of himself, *and is not upright in him*, has not the truth of grace in him, is the person who both according to the Apostle and the *Seventy* is supposed to draw back; from whom *the just man that lives by faith* is distinguished, and to whom he is opposed: and by the Apostle two sorts of persons are all along spoken of in the context, both before and after; besides, that these two must be different and not the same, is evident, since it is most surely promised the just man, that he *shall live*; which would not be true of him, if he drew back to perdition. So that this also is an insufficient testimony against the perseverance of the saints.

The *eighth* text of Scripture made use of to prove the Apostasy of true believers, is Hebrews 10:29, *Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing*. The stress of this proof lies upon the person being *sanctified with the blood of the covenant*, who is supposed to be the same that *trod under foot the Son of God*. But I have observed that the antecedent to the relative *he* is the Son of God, and so consequently he, and not the apostate, is said to be sanctified with the blood of the covenant; wherefore the words are no proof of the apostasy of truly sanctified persons. Mr. Wesley says I forgot to look at the original, or my memory fails. Neither, is the case. However, I have looked again to refresh my memory, had it failed; and find indeed other words going before, but no other substantive but υἱος, the Son of God, to whom the relative *he* can refer; and that this does refer to the Son of God in

the clause immediately preceding, is not a singular opinion of mine; that learned *Dutchman Gomarus*,¹⁴ and our very learned countrymen Dr. *Lightfoot*,¹⁵ and Dr. *Owen*¹⁶ of the last age, and Dr. *Ridgley*,¹⁷ of the present, are of the same sentiment. But admitting that it refers to the apostate, since this may be understood of his being sanctified or separated from others by a profession of religion, by church-membership and partaking of the Lord's Supper, in which *the blood of the covenant* is represented; and of his being sanctified by it in his own esteem and in the esteem of others, when he was not inwardly sanctified by the Spirit; this can be no proof of the apostasy of a real saint. It should be proved, that this sanctification is to be understood of inward sanctification, or else it proves not the point in debate. Mr. *Wesley* thinks it may be so understood, and that for this reason; because the words immediately following are, *and hath done despite unto the Spirit of grace*. Surprising; that a man's having done despite to the Spirit of grace, should be a proof of his having been inwardly sanctified by him; which might more reasonably be thought to be a proof of the very reverse. So then it remains, that this passage also does not militate against the doctrine of the saints' final perseverance.

Mr. *Wesley* has thought fit to add several other texts, which he proposes to consideration, as proving that a true believer may finally fall; but as he has not advanced any argument upon them, I shall not enter into any examination of them, and of the weight they bear in this controversy; and besides, they being such as either do not respect true believers, about whom the question is, or only their falling from some degree of grace and steadfastness of it, and do not design a total and final falling away; or else they only intend persons receiving the doctrine of grace and a falling from that, and so are nothing to the purpose. And unless something more to the purpose is offered, than yet has been, I shall not think myself under any obligation to attend unto it.


14. Comment in Hebrews 10:29.

15. Harmony, &c. p. 341.

16. On Perseverance, p. 432.

17. Body of Divinity, Vol. II, p. 125.

*Truth Defended: Being an Answer to an
Anonymous Pamphlet Entitled, 'Some
Doctrines in the Supralapsarian Scheme
Impartially Examined by the Word of God'*



LATELY came to my hands an anonymous pamphlet, entitled, *Some Doctrines in the Supralapsarian Scheme impartially examined by the Word of God*. The author of it is right, in making the word of God the rule and standard by which doctrines and schemes are to be tried and examined. *To the law and to the testimony; if men speak not according to this word, it is because there is no light in them* (Isaiah 8:20). He sets out with large declarations of his regard to the sacred writings, which to swell the performance are too often repeated, even *ad nauseam*; and yet, in his very first paragraph, drops a sentence not very agreeable to them, if any sense can be made of it: "All opinions and maxims, he says, that correspond not with this divine rule, we should either entirely reject, or *at least* refuse to admit as articles of our faith."¹ But why not entirely reject them, without any hesitation? Why this disjunctive proposition? Why this softening clause added? If it can be thought to be so, or to convey a different idea from the former, as it is designed it should; though I should think, to refuse to admit doctrines and maxims as articles of faith, that do not correspond with the divine rule, is the same thing as to reject them as articles of faith. The man seems to write in the midst of hurry and

1. Supralapsarian Scheme, p. 1.

surprise. Since he has met with schemes and opinions so exceedingly shocking and stunning, it would have been advisable for him to have sat down and waited until he was better come to, and more composed, before he put pen to paper, and committed his frightful apprehensions to writing. And indeed one would have thought he has had time enough to have recovered himself from the surprise he has met with, seeing it is near *four* years ago, since the more modern pieces he has taken notice of were published to the world.

I. The examination begins with the foundation-principle of the Supralapsarians, as he calls it, that "God chose his people without considering them as fallen creatures."² He does well to begin with their foundation-doctrine; for if he can demolish the foundation, the superstructure must fall; if he can pluck up what he supposes to be the root of many false opinions, the branches which grow from it will die in course. But though this received opinion of theirs, as our author styles it, is a denomination one, or that from which they are called Supralapsarians, yet it is far from being a foundation-principle, or a fundamental article of faith with them; nor do they consider this point, in which they differ from others, as the principal one in the doctrine of election: They and the Sublapsarians are agreed in the main points respecting that doctrine; as, that it is an eternal act of God; that it is of certain particular persons; that it is unconditional, irrespective of faith, holiness, and good works, as causes and conditions of it; and that it entirely springs from the good-will and pleasure of God. The Contra-Remonstrants were not all of a mind concerning the object of predestination, but did not think it worth their while to divide upon that account. Nay, some³ of them were of opinion that it was not necessary to be determined, whether God, in choosing men, considered them as fallen, or as not yet fallen; provided it was but allowed that God in choosing considered men in an equal state, so as that he that is chosen was not considered by God either of himself, or by his own merit, or by

2. Supralapsarian Scheme, p. 3.

3. Vid Act. Synod. Dordr. par. 2. p. 48.

any gracious estimation, more worthy than he who is not chosen. That famous Supralapsarian, Dr. Twiss,⁴ declares that “as for the ordering of God’s decrees, upon which only arise the different opinions touching the object of predestination, it is merely *apex logicus*, a point of logic.” The decrees of God may be distinguished into the decree of the end, and the decree of the means, that they may the better be conceived of by our finite understandings; which are not able to consider all things at once, and together, as they lie in the divine mind, but of one thing after another; and that without dividing and separating of God’s decrees, or supposing any priority or posteriority in him. Now the decree of the end must be considered before the decree of the means; and that what is first in intention, is last in execution, and so *vice versa*. Let then eternal life and glory, or a state of everlasting communion with God, be the end of election, as it is with respect to man, then the creation, permission of *Adam*’s fall, and the recovery out of it, are the means in order to that end. It follows, that in the decree of the end, man could not be considered as a fallen creature, but as yet not created; because the creation and the permission of the fall belong to the decree of the means, which is in order of nature after the decree of the end. For if God first decreed to create man, and to permit him to fall, and then decreed to bring him to a state of eternal life and happiness; according to this known rule, that what is first in intention is last in execution, this strange absurdity will follow, that man will be first brought into a state of eternal life and happiness, and then created and permitted to fall. Let the end be the manifestation of God’s glory, which certainly is the supreme end of election, then the means are creation, permission of sin, redemption, sanctification, and in a word, complete salvation; which though they are materially many, yet make up but one formal decree, called the decree of the means. Now according to the former rule, the intention of the end must be first, and then the intention of the means; and, consequently, man cannot be considered in the decree of the end, the manifestation of God’s glory, as yet created and fallen; because the creation and permission of sin belong to the decree of

4. Riches of God’s Love, against Hord, par. 1. p. 35

the means, which in order of nature is after the decree of the end. But if, on the contrary, God first decreed to create man and permit him to fall, and then decreed to manifest the glory of his grace and mercy, in his eternal salvation; according to the above rule, that what is first in intention is last in execution, and so *vice versa*, it will follow, that the glory of God's grace and mercy are first manifested in the eternal salvation of man, and then he is created and suffered to fall. Likewise it is to be observed, that the several things mentioned in the decree of the means, creation, permission of sin, and salvation, are not to be considered as subordinate, but as co-ordinate means, or as making up an entire, complete medium. We are not to suppose that God decreed to create man that he might permit him to fall, or that he decreed to permit him to fall, that he might save him: but that he decreed to create him, permit him to fall, and to save him notwithstanding his fall, that he might glorify his grace and mercy. Nor are we to conceive of them after this manner, that God first decreed to create man, and then decreed to permit him to fall; for it would follow that man, in the execution of these decrees, is first permitted to fall, and then he is created: Nor thus, that God first decreed to create man, and permit him to fall, and then decreed to save him; for, according to the former rule, man would first be saved, and then created and permitted to fall. These are some of the reasonings of the Supralapsarians; particularly of Dr. *Twiss*, as may be seen in his *Vindiciæ*, and in his *Riches of God's love, against Hord*. This poor man, that takes upon him to write against the Supralapsarians, would do well to try his skill in unravelling and destroying this kind of reasoning: But alas! his capacity will never reach it. I am afraid the very mention of these things will increase his surprise and fright. However, since he has taken upon him to object to this opinion of the Supralapsarians, it will be proper to hear what he has to say. And,

1. He proposes to show, that this doctrine is destitute of support from the scripture, and tells us,⁵ he has *often wondered* what part of sacred writ can be produced to support it; and that he has been searching and trying to know the language of the divine word concerning

5. Supralapsarian Scheme, p. 4.

election; and shall therefore mention, and in a few words, comment upon those scriptures which, says he, *I judge, are only necessary* to be considered in this dispute; and these are, 1 Peter 1:2, Ephesians 1:3–4 and Romans 8:29. If the man is really ignorant, as I am inclined to think he is, and does not know what parts of sacred writ the Supralapsarians have produced to support their doctrine, he has acted a weak part in meddling with the controversy; if he does know, he has acted a worse in concealing of them. He promises to mention and comment on those scriptures, which *he judges are only necessary* to be considered in this dispute; but he ought to have mentioned the scriptures, which the men he opposes judge necessary to be considered in this dispute; and to have shown the misapplication of them, and that they are not pertinent to their purpose; is this impartially to try and examine, by the word of God, the Supralapsarian scheme, as his title promises? Every one knows, that knows any thing of this controversy, that the scriptural part of it is about the sense of the *ninth* chapter of the epistle to the *Romans*; and the question is, whether the Sublapsarian, or the Supralapsarian scheme, concerning the objects of election and reprobation, is most agreeable to the sense of the apostle in that chapter; particularly, whether the Supralapsarian scheme, of God's choosing some, and leaving others, considered as unfallen, as having done neither good nor evil, does not best agree with the account the apostle gives in verses 11–13 of the election of *Jacob*, and rejection of *Esau*; and more especially whether it does not best agree with the same apostle's account in verse 21, of the potter's making *of the same lump one vessel unto honour, and another unto dishonour*? This author should have mentioned these scriptures, and commented upon them, and answered the arguments of the Supralapsarians from them; in particular, those of that eminent Supralapsarian, *Theodore Beza*, in his *notes* upon the last of these *texts*, which I shall transcribe for this man's sake; and he may try whether he is capable of answering of them. "Those who, by the mass, or lump, says this great man, understand mankind corrupted, do not satisfy me in the explanation of this place: for first, it seems to me, that the phrase of informed matter, neither sufficiently agrees with mankind, either made or corrupted.

Moreover, if the apostle had considered mankind as corrupted, he would not have said, that some vessels were made to honour, and some to dishonour; but rather, that seeing all the vessels would be fit for dishonour, some were left in that dishonour, and others translated from that dishonour to honour. Lastly, if *Paul* had not rose to the highest degree, he had not satisfied the question objected; for it would always have been queried, whether that corruption came by chance, or whether, indeed, according to the purpose of God, and therefore the same difficulty would recur. I say, therefore, *Paul* using this most elegant simile, alludes to the creation of *Adam*, and rises up to the eternal purpose of God, who, before he created mankind, decreed of his own mere will and pleasure, to manifest his glory, both in saving of some whom he knew, in a way of mercy, and in destroying others, whom he also knew, in righteous judgment. And verily, unless we judge this to be the case, God will be greatly injured; because he will not be sufficiently wise, who first creates men, and looks upon them corrupt, and then appoints to what purpose he has created them: nor sufficiently powerful, if when he has taken up a purpose concerning them, he is hindered by another, so that he obtains not what he willed; nor sufficiently constant, if, willingly and freely he takes up a new purpose, after his workmanship is corrupted.”

As for the scriptures mentioned by our author, as opposing the Supralapsarian scheme, I shall not trouble the reader, by observing the mangled work he makes with them, and the low and mean comments he makes upon them; I shall only say, that it will be readily owned, that sanctification, obedience, and conformity to the image of God and Christ, are things included in the decree of election: but do these things necessarily suppose, that the persons whom they concern, were in that decree considered as impure, unholy, disobedient, and in a want of conformity to the image of God and Christ? Were not the elect angels chosen to sanctification, obedience, and conformity to the image of God? Will any one say, that these things supposed them to be, or that in the decree of election, they were considered as impure, unholy, disobedient, and in a want of conformity to the image of God? But, admitting that these things, with respect to men, suppose them

in such a case; it should be observed that they belong to the decree of the means, and therefore fall short of proving that God, in the decree of the end, or in decreeing men to eternal life and happiness, for the glorifying of himself, considered them in such a state; since the decree of the end, in order of nature, is before the decree of the means; unless we can suppose the all-wise being to act in such manner as no wise man would, namely, first fix upon the means, and then appoint the end. Now if God first decreed to create man, permit his fall, and then sanctify and conform him to the image of his Son, before he decreed to glorify himself in his salvation, the consequence will be, that God is first glorified in the salvation of man; and after that, man is created, suffered to fall, is sanctified, and conformed to the image of Christ; because what is first in intention, is last in execution. There is one thing more I would observe, and that is, that this author⁶ delivers it as the settled opinion of the Supralapsarians, “that we were not elected as holy and obedient beings, but to the end we might be such”: And I am much mistaken if this is not the settled opinion of all Sublapsarians, except such as are in the Arminian scheme. But what is this mentioned for? Why, to show that the Supralapsarians are inconsistent with themselves, and guilty of so flagrant a contradiction, as is not to be reconciled by any. But where does it lie? “why, whereas they affirm, that we were not the almighty’s choice, because we were holy; but that he did choose us to be made holy, and yet in that choice, beheld us free from all defilements and deformity.” But this author must be told, if he does not know it, that the Supralapsarians, in considering men not yet created, and so not fallen, as the objects of election, suppose them neither good nor bad, righteous or wicked, holy or unholy, but in the pure, that is in the mere mass of creatureship, not yet made, much less corrupted, and as having done neither good nor evil; now is this such a flagrant contradiction, never to be reconciled, that men considered neither as holy or unholy, as obedient or disobedient, should be chosen to holiness and obedience?

6. Supralapsarian Scheme, p. 5.

2. This author⁷ proceeds to show, that “the doctrine of the Supralapsarians is repugnant to their own opinion of God’s eternal foreknowledge, according to which he was pleased to make his choice.” To which I reply; that the Supralapsarians will readily own, that the omniscient Jehovah did, at one view, see, and perfectly behold, whatsoever would come to pass, throughout all ages of time; and that he has an universal prescience of all creatures and things, in their different states and circumstances; but then they will deny that election proceeds upon, or that God has been pleased to make his choice according to this his general and eternal prescience. It is true, that those who are elected, are elected according to the *foreknowledge of God the Father* (1 Peter 1:2; Romans 8:29); *and whom he did foreknow, he also did predestinate to be conformed to the image of his Son*. But these passages are not to be understood of the universal prescience and foreknowledge of God; for then all men would be elected and predestinated, for *whom he did foreknow, he also did predestinate*; but all men are neither conformed to the image of Christ, nor predestinated to be so; it remains, that the foreknowledge, according to which election and predestination proceed, is God’s special foreknowledge of his own people, and which is no other than his everlasting love to them, which is the source and spring of his choice of them; and the meaning is, that *whom he foreknew*, that is, in his eternal mind knew, owned, approved of, loved with an everlasting love; *he chose* them to salvation, *and predestinated* them to be conformed to the image of his Son.

3. This writer⁸ goes on to observe, that “this doctrine of God’s choosing his people without considering them as fallen creatures, tends to lessen the infinite grace and mercy of God in their election.” I reply; that though it has been a matter of controversy between the Supralapsarians, and others, whether election is an act of mercy, yet not whether it is an act of grace; they, with the scriptures (Romans 11:5–6), affirm, that election is *of grace*, springs from the sovereign grace and good pleasure of God, and is not influenced by, or to be

7. Supralapsarian Scheme, p. 7.

8. Ibid. p. 8.

ascribed to the works of men; but then they cannot observe, that it is ever said to be of mercy. Regeneration is ascribed to the mercy of God, 1 Peter 1:3, so is forgiveness of sins, Luke 1:77, yea, our whole salvation, Titus 3:5, but never election, not that, but *salvation* is said to be of God, that sheweth, mercy, Romans 9:15. Their reasons, among many others,⁹ too many to mention, why it cannot be an act of mercy, are, because the angels are elected, but not of mercy; the human nature of Christ is elected, but not of mercy. They argue, that supposing it should be admitted, that election is an act of mercy, it must either be *actus elicitus*, an actual will of being merciful, or *actus imperatus*, the act of showing mercy itself: not the latter, because that supposes persons not merely foreknown as miserable, but in actual being, and in real misery, and is a transient act upon them; whereas election puts nothing in the persons chosen: if it is an act of mercy, it must be the former, God's actual will of being merciful; but this does not necessarily presuppose misery, or miserable objects, it being internal, and immanent in God, and the same with his mercy itself; and would have been the same, nor would God have been the less merciful, if the world had not been, and there had never been a miserable object on whom to display it. The act of election does not presuppose men sinners and miserable, nor indeed can it; for should it presuppose sin, it would presuppose the decree of the permission of sin; and the permission of sin would be first in God's intention, than man's salvation of God's mercy, and consequently would be last in execution; than which nothing can be thought of more absurd. Besides though election is not an act of mercy, yet it is far from having any tendency to lessen the mercy of God, and does, even according to the Supralapsarian scheme, abundantly provide for the glorifying of it; since, according to that, the decree of the end is, the glorifying of the grace and mercy of God, tempered with justice. The decree of the means provides for the bringing about of this end, which includes creation, the permission of sin, the mission of Christ, sanctification, and complete salvation; so that the elect of God may well be called *vessels of mercy*; since through such means, they

9. Vid Twiss. Vindiere, 1, 1. p. 1. Digr. 4. c. 1 & Digr. 9. c. 1-4.

are brought to eternal life and glory; though, in the decree of the end, they are considered as not yet created and fallen, than which nothing can more tend to advance the free grace and mercy of God.

4. This author¹⁰ urges, that “this way of stating election strikes severely against the justice of God, in passing by the rest of mankind, not included in this decree; for hereby they are rejected as creatures only, and not as sinful creatures.” It is very strange, that election should severely strike against the justice of God, when, according to this way of stating it, it is a choice of persons to eternal life and happiness for the glorifying of the grace and mercy of God, mixed with his justice; and so as much provides in end and means, for the honour of divine justice, as for the glory of grace and mercy: and it is stranger still, that election should be a passing by the rest of mankind, not included in this decree: I suppose he means reprobation; for he has an extraordinary hand at putting one thing for another. Now let it be observed, that though the Supralapsarians do not consider reprobation as an act of justice, but of sovereignty, yet not of injustice; nor does their way of stating it at all strike at the justice of God. They suppose, that God, in the act of preterition, considered the objects of it as not yet created and fallen; and determined, when created, to leave them to their own will, and deny them that grace which he is not obliged to give: and where is the injustice of all this? But then, though they do not premise sin to the consideration of the act or preterition, yet they always premise it to the decree of damnation; which this author, as is generally done, confounds together. They say, that as God damns no man, but for sin, so he decreed to damn no man but for sin: and surely this cannot be thought to strike severely against the justice of God. It is true, they do not look upon sin to be the cause of the decree of reprobation, *quoad actum volentis*, which can only be the will of God; but *quoad res volitas*, the cause of the thing willed, damnation. Besides, this way of stating the decrees of election and reprobation, respecting men, can no more strike at the justice of God, than the way of stating these decrees, respecting angels, does: which cannot be done in another way: for

10. Supralapsarian Scheme, p. 9.

the elect angels could never be considered as fallen; and therefore the other angels, who were passed by, and rejected at the same time, must be rejected as creatures only, and not as sinful creatures; unless it can be thought that the angels were not chosen and passed by at the same time, nor then considered in a like state; and that God chose some of them upon their foreseen holiness and obedience, and rejected the rest upon their foreseen rebellion and disobedience: and if so, why may not the election and rejection of men be thought to proceed upon the same foot? which none, that I know of, will come in to, but such that are in the Arminian scheme. This theme our author says he has been always cautious of meddling with, lest he should *darken counsel for want of knowledge*; and it is pity he meddled with it now, since he discovers so much ignorance of it: who can forbear thinking of the common proverb? Thus having considered what he calls the foundation doctrine of the Supralapsarians, he proceeds,

II. To examine some of the doctrines¹¹ which grow from this root, as the natural offspring of it, and appear with the same complexion; and begins,

1. With their doctrine of eternal justification. What this author says, I am persuaded, will never meet with general credit, “that eternal justification is the natural offspring of the Supralapsarian doctrine, respecting the objects of election, not considered as fallen creatures.” He goes all along, I observe, upon a false notion, that whatever is thought, or said to be done in eternity, is a Supralapsarian doctrine: whereas the Sublapsarians themselves allow election to be from eternity, before the foundation of the world, and so before the fall of *Adam*, though not without the consideration of it; and in this they differ from the Supralapsarians. I know a reverend Divine, now living in this city of *London*, who, if I mistake not, reckons himself among the Supralapsarians, and says, that they dig deepest into the gospel; and yet is a strenuous opposer of justification from eternity; and even before faith: on the other hand, there have been some who have

11. Supralapsarian Scheme, p. 10.

thought, that the object of election is man fallen, and yet have been for justification before faith. For my own part, I must confess, I never, considered justification from eternity, any other than a Sublapsarian doctrine, proceeding upon the surety-ship engagements of Christ, and his future satisfaction and righteousness; upon which foot the Old-Testament-saints were openly justified, and went to heaven long before the satisfaction was really made, or the justifying righteousness brought in; and, indeed, if the objects of justification are *the ungodly*, as the scripture represents them to be, they must be considered as fallen creatures. However, if the doctrine of eternal justification is the natural offspring of the former, and appears with the same complexion, and is to be maintained with equal force of argument, we have no reason to be ashamed of it: and I am sure we have no reason to be in any pain on the account of the opposition this doughty writer makes unto it: he says, we have exceeded all the bounds of revelation in our inquiries after it, and then barely mentions three or four places of scriptures, which speak of justification *by* faith; and concludes, that therefore there is no justification *before* it; an extraordinary way of arguing indeed! When justification by faith no ways contradicts justification before it; nay, justification perceived, known, enjoyed by faith, supposes justification before it; for how should any have that sense, perception, and comfort of their justification by it, if there was no justification before it? He proceeds¹² to observe the order or chain of salvation, in Romans 8:30, where calling is represented as prior to justification; an objection I have formerly answered in my *Doctrine of Justification*,¹³ to which I refer the reader, and take the opportunity of observing, that neither this author, nor any other, have attempted to answer the arguments there made use of in favour of justification before faith: I will not say they are *unanswerable*; but I may say, that as yet they are *unanswered*: this author, if he pleases, may try what he can do with them, and it might have been expected in this his performance; but instead of this, he sets himself, with all his might, against some

12. Supralapsarian Scheme, p. 11.

13. Page 70.

other doctrines, which he represents as Supralapsarian, as calculated to favour the scheme of eternal justification, and as branches of it; as,

1. "That God was eternally reconciled to the elect; and that no scripture can be produced to prove that the Lord Jesus did come to procure reconciliation for them; and that wherever Christ is said to make peace by his blood, It is to be understood only of his reconciling the sinner to God."¹⁴ Whether he refers to anything that has been published, or dropped in private conversation, or who the persons are, that affirm this, I know not: I greatly fear he has both misrepresented their words and meaning. I must own, I never heard of any such thing as an eternal reconciliation of God to the elect. Reconciliation supposes former friendship, a breach of it, and a conciliation of it again; which is inconsistent with the everlasting, invariable, and unchangeable love of God to them. *God was* indeed from everlasting *reconciling*, not himself to the world, but *the world* of his elect to *himself* (2 Corinthians 5:19); that is drawing the scheme and model of their reconciliation by Christ, or settling the way and manner in which reconciliation, atonement, and satisfaction for their sins, should be made; and accordingly made a *covenant of peace* with his Son, appointed him to be their *peace*, and in the fullness of time sent him to make *peace by the blood of his cross*, and laid upon him *the chastisement* of their *peace*; and who has actually *made reconciliation* for their sins; and so they, even when enemies, were actually *reconciled*; that is, their sins were actually expiated and atoned for *to God, by the death of his Son*. This is the doctrine of reconciliation the scriptures speak of, and which I never knew before was ever reckoned a Supralapsarian doctrine: for surely reconciliation, atonement, or satisfaction for sin, which are synonymous terms, expressive of the same thing, must suppose persons sinners herein concerned. Let it be farther observed, that God from all eternity loved his elect with an invariable love; that he never entertained any hatred of them, or was at enmity with them; that there is no such thing as a change in God from hatred to love, any more than from love to hatred; that our Lord Jesus Christ did not by his atoning sacrifice procure his Father's love

14. Supralapsarian Scheme, p. 12.

to the elect, seeing his being a propitiation for sin was a fruit, effect, and evidence of that love. Agreeably, the scriptures never speak of God's being reconciled to his elect either in eternity or in time, but of their being reconciled to him; and not so much of the reconciliation of their persons, as of a reconciliation for their sins; whereby their persons are reconciled, not to the *love* and affections of God, which they always shared in, but to the *justice* of God, which insisted upon a satisfaction to a broken law; which being given, both love and justice are reconciled together, *righteousness and peace kiss each other*, in the affair of their salvation. Now, there is nothing in this doctrine of reconciliation that is opposite,

(1.) To the sin-offerings and peace-offerings under the law, since these were made to the God of *Israel* for the people of *Israel*, whom God loved above all people that were upon the face of the earth, and were typical of that atoning sacrifice, in which indeed were discovered the severest resentment of justice against sin, and yet the clearest evidence of strong love and affections to persons then enemies, and destitute of love to God: *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins* (1 John 4:10). In this both type and antitype agree, that the reconciliation is not of God to men, but for men to God; though this author says, "it is past all dispute, that the party to be reconciled is God";¹⁵ when it is the very thing in dispute between us. It is no where said of the sacrifices of the law, that God was reconciled by them to the people of *Israel*; and it is no where said of the sacrifice of Christ, the antitype of them, that God is by it reconciled to his elect; though I am content that God should be said to be reconciled to his elect by the death of Christ, provided no more is meant by it than satisfying of his justice, not a conciliating or procuring his love and favour. The author's reasoning on the denial of this, that the reconciliation must be made to the house of *Israel*, or for the God of *Israel*, or with the sinner or the sin, is so stupid and senseless, that it deserves no consideration.

(2.) Nor does this doctrine, which denies that Christ came to

15. Supralapsarian Scheme, p. 15.

reconcile God to sinners, oppose, as is suggested,¹⁶ what is prophesied of him in the Old Testament, or what is affirmed of his performance in the New; since, though it was prophesied of him, that God should *make his soul an offering for sin* (Isaiah 53:10); and it is affirmed of him, that *he gave himself for us, an offering and a sacrifice to God* (Ephesians 5:2); yet it is neither said that he should, or that he did do this for the elect, to remove any enmity in the heart of God against them, or to turn any hatred of his into love towards them, or to purchase and procure the love and affections of God for them: so far from this, that because they had a peculiar share in the love and affections both of the Father and the Son, the Father made the soul of his Son an offering for them, and the Son gave himself an offering unto God on their account. The Old Testament says, that *the Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable;* (Isaiah 42:21) and the New Testament says, that Christ has so *loved his, that he has given himself for them, an offering and a sacrifice to God, for a sweet-smelling savour* (Ephesians 5:2); but neither the one nor the other say, that either God was to be, or that he is, hereby reconciled to his elect, or they hereby ingratiated into his affections. What is written in Colossians 1:20, 1 Corinthians 15:3, Hebrews 2:17, Colossians 2:14, Ephesians 1:7, perfectly agrees with the doctrine of reconciliation I am now contending for; nor does this oppose that plain scripture, Romans 5:1, *Therefore being justified by faith, we have peace with God, through our Lord Jesus.* We have no need to remove the stop in the text; though how this author dare venture to alter the reading of it, and render the words *peace in God*, or what is his reason for it, I know not. The peace the text speaks of, does not design the peace, reconciliation, and atonement made by the blood of Christ, but the effect of it; even an inward conscience peace, which believers have with God, or God-ward, through Christ the donor of it, springing and arising from faith's apprehending an interest in the justifying righteousness of the Son of God.

(3.) Nor does this doctrine lessen, or tend to frustrate the great and

16. Supralapsarian Scheme, p. 15.

important ends of our Saviour's sufferings and death, as this author attempts to prove.¹⁷ The ends of his sufferings and death were to *bring the elect to God to make reconciliation for their sins, to reconcile them to God; and accordingly they were even when enemies, reconciled to God by the death of his Son* (1 Peter 3:18; Daniel 9:24; Hebrews 2:17; Romans 5:10). Where does the scripture ever represent the end of Christ's sufferings and death to be, to reconcile God to his elect; that is, to remove any enmity in his heart against them, or to procure for them his love and favour? But on the contrary, it represents the sufferings and death of Christ as fruits and evidences of his matchless and surprising love to them. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us* (Romans 5:8). The doctrines of reconciliation and justification, thus viewed in the light of scripture can never clash with the satisfaction of Christ, nor tend to lessen and frustrate it; since reconciliation is no other than satisfaction and atonement to the justice of God, and justification proceeds upon the foot of satisfaction, and everlasting righteousness. Nor is there room or reason for that stupid inference and conclusion, that because Christ came to reconcile sinners to God, therefore he became an offering to the sinner, and not to God. There is a twofold reconciliation the scriptures speak of; the one is obtained by the price of Christ's blood, the other by the power of his grace: you have them both in one text, 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*. The meaning of which is; that if, when the elect of God were in a state of nature, and so of enmity to God, atonement was made for their sins by the sacrifice and death of Christ, which is strongly expressive of the amazing love of God to them; then much more being by the Spirit and grace of God reconciled to this way of peace, pardon, atonement, life and salvation, they shall be saved, through the interceding life of their Redeemer.

(4.) This doctrine, as it has been stated, does not render the offices of Christ, as mediator, intercessor and high priest, needless, yea, of

17. Supralapsarian Scheme, p. 19.

none effect; unless this author can imagine, according to his own scheme, that it is the *sole* work of the mediator, intercessor and high priest, to reconcile God to the elect. This we indeed say is *no* part of his work, in such sense, as to conciliate the love and favour of God to them; but does it follow, from hence, that his office is needless, and of none effect? Is it not needful, to reconcile the elect to God, to make reconciliation for their sins? Is he not useful, as mediator, to be their advocate and intercessor, their way of access to God, and acceptance with him, and of conveyance of all the blessings of the covenant of grace to them, whence he is called the in mediator of it? I would also ask this author, if he thinks when God is reconciled to the elect by the death of his Son, or rather when they believe; for it seems there is no reconciliation before faith in Christ, the blood, sacrifice and death of Christ will not effect it, according to these men, till faith has given the finishing stroke: I say, I ask this author, whether he thinks that the office of Christ, as mediator, ceases? for, according to his way of reasoning, it should cease, when reconciliation is really made. Whereas Christ, after believing as well as before, is *the mediator between God and man*, and *ever lives to make intercession for us* (1 Timothy 2:5; Hebrews 7:25). We are able to prove that Christ was set up as mediator from everlasting; that his mediation was always necessary, and ever will be; that, as he is the medium of all grace now to us, he will be the medium of all glory to all eternity. To conclude this head; our¹⁸ author seems to be convinced that John 3:16 expresses the love of God to his elect, antecedent to his giving and sending of his Son to be the propitiatory sacrifice; since he does not attempt to offer any thing against the exposition, or to give another sense of it.

2. “Another branch of their (Supralapsarians) eternal justification, is said¹⁹ to be their refusing to pray for the pardon of sin, any otherwise than the manifestation of it to their consciences.” Strange! that pardon of sin should be a *branch* of eternal justification, when it is a distinct blessing from it; as, I think, I have sufficiently made to appear in my

18. Supralapsarian Scheme, p. 24.

19. Ibid. p. 25.

treatise²⁰ concerning it: stranger still! that *refusing to pray* for it should be deemed a branch of it: and what is of all most wonderful, is, that this should be reckoned a Supralapsarian point, when pardon of sin supposes sin, and sin supposes the fall; and whether it is to be conceived of as in the divine mind, from eternity, or as passing into successive acts in time, as men sin, or as manifested to their consciences, the objects of it cannot be considered otherwise than as sinners, fallen creatures; and therefore is a Sublapsarian, and not a Supralapsarian doctrine. Is this man qualified to examine the Supralapsarian scheme? He proceeds to try this practice of refusing to pray for the pardon of sin any otherwise than the manifestation of it to the conscience, by the example of the holy men of God, and by the advice and direction of our blessed Lord and Saviour. He might have spared the pains he has taken in collecting the instances of praying for the pardon of sin, since the question is not, whether the saints, in any sense, should pray for it; for we allow, that they have done it, that they are directed to it, and should do it; but the question is, in what sense they have done it, and should do it? Now we apprehend, that when believers pray for the pardon of sin, that their sense and meaning is not, nor should it be, as if the blood of Christ should be shed again for the remission of sin, or as if complete pardon was not procured by it, or as though this was to be obtained by their praying, tears, humiliation, and repentance, or that any new act of pardon should arise in the mind of God, and be afresh passed; but when they pray in this manner, their meaning is, either that God would, in a providential way, deliver them out of present distress, or avert those troubles and sorrows they might justly fear; or, that they might have the sense and manifestation of pardon to their souls, fresh sprinklings of the blood of Jesus, and renewed applications of it to their consciences; and this, we believe, is both their duty and interest to do daily, since they are daily sinning against God, grieving his Spirit, and wounding their own consciences.²¹ The instance of the apostle's advising *Simon Magus* to pray, is not to pray

20. Doctrine of Justification, p. 2–5.

21. See my Discourse on Prayer, p. 27, 28.

particularly for the pardon of sin, or that the evil thought of his heart might be forgiven him, as this author suggests;²² but to repent and pray in general; and this is added by way of encouragement, *If perhaps the thought of thine heart may be forgiven thee*. However, I will not contend with him about it, since nothing in this controversy depends upon it. He goes²³ on to observe, that,

3. “The third branch of their eternal justification is, that God loved and delighted in the elect as much while in their sinful state, and in the height of their rebellion against his laws, as when they are converted, and made obedient to his ways.” That God loves his elect, and delights in them, as considered in Christ, and so as justified in him before the foundation of the world, I firmly believe; and which is far from being a licentious way of talking, or from being any contradiction to the holiness of God: but that his love to them, and delight in them as such, should be *a branch of their eternal justification*, is what I confess I never was acquainted with before; and what is more news still, is, that this *spurious tenet*, as this author in his great wisdom and modesty calls it, is built upon eternal union with Christ, which he represents as a false and sandy foundation: whereas the persons he opposes, consider the everlasting love of God to his elect as the foundation, yea, the bond of their eternal union. Of this one would think he could not be ignorant; but really every page, and almost every line, discover such stupidity and ignorance, that it is not at all to be marvelled at. He goes on, in his former way, to consider this tenet of God’s loving and delighting in his elect, while in their unconverted state with the rest, as a Supralapsarian point; and which he calls a common maxim of the Supralapsarians. I entreat this author, that he would never more attempt to write about Supralapsarian principles, or to try and examine the Supralapsarian scheme, until some of his friends, patrons, or editors, have better informed him concerning them. What, is this a Supralapsarian tenet, that God loves and delights in his elect while in their sinful state, and in the height of their rebellion? Surely these persons must be considered

22. Page 27

23. Page 28.

as sinners, as fallen creatures; and therefore as this author has stated the point, it must be a Sublapsarian, and not a Supralapsarian one. Had he indeed represented it as our sense, that God loved and delighted in his elect, as in Christ from all eternity, above the fall, and without any consideration of it, he had done us more justice; and this would have bid fair to have been deemed a Supralapsarian point: but this would not have answered his *wicked* design; I can call it no other, which is to suggest to weak minds “that God loves and delights in the sins and rebellions of his elect, or loves and delights in them considered as sinners, and rebellious persons”; things we abhor, as much as he: for what else can reflect dishonour on the Christian religion, or strike at the doctrine of God’s holiness, or stand diametrically opposite to all practical godliness, or oppose those scriptures which speak of God as hating sin, and abhorring the workers of iniquity? Not the doctrine of God’s loving and delighting in his elect, as considered in Christ, in whom they cannot be considered otherwise than as holy and righteous. We know that men in an unconverted state cannot please God, that is, do those things which are well-pleasing to him; and yet their persons may be acceptable in his sight, not as considered in themselves; for so they cannot be, even after conversion, notwithstanding all their humiliations, repentance, tears, prayers, and services; but as considered in Christ, in whom, and in whom alone, they are the objects of God’s love and delight. But it seems we are to hear of this again; and therefore at present I shall take my leave of it, till we know what he has farther to object.

4. He proceeds²⁴ to prove “that these authors (the Supralapsarians) in order to support their doctrine of eternal justification, have very unjustly affirmed that our blessed Saviour was by imputation a sinner; yea, that he became *very* sin.” I shall content myself in making some general observations upon his long harangue on this head, which will serve to discover his weakness and ignorance.

(1.) I observe, that as his title page promises an examination of some doctrines in the Supralapsarian scheme, and his assurance leads

24. Supralapsarian Scheme, p. 31, 32.

him on; so, according to his usual way, he affirms that the doctrine of Christ's being made sin, or a sinner by imputation, or of the imputation of sin to Christ, is a doctrine in the Supralapsarian scheme, or a Supralapsarian notion; whereas imputation of sin supposes sin, and that supposes the fall; wherefore the persons whose sins were imputed to Christ, and in whose room and stead he bore them, must be considered as sinners and fallen creatures. And hence it appears to be a Sublapsarian, and not a Supralapsarian doctrine.

(2.) I take notice of the unfair and disingenuous dealing of this writer. He first proposes to prove, that it is unjustly affirmed that Christ was *by imputation* a sinner, and immediately alters the state of the question, and represents it as the notion of the Supralapsarians, that Christ was *really* the sinner, and made *truly* and *properly* sin, and made sin, or a sinner, in a *proper* sense;²⁵ whereas though with Dr. *Crisp*, we affirm, that there was a *real* transaction, a *real* imputation of sin to Christ, and that he *really* bore the sins of his people in the Protestant sense, as opposed to that of the Papists, who sneeringly call every thing imputed, putative, fantastic and imaginary, with whom our author seems to join: but then we say that Christ is only the sinner by imputation, or was only made sin this way; not that sin was inherently in him, or that it was committed by him; in which sense only he can be truly, properly, and really the sinner. And this is what Dr. *Crisp* himself says, and that in the very passage this man takes upon him to confute: "Christ," says he, "stands a sinner in God's eyes; though not as the actor of transgressions, yet as he was the surety." This observation alone is sufficient to set aside all the trifling and impertinent reasonings of this writer on this head. We are not afraid, nor ashamed to say, that Christ was made original and actual sin in this sense; that is to say, that original sin, and the actual sins of God's people, were imputed to Christ, and he bore them and made satisfaction to justice for them: Nor can we observe any absurdity in descending to particulars, and saying that the swearing, the lying, blasphemy, &c. of God's elect, were laid upon him, imputed to him, and he took them upon him, and

25. Supralapsarian Scheme, p. 33, 37, 48.

bore them away. Nor does this reflect upon the holiness of God, as this man suggests,²⁶ in making his Son by imputation the worst thing that ever was in the world; since there never was any one thing in the world which so much discovers the holiness of God, and strictness of his justice, than his giving his Son to be the propitiation for our sins; which could not be done without the imputation of them to him: Nor does this act of imputation make God the author of sin, any more than the imputation of the righteousness of Christ makes the Father the author of that righteousness; nor does this reflect dishonour, either on the divine or human nature of Christ, since neither of them can be defiled with sin; but, on the other hand, serves much to express the wondrous love, grace, and condescension of Christ, that *he who knew no sin*, should be *made sin for us*.

(3.) I observe the rudeness of the man, in representing the doctrine of the imputation of sin to Christ, or his being made sin by imputation, “as vile and ridiculous, and equally as pernicious as Transubstantiation;²⁷ a scheme not to be freed from inexplicable perplexities, and vile nonsense;²⁸ calling it ridiculous doctrine, spurious stuff, yea, blasphemy”;²⁹ when it is the doctrine of our reformers, of all sound Protestant divines, never denied by any but Socinians and Arminians, or such as are inclined to them: Wherefore had he thought fit to have rejected it, yet for the sake of so many valuable men who have espoused it, he ought to have treated it with decency. Nor can I pass by his rude treatment of Dr. *Crisp* and Mr. *Hussey*; the one he represents as guilty of blasphemy, or something like it, and an addle-headed man, that *knew not what he wrote*;³⁰ and the other, as a *ridiculous writer*;³¹ when they were both, in their day and generation, men of great piety and learning, of long standing and much usefulness in the Church of Christ; whose name and memory will be dear and

26. Supralapsarian Scheme, p. 39, 40.

27. Ibid. p. 37, 39, 55.

28. Page 46.

29. Page 47–49.

30. Ibid. p. 38, 47, 50.

31. Ibid. p. 52.

precious to the saints, when this writer and his pamphlet will be remembered no more.

(4.) I observe, this author treats the doctrine of Christ's being a sinner by imputation, as a novel doctrine,³² and embraced by men of a vehement thirst after novelty. I have already hinted, that this was the doctrine of the first reformers, and all sound Protestant divines, that our sins were imputed to Christ, and Christ's righteousness imputed to us. This was the faith of the ancient church, in the first ages of Christianity, as appears from a passage of *Justin Martyr*,³³ one of the most early Christian writers extant; "What else," says he, speaking of Christ, "could cover our sins, but his righteousness? In whom could we, transgressors and ungodly, be justified, than in the only Son of God? Ω της γλυκειας ανταλλαγης, "O sweet change!" O unsearchable performance! O unexpected benefits! Ινα ανομια μεν πολλων εν δικαιοια ενι κρυβη; that the transgression of many should be hid in one righteous person: and the righteousness of one justify many transgressors." Yea, some of the ancient writers have expressed themselves in terms full as exceptionable as what Dr. *Crisp* has made use of: so *Chrysostom*;³⁴ "Τον γαρ δικαιον εποισησεν αμαρτωλον; for he hath made that righteous one a sinner, that he might make sinners righteous": indeed he does not only say so, Αλλ' ο πολλω μειζον ην, "but what was much more"; for he does not express the habit, but the quality; he does not say, he made him a sinner, but sin itself; that we might be made, he does not say righteous, but righteousness, even the righteousness of God." So *Oecumenius*;³⁵ "Christ," says he, Ην σφοδρα αμαρτωλος, "was the great sinner," "seeing he took upon him the sins of the whole world, and made them his own": So *Austin*;³⁶ "He, that is, Christ, is sin, as we are righteousness; not our own, but God's; not in ourselves but in him; *sicut ipse peccatum, non suum sed nostrum*, even as he himself is sin; not his own, but ours: not in himself, but in us." Some of them have

32. Supralapsarian Scheme, p. 37, 49.

33. Epist. ad Diognet. p. 500.

34. In 2 Corinthians, Homil. 11

35. In Hebrews 9. p. 845.

36. Enchirid. c. 41.

been very express, as to Christ's bearing the filth of sin; particularly *Gregory of Nyssa*; "For," says he;³⁷ speaking of Christ, "Μεταθεις γαρ προς εαυτον τον των εμων αμαρπον ρυπον, having translated to himself the filth of my sins, he imparted to me his own purity, and made me a partaker of his beauty." And in another place,³⁸ says he, "the pure and harmless one, Τον της ανθρωπινης φυσεως καταδεχεται ρυπον, took upon him or received the filth of human nature; and passing through all our poverty, came to the trial of death itself." And elsewhere he says,³⁹ "purity was, εν τω ημετερω ρυπω, in our filth; but the filth did not touch that purity"; meaning, that the holy nature of Christ was not defiled by it. I shall not now take notice of some later writers; perhaps I may hereafter: I hope this will be sufficient to clear the doctrine from the charge of novelty.

(5.) I cannot overlook the wretched vanity and ignorance of the man about tropes and figures. Though I cannot but think his learned friend, or friends, who had the supervisal of his performance, have been far from acting the kind, faithful, and friendly part, in suffering him to expose himself as he has done; he tells us⁴⁰ that "it is very evident, that all the scriptures that they (*Dr. Crisp*, and others) depend upon as plain proofs that Christ was made very sin for us, are *metonomies*, which is a figure frequently to be met with in the Bible"; and then by an asterisk, we are directed to the margin, where, for the sake of the poor, illiterate Supralapsarians, a definition is given of a *metonymy*, which is this; "a metonymy is a changing, or putting one thing, or more, for another": "and," says he, in the body of his work, "sometimes you have the cause for the effect, and sometimes the effect put for the cause"; and among the instances he produces, this is one, that *unbelief is put for faith*. Now, not to take notice that a metonymy is a trope, and not a figure, nor of his miscalling it *metonomy*, instead of *metonymy*, which might have been thought to have been an error of the press, but that it is so often repeated; I say, not to take notice of

37. In Song of Solomon, Homil. 2. p. 491.

38. De Beatitud. Orat. 1. p. 767.

39. In Diem. Nat. Christ. p. 787. Vol. II.

40. Supralapsarian Scheme, p. 35, 36.

these things; he says, “a metonymy is a changing, or putting one thing, or more, for another”; but surely it is not a changing, or putting *any* one thing for another; it looks as if he thought so, seeing, among his examples, he makes *unbelief to be put for faith*. There is a metonymy of the cause and effect, subject and adjunct, but never of contraries; as grace and sin, vice and virtue, faith and unbelief are: this looks more like the figure *antiphrasis*, than the trope *metonymy*. Our author, by his new figure in *rhetoric*, will be able, in a very beautiful manner, to bring off the vilest of creatures, *that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter* (Isaiah 5:20). Let me ask this author, since he has put this instance among his examples of a metonymy of the cause for the effect, and of the effect for the cause; let me, I say, ask him, whether he thinks unbelief is the cause of faith, or faith the cause of unbelief; and seeing he has got such a good hand at metonymies, we will try what use he can make of them in explaining the scriptures in this controversy.

(6.) The scriptures made use of to prove the imputation of sin to Christ, or that Christ was made sin by imputation, are, 2 Corinthians 5:21, Isaiah 53:6. Now our⁴¹ author “hopes to make it plain, that these scriptures are as truly figurative texts as those are that represent Christ to be a lion, a star, a door, a rock, a vine,” &c. and observes, that “all the scriptures depended on as plain proofs, that Christ was made very sin for us, are *metonomies*.” But he should have observed, that the scriptures which speak of Christ as a lion, a star, a door, a rock, a vine, &c. are metaphors, and not metonymies; and could he produce any, where Christ is said to be *made* a lion, a star, a door a rock, a vine, &c. there would appear a greater likeness between them, and such a text which says, he was *made sin for us*: he fancies⁴² the doctrine of transubstantiation is as well supported by scripture as this doctrine; that the constructions we put upon the texts in dispute about it, are as gross as those the Papists put on such as they produce in favour of

41. Supralapsarian Scheme, p. 35.

42. Ibid. p. 37.

theirs; which is not very surprising, since he seems to have an opinion of popish doctrines, and to be verging that way; for in one⁴³ part of this performance of his, he frankly acknowledges, that he has no *high* opinion of popish doctrines, which supposes that he has *an* opinion of them, and begins, at least, to think a little favourably of them, though not very highly. But let us attend to the texts in dispute; the first is, 2 Corinthians 5:21. *For he hath made him to be sin for us, that we might be made the righteousness of God in him who knew no sin*; which, he says, has been notoriously wrested, and observes,⁴⁴ that “this text in both parts of it, is *metonomically* spoken, and is the cause put for the effect; and the native language of it is, that God made his dear Son a sin-offering for us, that we might partake of the promised blessings, or the righteousness of God in him.” Admitting the words are to be taken in a metonymical sense, yea, that the meaning is, that Christ was made an offering for sin; they are not a metonymy of the cause for the effect; for sin is not the cause, though the occasion of a sin-offering; there might have been sin and no offering for it: offering for sin is not an effect necessarily arising from it, but what purely depended on the will and pleasure of God; but taking the words in the sense of a sin-offering, it is, as *Piscator*⁴⁵ observes *Per metonymiam subjecti occupantis in veteri Testamento usitatam*. Besides, this sense of the words is so far from destroying the doctrine of the imputation of sin to Christ, that it serves to confirm it: For as the typical sin-offerings under the law, had first the sins of the people put upon them by the priest, and typically imputed to them, and were bore by them, Leviticus 10:17, before they could be offered for them; so our Lord Jesus was first made sin, or had the sins of his people imputed to him, or he could never have been made an offering for them. I deny, that *salva justitia Dei*, consistent with the justice of God, Christ, an innocent person could ever bear even the punishment of our sins, or be made a sacrifice for them, or die for them, as he did, according to the scriptures, if they had not been imputed to him; punishment could

43. Supralapsarian Scheme, p. 125.

44. *Ibid.* p. 37, 38.

45. *In loc.*

never have been inflicted on him, if sin had not been reckoned to him. Though I see no reason why *sin*, in one and the same sentence here, should have two different meanings, as it must have, according to this sense of them, *he hath made him to be sin for us, who knew no sin*: the word *sin*, last mentioned, cannot be meant of an offering for sin: for it is not true, that Christ knew no sin-offering, when multitudes had been offered up under the law; but the meaning is, that he never was guilty of sin; and yet he who never was guilty of sin, was made so by imputation, that is, had the guilt of our sins imputed to him; which well agrees with, and may be confirmed by the latter part of the text, *that we might be made the righteousness of God in him*. Now in the same way that we are made the righteousness of God, was Christ made sin: we are made the righteousness of God by imputation, that is, the righteousness of Christ, who is both God and man, is imputed to us; so Christ was made sin by imputation, that is, our sins were imputed to him. What this author says⁴⁶ concerning our being made the effects of God's righteousness or faithfulness, I own, I cannot, for my life form any idea of; and though he has attempted to explain it, he has left it inexplicable; I choose not to use his own phrase, *inexplicable nonsense*. Before I dismiss this text, I would take notice of one very extraordinary observation of this author's;⁴⁷ which is, that this way of reasoning to prove Christ a sinner, will prove that all men, that have the righteousness of Christ imputed to them, are their own saviours; his argument is this: "If by the imputation of our condemning sins to Christ he was made a sinner, then, by the imputation of his saving righteousness, we are made saviours." But, with his leave, this does not follow; but the truth and force of the reasoning stands thus: If by the imputation of our condemning sins to Christ he was made a sinner, and condemned as such, then, by the imputation of his righteousness, we are made righteous, and saved as such; for not sinner and saviour, but sinner and righteous, salvation and condemnation, are the antitheses. Give me leave to subjoin the sense of two or three of our principal reformers, and sound Protestant divines, of this passage of scripture,

46. Supralapsarian Scheme, p. 41, 43.

47. Ibid. p. 49.

who wrote long before Dr. *Crisp's* time. Calvin upon the text says; "How are we righteous before God? namely, as Christ was a *sinner*; for, in some respects, he sustained our person, that he might become *guilty* in our name; and as a sinner, be condemned, not for his own, but the offences of others; seeing he was pure, and free from all fault, and underwent punishment due, not to himself, but to us": which agrees with what he says on Galatians 3:13, "Because he sustained our person, therefore he was a *sinner*, and deserving of the curse; not as in himself, but as in us." *Beza* on the place, has these words; that "the *antithesis* requires, that rather Christ should be said to be made sin for us, that is, a *sinner*, not in himself, but on the account of the *guilt* of all our sins, imputed to him; of which the two goats were a figure, mentioned Leviticus 16." *Piscator*, as well as *Beza*, having mentioned the other sense of Christ's being made a sin-offering, adds, "rather sin here, by a metonymy of the adjunct, signifies *summum peccatorem*," the chief sinner; "inasmuch as all the sins of all the elect were imputed to Christ; which exposition the following *antithesis* favours, that *we might be made the righteousness of God in him*; that is, righteous before God; namely, by a righteousness obtained by the sacrifice of Christ; imputed to us by God." So that though the words may be taken in a metonymical sense; yet they are not a metonymy of the cause for the effect, but a metonymy of the adjunct: so *scelus* is put for *scelestus*, by Latin authors, as here sin for the sinner.

I now proceed to what our author has to say to Isaiah 54:6, *The Lord hath laid on him the iniquity of us all*. This text he says,⁴⁸ Dr. *Crisp* makes the foundation of his several sermons, to prove that our blessed Lord was made a sinner; and says, that he very injudiciously affirms, that it is the very fault, or transgression itself, that the Lord laid upon Christ; but he purposes to make it plain, that he is mistaken in his opinion about this text, and that it was not the crime or fault, but the punishment due to us for our sins, that was laid upon Christ, which, he thinks, is evident from verses 5, 7. To which I reply; that the punishment due to us for sin, could not have been laid upon Christ, nor could he have

48. Supralapsarian Scheme, p. 44.

been wounded for our transgressions, or bruised for our sins, or have been oppressed and afflicted, had he not had our sins laid upon him, that is, imputed to him: nor is it inconsistent with the holiness of God, to take either original sin, or our actual sins and transgressions, even particular sins, and lay them upon Christ; since this was done in order to show his infinite holiness, his indignation against sin, and the strictness and severity of his justice in the punishment of it; nor is this inconsistent with the nature of sin, nor any rude and extravagant way of thinking of it, which surely may as truly and properly be put, or laid upon Christ, as the iniquities and transgressions of the children of *Israel* in all their sins, which mean their very crimes, were typically put and laid upon the scapegoat. This writer⁴⁹ goes on to observe, that the prophecy in Isaiah 53:4, *Surely he hath borne our griefs, and carried our sorrows*, was fulfilled by our Lord's healing the diseases of the people, Matthew 8:16–17, and argues, that if the text in Isaiah 53:4 is to be construed in the same method as the sixth and eleventh verses are, the consequence will be, that our Lord bore the palsy of the Centurion's servant, and the fever of *Peter's* wife's mother: this, he thinks, will greatly hamper our scheme, so that we shall not be able to produce any thing consistent with it, free from inexplicable perplexities and vile nonsense. But what reason can be given, why the expressions in the several places, should be interpreted in the same way? What though our Lord, in his state of incarnation, being a *man of sorrows and acquainted with griefs*, is said to bear the griefs, and carry the sorrows of men, because he had compassion on them, and sympathized with them in their sickness, which put him upon healing of them; and in such sense, bore them as a parent bears the sicknesses of a child, or a husband bears the infirmities of a wife; *for we have not an high priest which cannot be touched with the feeling of our infirmities*: does it therefore follow, that this must be the sense of Christ's bearing our sins, when he suffered for them as our surety? Can it be thought that he sympathized with our sins, or with us on the account of them, which put him upon suffering for them, as he is said to bear or sympathize

49. Supralapsarian Scheme, p. 46.

with men's sicknesses and diseases, or with them upon the account of them, which put him upon healing of them?

(7.) The imputation of the filth of sin to Christ, and his bearing of it, would come next to be considered; but our author has not thought fit to make use of any arguments against it, and therefore I do not think myself obliged to enlarge upon it; only would observe, that filth and guilt are inseparable from sin; and therefore if sin is laid upon Christ, and imputed to him, guilt and filth must be likewise: nor can I see how we can expect to be cleared of the one and cleansed from the other, unless Christ bore them both, when his soul was made an offering for sin, and his blood was shed to cleanse from it. This writer would, indeed, be nibbling at it, but knows not how to go about it; and only cavils at, some expressions of Mr. *Hussey's* concerning it. Whether, in *Psalm* 100:7, there is any allusion to the brook *Cedron*, or *Kidron*, over which our Lord went into the garden, I will not say; but I see not why that black and unclean brook, or common-sewer, may not be an emblem of the pollutions and defilements of sin; which being laid on Christ when he passed over that brook, made him so heavy and sore amazed in his human nature, as to desire the cup might pass from him. As to what Mr *Hussey* says of our iniquities being put into this bitter cup, and of his drinking of it, and of the torrent of our sins and blacknesses running into his soul with that wrath; this is not to be understood of sin being inherent in him, or of his being defiled with it, the contrary to which he solidly proves; but only of the imputation of them to him, and of his susception of them; for he says,⁵⁰ "It was not pain or torture abstractly in the bitter draught, but pollution, the dregs of our sins, sin being the only impure thing in God's account, and so the spot of sin, the filth and pollutions of sin, were *imputed* to him by his Father and put upon Christ's account, and mingled with his wormwood cup, that it made his holy soul to tremble." Nor is the simile he makes use of a foolish one, of a drop of ink, or poison, falling upon a fiery globe of brass, without leaving any sullying mark upon it, or receiving any stain or pollution by it; nor does it tend to

50. The glory of Christ unveiled, p. 492.

extenuate the flood of the filthiness of sin, that has been running ever since *Adam*; nor is it unsuitable to the imputation and susception of it; which is all he means by his drinking of it; but is designed to set forth the infiniteness of Christ, and of his power to resist the infection and stain of sin; as may be seen at large in this valuable writer; who himself frankly owns,⁵¹ “that the similitude is imperfect, to set out the matter in the deep mysteries of this *gold tried in the fire*, or the person of Christ in his sufferings; the greatest of which was, the Father’s imputation of our sins to him.” What our author further observes concerning some texts of scripture, engaged by the Supralapsarians, to speak for their opinions of eternal justification and adoption, being what is introduced by him, with reference to a living author, I leave it to him to answer for himself; who, I doubt not, will make a proper and suitable reply. I proceed,

Secondly, To defend the doctrine of *eternal union*, which this author calls⁵² a “branch which grows from the fruitful root of the Supralapsarian tree; which,” says he, “they style eternal, *actual union*.” As this author particularly refers to myself, throughout his performance on the head of union, I take leave to ask him, Where has he found eternal union in any writings of mine, styled eternal, *actual union*? I have carefully avoided calling justification, or union from eternity, actual; though for no other reason than this, lest any should imagine, that I considered them as transient acts of God upon the elect, which require their personal and actual existence; for otherwise, as I believe, that eternal election is actual, and eternal reprobation is actual, as they are immanent acts in God; so, I believe, eternal justification is actual, as it is an immanent act in God that justifies; and eternal union is actual, as it is an act of God’s everlasting love to his elect, whereby he has knit and united them to himself. I go on to ask, where have I said, or who has told this man, that a non-entity was united to an existence? The language with which this expression is clothed, manifestly shows it to be of his own shaping. The elect of God, though they have not

51. Supralapsarian Scheme, p. 498.

52. *Ibid.* p. 74.

an *esse actu*, an actual being from eternity; yet they have an *esse representativum*, a representative being in Christ from everlasting, which is more than other creatures have, whose future existence is certain; and therefore at least capable of a representative union from eternity, and which has been readily owned by some divines, who are not altogether in the same way of thinking with myself. However, it seems eternal union is a branch which grows from the fruitful root (not from the body) of the Supralapsarian tree. Poor creature! it is plain he knows nothing of the Supralapsarian tree, as he calls it, either root, body, or branch; for as he is pleased to explain the meaning of eternal, actual union, it is this, “that they (I suppose he means the elect) had actual union with Christ, whilst they were in their sins”; and if so, they must be considered in their union with Christ, as fallen creatures; and then it will follow, that this is a branch which grows from the Sublapsarian, and not the Supralapsarian tree. But passing these things, I shall now attend to what he has to object to what I have written⁵³ on the subject of union. And,

(1.) Whereas I have undertaken to prove that it is not the Spirit on Christ’s part that is the bond of union to him, I endeavoured to do it by observing that the Spirit is sent down, and given to God’s elect, in consequence of an antecedent union of them to Christ; and that he, in his personal inhabitation, operations and influences of grace in them, is the evidence, and not the efficient cause of their union. That an elect person is first united to Christ, and then receives the spirit in measure from him, and becomes one spirit with him, I thought was pretty evident from 1 Corinthians 6:17, *He that is joined unto the Lord, is one spirit*. From whence I concluded, and still conclude, that a person becoming one spirit with Christ, or receiving the same spirit Christ has, though in measure, is in consequence of his being joined or united to him: and not that he first becomes one spirit, or receives the same spirit from Christ, and then is joined or united to him. The sense of the text is evident, and admits of no difficulty: But, says⁵⁴ this

53. In a Letter to Mr. Abraham Taylor, p. 29. &c.

54. Supralapsarian Scheme, p. 76.

writer, "it evidently proves that the Spirit of Christ dwells in all that are united to him." I grant it, that the Spirit of Christ dwells in all that are united to him, sooner or later, but the question is, whether the indwelling of the Spirit is antecedent to their union, or in consequence of it? If it is in consequence of it, then that is not the bond of union; If it is antecedent to it, it must be before faith; for, according to this man's scheme, union is by faith, and there is none before it: and so the absurdity he would fain leave with me, follows himself; "that the holy Spirit dwells with unbelievers." To illustrate this matter, of a person's receiving the Spirit from Christ, in consequence of union to him, I made use of a simile taken from the head and members of a human body, and the communication of the animal spirits from the one to the other, in consequence of the union between them. This author, though in his great modesty he owns that he is poorly skilled in philosophy, a concession he needed not have given himself the trouble to make: yet thinks himself capable to make it appear, that I am not a little wanting in the application of my argument; I suppose he means *simile*; for I am often obliged to guess at his meaning. But what is it he fancies is wanting? In what is it inapplicable? Does it not exactly tally with what I am speaking of? But instead of showing the want of application, or any disparity in the case, which he does not attempt, he puts me upon proving,⁵⁵ "that there is any life in the head of a body natural, when the members are all dead; or that the life of a natural body is all extinct before the head dies, or that the head can subsist without any living members, or that the body natural is destitute of natural life, when united to a living head"; things I have no concern with, and which are no part of the simile I make use of; and which is made use of by me only to show, that as the animal spirits from the head are communicated to the members of the body, not antecedent to union between them, or in order to effect it, but in consequence of it: so the Spirit of Christ is communicated from him, the head, to the members of his body, not antecedent to their union, or in order to effect it, but in consequence of it: whence it follows, that he cannot be the bond

55. Supralapsarian Scheme, p. 77.

of this union; and by this I abide. For the proof of the Spirit's being the evidence of communion, and so of union, and therefore not the bond of it, I produced 1 John 3:24, and chapter 4:13. Only the first of these scriptures is taken notice of by this writer;⁵⁶ who fancies that the former part of this text was disagreeable to me, and therefore left out by me. I declare I was far from thinking it to be so; and am well content it should be transcribed at large, it being a witness for, and not against my new notion, as he is pleased to call it: *And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* The meaning of which is, that those persons, who under the influences of the Spirit of God are enabled to keep the commandments of God, dwell in him, and he in them; that is, they have communion with him, as the effect of union to him; for these acts of indwelling are not uniting acts, but acts of communion, in consequence of union; of which the Spirit being given them, is an evidence. Now could it be proved that Christ dwells in his people by his Spirit, though the scripture no where says so, but that he *dwells* in their *hearts by faith*; yet it does not follow that he is united to them by his Spirit, because this act of indwelling is an act of communion: not this, but his everlasting love, which is the foundation of his dwelling in them, is the bond of union. That the Spirit is the seal of covenant-love and of union with Christ, will not be denied: But then his being a seal, is no other than his being a certifying evidence and witness of these things. Now from the spirit's being a witness and seal of union, this man suggests⁵⁷ that he must be the bond of it; because the party that seals, is *the principle of the bond*: where his poor wandering head is running upon a *pecuniary bond*: a bond in writing, by which a man is bound to another; and in which he most miserably blunders; seeing it is not the principal, or he to whom the bond is made, but the debtor, on he who obliges himself to the other, that signs and seals: Whereas the thing in dispute is, a bond of union between persons, by which they are united to each other. Nor

56. Supralapsarian Scheme, p. 79.

57. Ibid. p. 81.

will it be denied that the Spirit quickens and regenerates us, begets and maintains spiritual life in us; but then all this is in consequence of union to Christ: nor is it by this spiritual life which he begets and maintains, that we have union with our living head, but we have this spiritual life as the effect of that union, and thereby have communion with him: and though the elect of God, whilst dead in trespasses and sins, have no communion with Christ, yet there is a sense in which they are united to him then; which union is the ground and foundation of their being quickened.

(2.) I have also affirmed that faith is not the bond of union to Christ, and desired those who plead for union by faith, to tell us whether we are united to Christ by the habit or act of faith; and since there are different acts of it, whether our union is by the first, second, third, &c. acts of believing? To which our author has not thought fit to return any answer. I go on to argue, that if union is by faith as an habit, it is not by faith on our part, because faith, as such, is the gift of God; and if it be by faith as an act of ours, it is by a work; for faith, as such, is a work; and then not by grace, since works and grace cannot be blended. To which this author⁵⁸ replies: “what if we have union with Christ in that part which lies on our side the question, by acts of ours, unto which we are enabled by the spirit of God, who works faith in us; does this tend to lessen the exceeding grace of God?” I answer, that what he says of the Spirit’s working faith in us, is right, but that regards faith as an habit; though that there is a part lying on our side the question, to bring about our union to Christ by an act of ours, I utterly deny: Strange! that an uniting act or a bond of union, must be *parted*, that there should be a *part* belong to us, and another to the Spirit of God? But to his question I answer, that to ascribe our union to Christ in part to acts of ours, though enabled to them by the Spirit of God, does lessen the grace of God: and I argue thus, that if to ascribe election in part to works, to any acts of ours as to faith, though enabled to it by the spirit of God, would tend to lessen the glory of grace in it; so to ascribe our union to Christ to any acts of ours, to

58. Supralapsarian Scheme, p. 82.

faith as such, though enabled to it by the Spirit of God, would tend to lessen the glory of that grace and love of Christ, which is the alone bond of it. This writer⁵⁹ farther suggests, that I incline to admit the grace of love to be the union-bond; and argues, that that being an act of ours, it must consequently be esteemed a work, and so be liable to the same difficulty: whereas, though I observe, that had our divines fixed upon the grace of love as the bond of union, it would have been more plausible and feasible than their fixing upon faith; yet I am far from an inclination to admit of it, when I affirm, in so many words, that “it is not our love to Christ, but his love to us, which is alone the real bond of our union to him.” I proceed to observe, that “faith is no uniting grace, nor are any of its acts of a cementing nature.” This man⁶⁰ fancies I am guilty of such a flagrant contradiction, as is not to be produced in any book besides; because I add, “faith indeed looks to Christ, lays hold on him, embraces him, and cleaves unto him; it expects and receives all from Christ, and gives him all the glory.” These sentences, it seems, are closely united; and yet an agreement between them cannot be proved. I own I am not so quick-sighted as to see any contradiction, much less a flagrant one, in them. Was I sensible of it, I should be thankful for the discovery. I perceive that the acts of laying hold on, embracing and cleaving to, are thought to be uniting acts. I confess I never thought that whatever my hand lays hold on, is united to it, or one with it. I now lay hold on my pen, and hold it in my hand, make use of it, take it up, and lay it down at pleasure; I do not find they are one, but two distinct things; my pen is not one with my hand, nor my hand with my pen, nor do they both make one third thing. I never knew that one person’s embracing another was an uniting their persons together, or that any union or relation between them commenced upon such an act. When the apostles exhorted such who were partakers of the grace of God, *to cleave to the Lord with purpose of heart*, it can never be thought that their exhortation was to unite themselves to the Lord with purpose of heart, since these were

59. Supralapsarian Scheme, p. 83.

60. Ibid.

persons already united to him. All these acts of looking to Christ, laying hold upon him, embracing of him, and cleaving to him, are acts of faith performed under the influences of the Spirit, in consequence of union to Christ; and are such, in which believers have communion with him. He seems displeased with what I say, that “a soul can no more be said to be united to Christ by these acts, than a beggar may be said to be united to a person, to whom he applies, of whom he expects alms, to whom he keeps close, from whom he receives, and to whom he is thankful.” This, he says,⁶¹ deserves no answer. The reason I guess is, because he can give none. However, I will take his own instance, of a distressed beloved child’s looking to, embracing of, cleaving to, and hanging about its tender father, with entreaties and expectations of supply; and deny that these are uniting acts, or such as unite the father to the child, or the child to the father; but are all in consequence of a relation, a relative union, that subsisted between them antecedent to these acts.

I farther observe, that union to Christ is the foundation of faith, and of all the acts of believing, or seeing, walking, receiving, &c. That faith is the fruit and effect of union, even of what is commonly called vital union: for as there must first be an union of the soul and body of man, before he can be said to live, and there must be life, before there can be reason; so there must be a union of the soul to Christ, before it can spiritually live: and there must be a principle of spiritual life, before there can be faith. This I thought also was fully and fitly exemplified in the simile of the vine and branches, which must first be in the vine before they bear fruit; and may be illustrated by the engrafture of the wild olive-tree into a good one; and concluded, that union to Christ is before faith, and therefore faith cannot be the bond of union. The substance of what is replied⁶² to this is, “that though we cannot produce good fruit until we are in union with Christ the living head, yet there is no absurdity in saying, that there is life produced in the soul, previous to our union with him; – and that a spiritual work (an

61. Supralapsarian Scheme, p. 84.

62. Ibid. p. 85, 86.

awkward way of talking; why not the Spirit?) which begets a spiritual life in us, is necessary to meten (meetten) us for union to him the living head." And though he approves the argument, yet does not believe the application of it agreeable to truth; namely, that because there is an union of the soul and body of man before he can be said to live, that therefore the soul of man must be united to Christ before he has spiritual life. In a word, though he agrees that there must be a principle of life, before there is any exercise of faith, yet denies that there was union to Christ, before this principle was wrought. Now let it be observed, that the union I am here speaking of, is what is commonly called vital union; an union in time, at conversion, which is no other than *Christ formed in us*; upon which a principle of spiritual life is immediately produced; for *he that hath the Son, hath life*; and then follow faith, and the exercise of it. Therefore this union cannot be by faith, nor faith be the bond of it, since it follows upon it: for though, as upon the union of the soul and body, life is immediately produced; yet the union in order of nature, must be considered previous to life. So though, upon the formation of Christ in us, called the vital union, the principle of spiritual life is immediately produced; yet the formation of Christ, or the union of him to us, must be considered antecedent to this life. No, says this man; there is life produced in the soul, previous to our union with Christ, in order to it; yea, to meeten for it: whence it must unavoidably follow, that a man may have a principle of spiritual life, and yet be *without Christ*; be separate from him, and without union to him; contrary to the express words of the apostle, *He that hath not the Son of God hath not life* (1 John 5:12). Besides, does this doctrine give honour to the glorious head of influence, Christ Jesus, which teaches that a man may have a principle of spiritual life, without union to him, the living head; and in order to meeten for it, and consequently elsewhere, from another quarter? What appears most plausible, at first view, in favour of this preposterous notion, is the instance⁶³ of the scion, that must have life previous to its engrafture. But pray what kind of life is it that the scion of the wild olive-tree lives, before its

63. Supralapsarian Scheme, p. 89.

engrafture into the good olive-tree? It is a life agreeable to its nature: it is the life of the wild olive-tree, not of the good olive-tree. So men before conversion, before Christ is formed in them, live, not a spiritual life, a life of grace, but a life of sin; there is no principle of spiritual life, before Christ is formed in the soul. The simile of the vine and branches, in John 15:4–5, he thinks⁶⁴ is of no service to me, but rather against me; since there would be no need of the exhortation, *abide in me*, if no act or acts of ours are concerned about maintaining union with Christ: and observes, that abiding in Christ is by faith, and the same with standing by faith, Romans 11:20, and argues, that if our standing and abiding in Christ are by faith, then do we hold union thereby; and whatsoever holds us to union, is the bond of it. To which I need only reply, that the phrases of abiding in Christ, and standing by faith, regard the perseverance of the saints, in consequence of their union to Christ. Now though perseverance is by faith, or faith is the means of perseverance, under the powerful influence of grace; yet it does not follow that it is the bond of union since both perseverance, and faith, by which we persevere, are the effects of it. I observed, from the above passage, that “Faith is a fruit of the Spirit, which grows upon the branches that are in Christ the vine; and that these branches must be first in the vine, before they bear this fruit.” This author wonders⁶⁵ who will attempt to deny it. Very well; if no body will attempt to deny it, the cause is given up, the point is gained: for if persons must be first in Christ the vine, that is, united to him, before they bear the fruit of faith, that is, believe in him; it follows, that union is before faith, and that faith is the fruit and effect, and not the bond of it. The simile of the wild and good olive-trees, he says,⁶⁶ I have borrowed piece-meal, and have omitted to quote it (the text) in the margin. I own, I borrowed the simile from Romans 11:17, &c. as being an apposite one; but never thought, nor do I think now, that the passage has any reference to the engrafture of souls into Christ, but into a visible church-state: For if

64. Supralapsarian Scheme, p. 86, 88.

65. Ibid. p. 88.

66. Ibid. p. 90.

engrafture into Christ is intended, it will follow, that persons may be engrafted into him, that is united to him, and yet be broken off from him; which supposes their entire apostasy from him; which none will give into, unless they are far gone into Arminian principles. The plain meaning of the passage is, that the Jews, who rejected the Messiah, were broken off from their visible church-state, or from being the visible church of God; and the Gentiles, that believed, were taken into it: and that the Jews, when they believed, would be again grafted or taken into a visible church-state. Hence the whole of our author's reasoning, about the necessity of faith, and the removal of unbelief, antecedent to an engrafture into Christ, as founded upon this scripture, comes to nothing.

(3.) Having proved that neither the Spirit on Christ's part, nor faith on ours, is the bond of union, I proceeded to show that the everlasting love of the Father, Son and Spirit, is the bond of the union of the elect unto them. To this, not one syllable is replied: But whereas I observe that there are several things which arise from, and are branches of this everlasting love-union, and which I apprehend make it appear that the elect are united to Christ before faith; this author has thought fit to make some remarks upon them.

I observe, from Ephesians 1:4, that there is an election-union in Christ from everlasting: my meaning is, that election is an act of God's everlasting love, in which the objects of it were considered in Christ; and how they could be considered in Christ, without union to him, is, what I say, is hard to conceive. So that I apprehend, that as eternal election is a display of God's everlasting love to his people, it is an instance also of their eternal union to Christ. No, says⁶⁷ this man; election is a fore-appointing persons to an union as the choice of stones for a building, or of a branch for engrafture. Had the text in Ephesians 1:4, run thus, *according as he hath chosen us to be in him, or that we might, or should be in him*; this sense of election would have appeared plausible: but the words in connection with the preceding verse runs thus, *who hath blessed us with all spiritual blessings in heavenly*

67. Supralapsarian Scheme, p. 79, 92–95.

places in Christ, according as he hath chosen us in him; and therefore will not admit of such an interpretation as this, “that it was according to the eternal design of God, to bestow divine and special favours upon them, *when in Christ*; or that they were chosen to divine and special blessings, *through Christ*”; but that they were blessed with these divine and special blessings *in Christ*, according as they were chosen in him. I do not say that election is the uniting act, that is, the everlasting love of God; nor do I see any absurdity, in supposing union previous to this choice, though I think they go together; but this I say, that in election, men are considered *in Christ*, and so is a proof of eternal union to him; and by this I abide, until something else is offered to confront it.

I have also said, that there is a legal union between Christ and the elect from everlasting, the bond of which is the suretyship of Christ, and so he and they are one, in a law-sense, as surety and debtor are one: and likewise, that there is a federal union between them from everlasting; Christ being considered as head, and they as members with him in the covenant of grace. This⁶⁸ writer is of opinion, that the legal and federal union is one and the same; I am content they should be thought so: my design hereby is not to multiply unions, or as though I thought there were so many distinct ones, believing that God’s everlasting love is the grand original bond of union, and that these are so many displays of it, proving it; and particularly, that it is before faith, the main thing I had in view. The relations of surety and debtor, head and members, conveying different ideas, I thought it proper to consider them apart; however, I am willing they should go together, provided neither of them is lost: but I observe, the former of these is entirely sunk by this author, and no notice taken of it; for though they both relate to one and the same covenant, yet are to be distinctly considered; and if Christ is not to be considered as the surety of his people, as one with them, in a law-sense, as surety and debtor are one; what foundation is there for his satisfaction for them? Nay, not only so, but even the relation of head and members is dropped by this author, under a pretence that it has been already

68. Supralapsarian Scheme, p. 78, 92, 95.

proved, that there is no being in Christ before faith, as members of his body; and goes on to consider the relation of husband and wife, which is not at all mentioned by me; and calls⁶⁹ upon the men of the Supralapsarian scheme, to produce any text of scripture that informs us that God, in either of the persons of the Godhead, calls any of the children of men his spouse, or wife, or bride, before they are made so by a mutual covenant. The reader will be apt to conclude, from a large citation out of Dr. *Goodwin*, that it was made by me under the present head; whereas it stands in another part of my book, and made, together with some others, from Dr. *Witsius*, and Mr. *Richard Taylor*, with no other view than to observe to the Gentleman I wrote the *Letter* to, that there was no reason why the assertors of eternal union should be treated as ignorant and enthusiastic preachers, when men of such characters as above, had, in some sense, asserted it. Now, though I do not think myself obliged to take any further notice of this citation, not being made to vindicate my sense of union, yet I cannot but observe the rudeness and pertness of the man, in treating so great a man as Dr. *Goodwin* was, in the manner he does; and at once pronounce, that what is said by him, is not worthy to be esteemed either good divinity, or good argument. He next falls⁷⁰ foul upon a passage of mine in another part of my book, and upon another subject, where I say that the gift of God himself to his people, in the everlasting covenant, is a gift and instance of his love to them before conversion. This he denies, and says, the scriptures which mention this gift, evidently prove the contrary; the scripture he produces, is Hebrews 8:10, from Jeremiah 31:33, and observes, that this covenant is a mutual agreement between God and converted people; for you read here, says he,⁷¹ that the laws of God were to be written upon their hearts, and in their minds, before God is their God, and they are his people. To which I reply, that there is not the least evidence from any of these passages, that this covenant is a mutual agreement between God and any people,

69. Supralapsarian Scheme, p. 96.

70. Ibid. p. 99.

71. Ibid. p. 100.

converted or unconverted; nor is there any such thing as a mutual covenant between God and fallen creatures; the mutual covenant talked of at conversion, is all a dream and fancy. The covenant here spoken of, is wholly and entirely on the part of God, and seems rather to respect unconverted than converted persons; since one branch of it regards the writing and putting of the laws of God in their hearts and minds, which converted ones have already; nor is this mentioned as the cause or condition of his being their God, but rather, his being their God in covenant, is the ground and foundation of this; since this is mentioned in Jeremiah 32:38, previous to his promise of giving one heart, and one way, and putting his fear into them; all which suppose them unconverted. In a word, our author thinks,⁷² that the covenant of grace is not an uniting covenant, no relation arising from it between God and his people, between Christ and his members; it is only a settling the conditions, and laying a sure foundation for a federal union with his people, that is, upon the conditions of faith and repentance; so that the covenant of grace from eternity, is only a foundation for a covenant. I am content he should enjoy his own sentiments, without reproaching him with inexplicable nonsense. But since he has called upon the Supralapsarians to produce a text, wherein any of the children of men are called by God, in either of the persons of the Godhead, his spouse, wife, or bride, before they are made so by a mutual covenant, I propose to his consideration, Isaiah 54:1, 54:5–6, where Christ is called *the husband* of the Gentile church, and she *his wife*, long before it was in being; and even in the text he himself mentions, Ephesians 5:23, Christ is said to be the head of the church, even as the husband is the head of the wife; which includes the whole general assembly and church of the first-born, even all the elect, converted or unconverted.

The next union I mention, is the natural union that is between Christ and his people; in this, our author says,⁷³ is nothing but what agrees with the holy scriptures, and so it passes without a censure.

72. Supralapsarian Scheme, p. 103.

73. Ibid. p. 102.

The last I take notice of, is a representative one, both from everlasting and in time. This man imagines⁷⁴ I have given away the cause, by acknowledging that the natural union was not in eternity, since hereby the notion of an eternal representative union is entirely destroyed; for, adds he, it is exceeding remote from all the rules of argument, to suppose that Jesus Christ represented the elect people as members in him, when he had no meaner nature than divine. This writer is, no doubt, acquainted with all the rules of argument: but what does the man mean, when he talks of Christ's having *no meaner* nature than divine? I hope the reader will excuse my warmth, when such a horrid reflection is made upon the divine nature of the Son of God; *no meaner* nature! This supposes, indeed, the human nature to be meaner, but implies the divine nature to be mean; or, where is the degree of comparison? He suggests,⁷⁵ that Christ could not represent the elect in eternity unless he had human nature from eternity; and that there could not be a real union of the persons of the elect in eternity, without their real existence. I reply; that it was not necessary, in order to Christ's being the Mediator, Head, and Representative of the elect in eternity, that he should be then actually man, only that he should certainly be so in time: besides, there was a federal union of the human nature to the Son of God from eternity, or the human nature had a covenant subsistence in the second person from everlasting. Nor was the real existence of the persons of the elect necessary to their real union to Christ, only that they should certainly exist: I call their union real, in opposition to that which is imaginary; for surely the love of Christ to the elect, from everlasting, was real, which is the bond of union, though their persons, soul and body, did not really, or actually exist. He proceeds⁷⁶ to consider the import of some other *texts* of scripture, which, he says, we are subject to imagine favour our fond notion of eternal union; though he considers but *one*, and that is 2 Timothy 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*

74. Supralapsarian Scheme, p. 102.

75. Ibid. p. 102.

76. Ibid. p. 104.

us in Christ Jesus, before the world began. This grace he sometimes takes for a promise of grace, sometimes for grace in the covenant itself; yea, he says, it evidently intends our calling; so that according to him, our calling must be before the world began. But be it what it will, whether a promise of grace, or a purpose of grace, or grace itself, it was given *to us in Christ, before the world began,* and no that our argument depends: if we were *in Christ* when this grace, or promise of grace, was given, we were united to him; for how we could be considered *in him,* without union to him, he would do well to acquaint us.

I must, in justice to this author, before I conclude this head, acquaint my reader, that he has quoted⁷⁷ some, what he calls plain texts of scripture, to show that the sacred book does most evidently set aside the opinion of eternal union, yea, or of union before faith: the scriptures are, Romans 8:9 and 16:7, 2 Corinthians 5:17, all which I have before taken notice of in the *Letter* he refers to; and all that he remarks is, that I will needs have it, that these scriptures intend only the evidence of union with Christ from everlasting; which sense he does not attempt to set aside; only that the phrase, *If a man is in Christ, he is a new creature,* he says, supposes that none but new-born souls are united to him; whereas the meaning is, that whoever professes himself to be in Christ, ought to appear to be so: and yet after all this, this man has the front to say,⁷⁸ that man are not united to Christ until they believe, has been proved by *almost innumerable scriptures and arguments;* when he only produces *three* scriptures, and not *one* argument from them. This man is resolved to carry his point at any rate, right or wrong; he sticks at nothing.

Thirdly, We are now come to a point this author discovers a great itch, and eager desire to be at, namely, the doctrine of God's love and delight in his elect before conversion. He has been two or three times nibbling at it before, and I have already exposed his folly in placing it in the Supralapsarian scheme, when it can no other than a Sublapsarian doctrine.

77. Supralapsarian Scheme, p. 77.

78. Ibid. p. 128.

1. In my *Letter* above referred to, I write concerning the invariable, unchangeable, and everlasting love of God to his elect, and give instances of his love to them, not only in eternity, but in time, and that even while they are in an unconverted estate, from Romans 5:6, 5:8, 5:10; 1 John 4:10; Ephesians 2:4–5; Titus 3:3–6, which this writer thinks fit to pass by in silence. I then mention three gifts of God, which are instances of his love to his people before conversion, not to be matched by any after it; namely, the gift of *Himself*, the gift of his *Son*, and the gift of his *Spirit*. This man denies that either of these are given to the elect before conversion. As to the first, he says, “God never gives himself to any of the children of men until they believe”;⁷⁹ and suggests, that the scripture I produce, *I will be their God, and they shall be my people*, proves it; being, as he thinks, a mutual covenant between God and converted people: but I have shown already, that it is not a mutual covenant between God and others; and that the promises of it suppose the persons it concerns unconverted; and, indeed, God’s being the God of his people, is the first ground and foundation-blessing of the covenant; and the reason why any covenant-blessing, and among the rest, conversion, is bestowed upon any of the sons of men, is, because he is their covenant-God and Father: so that, consequently, he must stand in this relation to them before conversion. Besides, if they are his people before conversion, though not openly to themselves and others, 1 Peter 2:10, yet secretly to him, Psalm 110:3, Matthew 1:21, he must be their God before conversion; for these two relate unto, and suppose each other. He does not deny that Christ was a gift of God’s love before conversion; but fancies that I have receded from what I proposed; since, as it is expressed by me, he is only given *for* them. I answer; My proposition is, to show that there are such gifts of God before conversion, as are instances of his love *to* his people then; and surely Christ being given *for* them, is an instance of God’s love *to* them, John 3:16. He seems to triumph upon this, and says,⁸⁰ “could he have proved his proposition, he had certainly

79. Supralapsarian Scheme, p. 110, 100.

80. *Ibid.* p. 111.

laid a strong, if not an improvable (I suppose it should be immovable) foundation for his doctrine." Well, if this will do, I am able to prove that Christ was given *to* his people in his incarnation, before he was given *for* them in his sufferings and death; *To us a child is born, to us a son is given*, Isaiah 9:6, and I hope it will be allowed, that the gift of Christ, in his incarnation, extended not only to the believers of that age in which he was born, but to all the elect, to all the children for whose sake he partook of flesh and blood. As to the third and last of these gifts, he judges,⁸¹ "that the Spirit is not given to any of the children of men till they are converted, or at that very instant"; and gives broad intimations, as if he thought he was not given at all, until he is given as a comforter. The text in John 16:8, which my expressions refer to, he seems to intimate, does not regard the conviction and conversion of men, but the reproofing of the world. I will not contend with him about the sense of the text; it is enough to my purpose, if it will be but allowed, that the Spirit, of God is the author of real conviction and conversion; who therefore must be considered as sent, and given, antecedent to conviction and conversion, in order to begin, carry on, and finish the work of grace, when he finds men dead in sin, devoid of all grace, in a state of nature; and therefore, surely, must be a gift and instance of God's love to them, whilst in that state.

2. In order to prove that the love of God to his elect, from everlasting, is a love of complacency and delight, I observe, that his love to his Son, as Mediator, is such a love; and that whereas God loves his people with the same kind of love he loves his Son, which I prove from John 18:22, it must needs follow, that the love he bears to them, is a love of complacency and delight. This author⁸² thinks I have strained and forced the text I mention beyond its real meaning; and that my notion is unfairly inferred from it; he believes I know the word as is *of* the comparative degree, and rarely intends equality: if I do not know, I am sure he cannot tell me; it is only his ignorance of the comparative degree, that will excuse him from designed blasphemy against the

81. Supralapsarian Scheme, p. 112.

82. Ibid. p. 114, 115.

Son of God. His learned reviser and editor should have informed him, that *as*, of itself, is of no degree, but is according to the word to which it is joined; it is used in forming comparisons, and is an adverb of likeness and equality. He seems to be conscious that it sometimes, though rarely, intends equality; and gives himself a needless trouble to collect together several texts, where it signifies likeness: I could easily produce others, where it is expressive of equality; see John 1:14 and 10:15, Philippians 2:8, 2 Corinthians 10:7. However, I am content it should signify likeness, and not equality, in the text mentioned; let it be a likeness of a very minute or small degree, I hope it will be allowed to be of the same kind; and if this is granted, my arguments stands good; “that if God has loved his Son with a love of complacency and delight from everlasting, and he has loved his elect with the same kind of love from everlasting, with a like love, though not to the same degree; then he must have loved them from everlasting, with a love of complacency and delight.”

3. I go on to observe, that Jesus Christ loved the elect from everlasting with a love of complacency and delight, as they were presented to him in the glass of his Father’s purposes and decrees; my meaning is, as they were presented to him in all that glory his Father designed to bring them to; which I prove from Proverbs 8:31, and see no reason why the Father’s love should not be the same. This man thinks,⁸³ that the text in Proverbs, refers to the delight Christ had in the fore-views of his people, having his own, and his Father’s beautiful image impressed upon them; or rather, that it refers to a farther view which the Son of God took of the most perfect state of his members upon earth, in the kingdom-glory. And why may not the thought be carried a little farther, that Christ was not only *rejoicing in the habitable part of his earth*, in the fore-views of his people dwelling with him, and he with them, here on earth; but that his *delights were with the sons of men*, as fore-viewed by him in all that ultimate glory they are to enjoy to all eternity; and then we are agreed? Now let it be observed, that this complacency and delight in them, was taken in from everlasting, as

83. Supralapsarian Scheme, p. 117, 118.

abundantly appears from the context; nor could any immediate state, as that of nature, make any alteration in this love of delight. Christ loved them before they were in a state of nature, and while they were in it, though not as considered as unregenerate and rebellious sinners, or because they were so; which is the vile insinuation all along made; but as the whole election of grace stood presented to him *a glorious church, without spot or wrinkle, or any such thing*; just such as he will present them to himself another day.

4. I farther observe, that God's choosing his people in Christ before the foundation of the world, is an act of love springing from delight in them, even as his choice of the people of *Israel* (which was an emblem of the choice of the true and spiritual *Israel*) was owing to the delight he had in them; to prove which, I cite Deuteronomy 10:15 and add, that all the favours and blessings God bestows upon his people in time, such as bringing them out of a state of nature, or out of any distress or difficulty, in a word, their whole salvation, arise from his delight in them; for the proof of which, I mention Psalm 18:19 and 149:4, Jeremiah 32:41, Zephaniah 3:17. This writer⁸⁴ is of opinion, that what I have asserted, that God's choice of his people in Christ, as an act of Love springing from delight, requires more proof than I have produced, or than any man is able to produce. I suppose, he will not deny that God's eternal choice of his people in Christ, is an act of love; if he does, let him consider 2 Thessalonians 2:13, though he may as well deny it to be an act of love, for the same reason that he denies it springs from delight, namely that God chose them to *be holy, and without blame before him in love*; and from thence conclude, that this early choice was not the effect of his love to them, any more than of his delight in them; but that they might be objects of his love, as of his delight, when united to his Son: But surely, if they were *chosen in Christ*, they must be considered in union with him, and must be the objects both of love and delight; since Christ is the beloved Son of God, in whom he always was, is, and ever will be well pleased, and with all those that are in him. To illustrate this matter, I mention the

84. Supralapsarian Scheme, p. 119.

choice of the people of *Israel*, as a representation of the choice of the people of God, which is owned to be thus far right: but when I affirm that this was owing to previous delight in them; it is said,⁸⁵ this requires more proof than Deuteronomy 10:15, for it is not said, that the Lord delighted in this people, and therefore he chose them; but that he delighted in their fathers to love them, and chose their seed after them. I answer; that the love with which the Lord loved the people of *Israel*, was the same love with which he loved their fathers; and therefore if he loved their fathers with a love of complacency, so he loved them the children; which is the ground and foundation of his choosing them; see Deuteronomy 7:6–7. God's bringing his elect out of a state of nature, is owing to his *great love*, Ephesians 2:4–5, which, surely, it would not be called, was it separate from delight; and as that, so all after-blessings and favours spring from the same kind of love, for which I produce the above scriptures. Though my design there is not to prove by them, that God loves his elect with a love of complacency and delight while in a state of nature; my readers will not be at a loss about my design in producing of them, nor think themselves remarkably trifled with; when they cannot but observe, that my view is apparently this, that as electing and regenerating grace springing from God's love of delight in his people, so all the after-blessings of grace and glory, in one continued chain, arise from the same: whence it will appear, that God's love of complacency in his people, is invariably the same, through every state of nature, grace, and glory.

5. I have observed, that the distinction of a love of pity and benevolence, and of complacency and delight, is made by some popish schoolmen, and is subversive of the nature and perfections of God; and represents him such an one as ourselves, subject to change; that his love, like ours, alters, and by degrees increases, and, from a love of pity and benevolence, passes into a love of complacency and delight. This author seems displeas'd⁸⁶ that this distinction should be ascribed to popish schoolmen, since he is apt to believe, that there

85. Supralapsarian Scheme, p. 119.

86. Ibid. p. 124, 125.

is (it should be *are*) very few of that pretended church (of *Rome*, I suppose he means) so remote from the grossest tenets of Arminianism, as to allow of it. I can tell there have been many in that church, more remote from Arminianism by far, than he himself is; and should I tell him, that some of them have been Supralapsarians, it would have equal credit with him: however, be it so, that this distinction came from them, though he has no *high* opinion of popish notions, which, as I observed before, supposes that he has *an* opinion of them, yet he shall not very willingly part with it; much good may it do him, I do not envy his possession of it; let him make the best use of it he can. He fancies⁸⁷ that what I have said concerning Christ being “the object of his Father’s love and wrath, at one and the same time; that as he was the Son of God, he was always the object of his love and delight; but as he was the sinner’s surety, and while bearing the sins of his people in his own body on the tree, he was the object of his displeasure and wrath,” is as subversive of the nature and perfections of God, and represents him as liable to change as this distinction does; since here is a change from delight to the greatest displeasure, and from that to delight again. I answer, for the farther explanation of what I have said, let it be observed, that I conceive that Christ was in no other sense the object of divine wrath and displeasure, as the sinner’s surety, than as he had the effects of wrath, that is, punishment due to sin, inflicted on him, which he sensibly felt; but then at the same instant, God took the utmost delight and pleasure in him, even as the sinner’s surety, viewing him standing in the room and stead of his elect, with patience, courage, and greatness of soul, bearing all that was laid upon him, and giving full satisfaction to law and justice. *It pleased the Lord to bruise him*, Isaiah 53:10. *Therefore doth my Father love me*, says Christ, *because I lay down my life*, John 10:17. So that here was no change from delight to displeasure, even when and while he bore the effects of that wrath, or that itself, which was due to others.

6. I cite a passage from *Aristotle*, in which that philosopher affirms, that benevolence is properly neither friendship nor love; and that no

87. Supralapsarian Scheme, p. 125, 126.

man can be said to love, who is not first delighted with the form or idea of the object: and, for my own part, I add, I cannot see that that can be love, which is without any delight in the object said to be loved; and instance in some expressions of a man to his wife, and a parent to a child, declaring love without delight; which seem contradictory. This man at once falls⁸⁸ foul upon the poor philosopher, as having asserted what is contrary to reason and experience; and then turning himself to me, says, “I would ask this gentleman if he never saw an object whose miserable estate engaged his compassion, and disposed him to show friendship, by affording some relief to the miserable creature, though there was no delightful form in the object, nor any thing but misery to engage his kindness? What, is not that love, which disposes one man to relieve another in misery and necessity?” But it should be observed, that the philosopher is speaking of one thing, and this man of another. *Aristotle* is not speaking of *εὐεργεσία*, benefaction, beneficence, or *doing well*, relieving a miserable creature; but of *εὐνοία*, benevolence, *wishing well* to another: And I hope this will serve to cool his resentment against him. Let me, in my turn, ask this man, if, upon the sight of a miserable object, my pity is engaged so far as to wish him well, but give him nothing, whether this wishing well, this benevolence of mine, is either love or friendship? Nay, supposing it is carried farther, and my benevolence passes into beneficence, I relieve the poor object; should not this be considered rather as an act of humanity, than either properly of friendship or love? I confess I never thought, when I have given alms to a poor object, I did it to show an affection of love, or as any act of friendship to him; I little thought that a relation of friendship between us arose from such an act, or that the poor creature and I commenced friends upon it. Upon the instances of love without delight, I ask what kind of love would this be thought to be? He answers,⁸⁹ why, probably, a love of compassion and benevolence: and, as things will be circumstanced, great love too; that is, when the wife is lewd, and the son rebellious. I reply, that it is very possible, and sometimes so it is, when either of these is the case,

88. Supralapsarian Scheme, p. 128.

89. *Ibid.* p. 129.

that delight in the object continues; so that love appears to be great indeed, real, and hearty: But when things are come to such a pass, that there is no delight in the object, I cannot but be of opinion, that real hearty love and affection is gone too. And what may be said or done that looks like love, arises from the relation which still subsists, and a sense of duty which that obliges to, and not from real love and affection. But what he thinks is the strongest evidence against the notion of love being attended with delight in the object loved, is the advice of Christ to his disciples, saying, *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* (Matthew 5:44); And I do not know but it may, and yet fall short of proving what it is brought for. I apprehend, the love with which Christ exhorts in his people to love their enemies, is not to be understood *quoad affectus*, his respecting the internal affection of love: I cannot believe that Christ requires of me that I should love a persecutor as I do my wife, my children; my real friend, or brother in Christ; but *quoad effectus*, as to the effects; that is, I am required to do those things as they lie in my way, and according to my ability, as a man would do to his neighbour, whom he loves; that is, feed him when hungry, and give him drink when thirsty. And so are we taught to understand this advice of Christ by the apostle *Paul*, in Romans 12:19–21. But after all, supposing it could be proved that there is a foundation for such a distinction among men, as love of pity and benevolence, and a love of complacency and delight, I would not be over confident about these things. Though I must confess I cannot see how mere pity can be love, or barely benevolence, or wishing well, is love; yet I say, supposing this, it does not follow that there is such a distinction in the love of God, especially towards the same persons, as they pass into different estates; which is to make the love of God to change by degrees, as the love of mutable creatures; and from one kind of love to pass into another, and from a lower to an higher degree: A thought to be abhorred by all those who know and believe what he says to be true; *I am the Lord, I change not*. This author next reverts⁹⁰ to the instance which I mention of a man's saying to his wife, "I love

90. Supralapsarian Scheme, p. 131.

you well, though I can take no delight in your person, nor pleasure in your company"; as a contradiction to his expressions of love; and observes, that I have wounded my notion of God's delighting in his elect, whilst in a state of nature, unless I can prove that he dwells with, and takes pleasure in the company of these his enemies. I reply, that I do not think that God loves or delights either in the persons, or in the company of his people, considered as sinners, as unconverted persons, as in a state of nature, as enemies to him; but as considered in Christ, and viewed in all that glory he designs to bring them to. And thus as the *delights* of the Son, so the delights of the Father, from everlasting, before the earth was, were not only *in*, but *with* them: They were not only rejoicing *in* them, but delighting themselves *with* them, *in* the fore-views of their dwelling *with* each other, and enjoying each other's company to all eternity.

And thus I have gone as far in my answer, as this author has in examining the Supralapsarian doctrines. It is much, when his hand was in, that he did not take under his examination some other doctrines handled in the *letter* he refers to; such as God's seeing no sin in his people, the non-necessity of good works to salvation, mortification, and the like; which he might as well have forced into the Supralapsarian scheme, as some others. He has indeed a fling or two at the doctrine of repentance, seems greatly concerned⁹¹ that legal repentance is not to be valued and regarded, and thinks that this reflects upon the preaching of *John* the Baptist, Christ, and his apostles; whereas it was an evangelical repentance, and fruits meet for the same, which were preached up by them. He concludes,⁹² that the repentance which I allow sinners may be exhorted to, stands more remote from the power of the creature than legal repentance; as though I thought sinners were to be exhorted to it, as within the compass of their own power: whereas my express words are, "To exhort even to evangelical repentance, as within the compass of the power of man's will, and as a condition of the covenant of grace, and a term of acceptance with God; and in order to make


91. Supralapsarian Scheme, p. 133, 134.

92. *Ibid.* p. 137.

peace with God, and gain the divine favour, which is the rant of some men's ministry; I say, to exhort to repentance with such views, and on such considerations as these, is low and mean stuff; too mean for, below and unworthy of a minister of the gospel." One vile reflection upon the doctrine of forgiveness of sins, through the blood of Christ, I cannot omit taking notice of, when he says,⁹³ "I am ready to believe that God, in infinite wisdom, does require it (legal repentance) as *necessary to forgiveness*, in all capable beings." What! Is not the blood of Christ which was shed for the remission of sin, sufficient to procure it, without legal repentance being necessary to it? I observe this author is very fond of this way of preaching, and is very desirous that others would engage in it. Was I thought worthy, or capable of giving advice, my advice to him would be not only to preach repentance towards God upon the gospel-scheme, but faith in our Lord Jesus Christ; only I should be afraid the man will put *unbelief for faith*. I should advise him to content himself in making use of what talents he has in preaching the word, and not scribble in the manner he does: But if he must needs be an author, let him write upon *moral* subjects, against the prevailing *vices* of the age, open profaneness, and impiety, things he may be better acquainted with, than evangelical truths, or Supralapsarian principles.

93. Supralapsarian Scheme, p. 136.

The Doctrines of God's Everlasting Love to His Elect, and Their Eternal Union with Christ Together with Some Other Truths, Stated and Defended, in a Letter to Dr. Abraham Taylor.



Sir,

HAVING had the happiness of hearing, and since of reading, your two Discourses, *Of the Insufficiency of Natural Religion*; I cannot but express a satisfaction with your method of treating the argument; nor would you have heard from me in this public manner, had you not, in your performance, fallen foul on some of your friends, whilst you was engaging with the common adversary.

When I heard your first discourse on this subject, I observed a paragraph which gave me some uneasiness. I determined to take notice of it to you, as I had opportunity; and knowing I should be present when you condescended to submit your discourses to the correction of some friends, I purposed humbly to offer some reasons for either dropping or altering the paragraph; but, to my great satisfaction, I found myself under no necessity of doing it. The passage I refer to being omitted in reading, I concluded from hence, that upon a revisal of your discourses, you had seen reason in your own mind to strike it out but, since reading your sermons, now made public, I find it stands, and, if I mistake not;, with some additional keenness and severity: your reason for this you best know. Your words are these.¹

1. A Defence of Some Important Doctrines of the Gospel, by Several Ministers, vol. I, p. 48.

“It has been said, that during the times of our civil commotions, there was little preached up but faith in Christ; and that the duties of morality were little insisted on: it is certain that some ignorant enthusiastic preachers insisted then much on eternal union with Christ, and that sin could do a believer no harm; but all wise and thoughtful men abhorred such immoral conceits.”

What I have to complain of in this passage, is as follows:

I. The lameness and impertinence of it. You observe, “It has been said, that during the times of our civil commotions, there was little preached up but faith in Christ, and that the duties of morality were little insisted on.” One would have expected that you would have given an answer to this charge, and it looks as if you had designed it, by your making mention of it, but you neither grant nor deny it; and, instead of doing either, as you ought to have done, you put off the objection, by saying, “that some ignorant enthusiastic preachers insisted then much on eternal union with Christ, and that sin could do a believer no harm.” Things which are not in the charge, and no way to your purpose to make mention of. Without taking upon me to be a dictator to you, you might have with truth allowed, that during those times, faith in Christ was very much preached up, though not to the exclusion of moral duties; and, with a great deal of justness, you might have observed, that the power of godliness very much prevailed; that the duties of religion were much practiced; that the Lord’s day was strictly and religiously observed; that social worship was attended on constantly; that family and closet-devotion were kept up with much strictness; and that morality, in all its branches, was in a very flourishing condition in those times, when faith in Christ was so much insisted on. This I am very sensible you are capable of observing; but you chose rather to fling at the doctrine of eternal union with Christ, and to introduce that in an awkward way, and by joining it with a disagreeable notion of sin’s doing a believer no harm, to draw an odium upon some good men in those times, whom you call “ignorant enthusiastic preachers,” and through them to strike at some who are now in being.

II. It does not appear to me matter of fact, that in those times eternal union with Christ, and that sin could do a believer no harm, were much insisted on, as you say. I know not, indeed, what acquaintance you may have with the pulpit performances of those times. For my own part I can only judge of their preaching by what they have printed; and, I presume, that if these doctrines are any where to be met with, they are to be found in the writings of such, who, in those times, were branded for *Antinomians*; such as *Eaton, Saltmarsh, Simpson, Town, Richardson, and Crisp*; whose writings I have carefully perused, and find no reason to conclude that those doctrines were *much* insisted on, as you say. By reading the works of these authors, I have been confirmed in the truth of an observation made some years ago, by the learned *Hoornbeeck*:² “For I perceive,” says he, “while heads of doctrine are made up by the adversaries, rather than the authors themselves, out of their dissertations, books, and sermons, that sometimes their sense is not sufficiently taken, nor happily expressed; and that both here and there a great deal, indeed, is said, but not much to the purpose; and that they either do not understand, or mistake the thing in dispute.” As to the doctrine of eternal union with Christ, however consistent it may be with some principles of theirs, I do not perceive that they take any notice of it; and some of them seem to have no notion of it, but tread in the common beaten path of union by the Spirit of Christ, and faith in Christ.

Eaton, in his *Honey-Comb of Free Justification*, has these words³ “Christ will have no foul leprous members united and made one with him; and therefore he first washeth us in his own blood, and makes us clean from all our sins, and then knits and unites us as fit members into his ownself. The order also and natural dependence of these benefits (that is, justification and union) upon one another, confirm

2. Namque video, dum ex integris ipsorum dissertationibus libellis & concionibus theses conficiuntur per scriptores adversarios magis quam per auctores ipsos nonnunquam haud satis feliciter illorum sensus capi & exprimi & tum hinc tum inde multa quidem dici at non multum & vel non intelligi vel non peti τὸ χριζόμενον. Hoornbeeck. Summ. Controv. 1. x. de Brownistis, p. 701, 702.

3. Chp. 15, p. 437–38.

the same; for we cannot be knit into Christ before we have the Holy Ghost dwelling in us: the Holy Ghost comes not to dwell in us before we be reconciled to God; and we are not reconciled to God before we have all our sins abolished out of God's sight, but when all our sins are abolished, and we made perfectly holy and righteous, from all spot of sin in the sight of God freely, then the Holy Ghost comes and dwells in us, and knits and unites us, as fit members, into the blessed body of Jesus Christ; then we are, by the wedding garment alone of Christ's righteousness, made, above our sense and feeling, fit brides for so glorious a Bridegroom." And in another place, he has these words:⁴ "This union: and conjunction then is the cause that I am separated from myself, and translated into Christ and his kingdom, which is a kingdom of grace, righteousness, peace, joy, life, salvation, and glory; yea, by this inseparable union and conjunction, which is through faith, Christ and I are made, as it were, one body in spirit."

Simpson, another of those men who were called *Antinomians* in those times, expresses himself on the subject of union after this manner, when he is speaking of the use of faith in justification:⁵ "So that by faith," says he, "though we are assured of God's love in the first place, yet we are not only assured, but likewise Christ is applied unto us; we are united unto him, and do enjoy all things in him, and receive all good things from him." And in another place,⁶ "A believing man is bone of the bone, and flesh of the flesh, and one spirit with the Lord Jesus: there is a close and near union and application of Christ to the soul by faith."

Saltmarsh says nothing in what I have seen of his, concerning eternal union; and what he says of union itself, is not very intelligible; yet it seems as though he had no other notion of being in Christ, or of being united to Christ, but by faith. He observes;⁷ "That the pure spiritual and mystical fountain of the mortification of sin, is the being planted together in the likeness of Christ's death, our old man being crucified with him (Romans 6:6). Our union with Christ, our Head,

4. Page 443.

5. Sermon III on Ephesians 2:8–9; p. 116.

6. *Ibid.* p. 129.

7. *Free Grace, or the Flowings of Christ's Blood Freely to Sinners*, p. 66–67.

our Righteousness, our Vine." And, a little after, he has these words: "Now that power wherein we are perfectly mortified, is our union with Christ, our being planted in the fellowship of his death, &c. and that wherein we are imperfectly, or in part mortified, is in that transformed nature, or spiritual nature, the body of sin being in a believer, more or less, till he lay down this body and take it up a more glorious one; so as a believer is to consider himself dead to sin, only in the fellowship of Christ's death mystically, and to consider himself only dying to sin in his own nature spiritually: so as in Christ he is only complete, and in himself imperfect at the best. *We are complete in him*, saith the apostle (Colossians 2:10), yet there is such a power and efficacy, and mighty working in this mystical union and fellowship with Christ, that he shall find sin dying in him from this, the Spirit working most in the virtue of this." And in another place, he says;⁸ "A believer hath a twofold condition, in Christ, in himself; yet he ought ever to consider himself in Christ by faith, not in himself." And elsewhere he observes:⁹ "The word says, that we are complete in Christ, and righteous in Christ; but when I repent, or love, or obey, I believe, I am in Christ; and therefore my love, and repentance, and obedience, is such as I may believe, though not in themselves, yet in him to be good and spiritual."

Town, another writer of those times, who was much charged with *Antinomianism*, says nothing of eternal union, but has many expressions in his writings, which show that he had no other notion of union, but by the Spirit of God, and by the grace of faith. In one of his books he has these words:¹⁰ "The righteousness of faith unites them, that is, the saints, to Christ, their Lord, Head and Governor, that so henceforth they may be led by his free Spirit and swayed by the scepter of his kingdom." And in the same treatise, he asks,¹¹ "Where doth

8. Free Grace, or the Flowings of Christ's Blood Freely to Sinners, p. 141.

9. Ibid. p. 156–57. I have seen two other pieces of *Saltmarsh's*; one is called *Shadows flying away*, being a reply to Gataker; the other, *The Smoke in the Temple*, and chiefly respects church government; nor is there any thing in either of them concerning union with Christ.

10. The Assertion of Grace, p. 4.

11. Page 74.

the law speak a syllable of our conjunction and union with Christ through faith, whereby Christ and the believer become one body in spirit?" And in another place;¹² "By faith we being united and married to Christ, do by him bring forth fruits to God, even perfect obedience imputatively, and inchaotive holiness through the operation of his Spirit, received by the ministry and doctrine of faith, and not of the law." Though, in another passage in the same book,¹³ he makes the ordinance of water baptism to be the saints' union with, and insition (*grafting*) into Christ. His words are these: "That ordinance, speaking of baptism, is a true, spiritual, and real engrafting of them into Christ (1 Corinthians 12:13), so that faith is but the revelation of what was secret and hid before, or an evident testimony, and lively and comfortable apprehension and application in the conscience of the person of what was conferred and made his before"; that is, if I understand him, in baptism. In another of his hooks, he has these expressions:¹⁴ "Let the poor sinful, miserable, and lost soul, first be united and married to him, in whom dwelleth the fulness of the Godhead, and in whom she is then complete, wanting nothing (Colossians 2:9–10), then tell of duties." Again,¹⁵ "If you do truly good works, you do them in Christ, abiding in him (John 15:4), in whom you are alive, and walk continually by faith. – Now the soul cannot walk in Christ, nor have union with him, save by faith." Once more,¹⁶ "Can man's nature be changed, says he, till he be united and engrafted into Christ, the true Vine? And doth not virtue come by that insition and union?" And in some pages after,¹⁷ "It is by the Spirit that the soul cometh to union with Christ." And, in another of his treatises,¹⁸ he has these words: "Faith cometh by hearing, and after faith comes actual union."

The only writers, in the times referred to, that I have met with, who

12. Page 118.

13. Page 11, 12.

14. The Re-assertion of Grace, p. 12.

15. Ibid. p. 20.

16. Ibid. p. 105.

17. Ibid. p. 126.

18. *Monomachia*; or a single Reply to Mr. Rutherford, &c. p. 37.

assert even union before faith, are *Richardson*,¹⁹ and *Crisp*,²⁰ who yet speak not a word of eternal union; neither do they, or the writers above-mentioned, professedly treat of the doctrine of union in any sense, but only take notice of it as it falls in their way. I read their books with greedy expectation of frequently meeting with the doctrine of eternal union, in hopes of finding arguments for the confirmation of it, and of receiving more light into it, which I believe to be an eternal truth. Eternal union was so far from being a subject *much* insisted on in those times, as you say, that I do not find it was insisted on *at all*.

As to the notion of sin's doing a believer no harm, *Eaton*, *Saltmarsh*, *Simpson*, and *Town*, say nothing of it; nor have they any thing like it, that I have met with, in their writings; and I could easily fill up whole pages with passages out of them in which they express their abhorrence and detestation of sin, and their great regard to a holy life and conversation.

Richardson and *Crisp* are the only writers, in those times, that I have observed to make use of any expressions of this kind. As for *Richardson*, he has but one single passage which looks any thing like this notion, that sin does a believer no harm; which is this:²¹ "If *all things work together for our good*, then," says he, "all falls, pains, diseases, crosses, afflictions, &c. do us no hurt, but work for our good; *all things work for our good*" (Romans 8:28). And yet this is no more than what many sound divines have said, who never were charged with *Antinomianism*; when they assert, that all things, even the sins of God's people, are overruled by a kind and good Providence for their good, as their afflictions and crosses are; and by falls into sin doing *no hurt*, he means the hurt of punishment, as is evident from the whole of his reasoning and argument in that place. He clearly hints, in many places, at the hurt that comes by sin, with respect to a believer's peace and comfort, the damage it does to others, and the dishonour it brings to God; "Be

19. Answer to Dr. Homes, p. 111–12.

20. *Christ Alone Exalted*, Vol. I. Sermon VII, p. 104; Vol. III. Sermon VII, p. 597, 599, 600; Sermon VIII, p. 609, 614–17.

21. *Justification by Christ Alone*, p. 21.

afraid to sin," says he,²² "and use means to prevent it; consider God hath forbidden it (Romans 6). Consider sin in the nature of it, in the root and fruit of it: it is the price of blood; there is no true sweetness in sin, no contentment no satisfaction in it, why you should desire it? It fills the soul with wounds, sorrow, bitterness, shame; let experience speak." And, in another place, he says:²³ "We should be afraid to sin, 1. because it is forbidden by God. 2. It is dishonourable to him. 3. It encourageth others to sin. 4. It will fill our souls with sorrow to sin against so loving a Father and to dishonour him, &c. Having sinned, if but in the least measure, we should be so far from covering it with any pretence or excuse, that we should abhor it, and ourselves for it, with the greatest detestation?" And elsewhere he says;²⁴ "Be sure ye allow yourself in no sin, but in the strength of God hate and abhor, with the greatest indignation, all sin, and the appearance of it; it is better to die than to sin. There is that which accompanieth sin, which strikes at a believer's peace and comfort; it will damp, straiten, and oppress the soul; it will hinder their comfort, joy, and peace in God, unless God doth wonderfully strengthen their faith in him; we find by experience, that sin is a lett to our faith and comfort, it having often unsettled and disquieted us in our peace and comfort, though we ought not to be so."

Crisp is the only writer that expresses himself freely and largely on this subject, and with the least guard;²⁵ and yet when he says, that "believers need not be afraid of their sins," his meaning is not, that they need not be afraid of sins committed, as *Hoornbeeck*,²⁶ *Witsius*,²⁷ and *Chauncey*,²⁸ have justly observed; and when he says, that "the sins of believers can do them *no hurt*: by *hurt* he means, the hurt of punishment, penal evil, or the penal effects of sin which believers are freed from, and therefore shall never enter into a state of condemnation, Christ having

22. Counsels, p. 98.

23. Counsels, p. 150–51.

24. Divine Consolations, p. 245.

25. *Christ Alone Exalted*, Vol. I. Sermon x, p. 157; Vol. III. Sermon I, p. 509–14; Sermon II, p. 528–29; Sermon III, p. 46, &c.

26. *Summ. Controv. l. x. de Brownistis*, p. 714.

27. *Animadvers. Irenieae c. 12, §. 6*, p. 148.

28. *Neonomian unmasked*, part III, debate 17, p. 26.

bore their sins, and made satisfaction to justice for them; but then he speaks of sin, in its own nature, as odious and dreadful to believers, and of bitterness and evil, as the certain fruits of it. The Doctor, I verily believe, used these expressions in a sound sense, and with a good design; not to encourage persons in sin, but to relieve and comfort the minds of believers, distressed with sin; yet, I must confess, I do not like the expressions, but am of opinion they ought to be disused.

And now surely, Sir, this single author's using of this expression, and that not in the gross and vile sense of it, cannot be sufficient to bear you out, in saying, that sin's doing a believer no harm, was much insisted on in those times: I can hardly think you have any reference to *Archer's* book, called *Comfort for Believers about their Sin and Troubles*; in which the author exhorts believers not to be oppressed and perplexed for their sins:²⁹ though he acknowledges that godly sorrow and true shame become them, and says, that till they have it, God will not own them. He asserts in so many words,³⁰ "that we may safely say, that God is, and hath an hand in, and is the author of the sinfulness of his people." (*Horresco referens!*) And what is enough to make one shudder at the reading of, he says,³¹ that "all the sins which believers are left to, they are through and because of the covenant of grace left to them; and the covenant implies a dispensation of sinning to them, as well as other things": And adds, "By sins are they as much nurtured and fitted for heaven, as by any thing else." All which is blasphemous, vile and abominable; and for which if I mistake not, the book was ordered to be burnt by the common hangman. I say, I can hardly think you can have reference to this author; for though he asserts this notion in the grossest sense, and in the vilest manner, yet it unhappily falls out for you, that this man was not for eternal union, but for union by faith; he frequently observes,³² that faith immediately unites to Christ, and is the bond of union to him, and what brings the Holy Ghost into the soul. If you had this author and his book in your eye, you should rather

29. Page 18–20.

30. Page 98.

31. Page 125.

32. Page 34, 42, 49, 53, 69, 173.

have said, that “union by faith, and sin’s doing a believer no harm, were much insisted on in those times.” But,

III. What I have further to complain of, is your joining the harmless doctrine of eternal union with that hurtful one, as it may be taken, of sin’s doing a believer no harm. You could have no other view, than to bring the doctrine of eternal union into disgrace, and an odium upon the asserters of it, as if there was a strict connection between these two, and as if those who espoused the one, held the other. The notion of sin’s doing a believer no harm, was never a received tenet of any body or society of Christians among us; no, not even those who have been called *Antinomians*. It is not the sentiment of those who are branded with the name in this day. I am well informed, that some churches, who are despised as *Antinomian*, have cast some out of their communion, for holding this notion in the gross sense of it. I wish some churches, that reckon themselves more orthodox, would show a like zeal against *Arianism*, and in the behalf of Christ’s proper Deity. There are, indeed, I hear, a scattered scandalous set of persons in the *Fen Country*, the disciples of one *David Culey*, who was cut off from a church in *Northamptonshire*, and was infamous for his blasphemy and scandalous life, who have imbibed this notion, and live answerably to it, but are disregarded by all persons of seriousness and sobriety. It was not a general received notion of those who are called *Antinomians*, a little before or during the time of our civil commotions. Dr. *Crisp* is the only person that speaks it out, and yet not in the gross sense of it, as has been observed. All that their adversaries have said of them, is not to be relied on; such unworthy writers as *Edwards* and *Paget*, I give no credit to. Mr. *Crandon*³³ speaks of some *Antinomians* in *Somersetshire*, with whom he was acquainted, and he gives us a catalogue of their sentiments; but nothing like this is taken notice of by him: nay, it does not appear that the *Antinomians* in Germany, the followers of *Islebius Agricola*, from *Luther’s* account of them,³⁴ held any such notion. *Sleidan*,³⁵ in his Commentaries, takes notice of them,

33. Against Baxter, part 1, chap. 22, p. 264, 265, &c.

34. Vid. Hoornbeeck. Sum. Controv. l. 10, p. 690, 691.

35. Hoc anno secta prodiit eorum qui dicuntur Antinomini; hi pœnitentiam

and of their tenets. His short account of them is this: "This year, that is, 1538, sprung up the sect of them who are called *Antinomians*; they say, that repentance is not to be taught out of the decalogue, and oppose those who teach, that the gospel is not to be preached, but to those whose hearts are first shaken and broken by the preaching of the law: they also assert, that whatever a man's life may be, and how impure soever, yet is he justified, if he only believes the promises of the gospel." This last assertion of theirs is somewhat ambiguous, and may seem to favour this notion, of sin's doing a believer no harm, as this author has delivered it: if his meaning is that they held that a man may be justified by faith in the gospel-promise, without sanctification; or though he allows himself in a continued impurity of life, this is a contradiction to the grace of God; but if his meaning is that they held that a man may be truly justified by faith in Christ, though his former life has been never so impure; this is a truth of the gospel, and gives no countenance to this doctrine. Of all that I have met with, none more roundly assert it than *Eunomius*, and his followers, who lived in the fourth century. "It is reported of this man,³⁶ that he was such an enemy to good manners, that he should assert that the commission of any sin whatever, and a continuance therein, could not hurt any one, if he was but a partaker of that faith which was taught by him." This man was a disciple of *Aetius*, whose followers were called from him *Aetians*; of whom *Epiphanius* writes,³⁷ that they were unconcerned about holiness of life, or any of the commands of God, and spoke very slightly of sin. *Iræneus* has a passage concerning the *Valentinians*, which comes up to this notion; it is this:³⁸ "As that which is earthly

ex decalogo non esse decendam dicunt; & illos impugnant, qui docent, non esse prædicandum evangelium, nisi primum quassatis animis atque fractis per explicationem legis; ipsi vero statuunt, quæcunque tandem sit hominis vita & quantumvis impura, justificari tamen cum, si modo promissionibus evangelii credat. Sleidan. Comment. l. 12, p. 33.

36. Fertur etiam usque adeo fuisse bonis morbus inimicus ut asseveraret quod nihil cuiquam obesset quorumlibet perpetratio, ac perseverantia peccatorum, si bujus, quæ ab illo docebatur, fidei particeps esset. August. de Haeres. cap. 54.
37. Contra Haeres. 76.

38. Ως γὰρ τὸ χοικὸν ἀδύνατον σωτηρίας μετασχεῖν (οὐ γὰρ εἶναι, λέγουσιν αὐτοὶ δεκτικὸν αὐτῆς) ἐτὼς παλεῖν τὸ πνευματικόν, θελούσιν οἱ αὐτοὶ, εἶναι ἀδύνατον

cannot partake of salvation, for they say it is incapable of it; so again, that which is spiritual, by which they mean themselves, cannot receive corruption, by whatsoever actions they may be concerned in. Just as gold being put into dirt, does not lose its beauty, but retains its nature, nor can it receive any hurt from the dirt: so they say, that they may be concerned in some material actions, and not be at all hurt, or lose the spiritual substance: hence the most perfect of them do all those things which are forbidden, without any manner of fear.” And then instances eating things sacrificed to idols, attending on the worship of the heathens, frequenting the theatres, and indulging themselves in all fleshly lusts. The *Gnostics, Carpocratians, Saturninians, Basilidians*, with many others, embraced such-like impure notions: which, it is probable, they received from *Simon Magus*, the Father of heresies, who allowed those who believed in him and his *Helena*, to live as they list!³⁹ These things I take notice of, to show by whom this tenet has and has not been received; and, to support the justness of my complaint against you, in joining the doctrine of eternal union with it, when they never went together, as I can learn, or were ever received by the same persons.

iv. I observe that you call the doctrine of eternal union, as well as that of sin's doing a believer no harm, an immoral conceit. I do not well know what you mean by an *immoral conceit*; every imagination of the thoughts of the heart being only evil, is an immoral conceit; all sinful lusts in the mind are so: *When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death* (James 1:15). An immoral conceit, properly speaking, I apprehend, is the first motion, thought,

φθοραν καταδοξασθαι, και οποιας συγκαταγεωννται πραξεσιν· ον γαρ τροπον χρασος εν βορβορω κατατεθεις ουκ αποβαλλει την καλλονην αυτου αλλα την ιδιαν φυσιν διαφυλαττει, του βορβορου μεδεν αδικησαι τον χρυσον, ουτο δε και αυτους λεγουσι, και εν οποιας υλικαις πραχεσι καταγε νονται, μηδεν αυτους παραβλαπτεσθαι, μηδε αποβαλλειν την πνευματικην υποστασιν· διο δε και τα απειρημενα παντα αδεως οι τελειοτατοι πραττουσιν αυτων. Irenaeus adv. Haeres. l. 1. c. 1. p. 26. edit. Paris.

39. Hi qui in cum & Helenam ejus spem habent & ut liberos agere quæ velint. Irenaeus adv. Haeres l. 1. c. 20 p. 116.

and imagination of sin rising up in the mind; how this is applicable to the doctrine of eternal union, I see not: but, I suppose, your meaning is, that the doctrine of eternal union is a conceit and fiction of some men's brains, which has a tendency to promote immorality, and encourage persons in it. That it is no conceit, which has its foundation only in the fancy and imagination of some men, but a truth contained in the sacred scriptures, I hope to make appear. Was it a mere conceit, why you should reckon it an immoral one, I know not; if it is a conceit, it is an harmless one; nor can it be reasonably thought to have a tendency to promote immorality and profaneness any more than the doctrine of eternal election has, by which the holiness of God's people is infallibly secured unto them; for *God has chosen them in Christ before the foundation of the world, that they should be holy, and without blame before him in love* (Ephesians 1:4). Now how persons can be in Christ, chosen in him, and yet not united to him, or how there can be an eternal election of persons in Christ, and yet no eternal union of them to him, is what I do not understand; and as eternal election secures the holiness of the saints, so does eternal union. It is because Christ has loved them with an everlasting love, and by loving them, has united them to himself, and become the Head of them, and one with them, therefore he has given himself for them, *that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works* (Titus 2:14); and does also send down his Spirit into their hearts, to renew and sanctify them; to implant grace in them, to enable them to perform good works, in which he has before ordained that they should walk, and to hold on in faith and holiness to the end. Redemption from sin, the sanctification of our hearts, all the good works done in faith, and perseverance in grace to the end, are the fruits and effects of eternal union to Christ. In what sense then it is an immoral conceit, or how it tends to promote immorality, you would do well to tell us, or acknowledge that you have abused it.

v. You call the persons who, you say, insisted much on eternal union, "ignorant, enthusiastic preachers." One would have thought you might have spared this severe reflection, for the sake of some, who have

asserted an eternal union, that are above your contempt, and very far from any just charge of ignorance and enthusiasm. Dr. *Goodwin*. speaks of an election-union, a virtual and representative one, which the elect have in Christ before the foundation of the world:⁴⁰ “As in the womb,” says he, “head and members are not conceived apart, but together, as having relation to each other; so were we and Christ (as making up one mystical body unto God) formed together in the eternal womb of election.” Again,⁴¹ “Were you so chosen in Christ, as that God never purposed you a being but as in Christ, and then gave you this subsistence in Christ, never casting a thought upon you out of him; then reckon of no other being but what you have in Christ. Reckon not of what you have in honours, or what you are in greatness or parts; but reckon of what you were in him, before this world was, and of all the spiritual blessings wherewith he then blessed you; and likewise of what you are now in him, by an actual union, as then by a virtual and representative one.” And in another place,⁴² “We were one with Christ before the world was: there is one way of union then; Jesus Christ in the human nature cometh down and represents us, doth what we have to do; here is now another way of union. Why? This is the reason; for we were one with Christ, by his undertaking for us only from everlasting; but we were one with him, by an active representation, when below on earth.” And elsewhere he says:⁴³ “There is a threefold union with Christ; the first is relative, whereby we are said to be his, and he ours; as you know he is called our husband, and the church is called his wife; and before husband and wife company together there is such a relation made by marriage; and the husband may be in one place, and the wife in another, so that there can be no communion between them and yet be man and wife; so is the union between Christ and you as complete in the relation, before he acts any thing upon you, though he be in heaven, and you on earth, as if you were in heaven with him.” And so in another part

40. Vol. I, Part I, p. 62.

41. Vol. I, Part I, p. 64.

42. Ibid. Part II, p. 215.

43. Ibid. Part III, p. 40.

of his works;⁴⁴ he makes union to Christ to be before the Spirit, or faith, or any grace is given: His words are these: "Union with Christ is the first fundamental thing of justification, and sanctification, and all: Christ first takes us, and then sends his Spirit; he apprehends us first; it is not my being regenerate that puts me into a right of all those privileges; but it is Christ takes me, and then gives me his Spirit, faith, holiness, &c. It is through our union with Christ, and the perfect holiness of his nature, to whom we are united, that we partake of the privileges of the covenant of grace." *Witsius* says, the elect "are united to Christ, – 1. In the eternal decree of God. – 2. By the union of the eternal compact, in which Christ was constituted, by the Father, the Head of all those who are to be saved. – 3. By a true and real union, but what on their part is only passive, they are united to Christ when the Spirit of Christ first lays hold on them, and infuses a principle of new life":⁴⁵ And a little after adds; "Moreover, since faith is an act flowing from a principle of spiritual life, it is plain, that it may be said in a sound sense, that an elect man may be truly and really united to Christ before actual faith." It is evident, that he allows not only an union to Christ in God's eternal purpose, but a federal union with him from eternity, as the Head of the elect. Now for the sake of these men and others that might be named, you might have forbore the heavy charge of *ignorance* and *enthusiasm*; and if not for the sake of them, yet surely for the sake of your own Father, who asserts an eternal representative union of the elect with Christ, and that in a book of which you yourself was the editor.⁴⁶ His words are these "It must, indeed be granted, that God, from eternity, decreed to justify elect sinners through Christ: and that as none but they are ever justified,

44. Vol. III, Book v, Chap. 20, p. 347.

45. Unitio sunt Christo, – In æterno Dei decreto. – 2. Unione confœderationis æternæ, qua Christus a Patre constitutus est caput omnium servandorum. – 3. Vera & reali unione, sed quæ ab ipsorum parte duntaxat passiva est, uniuntur Christo, quando Spiritus Christi eos primum occupat, & novæ vitæ principium infundit. – Porro quum fides sit actus ex principio spiritualis vitæ emanans, palam est sano sensu dici posse, quod homo electus vere & realiter Christo unitus sit ante actualem fidem. *Wits. Iren. Animadv. c. 6. §. 1–3.*

46. Mr. Richard Taylor's *Scripture Doctrine of Justification*, p. 14, 15.

so all that were decreed for justification are certainly justified. It must also be granted, that God, from eternity, entered into a covenant of grace with Christ, as the Head of elect sinners; wherein Christ as their surety, undertook for their justification. – It must likewise be granted, that there was a gift of all grace made to Christ for elect sinners, as he was their Head and Surety from eternity (2 Timothy 1:9). It must be farther granted, that all elect sinners had *a representative union with Christ from eternity*. When Christ was chose as their Head, they were chose together with him, as his members.” In another page,⁴⁷ he says: “Believers may, with the greatest delight and comfort, take a survey of their justification, in the different gradations, or progressive steps of it. God decreed their justification, and they had a *representative union with Christ, as their Head and Surety, from eternity*. This lays such a sure foundation for their justification, as cannot be overturned by the joint power of men and devils: they had a legal union with Christ, and were federally justified in him when he rose from the dead. This gave them a fundamental right to justification: they are actually united to Christ when they believe, and are then actually justified.” You see that all wise and thoughtful men do not abhor eternal union as an immoral conceit: if you say that these men plead for a real and actual union by faith, you cannot deny that they also assert an union before faith, yea, an eternal union in some sense; whereas you have reproached it, as an immoral conceit, and the preachers of it, as ignorant and enthusiastic, without any exception or explanation. You would do well to explain your sense, and clear yourself. For my own part, I should not greatly care to be reckoned ignorant, and especially enthusiastic, and yet think I may, in a safe and sound sense, insist upon the doctrine of eternal union.

And now, Sir, if it would not be thought tedious, I would freely give you my sentiments concerning the doctrine of union. I am persuaded we shall not differ about the persons who are united to Christ, that these are God’s elect, and they only; nor about the nature of the union itself, that it is an union of the whole persons, souls and bodies, of

47. Mr. Richard Taylor’s Scripture Doctrine of Justification, p. 19.

God's people to the whole person of Christ; though it is not a personal union, that is, such an one as the union of the divine and human natures in Christ; that it is real, solid, substantial, and not imaginary; that it is complete and perfect, and not gradual, or brought about by degrees, but finished at once, as our justification is; that it is exceeding close and near, and indissoluble, of which there can be no separation. What we are most likely to differ about, is, *when* God's elect are united to Christ, and what is the bond of their union to him. It is generally said that they are not united to Christ until they believe, and that the bond of union is the Spirit on Christ's part, and faith on ours. I am ready to think that these phrases are taken up by divines, one from another, without a thorough consideration of them. It is well, indeed, that Christ is allowed any part or share in effecting our union with him; though one should think the whole of it ought to be ascribed to him, since it is such an instance of surprising love and grace, than which there cannot well be thought to be a greater. Why must this union be pieced up with faith on our part? This smells so prodigious rank of self, that one may justly suspect that something rotten and nauseous lies at the bottom of it. I shall therefore undertake to prove, that the bond of union of God's elect to Christ, is neither the Spirit on Christ's part, nor faith on their part.

1. It is not the Spirit on Christ's part. The mission of the Spirit into the hearts of God's elect, to regenerate, quicken, and sanctify them, to apply the blessings of grace to them, and seal them up to the day of redemption, and the bestowing of his several gifts and graces upon them, are in consequence, and by virtue of a previous and antecedent union of them to the Person of Christ. They do not first receive the Spirit of Christ, and then by the Spirit are united to him; but they are first united to him, and, by virtue of this union, receive the Spirit of him. To conceive otherwise, would be as preposterous as to imagine, that the animal spirits, which have their seat in the head, should be communicated to, and diffused throughout the several parts of the body, without union to the head, or antecedent to an union, and in order to effect it; as this would be justly reckoned an absurdity in nature, so is the other no less an absurdity in grace. A person is first

joined, *κολλημενος*, glued, closely united to Christ, and then becomes one Spirit with him; that is, receives, enjoys, and possesses in measure, the same Spirit as he does, as the members of an human body do participate of the same spirit the head does, to which they are united: *He that is joined unto the Lord, is one spirit* (1 Corinthians 6:17). The case is this; Christ, as the Mediator of the covenant, and Head of God's elect, received the Spirit without measure, that is, a fullness of the gifts and graces of the Spirit: These persons being united to Christ, as members to their Head, do, in his own time, receive the Spirit from him, though in measure. They are first chosen in him, adopted through him, made one with him, become heirs of God, and joint-heirs with Christ; and then, as the apostle says, *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father* (Galatians 4:6). Besides, the Spirit of God, in his personal inhabitation in the saints, in the operations of his grace on their hearts, and in the influences of his power and love on their souls, is the evidence, and not the bond of their union to God or Christ, and of their communion with them: *For hereby we know*, says the apostle *John* (1 John 3:24), *that he abideth in us, by the Spirit which he hath given us*. And in another place (1 John 4:13), *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit*. There is, indeed, an union which the Spirit of God is the efficient cause of; but this is not an union, of God's elect to the Person of Christ, but an union of believers one with another in a church-state; which the apostle designs, when he says, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit* (1 Corinthians 12:13). The bond of this union is peace and love; hence the saints are exhorted to walk *with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace* (Ephesians 4:2-3).

2. Neither is faith the bond of union to Christ. Those who plead for union by faith, would do well to tell us whether we are united to Christ, by the habit or principle of faith implanted, or by the act of faith; and since there are different acts of faith, they should tell us by which our union is, and whether by the first, second, third, &c.

acts of believing. If we are united to Christ by the habit or principle of faith infused, then our union is not by faith on our part; because faith, as a principle or habit, is a gift of grace, of the operation of God, and which Christ is the author and finisher of. And if we are united to Christ by faith, as an act of ours, then we are united to Christ by a work, for faith, as an act of ours, is a work; and if by a work, then not by grace; for, *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* (Romans 11:6).

I have often wondered that our divines should fix upon the grace of faith to be the bond of union to Christ, when there is nothing in it that is of a cementing and uniting nature: it is not a grace of union but of communion. Had they pitched upon the grace of love, as the bond of union, it would have appeared much more plausible; for love is of a knitting and uniting nature; it is the bond of friendship among men; it was this which knit the soul of *Jonathan* to the soul of *David*, so that *he loved him as his own soul*. This is the bond of union of saints one with another: their hearts are *knit together in love*. Hence charity or love is called *the bond of perfectness* (Colossians 2:2 3:14). It was this which so closely joined and cemented the hearts of the first Christians one to another, insomuch that *the multitude of them that believed, were of one heart and of one soul* (Acts 4:32). Had our divines, I say, fixed upon this grace, as the bond of union to Christ, it would have looked more feasible, and might perhaps, have been the means of leading them into the truth of the matter. Some, indeed, tell us, that we are united to Christ by faith and love; but then they do not consider love as a part of the bond of union, but only as an evidence of that faith by which we are united; or their meaning is, that that faith by which we are united to Christ, is a faith that works by love. Dr. *Jacomb*⁴⁸ indeed, having treated of a mystical union between Christ and his people, the bond of which he makes to be the Spirit on Christ's part, and faith on theirs, and of a legal union between Christ and believers, the ground of which is Christ's suretyship, speaks of a moral union

48. On Rom. 8:1. p. 51.

between them, the bond of which is love, even “a mutual, reciprocal, hearty love between Christ and believers; he loves them, and they love him, and by virtue of this mutual love, there is a real and close union betwixt them.” And besides him, the learned *Alsted* is the only divine I have met with, who makes the bond of union to be the mutual love of Christ and his people. “This union,” says he,⁴⁹ “is the mutual love of Christ and believers, or a mutual obligation of Christ and believers, to love one another.” Now though there is something of truth in this, yet it is not the naked, pure, and unmixed truth of the matter; for it is not our love to Christ, but his love to us, which is alone the real bond of our union to him; he loves his people, and by loving them, unites them to himself: and this is the ground and foundation of all their communion and fellowship with him, both in grace and glory.

Faith is no uniting grace, nor are any of its acts of a cementing nature. Faith indeed, looks to Christ, lays hold on him, embraces him, and cleaves unto him; it expects and receives all from Christ, and gives him all the glory; but then hereby a soul can no more be said to be united to Christ, than a beggar may be said to be united to a person to whom he applies, of whom he expects alms, to whom he keeps close, from whom he receives, and to whom he is thankful. Faith is a grace of communion, by which Christ dwells in the hearts of his people, which is an act [of] fellowship, as a fruit of union, by which believers live on Christ, receive of his fullness, grace for grace, and walk on in him as they have received him. Union to Christ is the foundation of faith, and of all the acts of believing, as seeing, walking, receiving, &c. A man may as well be said to see, walk, and receive without his head, or without union to it, as one can be said to believe, that is, to see, walk, and receive in a spiritual sense, without the head, Christ; or as an antecedent to union to him, or, in order to it. To talk of faith in Christ before union to Christ, is a most preposterous, absurd, and irrational notion.

Faith is the fruit and effect of union, even of what is commonly

49. Hæc unio est mutuus inter Christum & fideles amor, sive mutua Christi & fidelium obligatio ad sese mutuo amandum. *Alsted Lexicon Theolog.* c. 10, p. 189.

called vital union. Faith stands much in the same place in things spiritual, as reason does in things natural. There must first be an union of the soul and body of man, before he can be said to live; and there must be life in him before there can be reason, or the exercise of it; man must first become a living soul, before he can be a reasonable one; so there must be an union of the soul to Christ before it can spiritually live; and there must be a principle of spiritual life before there can be any faith, or the exercise of it. Now as reason and the exercise of it, is a second remove from the union of the soul and body; so is faith, and the exercise of it, a second remove from person's union to Christ. There must be first a vital union to Christ, before there can be any believing in him. This is fitly and fully exemplified in the simile of the vine and branches, which Christ makes use of to express the union of his people to him: *Abide in me, and I in you*, says he (John 15:4-5), *as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.* Now faith is a fruit of the Spirit, which grows upon the branches, that are in Christ the Vine; but then these branches must first be in the vine, before they bear this fruit; for *the root of the righteous yieldeth fruit* (Proverbs 12:12). The branches of the wild olive tree must first be engrafted into the good olive tree, become one with it, and so partake of the root and fatness of it, before they can bring forth good fruit. Could there be the fruit of faith in Christ's people before their union to him, then the branches would bear fruit without the vine, without being in it, or united to it, contrary to our Lord's express words. From the whole, it may safely be concluded, that union to Christ is before faith, and therefore faith cannot be the bond of union; no, not on our part. Vital union is before faith. There always was a fullness of life laid up and reserved for all those who were chosen in Christ; there was always life in Christ the Head for all his members, which he, when it pleases him, in regeneration, communicates to them, and implants in them, though there is no activity or exercise of this life until they believe.⁵⁰

50. For the further proof of what I assert, see Mr. Cotton's arguments for union

The everlasting love of God, the Father, Son, and Spirit, is the bond of the elect's union to the sacred Three. What may he said of the three divine Persons in general, is true of each of them in particular. They have all three loved the elect with an everlasting love, and thereby have firmly and everlastingly united them to themselves. Christ has loved them with an everlasting and unchangeable love, whereby his heart is knit unto them as *Jonathan's* was to *David*. He loved them as his own soul, as his own body, and the members of it. This is that cement which will never loosen, that union knot which can never be untied, that bond which can never be dissolved, from whence there can be no separation; for *who shall separate us from the love of Christ? I am persuaded*, says the apostle (Romans 8:35, 8:38–39), *that 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 us from the love of God, which is in Christ Jesus our Lord*. There are several unions which arise from or are branches of this everlasting love-union, which are all antecedent to our faith in Christ.

1. There is an election-union in Christ from everlasting: God *hath chosen us in him before the foundation of the world* (Ephesians 1:4). This is an act and instance of everlasting love, by which the persons chosen are considered in Christ, and one with him. Christ was chosen as an head, his people as members with him. Nothing is more commonly said by those who are esteemed sound divines,⁵¹ than this: Now how Christ can be considered as an head, and the elect as members of him in this eternal act of election, without union to him, is hard to conceive.

Arminius and his followers,⁵² the *Remonstrants*, have frequently urged the text now mentioned in favour of election from faith foreseen,

before faith, in Dr. Chauncy's *Neonomianism unmasked*, part 2, debate 11, p. 225.

51. Vid. Act. Synod. Dordrect. p. 4, 83, 86, 87. Ames. Medull. Theolog. c. 25, §. 27. *Walaei opera*, tom 1. p. 330. *Polani Syntag. Theolog.* p. 248. *Synops. Pur. Theolog. disput.* 24, thes. 26, p. 281. *Zanch. in Eph. 1:4*. Dr. Goodwin, vol. 1, part 1, p. 62. Mr. Richard Taylor on Justification, p. 15, with many others.

52. *Armin. Examen Prædest. Perkins.* p. 512, 594, 599. *inter opera ejus edit.* 1631, 4to. *Script. advers. Coll. Hag.* p. 64. *Apolog. pro Confess. Remonstr. c.*

and their argument upon it is this: "None are chosen to salvation but in Christ; none are in Christ but believers, who are engrafted into Christ, and united to him by faith, therefore none are chosen to salvation, but those who are believers in Christ, are engrafted into him, and united with him." For they had no other notion of being in Christ, but by faith; like some others, who yet would be thought to be far from being in their scheme. But then, among other replies, they have been told by the *Anti-Remonstrants*,⁵³ "That it is certain that we are chosen and regarded in Christ before we were believers; which is fully proved from several places of scripture, which plainly make it appear, that the elect have some existence in Christ, even before they believe; for unless there had been some kind of union between Christ and the members, Christ would not have been their head, nor could he have satisfied for them."

2. There is a legal union between Christ and the elect from everlasting; they are one in a law-sense, as surety and debtor are one; the bond of this union is Christ's suretyship, which is from everlasting, and in which Christ engaged, as a proof of his strong love and affections to his people. He is the surety of the better Testament, the *εγγυος*, that drew near to God the Father in the name of the elect, substituted himself in their place and stead, and laid himself under obligation to pay their debts, satisfy for their sins, and procure for them all the blessings of grace and glory. This being accepted of by God, Christ and the elect were looked upon, in the eye of the law, as one person, even as the bondsman and the debtor, among men, are one, in a legal sense; so that if one pays the debt, it is the same as if the other did it. This legal union arising from Christ's suretyship-engagements, is the foundation

18, p. 197. Corvid. contr. Molin. c. 19. p. 284, 285, & advers. Bogerman. par. 2. c. 23. p. 552. Vorst. Amic. Collat. cum Piscat. §. 112, p. 233.

53. Certum est nos esse electos & respectos in Christo antequam essemus fideles, quod probatur invictis his locis, Eph. 5:25. Rom. 5:8. 1 John 4:10. 2 Tim. 1:9. Haec loco evincunt, electorum aliquam in Christo existentiam fuisse etiam, antequam crederent. Nisi enim aliqua fuisset unio inter Christum & membra, Christus non esset caput eorum, & pro iis satis facere non potuisset. Walæus de electione, inter opera ejus, tom. 1, p. 239. Vid. etiam p. 358, 359. & tom. p. 227. & Synops. Pur. Theolog. disput. 24, thes. 27, p. 281.

of the imputation of our sins to Christ, and of his satisfaction for them, and also of the imputation of Christ's righteousness to us, and of our justification by it. Christ and his people being one, in a law-sense, their sins become his, and his righteousness becomes theirs.

3. There is a federal union between Christ and the elect from everlasting. As they were considered as one, he as head, and they as members, in election; they are likewise considered after the same manner in the covenant of grace. Christ has a very great concern in the covenant; he is given for a covenant to the people; he is the Mediator, Surety, and Messenger of it. It is made with him, not as a single person, but as a common head, representing all the elect, who are given to him, in a federal way, as his seed and posterity. What he promised in the covenant, he promised for them, and on their account; and what he received, he received for them, and on their account. Hence grace is said to be given to them in him before the world began (2 Timothy 1:9); and they are said to be blessed with *all spiritual blessings in heavenly places in Christ* (Ephesians 1:3).

4. There is a natural union between Christ and his people; for *both he that sanctifieth, and they who are sanctified, are all of one*; that is, of one nature; *for which cause he is not ashamed to call them brethren* (Hebrews 2:11). This is an union in time, but is the effect of Christ's love before time; *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same* (Hebrews 2:14). The nature he assumed is the same with that of all mankind, but was taken to him with a peculiar regard to the elect, the children, the spiritual seed of *Abraham, who are members of his body, of his flesh, and of his bones*. Now this natural union, which is the fruit of Christ's everlasting love, is antecedent to the faith of New Testament saints.

5. It is sufficiently evident, that *there is a representative union* between Christ and the elect, both from everlasting and in time, which is independent on, and prior to their believing in him. He represented them as their head in election, and in the covenant of grace, as has been already observed; and so he did, when upon the cross, and in the grave, when he rose from the dead, *entered into heaven, and sat down at the right hand of God*. Hence they are said to be crucified with him,

dead with him, buried with him, risen with him, yea, to be made *to sit together in heavenly places in Christ Jesus*.

Now all these several unions take their rise from, and have their foundation in, the everlasting love of Christ to his people; which is the grand original, strong and firm bond of union between him and them, and is the spring of all that fellowship and communion they have with him in time, and shall have to all eternity. It is from hence that the Spirit of God is sent down into our hearts to regenerate and renew us, and faith is wrought in our souls by the Spirit. Faith does not give us a being in Christ, or unite us to him; it is the fruit, effect, and evidence of our being in Christ and union to him. It is true, indeed, that God's elect do not know their being in Christ and union to him, until they believe; then what was before secret is made manifest; and because things are sometimes said to be, when they are only manifested to be, hence the people of Christ are said to be in Christ, when they are made new creatures; *If any man be in Christ, he is a new creature* (2 Corinthians 5:17). Being a new creature, does not put a man into Christ, but is the evidence of his being there; and without which he neither knows, nor ought he to profess himself to be in Christ: And so likewise, in another place, it is said, *If any man have not the Spirit of Christ he is none of his* (Romans 8:9). He may be one of his chosen and redeemed ones, though he has not the Spirit of Christ as yet; but he cannot know this until he has the Spirit of Christ; for *no man can say that Jesus is the Lord, that is, his Lord, but by the Holy Ghost* (1 Corinthians 12:3). The apostle *Paul* takes notice of some that *were in Christ* before him (Romans 16:7); all God's elect were chosen together in Christ, not one before another: They had all together a being in him; but this in conversion is made known to one before another. There are different manifestations of union to different persons, and to the same persons at different times; for which Christ prays, when he says, *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 gavest me, I have 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, and that the world may know that thou hast sent*

me, and hast loved them, as thou hast loved me (John 17:21–23). The full manifestation of it will be in heaven, when the saints shall be with Christ where he is, and behold his glory, and enjoy uninterrupted communion with him, as the fruit of their eternal union to him.

I should now, Sir, have closed this letter, were it not for a passage in your discourse *Of the Doctrine of Grace as It Encourageth Holiness*; in which, I apprehend, you have poured much contempt on several valuable and excellent truths of the gospel: I will repeat your words, and take leave to make some few strictures on them. They are these: “There have been some, who, by their life and conversation, have showed, that they were far from being enemies to holiness, who have amused themselves with fancies about God’s loving and delighting in his elect, while they were in a state of nature; of his seeing no sin in his people, and good works not being necessary to salvation; and who have been forward to condemn pressing men to duty, as legal preaching; and to speak of exhorting to repentance, mortification, and self-denial, as low and mean stuff.”⁵⁴

I. I observe that you esteem the doctrine of God’s loving his elect, while in a state of nature, a fancy; and that those who hold this doctrine do but amuse themselves with a fancy. I must beg leave to say, that if it is a fancy, it is a scriptural one: I would not willingly say or write any thing that is contrary to the purity and holiness of God, or has a tendency to embolden vicious persons in a course of sin and wickedness; and yet cannot help saying, that the doctrine of God’s everlasting, unchangeable, and invariable love to his elect, through every state and condition into which they come, is written as with a sunbeam in the sacred writings.

1. God’s love to his elect is not of yesterday; it does not begin with their love to him, *We love him, because he first loved us* (1 John 4:19). It was bore in his heart towards them long before they *were delivered from the power of darkness, and translated into the kingdom of his dear*

54. See a Defense of Some Important Doctrines of the Gospel by Several Ministers, Vol. II, p. 512.

Son. It does not commence in time, but bears date from eternity, and is the ground and foundation of the elect's being called in time out of darkness into marvellous light: *I have loved thee*, says the Lord to the church, *with an everlasting love; therefore with loving-kindness have I drawn thee* (Jeremiah 31:3); that is in effectual vocation. Many are the instances which might be given in proof of the antiquity of God's love to his elect, and as it is antecedent to their being brought out of a state of nature. God's choosing them in Christ before the foundation of the world, was an act of his love towards them, the fruit and effect of it; for election presupposes love. His making an everlasting covenant with his Son, ordered in all things, and sure, on account of those he chose in him; his setting him up as the Mediator of the covenant from everlasting; his donation of grace to them in him before the world began; his putting their persons into his hands, and so making them his care and charge, are so many demonstrative proofs of his early love to them; for can it ever be imagined that there should be a choice of persons made, a covenant of grace so well formed and stored, a promise of life granted, and a security made, both of persons and grace, and yet no love all this while?

2. The love of God to his elect is unchangeable and unalterable; it is as invariable as his own nature and being; yea, *God is love, and he that dwelleth in love, dwelleth in God, and God in him* (1 John 4:16). Hence it is that the blessings of his grace are irreversible, because they are gifts of him, who is *the Father of lights, with whom there is no variableness, nor shadow of turning*. Hence also it is that the salvation of God's elect does not stand upon a precarious foundation, as it would, if his love changed as theirs does; but *he is the Lord, who changes not, and therefore the sons of Jacob are not consumed*. The several changes the elect of God pass under, through the fall of *Adam*, and their own actual transgressions make no change or alteration in the love of God. The love of God makes a change in them when he converts them, but no change or alteration is made in God's love; that does not admit of more or less; it cannot be said to be more ardent and intense at one time, than at another, it is always invariably the same in his heart. Love produced a wonderful and surprising change in him, who was afterwards

the great apostle of the Gentiles, and of a blaspheming, persecuting, and injurious *Saul*, made a believer in Christ, and a preacher of the everlasting gospel: but then this produced no change in God, nor in his love. God sometimes changes the dispensations of his providence to his people, but he never changes his love; he sometimes hides his face from them, and chides them in a fatherly manner; but at all times he loves them: he loves when he rebukes and chastens, and though *he hides his face for a moment from them, yet with everlasting kindness will he have mercy on them*; for he has said, *The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed* (Isaiah 54:10). There is, indeed, no sensible manifestation of God's love to his elect before conversion, or while they are in a state of nature; and it must be allowed, that the manifestations of it to their souls after conversion, are not always alike; and that God's love appears more evident in some instances and acts of it, than in others; yet still this love as in his own heart, is unchangeably and invariably the same, as it needs must be, if he is God. Since then God's love to his elect is from everlasting, and never changes upon any consideration whatever, why should God's love to his elect, while in a state of nature, be accounted a fancy, and those who maintain it, be represented as amusing themselves with a fancy?

3. There are instances to be given of God's love to his elect, while they are in a state of nature: I have already observed some instances of it to his elect, from eternity. I will just mention one or two instances of it to them in time, and which respect them, while in a state of nature. Christ's coming into this world, and dying in the room and stead of the elect, are, at once, proofs, both of his own and his Father's love to them; God so loved them, as to give his only begotten Son; and Christ so loved them as to give himself for them, in a way of offering and sacrifice for their sins; at which time they were considered as ungodly, as being yet sinners, as enemies in their minds, by wicked works, and without love to God: for the apostle says (Romans 5:6, 5:8, 5:10), *When we were yet without strength, in due time Christ died for the ungodly. God commendeth his love towards us, in that while we were yet sinners, Christ died for us; 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. Now certainly these persons were in a state of nature, who are said to be “without strength, to be ungodly, sinners, and enemies”; and yet God commended his love towards them, when and while they were such, in a matchless instance of it: and so the apostle *John* makes use of this circumstance, respecting the state of God's elect, to magnify, to set off, and illustrate the greatness of God's love (1 John 4:10): *Herein is love, says he, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* From whence it may strongly be concluded, that God loved his people while in a state of nature, when enemies to him, destitute of all grace, without a principle of love to him, or faith in him. Again, the quickening of God's elect, when dead in trespasses and sins, the drawing of them to Christ with the cords of powerful and efficacious grace in effectual vocation, are instances of his special grace and favour, and fruits and effects of his everlasting love to them. *God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ* (Ephesians 2:4–5). The time of the effectual vocation of God's people being come, fixed in his everlasting counsels and covenant, it is a time of open love to their souls, and that time becomes a time of life; for seeing them wallowing in their blood, in all the impurities of their nature, fulfilling the desires of the flesh, and of the mind, *he says unto them, when in their blood, live; yea, when in their blood he says unto them, live.* The spirit of God, as an instance of God's love, is sent down into their hearts in order to begin, carry on, and finish a work of grace, when he finds them in a state of nature, dead in sin, devoid of all grace, impotent to all that is spiritually good: *We ourselves also, says the apostle* (Titus 3:3–6), *were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, οτε, when the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.* If God did not love his elect, while in a state of nature, they must for ever remain in that state, since they are unable

to help themselves out of it; and it is only the love, grace and mercy of God, which engage his almighty power to deliver them from thence. There are three gifts and instances of God's love to his people before conversion, which are not to be matched by any instance or instances of love after conversion; the one is the gift of God himself to them in the everlasting covenant; which covenant runs thus: *I will be their God, and they shall be my people*: The other is the gift of his Son, to suffer and die in their room and stead, and so obtain eternal redemption for them: the third is the gift of his Spirit to them, to convince them of sin, of righteousness, and of judgment. And now what greater instance is there of God's love to his people after conversion? If the heavenly glory, with all the entertaining joys of that delightful state, should be fixed upon, I deny it to be a greater instance of God's love, than the gift of himself, his Son, and Spirit; and, indeed, all that God does in time, or will do to all eternity, is only telling his people how much he loved them from everlasting; all is but as it were, a comment upon, and an opening of that ancient act of his; nor has this doctrine any tendency to licentiousness, or to discourage the performance of good works. The consideration of this, that God loved me before I loved him, nay, when I was an enemy to him that his thoughts were employed about my salvation, when I had no thoughts of him, nor concern for myself, lays me under ten thousand times greater obligations, to fear, serve and glorify him; than such a consideration as this, that he began to love me when I loved him, or because I have loved him, can possibly do. Why then should this doctrine be accounted a mere fancy, which has so good a foundation, both in the word of God, and in the experience of his people; and the maintainers of it traduced as amusers of themselves with fancies?

II. Perhaps you will say, it is not merely the notion of God's loving his elect in a state of nature, but his loving them so as to delight in them, while in that state, that you condemn as a fancy, and the defenders of it, amusing themselves with a fancy; since you join love and delight together, when you express yourself so freely on this head. There is a distinction which you may imagine will help you, which is that of a

love of pity and benevolence, and of complacency and delight; with the first of these, say some, God loved his elect before conversion, and while in a state of nature, but not with the latter. It is an idle and ill grounded distinction of some ignorant, trifling, popish schoolmen, which some of our grave divines have been fond of, and have used, when they have thought it would serve their purpose; though it is subversive of the very nature and perfections of God, and represents him as altogether such an one as ourselves, subject to change; that his love, like ours, alters, and by degrees increases, and, from a love of pity and benevolence, passes into a love of complacency and delight; it supposes that God first views his elect in a miserable state and condition, with whose misery he is touched, and is filled with bowels of compassion and pity towards them, which occasion some velleities or wishes in his mind for their good; and these rise up at length into resolutions and purposes to do them good; which when he has, at least in some measure, executed, his affections glow, his love grows more ardent, and issues in complacency and delight. If this is not to make God changeable, and bring him down into the rank of mutable creatures, I know not what is. I could tell the friends of this distinction, though it may be no news to them, and perhaps they may find their account in it, that these same popish schoolmen have distinguished the love of God into *amor ordinativus*, a love in ordination, purpose and design, and into *amor collativus*, a love in gift, which is actually bestowed. This may suit well enough with the divinity of some men, who seem to be ready to give into such schemes as these; that God's love to his elect, before conversion, is only a purpose to love them when they are converted; that eternal election, is only a decree to elect persons in time; that the everlasting covenant is made with persons when they believe, of which faith, repentance and sincere obedience, are the conditions; and that there is no reconciliation of God's elect to him before faith; that the sufferings and death of Christ only make God reconcilable, but not reconciled; with such-like things as these, which I am almost tempted to call *low* and *mean* stuff. It is high time that these distinctions about the love of God, with that of an antecedent and consequent one, were laid aside, which so greatly obscure the

glory of God's unchangeable love and grace. It must be an odd sort of love among men, that is separate from delight in the object loved. The philosopher tells me,⁵⁵ that benevolence is properly neither friendship nor love; and that as benevolence is the beginning of friendship, so delight and pleasure, at the sight of the object, is the beginning of love; and that no man can be said to love, who is not first delighted with the form or idea of the object. Indeed, I cannot see that that can be love, which is without any delight in the object said to be loved: if a man should say to his wife, I love you well, I wish you well and am willing to do you all the good offices I am able: but, at the same time, I can take no delight in your person, nor pleasure in your company; would not this be esteemed a contradiction to his expressions of love to her? So if a father should say to his child, I wish you well, I pity you in what you do amiss, and I design to do something for you, which may be for your good, but I can take no delight and pleasure in you as a child of mine; what kind of love would this be thought to be? The same may be observed in many other such-like instances.

God's love to his Son, as a Mediator, is an everlasting love; *Thou lovedst me*, says Christ (John 17:24), *before the foundation of the world*. This love was a love of complacency and delight; for Christ as Mediator, was from everlasting, *then by him*, that is, the Father (Proverbs 8:30), *as one brought up with him, and was daily his delight, rejoicing always before him*. Now God loves his elect with the same love he loves his Son as Mediator. Hence Christ prays for the open and manifest union between him and his people; *That*, says he (John 17:23), *the world may know that thou hast sent me, and hast loved them, as thou hast loved me*. If God therefore has loved his Son, as Mediator, from everlasting, with a love of complacency and delight, and he has loved his elect from everlasting with the same love he has loved him, then he must have loved his elect from everlasting with a love of complacency and delight: and, indeed how can it otherwise be, since the elect were always in Christ their Head, in whom they were chosen before the

55. Η δὴ εὐνοία φίλια μὲν εἰσικεν, οὐ μὲν ἐστὶν γὰρ φίλια. — Ἀλλ' οὐδὲ φίλησις ἐστὶν — εἰοκε δὲ ἀρχὴ φίλιας εἶναι, ὡσπερ τοῦ ἐραυ, ἡ δια τῆς οὐσεως ἡδονῆ· με γὰρ προηθεὶς τῆ ἰδεα, οὐθεὶς ἐρα, Aristotel. Ethic. l. 9. c. 5.

foundation of the world? And they could not be considered in him but as righteous persons, through his righteousness, with which God is always well pleased, because by it the law is magnified, and made honorable; and so Christ is often said to be God's beloved Son, *in whom not with whom, he is well pleased* (Matthew 3:17; 2 Peter 1:17); which designs not his person only singly, but all the elect, as considered in him, who together with Christ, are the objects of God's eternal delight and pleasure.

It is certain that Jesus Christ has, from everlasting, loved the elect with a love of complacency and delight; for "from everlasting, from the beginning, or ever the earth was, when there were no depths nor fountains, before the mountains and hills were brought into being, while as yet God had not made the earth, nor the fields, nor the highest part of the dust of the world, Christ's delights were with the sons of men" (Proverbs 8:31). The word *שעשעי*⁵⁶ in the Hebrew rendered *delights*, is expressive of the most intimate, sweet, ravishing delight and pleasure; and it being not only in the plural number, but also having its radical letters, especially its two first radical letters,⁵⁷ doubled, which, in *the Hebrew* language, increases the signification of the word;⁵⁸ it sets forth, that exceeding great delight and pleasure which Christ had in his people from everlasting; nay, he not only took delight in the persons of the elect, as they were presented to him in the glass of his Father's purposes and decrees, but took pleasure also in the fore-views of the very spots of ground where he knew his people would dwell: and hence he says, that he was *rejoicing in the habitable part of his earth* (Proverbs 8:31). Now why God the Father should

56. Vocem *שעשעי* quod attinet, novies eandemprehendimus in sacris, & semper quidem de oblectatione intima, multiplici, suavissimaque, quando rem aliquam non satis intueri, meditari aut amplexari possumus, ulteriori semper eo propendentes cupidine; nam radix est *שעה* asperit, ubi geminatio radicalium radicis quoque geminat significatum. Gejer. in Prov. 8:30.

57. Vid. Aben Ezra in Psalm 65:2.

58. So *פתלתל* is very perverse, Deut. 32:5; *ירקרק* very yellow, Psalm 48:12; *שחרחרת* very black, Song of Solomon 1:6; *יפיפית* exceedingly fairer, Psalm 45:2; *חמרמרו* very much troubled, Lamentations 1:20, with many other instances of the like kind.

not, from everlasting, love the elect with the same love his son did, I know not.

Nothing is more evident than that God's choosing his people in Christ before the foundation of the world, is an act of love; and I will venture to say, it is an act of love, founded upon, and springing from his delight in them; even as God's loving and choosing of *Israel* (which was an emblem and representation of his special love to, and choice of the true and spiritual *Israel* of God) is owing to that delight he had in them; for it is said, *The Lord had a delight in thy fathers, to love them; and he chose their seed after them, even you above all the people, as at this day* (Deuteronomy 10:15). And, indeed, all the favours and blessings which God bestows on his people in time, arise from his delight in them. His bringing them out of darkness into light, out of a state of nature into a state of grace, out of distresses and difficulties of every kind, springs from his delight in them: *He brought me forth also into a large place, says David* (Psalm 18:19); *he delivered me, because he delighted in me*. In a word, the whole salvation of the elect is owing to God's love of delight, with which he loves them. *The Lord taketh pleasure in his people; and, as a fruit and effect of that he will beautify the meek with salvation: He has promised to rejoice over them, to do them good; and it is said, he will save, he will rejoice over thee with joy; and he will rest in his love, he will rejoice over thee with singing* (Psalm 149:4; Jeremiah 32:41; Zephaniah 3:17).

Some, perhaps, will say, that the elect, while in a state of nature, are destitute of faith, which is very true; and since *without faith it is impossible to please God* (Hebrews 11:6), he can take no delight in them, while in that state. The *Remonstrants* have urged this text in favour of election, *ex fide praevisa*;⁵⁹ and their argument upon it is this: "That if it is impossible to please God without faith, it is impossible that any should be chosen by God unto salvation, without faith: seeing to be chosen unto salvation, is the highest instance of God's love and goodwill to man that he can show him": But "they have been told, by the *Anti-Remonstrants*, that though election is an act of God's great love

59. Vid. Script. Advers. Coll. Hag. p. 63.

and good pleasure, yet it may be without faith, since there is a sense in which persons may be said to please God before faith;⁶⁰ for God is said even *to manifest his love to his enemies* (Romans 5:8, 5:10). If then he loved them when enemies, they must needs please him before they believed"; and that "although whatsoever is done without faith may be displeasing to God, yet God may be said to love some persons, whose actions displease him; so he loved the person of *Paul* before he was converted to the faith of Christ; yea, that there is a certain complacency in the person, if it be proper so to say, before his works and faith please God."⁶¹ And it is easy to observe, that the apostle is speaking, not of the complacency which God has in the persons of his people, but of that which he has in their works and actions. Now no works without faith can please God, such as praying, reading, hearing, and the like: because *whatsoever is not of faith, is sin*. It is in this sense, that *they that are in the flesh*, that is, who are unregenerate, are in a state of nature, *cannot please God* (Romans 8:8); for it may be as well expected *to gather grapes of thorns, and figs of thistles*, as that good works well-pleasing to God should be done by an evil man: but though man can do nothing without faith, that can please God, yet this does not hinder, but that the persons of God's elect, as considered in Christ, may be well pleasing to God before faith, and without it.

It may be further objected, that God's elect, while in a state of nature, are *children of wrath, even as others*, and therefore cannot be the objects of God's love and delight; for how can they be children of wrath, and yet objects of love at one and the same time? To which I reply, that "a person may be the object of love and delight, and of displeasure and wrath, at one and the same time, in a different respect."

60. Dicitur enim Deus etiam dilectionem suam manifestare erga hostes suos (Romans 5:8, 5:10), si ipsos dilexit etiam quum hostes essent, necesse est placuerint ipsi antequam crederent. Ibid. p. 71.

61. Quamvis autem Deo displiceat, quicquid sit sine fide, potest tamen dici Deum amare quasdam personas, quarum facta ei displicent; sic personam Pauli amabat, prius quam ad fidem Christi converteretur—denique est quædam (si fas ita loqui) complacentia personæ antequam ejus opera & fides Deo placeant. Molinaei Enodatio Graviss. Quaest. Tract. 7, c. 3, p. 269, 270.

It is said of the Jews (Romans 11:28), as concerning the gospel, *they are enemies for your sakes*; but touching the election, *they are beloved for the fathers' sakes*. But this will be better exemplified in the instance of Jesus Christ, "who standing in two different relations, and sustaining two different capacities, was at one and the same time the object of his Father's love and wrath; as he was the Son of God, he was always the object of his love and delight; but as he was the sinner's surety, and while bearing the sins of his people in his own body on the tree, he was the object of his displeasure and wrath, which he sensibly felt, and therefore it is said (Psalm 89:38), *Thou hast cast off and abhorred; thou hast been wrath with thine anointed*. And yet even then, when he poured out his wrath to the uttermost on him, on the account of his people's sins, when he ordered justice to draw its sword, and sheath it in him, his love towards him, as his Son, was not in the least abated." Thus the elect of God, being considered in different views, may be truly said to be children of wrath, and objects of love at one and the same time; consider them in *Adam*, and under the covenant of works, they are children of wrath, they are deserving of the wrath of God, and are exposed to the curse of the law; but then as considered in Christ, and under the covenant of grace, they always were, and ever will be, the objects of God's love and delight.

This doctrine, I apprehend, is no ways contrary to the purity and holiness of God's nature; it does not follow, that because God loves and delights in his elect, while in a state of nature, that he loves and delights in their sins: *God is of purer eyes than to behold evil*, and cannot look upon sin, with any approbation or delight (Habakkuk 2:13; Psalm 5). *He is not a God that hath pleasure in wickedness, neither shall evil dwell with him*. We are obliged to distinguish between the persons and sins of God's people after conversion; it is allowed that God loves and delights in their persons, though he hates their sins. Now why the same distinction may not be allowed before conversion, as after, I see not; since it is not any thing that is done by them, nor any thing that is wrought in them, that is the ground and foundation of God's love to and delight in them; but his love to and delight in them is the ground and foundation of all that he does for them, or

works in them. No doubt, what he works in them is well-pleasing in his sight, but their acceptance with God, and their persons being well-pleasing to him, does not lie in this, but in the beloved. When, Sir, these things are considered by you, I hope you will no longer esteem it a fancy, that God should love and delight in his people while in a state of nature. But I go on,

III. To consider another evangelic truth, which, indeed, is the sum and substance of the gospel, and with the proof of which the scripture abounds, though you are pleased to condemn it as a fancy, and that is, that "God sees no sin in his people." I know this doctrine has been most odiously traduced, and most widely misrepresented; but, I hope, when some few things are observed, it will plainly appear not to be a fancy, or a freak of some distempered minds, but a most glorious and comfortable doctrine of the gospel, and without which the gospel must cease to be *good* news and *glad* tidings to the sons of men.

1st, When it is asserted that God sees no sin in his people, the meaning is not, that there is no sin in believers, nor any committed by them, or that their sins are no sins, or that their sanctification is perfect in this life.

1. Sin is in the best of saints; to say otherwise is contrary to scripture, and to all the experience of God's people; *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8). The ingenuous confession of the saints, their groans and complaints, and that continual war between flesh and spirit they feel in themselves, are so many proofs of sin's being in them; nay, it is not only in them, but it lives in them. It is true, indeed, they do not live in sin, for then there would be no difference between them and unregenerate persons; to live in sin, is not only unbecoming, but contrary to the grace of God: but still sin lives in believers; though there is an inward principle of grace, and a mortification of the outward actions of sin, and a *putting off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts*; yet this old man is not changed, nor removed, much less destroyed. Moreover, sin is not merely in believers now and then, by fits and starts, as we say, but it *dwells* in them. Hence

the apostle calls it, *Sin that dwelleth in me* (Romans 7:17, 7:20); where it is not idle, but active and busy; it hinders all the good, and does all the mischief it can; it makes war against the soul, and sometimes brings it into captivity.

2. Sin is not only in the best of saints, but is also committed by them: *There is not a just man upon earth, that doth good and sinneth not* (Ecclesiastes 7:20); nor is there any sin, but what has been, or may be committed by believers, excepting the sin against the Holy Ghost: their daily slips and falls, their frequent prayers for the discoveries of pardoning grace, and the application of Christ's blood, which cleanseth from all sin, confirm the truth of this. It is true, the apostle *John* says, that *whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God* (1 John 3:9); that is, as born of God, he neither does, nor can commit sin. What is that which is born of God? The *new creature*; the other *I*, distinguished from sin that dwelleth in him this never did, nor can commit sin; there are an *old* man and a *new* man in regenerate persons; the new man never sins, the old man does nothing else but sin; there are *flesh* and *spirit* in the saints; all sinful works are the works of the flesh, as all good works are the fruits of the Spirit. The work of grace, though imperfect, is not impure; nothing impure springs from it, nor is any thing impure to be attributed to it.

3. The sins of believers are sins, as well as the sins of others; they are of the same kind, and are equally transgressions of the law, as others are: murder and adultery, committed by *David*, were sins in him, as well as they are as committed by others; yea, oftentimes the sins of believers are attended with more aggravating circumstances than the sins of other men, being acted against light and knowledge, love, grace and mercy. Though believers are justified from all sin by Christ's righteousness, and have all their sins pardoned through Christ's blood, yet their sins do not hereby cease to be sins. Justification from sin by Christ's righteousness, and pardon of sin through Christ's blood, free them from obligation to punishment due to sin, but do not destroy the nature of sin.

4. The work of sanctification is imperfect in this life it is a good

work begun, but not finished; there is something lacking in the faith of the greatest believer; love is not come to its full growth: and as for knowledge, it is but in part. There is a twofold sanctification; the one in Christ, this is complete and perfect; the other is derived from Christ, and wrought in the soul by the Spirit of Christ; this at present is imperfect. There is indeed a perfection of parts, but not of degrees; that is to say, the new creature has all its parts, but these are not grown up to the perfection they will arrive unto. The best of saints need fresh supplies of grace, which they would not, were they perfect: they disclaim perfection in themselves, though they wish for it both in themselves and others; when therefore it is said that "God sees no sin in his people," neither of these things are designed by it.

2dly, God's seeing no sin in his people, does not impeach his omniscience: nor is it to be considered as referring to the article of providence, but to the article of justification as I shall show presently. God is omniscient, he knows and sees all persons and things; nothing is or can be hid from his all-seeing eye: *His eyes are upon the ways of man, and he seeth all his goings; there is no darkness nor shadow of death, where the workers of iniquity may hide themselves* (Job 34:21–22). All the actions of men, whether good or bad, are known to him, with their secret springs and principles from whence they flow; he sees the sins of his own people, as well as the sins of others, both in their first motions, and in their open productions; *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men! the Lord trieth the righteous* (Psalm 11:4–5). About this there is no debate; they must be stupid indeed, if there be any; for my part, I never heard of any who deny that the omniscience of God extends to the sins of his people; it never was thought of, or designed, by this assertion, to limit or deny the omniscience of God; nor is it limited or denied by it. Though the phrases of *seeing* and *knowing*, are used as synonymous in the article of providence, yet never in the article of justification; there they are always distinguished: knowledge and sight are two things; the one belongs to the attribute of God's omniscience, the other to the attribute of his justice: when therefore it is said, that God sees no sin in his people, the meaning is not, that he does not with his omniscient

eye, see and know sin to be in them; but he does not see any iniquity in them with his eye of *justice*, or so as to *punish* them for their sins, or require satisfaction at their hands for them.

3rdly, Nor is the meaning of this proposition, that “God sees no sin in his people,” that he takes no notice of them, nor resents them, nor chastises them, in a fatherly way, on the account of them. God does not, indeed, punish his people for their sins in a way of *vindictive* wrath and justice; for this is contrary to his justice, and must overthrow the satisfaction of Christ; for either Christ has perfectly satisfied for the sins of his people, or he has not; if he has not, they must satisfy for them themselves; if he has, it is contrary to the justice of God to punish for sin twice, or to require satisfaction, both of the surety and the sinner: but though God does not punish his people for their sins, yet he *chastises* them in a fatherly way; he takes notice of their sins, lays his hand upon them, in order to bring them to a sense and acknowledgement of them; *If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail* (Psalm 89:30–33).

4thly, Though God sees sin in his people, as being but in part sanctified, yet he sees no sin in them, as they are perfectly justified; though he sees sin in them, with his eye of omniscience, yet not with his eye of revenging justice; though he sees them, in respect of his providence, which reaches all things, yet not in respect of justification; though he takes notice of his people’s sins so as to chastise them in a *fatherly* way, for their good; yet he does not see them, take notice of them, and observe them in a *judicial* way, so as to impute them to them, or require satisfaction for them: *God was in Christ reconciling the world to himself, not imputing their trespasses unto them* (2 Corinthians 5:9): No, he has imputed them to Christ, he has beheld them in him, he has charged them to him, and Christ has made full satisfaction for them; and therefore *who shall lay any thing to the charge of God’s elect? It is God that justifieth: Who is he that condemneth? It is Christ that died* (Romans 8:33–34). God will not require satisfaction at the hands of

his people for their sins; he will not punish them on the account of them; they shall never enter into condemnation; for *there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit* (Romans 8:1). Was God to see sin in his people in this sense, and proceed against them in a forensic way, he must act contrary to his justice and set aside the satisfaction of his Son. A few things will make it plainly appear that God sees no sin in his justified ones, as such:

First, This will be evident, if we consider what Christ has done with respect to the sins of his people. These have been removed from them to him; they have been placed to his account, imputed to him, and laid upon him. *All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all* (Isaiah 53:6); which he has bore in his own body, on the tree; yea, he is *the Lamb of God which taketh away the sin of the world*; he has removed the iniquity of his people in one day: *As he was wounded for their transgressions, and bruised for their sins*, so he has washed them from their sins in that blood of his which cleanseth from all sin; *by his righteousness he justifies them from all things, from which they could not be justified by the law of Moses; and by the sacrifice of himself, he has put away sin for ever; yea, he has finished transgression, made an end of sin, has made reconciliation for iniquity, and has brought in everlasting righteousness*. This is the language both of the Old and New Testament, and if this be the case, as it certainly is, God does not, and cannot see iniquity in his people, since all their iniquity has been transferred on Christ, and it is all done away by him.

Secondly, This will be yet more evident, if we consider what God the Father has done on the account of the blood, righteousness, sacrifice, and satisfaction of his Son. He has freely forgiven all the sins of his people for Christ's sake; he has covered them with a covering of mercy, so as they are not visible; he has blotted them out of his sight, so as they are not legible to the eye of justice; yea, he has cast them all behind his back, and into the depths of the sea; *insomuch that the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found*: such strong expressions as these

from the mouth of the Lord of hosts, will sufficiently bear us out in asserting, that “God sees no sin in his people.”

Thirdly, Add to this, the view in which the people of God are to be considered, and are considered by Father, Son, and Spirit, being clothed with the righteousness of Christ, and washed in his blood; they are complete in Christ; they are without fault before the throne, *without spot or wrinkle, or any such thing*: Christ says to them, *Thou art all fair, my love; and there is no spot in thee* (Song of Solomon 4:7). The church is a perfection of beauty in his esteem; all the saints are perfectly comely through the comeliness he has put on them; yea, they are, in the sight of God, in the eye of justice, unblameable and unprovable; and if so, then surely God sees no iniquity in them. One must transcribe a considerable part of the Old and New Testament to give the full proof of this doctrine.

If this is a fancy, it is the glory of the Bible, and the marrow of the Gospel; what most displays the riches of God’s grace, the efficacy of Christ’s blood, the completeness of his righteousness, and the fullness of his satisfaction; it is the foundation of all solid hopes of future happiness, what supports the life of faith, and is the ground of a believer’s triumph. One would have thought, Sir, you might have forbore so severe a reflection on this truth, of God’s seeing no sin in his people, since it is the *το ρητον*, the express words of the sacred oracles: *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel* (Numbers 23:21). I proceed,

iv. To another truth decried by you as a fancy; the assertors of which are ridiculed, as amusers of themselves with a fancy, which is, that “good works are not necessary to salvation.” I am sensible, in some measure, what controversies have been in the world about this subject, and what extremes have been run into on both sides the question. There was a sharp contention among the *Lutherans* on this head. *George Major* asserted, that “good works are necessary to salvation”: on the other hand, *Nicholas Amsdorsius* said, that they were “noxious and pernicious to salvation”: neither of these positions are defensible, as they thus stand: Not the former; for though good works are

necessary, upon many accounts, to answer several valuable ends and purposes, yet not necessary to salvation; though they ought to be performed by all God's justified and saved ones, yet not in order to their justification and salvation; though the people of God ought to maintain good works for *necessary uses*, yet these necessary uses do not design salvation, but other things, as I shall show presently. Nor is the latter of these positions to be defended; for though good works are not *necessary* to salvation, yet not *noxious* and pernicious to it, unless when they are placed in the business of salvation, to the displacing of Christ and his righteousness; and then they are so far from helping forward, that they hinder the salvation of souls, being an *ignis fatuus*, which leads out of the way of salvation. The Papists and Protestants have warmly contested this point: the former say that good works are necessary to salvation, *per viam efficientiæ*, "by way of efficiency or causality," to merit or procure salvation; which is the only sense in which the proposition can well be understood; for if good works are necessary to salvation, it must be to procure it; for in what sense else can they be necessary to it? This is denied by the latter, and by them fully confuted; though some have made use of some distinctions, in order to qualify and soften this proposition, that good works are *necessary* to salvation, by which they have betrayed the truth into the hands of the enemy. I shall attempt to show,

First, That good works are in no sense necessary to salvation.

Secondly, What they are necessary to, or what are the necessary uses of them

First, I affirm that good works are *not* necessary to salvation in any sense.

1st, They are not necessary to salvation by way of causality, as having any causal influence on our salvation, or any part of it. Christ is the sole author of salvation; he came into this world to effect it; he has done it, it is finished, it is complete and perfect in itself; it needs nothing to be added to it to make it so: Christ is a rock, and his work is perfect; he is a Saviour in whole, and not in part; he will admit of no copartner

or assistant in this matter. Good works have no concern, as causes, in our salvation; God, in saving persons, does not act according to them, nor by them, nor in consideration of them; *for he hath saved us, and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began* (2 Timothy 1:9). And says the same inspired writer elsewhere (Titus 3:5); *not by works of righteousness, which we have done, but, according to his mercy, he saved us, by the washing of regeneration, and renewing of the holy Ghost*. God saves his elect by Christ a way of pure grace and mercy, to the exclusion of good works having any hand therein; *For by grace ye are saved, says the apostle (Ephesians 2:8–9), through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast*. Good works are not to be placed in any rank of *causes* of our salvation whatever.

1. They are not the impulsive or moving causes of salvation. Nothing out of God can move him to do any thing; good works did not move him to take any one step relating to the salvation of his people; they did not move him to choose them unto salvation by Jesus Christ; he chose them in Christ before the foundation of the world, before they had done either good or evil; and so not because they *were*, but that they *might* be holy. This act of his sprung from his good will and pleasure, and is an instance of pure grace. Hence it is called *the election of grace* (Romans 11:5–6); *and, adds the apostle, if by grace, then it is 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*. Good works are the *fruits*, not the *causes* of electing grace; nor did these move God to make a covenant of grace with his elect in Christ, in which the scheme of salvation was fixed, the whole of it secured, and all blessings and promises put into the hands of the Mediator; nor was it good works that moved God to send his Son to obtain salvation, but his own free love and grace; nor what moved Christ to give himself for his people, since at that time they were *without strength, ungodly, sinners, and enemies to him*; in a word, it is not good works, but grace, which moves God to justify, pardon, adopt, regenerate, sanctify and glorify any of the sons of men.

2. Good works are not the efficient, procuring, or meritorious causes of salvation; for they are imperfect in the best of men; and were they perfect, yet the requisites of merit are wanting in them; for,

(1.) That by which we would merit, must not be due to him, of whom we would merit. Now all our works are previously due to God; he has a right to all our obedience, prior to the performance of it; and therefore *when we have done all those things which are commanded us, we have done but that which was our duty to do.*

(2.) That by which we would merit, must be some way or other be profitable to him, of whom we would merit: *but can a man be profitable to God, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty that thou art righteous? or is it any gain to him that thou makest thy ways perfect? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the son of man* (Job 22:2-3; 35:7-8).

(3.) That by which we would merit, must be done in our own strength, and not in the strength of him, of whom we would merit: we must not be obliged to him for any thing in the performance of it; whereas all our sufficiency to think a good thought, or do a good action, is of God without him we can do nothing; it is by the grace of God we are what we are; and it is by the grace of God we do what we do; and therefore to him all the glory belongs.

(4.) There must be some proportion between that by which we would merit, and that which we would merit. Now there is a just proportion between sin and the wages of it, but none between good works and eternal salvation; *The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord* (Romans 6:23).

In fine, if good works were the efficient procuring causes of salvation, then Christ died in vain; his obedience and sufferings must be useless, and of no effect; besides, boasting would not be *excluded*, which is God's design in fixing the method of salvation in the manner he has; for if men were saved by works, they would have whereof to boast.

3. Good works are not coefficient causes or con-causes of salvation, with Christ; they are not adjuvant or helping causes of it; they do not

assist in, or help forward the business of salvation; it is done without them; Christ will not admit of any rivalry in this matter: his own arm has brought salvation to him; he has alone effected it, and is the sole author of it; and therefore good works are needless in this respect. It is a rule in philosophy, *Quod potest fieri per pauca, non debet fieri per plura*; “What can be done by few, ought not to be done by more.” There is a fullness, a sufficiency in Christ to salvation, therefore good works are not necessary to salvation.

4. Good works are not *causa sine qua non*, of salvation; they are not conditions of salvation, or that without which persons cannot be saved; as is evident from the instances of the thief upon the cross, of elect infants dying in infancy, and of multitudes of others, as it is hoped, whom God calls in the last hour, upon their death-beds, who live not to perform good works. Now if good works are necessary to salvation, and persons cannot be saved without them, there none of those persons mentioned can be saved.

2dly, There are some worthy divines who utterly deny the efficiency or causality of good works in salvation, who yet think that this proposition, that “good works are necessary to salvation,” may stand safely, and in a good sense, admitting some distinctions, which I shall briefly take notice of, and are as follow;

Some say, that good works are not necessary to salvation as causes, yet they are necessary, as means. This cannot be true, because every mean is the cause of that unto which it is a mean: and then good works must be the causes of salvation, which has been disproved already. If good works are the means of salvation, they must be either the means of procuring it, or of applying it, or of introducing God’s people into the full possession of it; they are not the means of procuring salvation, for that is procured by Christ alone without them; nor are they the means of applying it in regeneration or effectual vocation, because, properly speaking, before regeneration, or effectual vocation, there are no good works done by the sons of men: they must be first regenerated, and called by grace; there must be an application of salvation; the gospel must become the power of God unto salvation, before they are capable of performing good works: *We are his workmanship*, says

the apostle (Ephesians 2:10), *created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Nor are they the means of introducing God's people into the full possession of salvation; *for they that die in the Lord, rest from their labours, and their works follow them.* They do not go beforehand to prepare the way for them, or to introduce them into the heavenly glory. Good works are not necessary, as means, either for the application or possession of salvation, neither for the incohesion or consummation of it.

Others make use of a distinction, which is *Bernard's*: which is, that though good works are not *causa regnandi*, "the cause of reigning," yet they are *via ad regnum*, "the way to the kingdom." But it ought to be observed, that *Bernard* does not say that they are *via ad regnum*, but *via regni*, "the way of the kingdom"; between which there is a great difference; for good works may be the way or course of such, who are of the kingdom of grace and belong to the kingdom of glory, when they are not the way to either. *Christ is the way, the truth and the life*; the only true way to eternal life. Good works are to be performed by all that are in the way, *Christ*: they are the business of all such that walk in this way but they themselves *not* the way, unless it can be thought that good works *are* *Christ*.

Others say, that good works are necessary to justification and salvation; not *quoad efficientiam*, "as to the efficiency of them," but *quoad præsentiam*, "as to the presence of them"; and though they have no causal influence on salvation, yet the presence of them is necessary to salvation. That the presence of good works is necessary to all those who are justified and saved, that are capable of performing them, and have time and opportunity to perform them, I allow; but that it is necessary to their justification and salvation, I deny; for if it is necessary, it must be necessary either as a cause, or a condition, or a mean of justification and salvation; either of which has been disproved already.

Others say, that they are necessary antecedent to salvation, and that they are necessary to it, as the antecedent to the consequent: but, from the instances before mentioned, of the thief on the cross, of elect infants dying in infancy, with those whom God calls by his grace on

their death-beds, it appears that salvation is where good works do not go before. It is true, indeed, that *without holiness no man shall see the Lord* (Hebrews 12:14); that is, without internal holiness, without a principle of holiness in the heart. This must be supposed to be in the persons instanced in; but then there may be this, where there is no external holiness, or any performance of good works before men; and that either through incapacity, or through want of time and opportunity. And now lest it should be thought that I imagine that the performance of good works are unnecessary, I shall proceed,

Secondly, To show in what sense they *are* necessary, and what are the necessary uses of them; for to say, that because they are not necessary to salvation, that therefore they are unnecessary to any thing else, is very illogical; though the scriptures no where say that they are necessary to salvation, yet they direct us to *learn to maintain good works for necessary uses* (Titus 3:14); which are these following:

1. They are necessary on the account of God, who has commanded them; we are under his law as creatures, and ought to do his will and pleasure; and as new creatures are under greater obligation still; we ought to perform good works in respect to the commands of God, to testify our obedience and subjection to him, and to show the grateful sense we have of his mercies, both spiritual and temporal, as well as to answer some ends of his glory: *Herein*, says Christ (John 15:8), *is my Father glorified, that ye bear much fruit*. Nay, we not only glorify God ourselves by our good works, but are the means of others glorifying him likewise: Hence, says our Lord (Matthew 5:16), *let your light so shine before men, that they may see your good works and glorify your Father which is in heaven*.

2. Good works are necessary on the account of ourselves. They are useful to evidence the truth of our faith to the world, and discover to them the certainty of our election and vocation, who have no other way of judging of either, but by our outward conversation; hereby we adorn the profession we make of Christ and his gospel; so that his name, his ways, truths, and ordinances, are not blasphemed, or spoke evil of through us: yea, hereby we exercise a conscience void of offence, both towards God and man.

3. Good works are necessary on the account of our neighbours, who as they are often injured by evil works, are helped and profited by good works. One part of the moral law is, to love our neighbour as ourselves: now as a turning from this holy commandment tends to our neighbour's injury, so a conformity to it issues in his good.

4. Good works are necessary on the account of the enemies of religion. A good conversation recommends the Gospel, and the truths of it, and may be a means of winning persons over to it; and if not, yet it silences the ignorance of foolish men, and shames such, and stops the mouth of those who reproach the Gospel of Christ, as a licentious doctrine, and falsely accuse the good conversation of the saints. From the whole, I hope, it appears on the one hand, that good works are necessary, and not trifling and indifferent things, that may, or may not, be done; or that they are useless, unnecessary, and insignificant; and on the other hand, that it is no fancy, but matter of faith, and what ought to be abode by, that good works are *not* necessary to salvation.

v. I observe that you describe such as assert that God loves and delights in his elect, while in a state of nature; that he sees no sin in his people, and that good works are not necessary to salvation, as persons "forward to condemn pressing men to duty, as legal preaching; and to speak of exhorting to repentance, mortification and self-denial, as low and mean stuff." The same complaint you make in another place.⁶²

1st, I cannot but wonder that you should esteem such culpable or blame-worthy, who condemn pressing men to duty, as legal preaching; for pressing men to duty, can be no other than legal preaching, or preaching of the law since duty can be referred to nothing else but the law, which obliges to it. Should they condemn pressing men to duty, as criminal, or deny that there ought to be any preaching, or that there is any use of the law, you might justly have blamed them. The duties which the law requires, ought to be in their place insisted on in

62. Sermon of the Causes of the Decay of Practical Religion, p. 584 in Vol. 2 of the Defence of Some Important Doctrines of the Gospel.

the ministry of the word; they should be opened and explained; men should be taught their duty to God and one another; they should be pressed: that is, if I understand it, be *exhorted* unto it, with gospel-motives and arguments, such as the apostles frequently make use of in their epistles. They should, at the same time, be told where grace and strength lie, and are to be had to assist them in it. The preaching of the law is of use both to saints and sinners; it is made useful by the Spirit of God to convince of sin; *By the law is the knowledge of sin* (Romans 3:20); though by it is no knowledge of a Saviour from sin; it shows the exceeding sinfulness of sin, the deformity of nature, the imperfection of man's obedience, and what is requisite to his justification before God; though it leaves him ignorant of that righteousness which can only answer its demands, and render him acceptable in the sight of God. The law is a rule of walk and conversation to believers, as it is in the hands of Christ, and given out by him, as King of his church: it contains the perfect and acceptable will of God; it points out what is, or what is not to be done; it is in its own nature spiritual, just and good, and very agreeable to the regenerate man, *who delights in the law of God, after the inward man*. But then *pressing* men to duty, is preaching the law, and that must needs be *legal* preaching, though it ought not to be branded within any odious or invidious character; for all duty belongs to a law; grace and promises of grace, belong to the gospel, but precepts and duty to the law. We have had a controversy among us lately about *preaching Christ*, in the latitude and restrictive way; and, no doubt, the people have been much edified and instructed by it; but men may controvert to the end of the world, it can never be proved, that preaching good works is preaching Christ, or that pressing men to *duty*, is preaching the *gospel*; unless it can be thought that good works are Christ and that the law is gospel. I am entirely for calling things by their right names; preaching duty, is preaching the law; preaching the free grace of God, and salvation by Christ, is preaching the gospel; to say otherwise, is to turn the gospel into a law and to blend and confound both together. Some very worthy divines, whose names I forbear to mention, did formerly talk of gospel-commands, gospel-threatenings, and gospel-duties, which, to me, are

contradictions in terms; and I fear that this loose and unguarded way of talking, tended to pave the way for *Neonomianism* among us, which, some few years ago, gave the churches so much disturbance, and the bad effects of which we still feel.

2dly, Exhorting to repentance, you say, is spoken of by these persons as, "low and mean stuff"; but you do not tell us what kind of repentance is meant, or with what views, or upon what considerations an exhortation to it is given. There is an evangelical and a legal repentance: *Evangelical repentance* has God for its object, and is called *repentance toward God* (Acts 20:21). It is the gift of Christ, who is exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins (Acts 5:31); and is one of the graces of the Spirit of God, which he implants in the hearts of his people. It is that sorrow and concern for sin, which springs from and is heightened and increased by the discoveries of God's love; it is accompanied with views, or, at least, hopes of pardoning grace and mercy; it is a godly sorrow (2 Corinthians 7:10), ἡ κατὰ Θεοῦ λυπη, "a sorrow according to God," agreeable to the mind and will of God; a divine sorrow, which springs from divine principles, and proceeds on divine views: or it is a sorrow for sin, as it is committed against a God of holiness, purity, grace and mercy; which godly sorrow worketh repentance unto salvation, not to be repented of; and therefore by no means to be spoken slightly of. Nor can exhortations to such kind of repentance, be treated as low and mean stuff, without casting contempt on. *John* the Baptist (Matthew 3:2, 4:17), Christ, and his apostles: who made use of them, either to show the necessity of repentance, or to encourage the exercise of this grace in the saints, or to stir them up to an open profession of it, and to bring forth fruits in their conversation meet for the same. *Legal repentance* is a work of the law, and consists in outward confession of sin, and external humiliation for it, and an inward horror, wrath and terror, upon the account of it. It is a sorrow and concern for sin, not as it is in its own nature exceeding sinful, or as it is an offence to God, and a breach of his law, but as it entails upon the sinner ruin and destruction; This is the *sorrow of the world, which worketh death*; and may be where true evangelical repentance never was, nor never will

be, and therefore is not to be valued and regarded. Now to exhort to this kind of repentance, or even to evangelical repentance, as within the compass of the power of man's will, and as a condition of the covenant of grace, and a term of acceptance with God, and in order to make peace with God, and gain the divine favor, which you know is the rant of some men's ministry; I say, to exhort to repentance within such views, and on such considerations as these, is low and mean stuff, too mean for, below, and unworthy of, a minister of the gospel.

3dly, You mention exhorting to *mortification* and self-denial, as treated by some, in the same slight and contemptuous manner. You know very well that much of what has been said and written concerning mortification, is low, mean, and trifling, and it would be mortification enough to be obliged to hear and read it. I confess, I have often been at a loss what divines mean by mortification of sin; if they mean a destroying the being of sin, a killing, a taking away the life of it in believers, which seems to be their meaning; this is contrary both to Scripture and all the experience of God's people. The word of God assures us, that sin is in believers, and they find it to be in them; yea, to be *alive* in them, though they do not live *in sin*. The old man is, indeed, *put off*, concerning the former conversation, but not put to death; he remains and is alive, and is sometimes very active, though he lies in chains, and is under the power and dominion of mighty and efficacious grace. There is a mortification of sin by the death of Christ; *The old man is crucified with Christ, that the body of sin might be destroyed* (Romans 6:6). Christ has abolished, destroyed, made an end of sin; through Christ's bearing the sins of his people in his own body on the tree, and through his death they *are dead to sin, and live unto righteousness*. But sin is not dead in them; there is no such thing as a mortification, a killing or destroying the inward principles of sin in believers, nor is it to be expected in this life. If, indeed, by mortification of sin, is meant a weakening the power of sin, so as that it shall not have the dominion over the saints; this is readily granted to be found in them: but then it will be difficult to prove that ever this is called *mortification* in scripture. The mortification the scripture speaks of, and exhorts to, does not design the mortification of the inward

principles of sin, but the outward actings of it; it is a mortification of an external course of living in sin, and not a taking away the life of sin in the soul, as is evident from those places where any mention is made of it; *mortify therefore*, says the apostle (Colossians 3:5, 3:7), *your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; in which ye also walked some time when ye lived in them*; which last words show, that the apostle has respect to a walk, a conversation, a course of living in these sins; so when he says (Galatians 5:24), *they that are Christ's have crucified the flesh, with the affections and lusts*, he means the works of the flesh, and the actings of unruly passions and deceitful lusts, as appears from the context; and when exhortations to mortification of sin, in this sense, are given, a special regard should be had to the gracious influences of the blessed Spirit; for, as the apostle says (Romans 8:13), *If ye through the Spirit do mortify the deeds of the body, ye shall live*.

As for *self-denial*, perhaps no persons are found more in the practice of it, than those you have described, however averse they may be to exhortations to it, made without taking any notice of the grace and assistance of the Spirit of God, as necessary to the exercise of it. They choose to suffer reproach, the loss of good name and reputation, to forgo popularity, wealth, and friends, to be traduced as *Antinomians*, and reckoned any thing, rather than to drop, conceal, or balk any one branch of truth, respecting Christ and free grace. None are more ready to deny self-righteousness than they are, and to submit to the righteousness of Christ, on which they alone depend for justification before God, and acceptance with him; nor are any persons more powerfully and effectually taught *to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world*. And, you, Sir, are so kind as to say, that such who have amused themselves with what you call *fancies*, "by their life and conversation have showed that they were far from being enemies to holiness." And you further add, "Far be it from us to charge some, who have gone into this way of thinking and talking, with turning the grace of God into wantonness."

I conclude, Sir, with assuring you, that I write not this with an angry and contentious spirit; I am willing to submit these things to

the Scriptures of truth, which are the only rule of faith and practice; and would gladly enter into a sober controversy, and try whether they be mere fancies, or parts of that faith which was once delivered to the saints. If, Sir, you should think fit to give me an answer to this letter, I desire you would not so much attend to my inaccuracies in writing, which I know you are able to correct, as to the truths themselves herein asserted and defended. I wish you success in your learned studies.

I am,

SIR,

With all due respect,

Yours, &c.

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75. **The Duty of a Pastor to His People.** A Sermon at the Ordination of Mr. George Braithwaite. (1 Timothy 4:16) – *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”*
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76. **The Work of a Gospel-Minister Recommended to Consideration.** A Charge Delivered at the Ordination of Several Ministers. (2 Timothy 2:7) – *“Consider what I say; and the Lord give thee understanding in all things.”*
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77. **The Doctrine of the Cherubim Opened and Explained.** A Sermon at the Ordination of Mr. John Davis. (Ezekiel 10:20) – *“This is the living creature that I saw under the living God of Israel by the river of Chebar; and I knew that they were the cherubim.”*
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78. **The Form of Sound Words to Be Held Fast.** A Charge Delivered at the Ordination of Mr. John Reynolds. (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.”*
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79. **The Faithful Minister of Christ Crowned.** A Sermon Occasioned by the Death of Mr. William Anderson, Baptist Minister. (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 to me at that day, &c.”*

Volume 6

**THE CHRISTIAN’S DEATH, RESURRECTION,
AND FINAL STATE IN HEAVEN**

80. **The Quiet and Easy Passage of Christ’s Purchased People through Death to Glory.** (Exodus 15:16) – *“Fear and dread shall fall upon them; by the greatness of Thine arm, they shall be as still as a stone, till Thy people pass over, O Lord; till the people pass over which Thou hast purchased, &c.”*

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81. **Job’s Creed or Confession of Faith.** A Sermon Occasioned by the Death of Mr. Edward Wallin, Baptist Minister. (Job 19:25–27) – *“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, &c.”*

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82. **The Head of the Serpent Bruised by the Seed of the Woman.** A Sermon Occasioned by the Death of Mrs. Martha Gifford, Late Wife of Mr. Andrew Gifford, Baptist Minister. (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.”*

Volume 6

83. **A Sermon Occasioned by the Death of Elizabeth Gill, Who Departed This Life May 30, 1738, Having Entered the 13th Year of Her Age. To Which Is Added, an Account of Some of Her Choice Experiences.** (1 Thessalonians 4:13–14) – *“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, &c.**** Elizabeth Gill was Dr. John Gill's youngest daughter.

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84. **A Sermon Occasioned by the Death of Mrs. Mary Fall**, Late Wife of Mr. James Fall, Baptist Minister. (Isaiah 30:21) – “... *This is the way, walk ye in it, &c.*”

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85. **A Sermon Occasioned by the Death of Mr. Aaron Spurrier**, Baptist Minister. (Philippians 1:23) – “... *Having a desire to depart, and to be with Christ; which is far better, &c.*”

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86. **A Sermon Occasioned by the Death of Mr. Samuel Wilson**, Baptist Minister. (Acts 20:38) – “*Sorrowing most of all for the words which he spake, that they should see his face no more, &c.*”

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87. **A Sermon Occasioned by the Death of Mr. Benjamin Seward, Esquire**. (Psalms 37:37) – “*Mark the perfect man and behold the upright: for the end of that man is peace.*”

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89. **The Superior Happiness of the Righteous Dead to That of Living Saints**. A Sermon Occasioned by the Death of Mr. James Fall, Baptist Minister. (Ecclesiastes 4:2) – “*Wherefore I praised the dead, which are already dead, more than the living, which are yet alive, &c.*”

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90. **The Saints' Desire after Heaven and a Future State of Happiness.** A Sermon Occasioned by the Death of Mrs. Elizabeth Gill. (Hebrews 11:16) – *“But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city, &c.”* * * * This Elizabeth Gill was Dr. John Gill's wife.

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91. **The Doctrine of the Resurrection, Stated and Defended.** In Two Sermons, Preached at a Lecture in Lime Street. (Acts 26:8) – *“Why should it be thought a thing incredible with you, that God should raise the dead?”*

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92. **The Glorious State of the Saints in Heaven.** (Psalms 84:11) – *“... The Lord will give Grace and Glory, &c.”*

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95. **A Watchman's Answer to the Question, 'What of the Night?'** (Isaiah 21:11–12) – *“... He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: If ye will enquire, enquire ye: return, come, &c.”*

Volume 7

96. **The Practical Improvement of the Watchman's Answer.** (1 Chronicles 12:32) – *“And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought*

to do: the heads of them were two hundred, and all their brethren were at their commandment, &c."

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100. **To Remember All the Way in Which the Lord Hath Led the Believer, Both in Providence and Grace, a Duty Incumbent on Him.** (Deuteronomy 8:2) – *"And thou shalt remember all the way in 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 wouldst keep His commandments, or no."*

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101. **The Presence of God, What It Is, and the Means by Which It May Be Enjoyed.** (2 Chronicles 15:2) – *"The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."*

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102. **The Dejected Believer's Soliloquy.** A Discourse Occasioned by the Decease of Mrs. Ann Button. (Psalms 42:11) – *“Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God.”*
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- Volume 7

“David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the Man unto whom the Lord will not impute sin.” (Romans 4:6–8)

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

— Psalm 60:4

“John Gill (1697-1771) was one of the most eminent British theologians of the eighteenth century and one of the most biblically and theologically knowledgeable writers of his time. This eminence and learning are all the more remarkable because, as a Baptist and Dissenter, barred from the English universities, Gill was largely self-educated. He gained broad proficiency in Latin, Greek, and Hebrew through private study. His writings evidence not only a consistent use of these languages but also a vast absorption of the international theological literature of his own and the preceding century. His work is of interest today from several perspectives . . . Gill stands as perhaps the primary exponent and codifier of Particular Baptist teachings in the eighteenth century. He was a cogent defender of the doctrines of election and adult baptism . . . he stands in the trajectory of the older Reformed orthodoxy and was, with writers such as Thomas Boston and John Brown of Haddington, one of its significant mediators to eighteenth-century Britain. Unlike these other eighteenth-century orthodox writers, moreover, Gill typically identified his sources carefully, making clear his relationship to the older orthodox or scholastic tradition of Protestant thought . . . in relation to each of these theological trajectories, Gill remains one of the most significant representatives of so-called pre-critical exegesis in eighteenth-century Britain.”

RICHARD A. MULLER

P. J. Zondervan Professor of Historical Theology Emeritus at Calvin Theological Seminary
Calvin Theological Journal 38, #2, (November 2003) pages 380-381.

“In his *Cause of God and Truth*, John Gill very carefully indicates that there is no possibility of sinful human beings doing anything to save themselves . . . And his chapter on ‘good works’ in the *Body of Divinity* (which includes a section on the Decalogue!) makes it quite clear that he was not an antinomian! I continue to understand him as adding a significant dimension to covenantal theology by working out a fully trinitarian *pactum salutis* - and I am even more convinced that he is in line with a major trajectory in the older Reformed theology in his reconciliation of supra- and infralapsarianism . . . Hyper-Calvinism, it seems to me, is an epithet thrown at certain theologians, usually without good reason. And Gill in particular is a highly nuanced thinker whose theology does not fit that stereotype.”

RICHARD A. MULLER

P. J. Zondervan Professor of Historical Theology Emeritus at Calvin Theological Seminary
Email dated Saturday, September 18, 2010 10:58 AM.

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