

# HORÆ SOLITARIÆ:

OR,

ESSAYS UPON SOME REMARKABLE

NAMES AND TITLES

OF

JESUS CHRIST AND THE HOLY SPIRIT,

OCCURRING IN THE

**Old and New Testaments,**

AND DECLARATIVE OF THEIR

ESSENTIAL DIVINITY AND GRACIOUS OFFICES

IN THE

REDEMPTION AND SALVATION OF MEN:

TO WHICH IS ANNEXED, AN ESSAY, CHIEFLY HISTORICAL,  
UPON THE DOCTRINE OF THE TRINITY; AND A BRIEF ACCOUNT OF THE HERESIES RELATIVE  
TO THE DOCTRINE OF THE HOLY SPIRIT, WHICH HAVE BEEN PUBLISHED  
SINCE THE CHRISTIAN ERA.

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# PREFACE

TO ESSAYS ON THE NAMES, &c. OF THE MESSIAH  
OCCURRING IN THE OLD TESTAMENT.

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It was many years ago, that the subject of these papers began to impress the author's mind with considerable anxiety. He saw it to be of immense importance, affecting the very existence of Divine revelation, the whole truth of the Christian religion, with all the comfort which that religion promises and imparts both here and hereafter. It also occurred, that, if the doctrine of the *Trinity* be a necessary truth to the church of God now, it must have been equally a necessary truth from the beginning; and that, consequently, some appearances or traces of it, however obscured by the lapse of time, or the corrupt propensity of mankind to innovate, pervert, and confound, must have remained in some, if not in all, ages of the world. This to him was an additional motive for inquiry: and his situation as a layman, having no interest, order, or profession to serve, and feeling no concern but for the information of his mind, in a business of eternal moment, may render it credible, that his inquiry has been at least sincere, if not the most able and extensive. He can truly say, that he wished for nothing so much as to learn, and to learn the truth, and nothing but the truth, as in the presence of God. The most ancient volume in the world was the master-key, as well as the rule, of his researches. For, if this record be not true, which God himself hath given concerning his own being, and his own actions in nature and grace, then it is impossible to find a principle or foundation elsewhere, upon any other authority, which can either impart the right knowledge of God, or warrant the reception of that knowledge in the world. But, if this most ancient book be true, (as true it is to demonstration itself, though this can only be cursorily mentioned here) then it

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must be the original standard or measure of all ideas upon this topic, or, rather, the source from which they should spring. If God hath given a revelation of himself, that revelation must necessarily and infallibly be true, and worthy of all acceptation. In this revelation he found, that there are *three Divine Persons*, who, among other names, distinctly appropriate to themselves the title **JEHOVAH**; and that this title is inapplicable, and unapplied to any creature, because it denotes an underived, self-existent, eternal essence. He also found in this book, notwithstanding the *threefold personality*, a most solemn and positive declaration, that **JEHOVAH** is *one*, only *one*, and *one* indivisibly. Laying these two principles together, which must be equally true, because equally revealed by the same authority, he could only reconcile them with themselves, and with all other parts of the sacred book; but by conceiving, that the unoriginated essence called **JEHOVAH**, is an inseparable *unity* of three coequal and coessential subsistencies, which, beyond the low ideas of human composition or comparison, are a distinguishable *Trinity*. If there were no other proof than this application of the name **JEHOVAH** to *three distinct persons* (and this proof, it is presumed, is fully given in these essays), it would be sufficient ground for maintaining that **JEHOVAH** is, in one respect, *three*, and, in another, absolutely *one*; and this is that doctrine concerning the Godhead, which the Christian religion professes to maintain. Hence it will follow, that the celebrated text, 1 John v. 7, is not the first assertion of this truth, nor the first explanation of it, nor yet the only, nor the principal foundation on which it stands, but merely a summary of what has been fully expressed before throughout the Bible; so that whether the text itself be admitted or not, (though there is no good reason for its rejection, but the contrary,) the doctrine will remain equally unimpeached, till all the rest of the Scripture be expunged, or all the foundations of revealed religion be done away. The argument, drawn from this application of the Divine name **JEHOVAH**, and of the other names in connexion with it, transcends the perversion and sophistry of man, and rather commands, than solicits, the conviction of every mind, which can understand it to be the wisdom and duty of creatures to credit the declarations of God.

Other evidences, less necessary, because subordinate, were not wanting, either in the Jewish or the heathen world. These are

the subject, chiefly, of what, in the former edition, was the introduction, but, in the present, because less calculated for common edification, is the concluding essay of this first part. The author will only observe upon this essay, that the more he read, the more his authorities increased; and that the more notes he made, the more they seemed to multiply upon his hands. He could have been less cursory and superficial; but it must have been by the occupying of more room, than could have been conveniently allotted in this work. In a word, the certainty of this sublime doctrine, which appears, to him at least, infinitely beyond the scale of human invention, stood at length confirmed to his mind, by the wonderfully concurrent testimonies, of both gross and more enlightened heathens, of patriarchs, of prophets, of apostles, and (what is more than all) of Christ and of God. Such a majesty of demonstration (if the phrase may be used,) could not but impress the most solemn conviction, that this grand truth, like its Author and revealer, is a truth of "yesterday, to-day, and for ever."

Nor is this doctrine a mere notion or principle, standing with speculative insignificance by itself; but the basis, the cement, the top-stone of the whole building of God. It is most firmly connected with every truth in the Bible, and goes through all the experience of the people of God. The serious reader, therefore, will not be displeased, and, it is hoped, not wholly unedified, by the repeated applications of it in these essays to practice, or by any earnest appeals urged from the understanding to the heart and life. This is the happiest method of proving the reality and spirit of truth, and of rendering it, what must be inexpressibly desirable, a truth for ourselves. Whatever cannot thus be reduced to our spiritual enjoyment, hope, and happiness, we may venture to believe, that the goodness and wisdom of God have not been pleased to reveal.

With many corrections, some considerable additions have been made to the present edition, which, it is presumed, cannot justly displease any who love the truths of God, and who, therefore, must wish to see them set forth with every increase of evidence, clearness, and precision.

This first part principally regards the essential Divinity of the *Great Redeemer*; and the proof of it is taken from the *names* and *titles* which are ascribed to Him in the Bible, and more especially in the Old Testament. This method is used, partly



to show, that the ancient believers were apprized of his Divine nature, and partly to demonstrate, (contrary to a strange and ignorant opinion which has circulated in these days,) that the declarations of this Divine nature in Christ, are as positively expressed in the one Testament as in the other; both members of the sacred volume forming one revelation of the truth of God in prophecy and fulfilment, and mutually attesting and confirming the whole. Indeed, as a valuable writer justly observes, "The *New Testament* can never be understood and explained, but by the *Old*." If the *names*, therefore, which God hath ascribed to his divine nature, in order to raise proper ideas of himself and his grace to men, and which consequently are peculiar to the divine nature; if these are by Him, or by his inspiration, applied to the MESSIAH, they are not, and cannot be *falsely* applied; if the *titles*, then, are truly his, the *sense* of those titles must as truly belong to him; and, consequently, he will stand declared to be JEHOVAH, with respect to his own *proper subsistence*, and God and man in one CHRIST, with respect to his office in the redemption of sinners.

The same observations will extend to the purpose of the other part, which treats of the Divinity of the HOLY SPIRIT, and of his peculiar concern in the work of salvation. His *office* proves his *nature*, and his distinct *manifestation* his *person*.

If these essays shall be so blessed, as to set the Divinity of this great Saviour and the Holy Spirit in a fuller view, or to cherish the faith and hope of any believer, or to elucidate, in the smallest degree, the mystery of the kingdom, the author will think that the transmission of reflections which occurred to himself has not been an idle amusement, but a happy expense of his time, and pains. If by a contrary determination of the Divine Providence, they should not thus succeed, he will still confess, that he has reason to be very thankful, on his own account, for the many moments of consolation which he experienced in writing and revising them. However, he leaves the whole, with resignation, to the will of Him who worketh *what*, and *when*, and *by whom* He pleaseth. The power of God can convey his mercies through the channel of the meanest instrument, or the meanest words: while, without that attendant energy, all the eloquence and wisdom of man, or even of angels, though it might silence or confute the mind, could never enliven or convert the heart.

In the *practical use*, which the author has attempted to make

of each title or name, he has aimed to convey to others what he felt himself, and to speak "as a dying man to dying men." To this point all knowledge and speculation should tend; to this point must faith and practice (like the magnetic needle to the pole,) continually turn; or knowledge becomes like the vision of a night, which the morning sun will chase away; and every fancied acquirement an idle dream, which evaporates into nothing. The Bible, and its everlasting truths, can alone afford us comfort in a dying hour, and supply us with a cheering cordial, when all sublunary help must fail. Whatever men may think or say, while health and strength attend them, it is usually seen, that the word of God and the things of God appear in no ridiculous view, in no illusive colours, but in sober solemn greatness, when the flesh and the heart begin to fail, and when both perceive their want of a "portion for ever."

A table is subjoined, in which these names of Christ in the Old Testament (and many others might have been added,) are shown to be parallel to those ascribed to Him in the New. By this, as well as by other comparisons, it may be seen, that the collateral motion of the two eyes, the unisons of music, or any of the harmonies in nature, cannot be more exact or inseparable than those which prevail in the written word of God.

The title *Hora Solitaria* is prefixed to these papers, because they were the retired employment only of such parts of the author's time, as were disengaged from the duties of a public station: and the subject, on which they treat, was his great consolation under the loss of an affectionate and valuable friend. The Divinity and all-sufficiency of the great Redeemer he found, by a little experience, to be a source of peace, when none could be found in aught beside; and he will rejoice, even in a more perfect state of being, if the *solitary hours* appointed him on earth shall be made useful to others; or if those who walk, and love to walk, in a retired path, (which, alas! is too little trod by Christians in this evil world,) shall find satisfaction in these considerations, which afforded a true and solid pleasure to himself. Experience will, however, testify this great truth, that the grace of an *Almighty* Saviour alone can triumph over all exterior circumstances, and when human expectations and human aids are at their lowest ebb, can roll in a tide of joy, which shall never roll back again throughout eternity.

To conclude: if a heathen (Theophrastus) could say, that the

whole aim and credit of philosophy consisted in obtaining a happy life, we may add, upon better grounds, that it is the sole honour of vital Christianity to induce and secure it. No life, as to enjoyment, can be truly happy, which is not exalted above the faithless fears, or final consequences of death. A man of the world may perhaps find a deceitful and temporary relief in dissipation, when the prospect of eternity is not immediately in view; but who, except the Christian, in the very circumstance of its approach, can experience

“ The soul's calm sunshine, and the heartfelt joy ?”

And, if true religion can thus ensure comfort, and dissipate terror, in the most awful situations which can be supposed to happen to nature, surely, it may administer a truly pleasing effusion of happiness, when no distress is near, no trial directly assaults us. And what universal approbation does that principle deserve, which employs hope and consolation in every means, and ensures joy and immortality as its peculiar end? For, it is the proper glory of the Gospel of Christ, that it not only smooths the rugged path of life, not only affords support in sorrow and temptation, not only warms the icy hand of death, and stills the horrors of the grave, but (beyond even these mercies which are far more valuable than all that the world can give,) it ushers in the soul to the everlasting possession of what “ Eye hath not seen, ear heard, or entered into the heart of man to conceive.” Well, then, might the voice of truth proclaim, “ Blessed are the dead, which die in the Lord; even so, saith the Spirit, that they may rest from their labours; and their works do follow them.” And well might even a wicked man exclaim, (for it is a prayer, which, however men talk whilst in health, no man is disinclined to in the sum of things,) “ Let me die the death of the righteous, and let my last end be like his !”

# PREFACE

TO THE ESSAYS ON THE NAMES, &c. OF THE HOLY SPIRIT,  
REVEALED IN THE TWO TESTAMENTS.

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THE essays which relate to the Divinity of CHRIST, were composed in hours of retreat from the business of the world : those which treat of the Divinity of the HOLY SPIRIT, have been written in full retirement from the world itself. It was therefore supposed, that the title of *Horæ Solitariae* might not be improper for both.

However trite and common the apology, it can very truly be said, that this part of the work was attempted and now appears at the instance of a learned and most valuable friend, whose wishes with the Author, on the best of accounts, ought to have the force of commands, and whose worth and eminence it might seem vain to mention upon this occasion, as it would be thought superfluous (did he take the liberty to name him) upon any.

The two series of Essays beyond the particular subject of each, concur in one common design to show—that the doctrine of a TRINITY OF PERSONS in *one* and the *same* JEHOVAH is essential to the very being of the *Christian religion* ; and that the *practical use or an experience* of this truth, including and combining all the other principles of the faith, is the proper constituent of the *Christian life*. If the Essays tend to confirm a doctrine so important, or to induce an improvement so desirable, the Author may be credited in professing to have no other purpose in their publication ; unless indeed this consideration can be thought to have an undue influence with him, that any advantage which the public indulgence may allow on the sale of the book, is already devoted to the “household of faith,” and will be applied by a different hand.

The author ventures humbly to solicit every reader, who is duly sensible of the consequence of Divine truth, that prayer may be made for the blessing of grace, without which no human endeavours can be successful ; and that all the praise, if the least good ensue, be rendered to HIM, “from whom all holy desires, all good counsels, and all just works do proceed.”



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NAMES,  
TITLES, AND ATTRIBUTES,  
OF THE  
MESSIAH,  
REVEALED IN  
THE OLD TESTAMENT.

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LORD,  
UNDER THE TITLES OR NAMES OF  
JEHOVAH, EHJAH, JAH.

THE title JEHOVAH is the grand, the peculiar, and the incommunicable name of GOD. It neither *is* applied to any created being throughout the Scriptures, nor *can be* applied in reason: for it imports the necessary, independent, and eternal existence of the Most High.

Of the *infinite, self-existent essence*, implied by this name, it is impossible for us to form a full and adequate idea; because we, and all other creatures, have but a *finite, derivative essence*. Our sublimest notions of such uncircumscribed existence must fall infinitely more short of the truth, than the smallest animalcule, or atom floating in the air, of the vast dimensions of universal nature.

We could not even have conceived any thing of the peculiarities, which this name teaches us, of the Almighty, if he had not been pleased to reveal himself under it, and to declare those distinguishing peculiarities to us. From the want of this revelation, the wisest Heathens did but grope, or (as the apostle expresses it) “feel after him,”\* in the dark—tacitly acknowledging, by their great variety of different conjectures, what Simonides professed openly—that the more they considered and reflected upon the being and nature of GOD, the more inscrutable he appeared

\* Acts xvii. 27.



to them, and the more bewildered were their researches after him.\* How thankful, then, ought we to be for the Holy Scriptures! How should we meditate on them, day and night! These will never lead us astray. These will edify our understandings, and enliven our hopes, without the fallacies of human sophistry, or the dryness of carnal inventions. In a word, the more constant and teachable readers, by the aid of divine grace, we are of these, the more we shall become real, and solid, and experimental divines.

JEHOVAH, EHJAH, and JAH, are names expressive of the incommunicable *essence*—not names of *office*: and had it not pleased him, from the infinite source of his own free grace and love, to have assumed some other denominations, significant of his own kindness to us, and of what we need from him, this awful title JEHOVAH† could only have thundered ten thousand terrors, and filled the soul of fallen man with all the torments of “a consuming fire.”‡ Abstractedly viewed, as a Being of infinite holiness and power—“who made the heaven, the heaven of heavens, with all their host, the earth, and all things therein,”—we, as *sinful* creatures, could have had no complacency in his holiness, nor, as *rebellious* creatures, any delight in his justice. He also must abhor *us*, from the contrariety of our nature to his own. But, in his office-character of *Saviour* and *Redeemer*, we become endeared to him, and he to us; and all his work of creation and grace appears to be arrayed with the infinite splendours of eternal glory.

The word JAH stands simply for the *Divine essence*, or for Him *who is*, and *who necessarily must be*.§

The name EHJAH occurs no where but in Exod. iii. 14, and means, not only Him who necessarily *is*, but who necessarily *will be*. It regards the *future eternal*, and demonstrates the *immutability* of the divine existence.

The title JEHOVAH includes the *past*, the *present*, and the

\* Cic. de Nat. Deor. l. i. § 60.

† The Jews have many superstitious stories and opinions, relative to this name, which, because they were forbidden to mention *in rain*, they would not mention *at all*. They substituted *Adonai*, &c. in its room, whenever it occurred to them in reading or speaking; or else, simply and emphatically, styled it הַשֵּׁם *the Name*. Some of them attributed to a certain repetition of this name the virtue of a charm; and others have had the boldness to assert, that our blessed Saviour wrought all his miracles (for they do not deny them to be such) by that mystical use of this venerable word. Leusden says, that he had offered to give a sum of money to a very poor Jew at Amsterdam, if he would only once deliberately pronounce the name JEHOVAH; but he refused it, by saying that he did not dare. Alas! how many swearing professors of Christianity will not even such a man's fear of profanation condemn!

‡ Deut. iv. 24; Heb. xii. 29.

§ It has been thought, and with some probability, that, JAH being radically the same with JEHOVAH, this last name is only a duplication of the other, viz. יהוה *Jah ve Jah*, and, dropping the latter *jod* by contraction יהוה. Admitting this, there will be a *threefold* repetition, and consequently a very particular emphasis, in Isa. xxvi. 4. For the words ביהוה יהוה will be equipollent with ביהוה יהוה, i. e. “In JAH, JAH, and JAH, is everlasting strength.”

*future Eternal*; that is, according to our conceptions; for all things, and every division of that duration which we understand by time, are present with him, though successive to us. Thus the inspired apostle (finding no word in Greek to represent the idea of the Hebrew) uses a periphrasis, or comment on the word, and expresses the name JEHOVAH by, "He that *is*, that *was*, and that *is to come*.\*

The word JEHOVAH† (which contains the other two) imports, in itself, an independent essence; and it denotes to us, and to the whole creation, both the *Source of life*, and the continual *Maintainer* of it.‡ In him every species of existence "lives, and is moved, and hath its being." Thus far, because it is necessary to faith, it is given us to understand; and thus far we can form a just, though narrow, idea of it: but we cannot, with precision, form the least idea of *abstracted essence*; much less can we comprehend *spiritual essence*; and least of all are we acquainted with *infinite* and *spiritual essence abstracted*. We know that, in the reason of things, and by divine revelation, such an essence has existence, and may be as justly convinced of it as of the existence of our own spirits: but to specify the *mode*, or the *nature*, of the other, is absolutely beyond us. The best account which Plato, a man of the most enlarged and penetrating genius, could give of the Godhead, was, that the mind could neither comprehend, nor language express him. We need not ascend to the *nature of spirit* for proofs of human incompetency to determine upon essences; for there is not a particle of matter, or the simplest property in nature, which does not exceed the comprehension of our faculties, and elude our utmost investigation. And if the wisdom of this world cannot define the essence of a grain of sand, how shall the wisdom of this world "find out God, or study the ALMIGHTY to perfection?"§ "We may discern," says M. Rollin, (treating of the philosophical opinions concerning the Deity,) "the weakness of human reason, and the vain efforts that it makes alone, to raise itself up to the exact knowledge of a God truly hidden,|| and who dwells in inaccessible light. What progress in this respect was proud reason capable of making, during above four ages, in the best heads of Greece, in the most

\* Rev. i. 4.

† It has been thought, that the Greek *Io pœan* (Ιο ψαλαν) is a corruption of יהוה פנה *Jehovah penah*, "Lord, look upon us." However, there seems little reason to doubt that the words *Io* and *Ioan* are derived from the Hebrew *Jehovah*. Rous *Arch. Ant.* l. i. c. 2. Some have asserted, that "the name *Jehovah* was never heard of till Luther's time," and that it should be pronounced *Jao*, as by the Heathen authors. Mr. CASLEY'S *Pref. to the Catal. of MSS. in the Royal Library*, p. 24. In the Samaritan dialect, it is said to be pronounced *Yehueh*. Abp. Usher's *Letters*, No. 81. It has been pronounced, or rather attempted to be pronounced, by Greek authors in several forms; viz. *Ioan*, *Ioan*, *Ioan*, *Ioan*, *Ioan*, *Ioan*, *Ioan*. In this sense, also, it has been called *ineffable*. LEUSD. *Philol. Hebr.* Diss. xxx. It doth not seem very material how the name be pronounced at this time, if but the true meaning of it be apprehended.

‡ Job xii. 10, &c.

§ Ib. xi. 7.

|| Isa. xiv. 15.

illustrious of the Pagans for their learning, and the chiefs of their most famous schools?..... There is nothing so absurd, that has not been advanced by some philosopher.\* For the justice of this remark, we need only recur to Tully's book upon the Nature of the Gods. These circumstances, so humiliating to the pride of man, should at least teach him modesty and diffidence in every speculation which relates to the High and Lofty One that inhabiteth eternity; and constrain the Theists or Deists, Socinians, Unitarians, and all our rational inquirers (as they style themselves), to use some caution and moderation of sentiment and language, when treating of this profound and important subject. The observation of St. Austin is true: *nec periculosius alicubi erratur, nec laboriosius aliquid quaritur, nec fructuosius aliquid invenitur*; "No point is to be mistaken with more danger, none to be studied with more diligence, none to be understood with more profit." It is never more easy to err than in the dark. And if men reject the light of Jehovah (the revelation of his will), and choose rather to walk by the feeble glimmerings of their own reason, how is it possible for them, in the midst of that obscurity of which every man must complain, to be sure of travelling in the right way? If the matter transcend all human understanding, how can human understanding presume to guide? If the subject be altogether infinite and divine, what less than a mind entirely divine and infinite can describe any thing concerning itself, or communicate a just description to the creatures? And if men cannot do what is least, by specifying the principles of *sensible* objects, how can they perform what is greatest of all, in explaining those properties of which *sense* affords no demonstration? It is a position which neither human nor diabolic sophistry can refute, that GOD by his name JEHOVAH hath revealed, that he *independently, and eternally, exists*; and, *by other denominations*, that he exists *in a personality*: and it is the summit of human wisdom to receive this "testimony of God" (to which it can bring nothing superior), concerning his own nature; both because it is impossible for him to lie, and of course to deceive us, and because on giving credence to his word depend all our comfort and happiness, both here and hereafter. The infidel, on the other hand, attempts to rob us of this true knowledge of God, and the happiness resulting from it; but cannot supply its place with any well-grounded opinion of the Deity, or with any just prospect of our everlasting interest in him. He would remove every *solid* foundation, and leave us to build our hopes upon nothing but *air*.

Our translators have usually rendered the name JEHOVAH by the word LORD, † which implies power and dominion: but, as this

\* *Ancient Arts and Sciences*, Vol. iii. p. 381.

† The word is taken from the Saxon *Laford*, or *Loverd*, which is the same with the Swedish *Lage-ward* (in another dialect), that is, *Law-ward*, a keeper and maintainer of the law, and, by contraction, *Lord*, a title which, with us, implies pre-eminence and authority. See WHITELOCKE'S *Swedish Emb.*, Vol. I. p. 213.

is so very inferior to the complete idea of the original word, and as perhaps no one word in any language can convey that idea, it might have been better to have retained the original name wherever it occurs, and to have given a short elucidation of its import in a note where it is first mentioned in the book of Genesis.\* It is however distinguished by capital letters from the name *Adonai*, also translated Lord, which stands in the common characters. The distinction may be observed in the first verse of the 110th Psalm, and in many other places.

This glorious name, incommunicable to any of the creatures, is applied to *each* and to *all* the Persons in the sacred Trinity throughout the Scriptures. Hence we may learn, as well as by other declarations, that every person is by himself both GOD and LORD, and consequently able to fulfil respectively the engagements of the everlasting covenant made in our behalf. It is applied to the FATHER, as *Creator*, in Isa. lx. 16. and lxiii. 7—9; to the SON, as *Redeemer*, in Isa. lx. 16, and lxiii. 7—9; to the SPIRIT, as the *Divine Agent*, Isa. lxi. 1—3; to the THREE PERSONS together, or Trinity in Unity, Deut. vi. 4. There are other almost numberless passages in the Scripture, in which the *distinct* operations of each Person are set forth, but at the same time in *undivided* essence.

If this name, therefore, be applied to the *Messiah* in the sacred writings, it constitutes an irrefragable proof of his Divinity from an infallible evidence. And that it is so applied, there are many instances which cannot be denied; two or three of which may probably suffice for our purpose.

Jeremiah prophesied that a righteous branch should be raised to David; a king, in whose days Judah should be saved, and whose name should be called JEHOVAH OUR RIGHTEOUSNESS.† Both Jews and Christians apply this to the *Messiah*; and indeed it cannot possibly be understood of any other. For Christ alone is our *righteousness*, as well as wisdom, sanctification, and redemption.‡ The *Messiah*, therefore, is JEHOVAH.

An equally striking proof of the *Messiah's* divinity may be found in the 43d chapter of Isaiah, in which JEHOVAH is styled the *Saviour*, and is said to save and redeem, in almost every line. "I, even I, am JEHOVAH, and beside me there is *no Saviour*." But Jesus Christ is emphatically the *Saviour*; and, therefore, Jesus Christ is JEHOVAH. See also Isaiah xlvii. 4; liv. 5, 8.

In the book of the prophet Zechariah,§ we find JEHOVAH himself declaring, "I will pour upon the house of David, and upon the inhabitants of Jerusalem (all the elect people of God) the Spirit of grace and supplication, and they shall look upon

\* See the same remark, respecting the word God, in that excellent volume of Sermons upon the Law and Gospel, by the Rev. Mr. Romaine, Sermon. viii. p. 245. FORTNER. *Lex. Hebr.* in פיה. GOMAR. *Disp. Theol.* D. iv. § 52.

† Jer. xxiii. 6; xxxiii. 16.

‡ 1 Cor. i. 30.

§ Zech. xii. 10.

me (JEHOVAH) whom they have pierced." Jesus Christ, uniting the two natures of God and Man, was the *pierced One*; for JEHOVAH, respecting his divine nature, can neither be tangible nor passive: consequently the Great Redeemer, taking our humanity upon himself, is JEHOVAH.

It would take up too much room, under this head, to cite the passages in the Old Testament, in which this great name is peculiarly applicable to the *Messiah*, as one of the persons in the divine essence: in the New, were it so directly our design, we might find equal testimonies of his right to that supreme and everlasting title. Christ, at sundry times and in divers manners, evinced himself to be the incarnate *Son of God* with power. He wrought such wonderful works, and gave such supernatural demonstrations of himself, as render all the verbal attestations of his Divinity irresistibly convincing and evident, to his disciples, to heathens, to devils, and (if they would have been convinced) to the Jews. He answered the description, and fulfilled the purpose, of every prophecy which was given concerning "the Redeemer that should come out of Zion;" and all in such a manner as surpasses every idea of a subordinate nature, a finite wisdom, or created strength. "His own arm brought salvation to him;" by his own Almighty energy, he raised himself from the grave; by his infinite merit, he both "made an end of sin" in the perfect expiation of its guilt, and brought in an everlasting righteousness, for the free and complete justification of his people. Could an angel be delegated to the performance of this important work? "Behold, he put no trust in his servants, and his angels he charged with folly."\* And could man contribute any thing to this mighty deed? Alas! "He was dead in trespasses and sins," and had no spiritual sense to excite one holy act, or even one heavenly hope. It was therefore JEHOVAH-JESUS alone who rescued his chosen from the pit of destruction, and not only gave them an indisputable right to, but ensured their unalienable possession of everlasting glory.

How the *manhood was taken into God*, surpasses the investigation and capacity of created intellect. Nor is the explanation of this conjunction needful to his people, but only the assurance of the fact. In the one nature, he could *suffer* as man for men; in the other, he could *merit* as God to God. As *God-Man*, he could reconcile the human nature to the divine, by purifying it in himself; and possesses, and will for ever possess, "all power in heaven and in earth," to conduct his people through every stage of time, to the rest which himself hath provided for them in his own eternity.

\* Job iv. 18. In his *servants* (i. e. in his ministering spirits) he reposes no confidence, because he discovers in them no stability of holiness or power, but what is derived from himself; and in his *angels* he perceives, not what is vicious or sinful indeed, but what is very far short of the respect, love, adoration, and service, which are due to his own infinite perfections. Alb. SCHULT. *Annot. in Job.*

In this glorious view of our exalted Saviour, what a fund of comfort appears in all his undertakings, his offices, his nature, his work, for the children of God. "Jesus, because *He continueth ever*, hath an unchangeable priesthood; and he is able also to save them to the uttermost (or for evermore) that come unto God by him, seeing *he ever liveth* (the very meaning of his name JEHOVAH) to make intercession for them."\* JEHOVAH descended to become *Jesus* for their sakes. And *Jesus* is JEHOVAH, or he could not be *the same yesterday* (i. e. from eternity), *to-day* (i. e. through all time), and *for ever* (i. e. to eternity): all which the name JEHOVAH implies. No motive, but his own infinite grace and mercy, could have induced the Prince of Life† to become "a man of sorrows and acquainted with grief," in order to "taste of death;" no end, but to display his transcendent glory, in the everlasting happiness of his people. His own spontaneous love produced the original design; his unsearchable wisdom contrived the eternal plan; and his omnipotent power rendered the whole effect in their redemption as unfailing and sure, as it is perfect and ordered in all things. He is *the Life*,‡ from whom all creatures "live, are moved, and have their being;" by whom his people recover from darkness and death; and in whom whosoever believeth shall never truly die.

This is Gospel, or good news, indeed to those children of grace who are continually fearing lest they should "perish by the hand of Saul;"§ or fail at some time of those abundant blessings which infinite bounty hath provided, and which infinite love hath promised them. Such should never forget that Jesus is JEHOVAH; *able* to make good all his engagements, and *willing* as he is able. Let them cast their burden therefore upon him, and he "shall sustain them."|| When they are oppressed, He will undertake for them. He will deliver their souls from death, their eyes from tears, and their feet from falling. Let them wait, then, still upon God; and, ere long, they shall perceive what reason they have to praise their mighty Redeemer, who is "the health of their countenance and their God."

Remember, O Christian, if thou hast any life, or hope, or desire, in Jesus, that it is not thy own life, but the life of Christ in thee;¶ and that, therefore, it can never perish, nor utterly fail. Thy sinful nature can afford no hope, nor the shadow of a hope; not a desire, nor even a wish to desire, the least good thing that relates to Jesus Christ. These are exotics on earth, and must be transplanted from heaven. No fruit or flower of grace can spring from thy carnal nature; nothing naturally flourishes there but the baleful weeds of free-will, or rather self-will, of unbelief and pride. Thy soul by natural pollution is become a dark, a waste and thorny wilderness; and none but

\* Heb. vii. 24, 25. † Acts iii. 15. ‡ John xiv. 6. § 2 Sam. xxvii. 1  
 ¶ Psalm. lv. 22. ¶ Gal. ii. 20.

Christ, the husbandman of the church, can convert it into a garden. But, when the Divine Redeemer has once made this wilderness to "blossom as a rose," will he not keep, as well as water, it every moment? will not he reduce the beasts of the forest, with every noxious and creeping thing? Can JEHOVAH bestow so much affection and care upon his people at one time; and then suffer an apostate spirit, one of his vilest creatures, to ravage and destroy them at another? Reason, and Scripture, the perfection and mistress of the best reason, renounce the abhorred thought for ever. Take courage, then, believing soul, and look out for thy inestimable privilege of "a good hope through grace:" and be assured, from the testimony of Jesus, that thou shalt never look in vain. Thy heavenly Father despiseth not "the day of small things;" and why shouldst thou? Thy faith, though now perhaps minute as the "smallest of seeds," is notwithstanding precious, and shall one day rise in such luxuriance, that "all the fowls of the air shall lodge in the branches of it:" the holiest graces and most happy desires shall wing their way to thine heart, and shall rest with delight in thy soul, through the everlasting salvation of Jesus. He lives, and because *He lives*, "thou shalt live also:"\* the life thou hast received from him here, shall be improved and perfected, shall be increased and glorified, in him and with him, for ever, hereafter.

What precious salvation is this! what a hope of security is here, in our Almighty Jesus! How inestimably essential to the very being of all our comforts, and to the very end of all our desires, is the supreme Divinity of JEHOVAH the *Saviour*! This is the basis of religion itself;—take it away, and O what a dismal view! The mind can conceive nothing but an empty void, to which all mortal things and mortal creatures are hastening; and hastening only to be extinguished as nothing. But let this Sun of Righteousness, in the exalted lustre of his eternal perfections, dispel the gloom of nature; let him shine forth to the soul, with the spiritual glories of his everlasting Gospel; the believer's heart will begin to glow with the cheering ray, his eyes will meet with rapture the opening scenes of immortality, and his ready feet will press on with energy to possess them. It was this glorious prospect which induced the seraphic Psalmist, and shall also induce each happy believer, to exclaim, "My soul longeth, yea even fainteth, for the courts of Jehovah; my heart and my flesh cry out for the living God." Happy for them all;—"they go from strength to strength; and every one of them appeareth before God in Zion."†

\* John xiv. 19.

† Psalm lxxxiv. 2, 7.

## GOD,

OR

## AL, ALOAH, ALEHIM.

THESE three epithets are indiscriminately rendered God by our translators. The word God is Saxon,\* and simply means what is *good*; which certainly no more conveys the idea of the original, than the word *island* includes the notion of the *universe*. It is not the design of this essay to meddle with the disputes, which have arisen upon these titles, farther than is absolutely necessary; but to point out (what must not be disputed,) that *each* of them is applied in the Old Testament to our LORD JESUS CHRIST.

Some derive AL from a root which signifies *strength* or *power*; and others, from a word which implies *interposition*, *mediation*, or *intervention*.† In either sense, the name is truly applicable to the great Redeemer: for he, with “his own right hand, and with his holy arm, hath gotten himself the victory” over Satan, death, and hell; and He, with infinite grace and love, *interposed* betwixt his people and their merited vengeance, by assuming the office of *Mediator* between God and them. He was “mighty to save,” when every created power would have failed in the conflict; and *He* prevailed, when *they* must have given up the object as irremediably lost. He was gracious to *intervene*, when there was “none to help;” and, when no eye pitied the abject state of miserable man, he was “ready to uphold.”

Who is AL but JEHOVAH?‡ If, then, there be no AL but

\* Possibly the Saxon word God may have been originally derived from the ancient Persian CHODAI; which signifies *Governor*, or *Director*. See Catalogue of Names, &c. ascribed to God in HYDE de sel. vet. Pers. c. xi. The same Name almost *Gosidina* exists in the Birman Empire. See SYME'S Embassy to Ava.

† It is most probable, that the three names, אל, אלוה, and אלהים, are derived from one and the same root אלה, to assure upon oath, to covenant, and so to testify concerning any transaction. In this respect, the divine persons in *Jehovah* are called *μαρτυροισιν*, the witnesses, in 1 John v. 7; for they testify by themselves (which is a mode of giving oath peculiar to *Jehovah*) concerning each other, and concerning the whole covenant and work of grace, to which they are the sworn evidences. Thus the FATHER testifies of the SON, Matt. iii. 16; John viii. 18. The SON of the FATHER, John xii. 50. The SPIRIT of the SON, John xv. 26. Which texts, and others of like import, amount to the full sense of the much and ill objected passage of 1 John v. 7.—Other beings are אלהים or μαρτυροισιν, i. e. *testifiers* or *witnesses*, as they own the divine witnesses in *Jehovah*, or act under or by his authority. See Psalm lxxxii. 6; xcvi. 7; John x. 35; Heb. i. 6. Thus the *Judges* are named *Alehim* in Exod. xxii. 9, because they acted for God, and stood before him, or in his presence, to attest and judge his people in his name. They were, therefore, *witnesses for God* in a right government and decision. Moses was the first man expressly honoured with this delegation. Exod. iv. 16; xvii. 1. And he was honoured with it, both as a witness for God respecting divine things, and as a ruler, judge, prophet, and teacher under him to his people. In the same sense did *Solomon sit upon the Throne of Jehovah*. 1 Chron. xxix. 23.

‡ 2 Sam. xxii. 32.



JEHOVAH; and if the word AL be ever applied to *Christ*: it is an incontestable proof that *Christ* is JEHOVAH, the true and essential GOD. Accordingly, he is called, long before his manifestation in the flesh, *Immanu-EL*, GOD with us;\* *the mighty AL*; † *the just AL* and *the Saviour*; ‡ *the only AL*; § *the AL who pardoneth iniquity*; || with other characters, descriptive of his Godhead, grace, and glory. *Christ*, therefore, being AL, is and must be JEHOVAH.

The Lord *Christ* is likewise ALAH, or ALOAH. "I know," said Job, "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" (perhaps meaning the Redeemer, arrayed in the flesh of his nature,) "shall I see the ALOAH."\*\* "And who is the ALOAH, but Jehovah?" †† But as this name ALOAH is only the singular number of ALEHIM, and refers to *one* of the *persons* in the Godhead, which are implied by that word, the proof, that the latter name belongs to the *Messiah*, will be a sufficient evidence of itself concerning his claim to the former. *Omne majus continet in se minus*; and He, who has a right to the divine name ALEHIM, cannot but have a perfect title to the denomination of ALOAH.

The title ALEHIM, both in its construction and use, expressly declares a plurality of persons in the Divine essence. We are not to understand by the word *persons*, when applied to the Godhead, some *separate* existences of a *different* nature, but *united* distinctions in the *same* nature. The persons in JEHOVAH are *coequal*, in all his perfections and attributes; but, with regard to the redemption of man, there is a *gradation*, or *succession*, in their respective operations. In these operations, they *personally* act, yet *unitedly* concur. The *Son*, for instance, redeemed by his incarnation and death: but the *Father* and *Spirit* were in *Christ* coexistent at the same time. The *Spirit* also is the *Comforter* sent from the *Father* by *Christ*; and yet *Christ*, by union of nature with him, is always present with his people, in whom that *Spirit* dwells with himself, to the end of the world. Thus, "God was in *Christ* reconciling the world to himself;" thus *Christ* is in the *Father*, and the *Father* in *Him*; thus God

\* Isa. vii. 14. † Isa. ix. 6. ‡ Isa. xlv. 21. § Isa. xlv. 9. || Micah vii. 18.

¶ *Liveth*, in the present tense, because the Redeemer, respecting his Divinity, ever liveth. He was from eternity, and to eternity will be. "Jesus Christ is the same yesterday, to day, and for ever." Heb. xiii. 8.

\*\* Job xix. 25, 26. Perhaps this noble passage may be thus translated: "I know that my REDEEMER liveth, and that the LAST ONE (אחרון); *Christ* is called so, because he is the *Last*, as well as the *First*, and because there will be no dispensation after him,) shall be established over the dust, (an Hebraism for triumphing over the grave,) and that after this my skin shall be broken, (i. e. after this veil of my flesh shall be rent,) even in (or, from) my flesh, shall I see the ALOAH; whom I shall see ל for myself, (or, on my side,) and mine eyes shall behold, and not as a stranger; (or, but no stranger, i. e. to God, shall see him). My reins burn within me, through desire of this blessing."

†† Psalm xviii. 32.

dwelleth in his people, and they in God, because of the *Spirit*, which, (as one with himself,) he hath given them. Hence, these Divine Persons are not merely of *like* essence, but of the *same* essence; not *separate* existences, but *one* coequal and coeternal existence.\* They are distinguished from each other in *manifestation*, or *face*, or *person*, or *hypostasis*; but not in nature, substance, Divinity, power, or glory: "For that which we believe of the glory of the *Father*, the same we believe of the *Son*, and of the *Holy Ghost*, without any difference or inequality." All the intentions, ideas, and purposes of the Godhead (to speak after the manner of men) are uniform, consentaneous, and eternal. The same decree which arises from the *Father*, arises also from the *Son*, and from the *Holy Ghost*, *instantaneously* and *indivisibly*; or otherwise there would be three separate *Gods*, which to assert is polytheism and blasphemy. Hence it is, that the *SON* says concerning his own office, "I speak, I do, nothing of *myself*;" and concerning the *SPIRIT*, "He will not speak of *himself*"; not that there is any deficiency of power or knowledge in these *two* persons, but that they reveal and act *in perfect unity* with the *Father*, respecting all the attributes and counsels of the Godhead in human salvation. The three persons have consequently one essence, one power, one mind. The will of the *Father* is the will of the *Son* and of the *Holy Ghost*. Their will is *one*, because their nature is *one*. The manifestations and operations of that will, respecting the redemption of man, are *three*, because the persons are *three*. As the communion of nature between the three persons includes a communion of whatever is essential to that nature, and therefore they equally and conjointly participate all the glories of Deity and supremacy; so the distinction of persons admits the distinct performance of what those persons have mutually and reciprocally engaged to perform, and therefore we can look upon each *distinctly*, and adore him as the agent of our salvation. The covenant of grace was an adstipulation or decree of the one will, idea, love, mercy, righteousness and truth of the *unity*, to be manifested in the three forms of *creation*, *redemption*, and *sanctification*, by the respective persons in the *Trinity*.† Speaking of the essence or Godhead, we must say it is *one*, and one in such pure *simplicity*,

\* The poverty of language in expressing divine things, and especially in expressing any thing relative to the Divine nature, is noticed in another place. See *Note under Alehim*. The Old Testament word פָּנִים *faces*, alluding to the Cherubim, which the Greeks render *προσωπα*, because faces appear *προς τους οφθαλμους* before the eyes most eminently, well expresses the *distinctions* in the Godhead, and that God hath manifested himself in this way, and will be known in no other. Boethius hath turned many of the Greek terms upon this topic into their Latin significations, in his Book *De Persona*, &c. c. iii.

† Tertullian excellently says, *Quod colimus nos, Deus unus est; qui totam molem istam cum omni instrumento elementorum, corporum, spirituum; verbo, quo jussit; ratione, qua disposuit; virtute, qua potuit; de nihilo expressit in ornamentum majestatis sue*. Adv. Gent. On this passage his commentator, Zephyrus, truly remarks, *Nullibi Atticismus Tertulliani uberius apparet*.

as cannot be found in any of the creatures, who are all substances in *composition* ;\* but speaking of its mode of existence, we must pronounce it to be in *three* persons ; because the word of God, by which alone we can know any thing of the matter, asserts it constantly and positively for us. Here the Lord, who cannot deceive us, hath determined that our faith shall rest ; and here, when our hearts are influenced by his grace, faith will seek to rest only and continually. God, who certainly must know the manner of his own existence, hath revealed himself as a God *triune* ; and who can contradict him with credit or impunity ?

As the word JEHOVAH denotes the incommunicable essence ; so the word ALEHIM implies a personal plurality in that essence. They are very frequently joined together, in order to show, that, though the essence be one and the persons three, they are reciprocally pledged in every promise, and in every covenant-engagement revealed to man. As each of the three persons in the self-existent essence is properly and essentially JEHOVAH, because JEHOVAH cannot be *divided* ; so each of them, for the same reason, is essentially and properly the ALEHIM. And though the manifestations of divine grace and power are distinct in the three persons, according to their respective engagements and undertakings in the everlasting covenant ; yet (*ad extra*) they carry on their operations *together*, and are as equally *undivided* in their energies, as in their nature. Thus, when God made all things, we find that *without the word* (or second person) “ was not any thing made that was made ;” and, when the heavens and the earth were created, “ the *Spirit of God* moved (and vivified while it moved, or brooded) upon the face of the waters.” All, together, concerted the glorious plan : all, together, concurred in and accomplished its execution. The Trinity engaged and performed every thing in the Unity : and the Unity was active in every engagement and performance of the Trinity. The *modes* of agency varied ; but the *power* in all was the same.

We may further observe, that each of the three persons is frequently addressed under the plural name ALEHIM, because as *each* of them is JEHOVAH in a personal Trinity, which is economically distinguished, so each of them is the ALEHIM in an essential Unity, which cannot be divided. Hence, whatever is predicable of the nature of the Father, is equally predicable

\* We are obliged to express our notion of the divine simplicity by the term *unity*, because of the lowness of human speech in reaching this sublime doctrine ; but, in truth, God, as to his pure existence, is (far unlike the creatures) *no object of number*, but *above number* ; because number implies *limitation*. To his *understanding*, or (which is the same) to his being, *there is no number*, 1<sup>a</sup>. cxlvii. 5. Hebr. But, when he reveals himself acting for salvation, then only he gives us to understand (and what he so gives must be right) that this simplicity exists in a personality perfectly compatible with it, and that this personality is engaged in a covenant of offices, under the name of *Father, Son, and Spirit*, to accomplish a work which shall be the admiration, contemplation, and delight of all created intelligences for ever.

of the nature of the other two persons. The plural denomination is applied to each, without any grammatical solecism, because each necessarily *coexists* in a plurality. If the *Father* be addressed, the *Son* and *Spirit* are addressed with him: if the *Son* be mentioned, respecting his Godhead, the *Father* and *Spirit* are implied: and if the *Holy Ghost* be treated of, the *Father* and *Son* are to be considered as inseparable from him. Consequently, when the *Father* is denominated the ALEHIM, he is really so in a union of nature with the other two persons, who are thereby understood: and the case is the same in the mention of the *Son* and *Spirit*. For instance, the *Father* is called ALEHIM, who anointed the *Son*, in the assumption of man's nature, to his mediatorial office. Compare Psalm xlv. 7. with Heb. i. 9. The *Son* is styled ALEHIM ELION, or the ALEHIM *Most High*, Psalm lxxviii. 56, compared with 1 Cor. x. 9. The *Spirit* is named ALEHIM and JEHOVAH in 2 Sam. xxiii. 2, 3. Thus (in answer to the objection of a learned man,\* who inquires, "How can the Holy Ghost be said to be the Spirit of the *three Persons*, when he himself is one of those Persons?") the Holy Ghost is the *Spirit*, or the *Person* so called, of the divine essence JEHOVAH ALEHIM, because he is a person in that essence. If he were not the Spirit of the ALEHIM, he could have no right to the *conjunctive* appellation of ALEHIM, or (which is the same) be GOD the *Spirit*. The learned author's error lay, in *detaching* the *Spirit*, in his idea, from the *essence*, and in considering him as a *separate* being; whereas the word *Alehim* is applied to him in the union and communion of the undivided Trinity.

Two or three texts in the Old Testament will expressly prove, not only that there are Persons in JEHOVAH, but that the Persons in JEHOVAH are three.†

"And now the LORD GOD and his SPIRIT hath sent ME."‡

Here are three distinct Persons engaged in one work and declaration. The Person, speaking by the Prophet, is the Person *sent*; and styles himself, just before, *The First and the Last*. In a preceding chapter,§ this *First and Last* is called JEHOVAH the REDEEMER, and JEHOVAH Sabaoth; which last name is applicable on no account, *Arians* themselves being judges, but to the supreme GOD. And in the book of Revelation, at several times, we find the Lord *Jesus Christ* assuming this very name, and saying, "I am Alpha and Omega, *the First and the Last*."|| CHRIST, therefore, being *the First and the Last*, the *Sent One of the FATHER* and of the SPIRIT, and JEHOVAH SABAOTH or LORD OF HOSTS, is in himself true and very GOD, and also a Person of coequal dignity with the other Persons in the God-

\* Dr. John Edwards in his Exercit. on Gen. i. 1.

† See *The Catholic Doctrine of a Trinity*, p. 50, &c. where the proof of this is stated more at large, and beyond refutation.

‡ Isaiah xlviil. 16.

§ *Ibid.* xlv. 6.

|| Rev. i. 11, 17; ii. 8; xxii. 13.

head. Nor is the grammatical construction of the text to be unnoticed. It is not said, "The LORD GOD and his SPIRIT have sent," in the plural number, but "*hath sent*," in the singular,—thereby intimating the Unity of the Divine nature in the plurality of Persons. The mission or sending of *Christ* by no means degrades the honour of his Divinity: "Even a superior may be sent by an inferior, if the superior chooses to go." How, then, can *mission* be incompatible with *equality*? especially since *Christ* voluntarily covenanted to come down in the behalf of his people, and may be said to have been sent by the FATHER and the SPIRIT, because they also voluntarily covenanted that he should go.

"By the WORD of the LORD [JEHOVAH] were the heavens made, and all the host of them by the *Breath* [Heb. SPIRIT] of his mouth."\*

Here again are three Persons co-operating to one effect—the WORD, which is *Christ*; the LORD, another Person, who can only be the *Father*; and the SPIRIT, a third Person.

"The ALEHIM said, Let us make man," &c.†

Now, it is in other places of Scripture asserted, that "all things were made by CHRIST, and for him," and that "the SPIRIT JEHOVAH created," &c. Consequently, in the above text, there is a clear *personality* expressed; and, by other texts, that *personality* is shown to be *threefold*. Even Leusden, who is favourable enough to Rabbinical authorities, confesses that this text contains a firm argument for the Trinity; because (as he owns) it is contrary to the genius of the Hebrew tongue, that a person or noun singular should govern a verb plural of the first person.‡

"The *Spirit* of the LORD GOD is upon *me*, because the LORD hath anointed *me*." &c.§

The speaker here is the *Anointed One*, or *Christ*, who, when he appeared in the flesh, applied this text to himself;|| and the other Persons are styled, the *Spirit* and the LORD. That this LORD denotes the *Father*, see Acts iv. 27, and x. 38.

"And one cried unto another, and said, *Holy, Holy, Holy*, is the LORD OF HOSTS."¶

The very Rabbins before *Christ* could assert, that by this *Trisagion* or *thrice Holy*, were to be understood the three Persons, or *Sephiroth*, in JEHOVAH. It is not an idle repetition or ascription of holiness, but a celebration of the proper holiness and Divinity of the three Hypostases in the LORD of HOSTS. Nor, as St. Jerome justly observes, is that frequent declaration of, "I am the GOD of *Abraham*, the GOD of *Isaac*, and the GOD of *Jacob*," without its meaning; but the *threefold* repetition

\* Psalm xxxiii. 6.  
§ Isa. lxi. 1.

† Gen. i. 26.

‡ Luke iv. 18, 21.

§ Leus. *Philol. Hebr. Diss.* xxxii. § 9.

¶ Isa. vi. 3.

intimates the Trinity; and the reiteration of the *same* name [ALEHIM] denotes the unity of substance.\*

“I am with you, saith JEHOVAH SABAOTH, even the WORD of whom I covenanted with you when ye came out of Egypt, and my *Spirit* supporting you, that ye might not fear.”†

By comparing these, and many other texts of the Old Testament, with those of the New, it may satisfy any candid person, that both Testaments concur in asserting the doctrine of the Trinity, and that believers, both under the patriarchal and legal economy, were not left in the dark respecting so important an article of their faith and salvation.

But our more immediate purpose is to show what relation this name ALEHIM bears to our LORD *Jesus Christ*, as the second Person in the sacred essence, and Redeemer of his people.

A covenant of grace and peace was entered into (speaking *ad captum humanum*) by the holy Trinity for the happiness and redemption of his people. Of course, this covenant must necessarily be “ordered in all things, and sure.” If a tittle of it could fail, it would impeach both the wisdom and the power of God. The second Person in the Divine essence was to take upon him the human nature; to pay in that nature a perfect obedience to the holy law; to atone for the transgressions of his redeemed; to conquer “death, and him who hath the power of death, even the devil;” to rise in that human form to glory, as an incorruptible pledge and earnest of his people’s resurrection; and to mediate in their behalf with the Majesty on high. All this was and is fully accomplished in that visible and corporeal form called Jesus of Nazareth. He is “ascended up on high, having led captivity captive, and hath received gifts for men [Heb. *in man*; i. e. in the human nature for the human nature] that the LORD GOD might dwell among them;”‡ or, as the apostle expresses it, “for an habitation of GOD through the *Spirit*.”§

The great outlines of this covenant were shadowed forth under the law by natural and sensible images, that the things that are clearly seen and understood might lead up his people to a just apprehension of the things that are not seen as yet, but

\* HIERON. *Com. in Marc. xii. 26.* In addition to this remark, we may observe, that God’s declaring himself to the Israelites (Exod. iii. 16) as JEHOVAH the ALEHIM of Abraham, of Isaac, and of Jacob, seems to imply the particular idea of the Trinity in Unity, of which those illustrious patriarchs, so far as relates to the *office-characters* of the Divine Persons, afforded a peculiar type. Thus Abraham might represent the personality of the FATHER, who “withheld not his only Son;” and Isaac (generally allowed to be a type of Christ) shadows forth that blessed SON of God, who, unrepining and unreluctant, “offered himself without spot” for the sins of his people; and Jacob (literally translated, the *Supplanter*,) points out the powerful agency of the HOLY SPIRIT, who, “stronger than the strong man armed,” supplants the elder brother, the old Adam, and the carnal nature,—introduces the second Adam, and “a divine nature” within their souls,—“wrestles and prevails” for them with God,—and finally collects “the twelve tribes of his inheritance,” his chosen and spiritual Israel, into one body and into one temple, holy and acceptable for ever.

† Hag. ii. 4, 5. Vid. T. Hebr. ‡ Psalm lxxviii. 18, and Eph. iv. 8. § Eph. ii. 22.

which shall hereafter appear. It is the constant business of faith to direct the heart, from material and sensible objects, to the immaterial and spiritual things of God. For this end, faith, from the beginning, was and is the "substance (*ὑποστάσις*, the subsistence, confidence, or foundation) of things hoped for; the evidence (the elenchus, demonstration, or conviction) of things not seen," Heb. xi. 1. It substantiates or realizes spiritual and invisible objects; and, by contemplating and resting upon the promises of God in his word, it obtains a true induction, and a perceptible pledge, of their absolute certainty and final accomplishment. When the Redeemer spake to Moses from the bush (for he expressly was with the *angel* who appeared, Acts vii. 31), he declared himself to be "the ALEHIM of Abraham, the ALEHIM of Isaac, and the ALEHIM of Jacob."\* So the ALEHIM were revealed unto Jacob.† In a subsequent declaration, this Redeemer acquainted him with his self-existent and all-sufficient nature: "And the ALEHIM spake unto Moses, and said unto him, I am JEHOVAH; and I appeared unto Abraham (John viii. 56, 58), unto Isaac, and unto Jacob, by the name of AL SHADDAI, but by my name JEHOVAH was I not known to them."‡ Christ, in order to comfort his people under their bondage, and to assure them of deliverance, asserts his own Divinity and omnipotence. He was not only (as if he had said) one of the Persons in the ALEHIM who had covenanted to redeem, but he was also truly and properly the self-existent JEHOVAH, Almighty to save. Under the type of the external deliverance of Israel from Egypt, the Lord exhibits the spiritual redemption of all his elect. The nature and extent of this wonderful covenant of life and peace are summarily expressed in two or three verses, following the declaration of the Redeemer's Divinity. "I have remembered my covenant: wherefore say unto the children of Israel, I am JEHOVAH, and I will bring you out from under the burdens of the Egyptians [*spiritual as well as temporal enemies*], and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to me for a people, and I will be to you for ALEHIM; and ye shall know that I am JEHOVAH your ALEHIM, who bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land, concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am JEHOVAH."§ Thus the Redeemer is careful to assert, and repeatedly declares, his own essential Divinity and glory, that the heirs of salvation might have strong consolation and assurance in the fulfilment of all his promises. He makes an appeal to their experience: "Ye shall know that I am JEHOVAH your ALEHIM," because I

\* Exod. iii. 16. † Gen. xxxv. 7. ‡ Ibid. vi. 2, 3. § Exod. vi. 5, 8.

deliver you from the present love and power of sin, as a pledge that I will deliver you from the eternal punishment and dereliction which sin hath deserved. I will give you the everlasting heritage which Abraham, and Isaac, and Jacob, now enjoy. 'I will dwell in you, and walk in you; and I will be your GOD, and ye shall be my people.'\*\* For this great work, JEHOVAH the MESSIAH became their ALEHIM,† and their Saviour.‡ Upon the account of his eternal nature, and his everlasting purposes of grace, his covenant is termed *everlasting*. His blood was "the blood of the everlasting covenant,"§ because it was covenanted from everlasting to be shed for the redeemed. Thus it is said to Christ, the King of Zion, from JEHOVAH—"By the blood of *thy* covenant (the covenant was *Christ's* as one of the Divine Persons), I have sent forth *thy* prisoners out of the pit wherein is no water"|| of hope or peace. The covenant was the plan, and the blood of Jesus the means, of human redemption. The covenant may be also styled an everlasting covenant, because it not only existed before all worlds, and every idea of what we can understand by time, but shall also subsist, when the earth shall be burnt up, and time shall be no more. "The mercy of the Lord is from everlasting to everlasting upon them that fear him;¶ and he will set his sanctuary in the midst of them forever."\*\*\*

Not only the whole economy of redemption demonstrates the necessity of a covenanting, positive, and Divine Saviour,—who, in order to be Divine, must be a Person in JEHOVAH, out of whom there can be neither Deity nor Divinity—but express texts of Scripture, in great abundance, declare the Redeemer to be both JEHOVAH in himself, and the ALEHIM of his people. Of the former name we have already produced some precise applications to the Saviour; and a few, for the sake of brevity, may suffice for the latter.

"And Jacob blessed Joseph, and said, the ALEHIM who fed me all my life long unto this day, the ANGEL who *redeemed* me from all evil, bless the lads," &c.†† The ANGEL, who redeemed Jacob, was the ALEHIM who fed him. The word angel signifies Messenger; and CHRIST is styled "the *Messenger*" or *Angel* of the covenant,"‡‡ and the *Angel* of JEHOVAH's presence [Heb. *faces*],§§ by whom JEHOVAH appears so as to be known by his people. Thus our Lord is to be understood, where he says, "He that hath seen me, hath seen the father."||| Christ, as to his Divinity, being known as a Person in the ALEHIM, the undivided ALEHIM is also known with him, and cannot be known without him.

"Behold, your ALEHIM will come with vengeance, even the

\* 1 Cor. vi. 16.

† 2 Sam. vii. 24.

‡ Isa. lxii. 8.

§ Ibid. lv. 3; Jer. xxxii. 20; Heb. xiii. 20.

|| Zech. ix. 11.

¶ Psalm ciii. 17.

\*\* Ezek. xxxviii. 26, comp. with Eph. ii. 22.

†† Gen. xlviii. 15, 16.

‡‡ Mal. iii. 1.

§§ Isa. lxiii. 9.

||| John. xiv. 9.



ALEHIM with a recompense ; he will come and save you. *Then the eyes of the blind shall be opened,*" &c.\*

These were the signs of the advent of Christ : and, when John's disciples inquired of him, whether he was the promised *Messiah* or not, he referred them to these signs for evidences of his person and dignity. CHRIST, therefore, by applying the signs, applies the name, which accompanies them, to himself.

" I am JEHOVAH thy ALEHIM, the *Holy One* of Israel, thy SAVIOUR."†

" Thus saith JEHOVAH, the King of Israel, and his REDEEMER JEHOVAH SABAOTH, I am the *First* and I am the *Last*, and besides me there is no ALEHIM."‡

" O ALEHIM of Israel, the SAVIOUR."§

" I am JEHOVAH, and there is no ALEHIM besides me, a just AL and the *Saviour*, there is none beside me."||

" Thus saith JEHOVAH thy *Redeemer*, the *Holy One* of Israel, I am JEHOVAH thy ALEHIM."¶

" Thy Maker is thine Husband, JEHOVAH SABAOTH is his name, and thy *Redeemer* the *Holy One* of Israel, the ALEHIM of the whole earth shall be called."\*\*

" I am JEHOVAH thy ALEHIM from the land of Egypt, and thou shalt know no ALEHIM but me ; for there is no *Saviour beside me*."††

" I will joy in the ALEHIM my SAVIOUR."‡‡

The argument is short. No man, who professes to believe the Scripture, will be bold enough to deny that *Jesus Christ is the Saviour*. The Arians, with all their absurdities, confess it. But the *Saviour*, upon the repeated declarations of the Almighty, is and must be JEHOVAH ALEHIM, JEHOVAH SABAOTH, JEHOVAH the *Redeemer*, and, in a word, possesses whatever is proper to the incommunicable name, or is peculiar to infinite mercy. CHRIST JESUS, then, " let all men know assuredly," is both JEHOVAH and ALEHIM, and partakes whatever the one name signifies of *power*, and whatever the other denotes of *grace*.

The ancient church were taught to expect him in this view. They had no dreams of a *God* less than JEHOVAH, no hope of salvation from a creature. They knew that JEHOVAH alone could " destroy," among his chosen " the face of the covering which is cast over all people," and " the veil" of unbelief and sin " spread over all nations." They confided in Him alone to " swallow up death in victory ;" and depended simply upon him, as the ADONAI JEHOVAH, to " wipe away their tears," and to " take away the rebuke of his people from off the earth." In this transporting view, we find them exulting in his appearance ;

\* Isa. xxxv. 4, 5. † Ibid. xliiii. 3. ‡ Ibid. xliv. 6. § Ibid. xlv. 15.

|| Isa. xlv. 21.

¶ Ib. xlviii. 17.

\*\* Ib. liv. 6.

†† Hosea xliii. 4. See likewise Acts vii. 38 ; 1 Cor. x. 4.

‡‡ Hab. liii. 18. So also the LXX. Comp. Luke i. 47.

“Lo! this is our ALEHIM, we have waited for him, and he will save us; this is JEHOVAH, we have waited for him; we will be glad and rejoice in his salvation.”\* This was the honour *they* paid to *their* Redeemer; whom some, that bear and boast of his name, are not ashamed to degrade to a rank but little, if at all, superior to their own. But we cannot err in considering Him as our *God*, who hath suffered for us, when the disciple who enjoyed the nearest approaches to his Master’s bosom, hath called him by that name. That apostle who was honoured with the last great revelation, says of him, “Hereby perceive we the love of God, because HE *hath laid down his life for us.*”†

One text more shall suffice.

“Thy throne, O ALEHIM, is for ever and ever.”‡

An infallible expositor applies these words to *Jesus Christ*, Heb. i. 8. Now, there can be no everlasting throne but the throne of an independent, self-existent, and everlasting being. It would be idolatrous nonsense to address such a declaration to a mere creature. And, therefore, the Scripture is perfectly consistent with itself, when it says, in another place, “JEHOVAH reigneth; his throne is established of old; he is from everlasting;”§ because the ALEHIM in the one text is JEHOVAH in the other; and CHRIST, consequently, being ALEHIM in the former place, is JEHOVAH celebrated in the latter. Nor is it any wonder that the saints should sing his praises, since the angels are enjoined to worship him.¶ These blessed spirits are called God’s messengers, because they do his will, and are styled sometimes gods, because they perform his will in the arrangement of things, and are ever employed on his high behests in the world. And yet these are to worship Jesus. “What invention could contrive a more positive and incontrovertible manner of calling the *Son*, God, than to say, let all the angels of *God*, or, let other gods worship *Him*? What is this but to call him the supreme God; and manifestly to make the distinction betwixt God by *nature* and by *office*? All these gods by *office* are to worship the God by *nature*. ‘Worship *Him* all ye gods;’ and this the apostle applies to Christ, and says that it was spoken of *Him*: and how to call him *God*, more directly, cannot be imagined.”¶¶

If, from doctrine and argument, we descend to experience, how pregnant with consolation, how replete with grace and truth, are these divine names AL, ALOAH, and ALEHIM, assumed by the Saviour, to the believing soul? What mercy and condescension, beyond all the demerits of sin and the thoughts of sinners, abounded in Jehovah, when he revealed himself to his people, as their covenanting God! How happily may they reflect, that their salvation is not left to chance or contingencies; but that, what the Lord has undertaken in their behalf from his infinite love,

\* Isa. xxv. 7—9.

† 1 John iii. 16.

‡ Psalm xlv. 6.

§ Psalm xciii. 1, 2.

¶ Heb. i. 6.

¶¶ Leslie’s “Socinian Controversy Discussed,” Dial. 2. p. 45.

he will most surely accomplish by his infinite power. He never promised what he could not, or would not, perform. The foundation of God must stand sure, though all beside should fail. He cannot recede, nor "break his covenant, nor alter the thing that is gone out of his lips;" and "once (a *once* that is equal to a perpetual *now*) hath he sworn by his holiness, that he will not fail the *beloved*." What precious words are these? "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath (margin. interposed himself by an oath), that by two immutable things, in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."\* Why did he take this trouble, why stoop so low, why humble himself, for the sake of fallen, apostate man? why engage in this covenant, and reveal this covenant engaged, for so poor a lump of clay, the tottering tenement of a rebellious soul? Why promise and fulfil such and so many marvellous blessings for those, who, unless he added the gift of thankfulness, would never thank him for one of his gifts, but rather abuse the goodness by which it was conferred? O, wonderful to say; all was the result of free, unsolicited, unthought of grace! Man stood in need of it; but neither sought, nor wished to seek, the blessing. His own sagacity, heightened with all the subtlety of Satan, could not even have imagined it. God alone could be the imparting author, and man alone the receiving subject, of redeeming love. The plan was laid upon the everlasting throne in heaven; and neither men nor devils can frustrate its execution, though but in the minutest instance, upon earth. The covenant of God is as firm and stable, as the very being of God himself.

What joyful news should this be, O reader, to thee, and to every one, in whom the effect of this covenant of life appears? Does not thy heart burn within thee,† in the contemplation of its importance, and in the persuasion of thy interest in it? What delight must the assurance of God's Word and Spirit give thee, that the ALEHIM hath constituted for thee, even for thee, an everlasting covenant, ordered in all things above every human contrivance, and sure in all things beyond all possible defeat? It is as well ordered as the wisdom of God could make it; and it is as sure and safe, as the power of God can keep it. Not a tittle or iota can fail; not a name, once written therein, shall be ever blotted out. CHRIST is thy ALEHIM, who cannot deny himself. Ponder then upon his blessed names and uncreated nature, each replete with grace, and all confirmed by truth. Thy hopes will stand firm upon a basis, so transcendent and durable, so illustrious and everlasting. Remember, happy man or happy woman; thou art privileged to seek, not mere uncovenanted

\* Heb. vi. 17, 18.

† Luke xxiv. 32.

mercy, as some pretend to seek, who indeed are "without hope and without God in the world;" but stipulated, promised, and purchased grace: grace that could not be obtained *by* thee, and that cannot be taken *from* thee. It is thy privilege, too, to seek thy blessings, not from a mere awful, infinite, and supreme Being, whose amazing perfections might damp a guilty soul with terror; but from a meek, a compassionate, a fraternal Saviour, who can sympathize with thy feelings, and relieve thy wants. He is indeed JEHOVAH by nature; but he is also ALEHIM in covenant, and JESUS by grace. The last name softens the burning glories of the first, and, through the medium of a nature in all things like their own, raises up his people into communion with God, through their union to himself. Lean then, upon this beloved, upon this divine and covenanted Saviour, alone. And if he hath given thee a real and solid wish to lean upon him, it is a sure and infallible pledge, which none but his Spirit could bestow, that thou shalt possess his person, and all the glories annexed, in the heaven of heavens for ever. To win Christ, is the greatest gain; to know Christ, is the sublimest knowledge; and to live upon Christ, is the happiest life below: and it is the same enjoyment, life, and knowledge, carried on to the highest perfection of nature and place, which thou shalt partake of above. Sing, then, thou redeemed, with the Psalmist, "This ALEHIM is my ALEHIM for ever and ever; he will be my guide even unto death."\* Or, with the enraptured prophet: "God is my salvation; I will trust and not be afraid: for *Jah Jehovah* is my strength and my song; he also is become my salvation."†

Salvation from my Jesus flows;  
 His covenant must for ever stand;  
 Nor can the fiercest of my foes  
 Force me from his Almighty hand.  
 Surely my soul, by such a Saviour blest,  
 Canuot despair of everlasting rest.

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## SABAOTH.

OUR translators have rendered this word *Hosts*; and it appears to be a name, assumed by the Deity, to express at once, that all the powers and innumerable armies of beings and existences, both in the material and spiritual world, are subject to his command and direction, and entirely derive their respective agencies and capacities from him. This title or epithet, therefore, most emphatically denotes, that he is the supreme and self-existent God, and that every other species of being or substance exists

\* Psalm xlvi. 14.

† Isaiah xii. 2.

by him, controllable by his will and dependent upon his power. He doeth what it pleaseth him in the armies of heaven above, among the sons of men beneath, and even with the fiends of hell below. All creation is full of his presence.\*

This title, then, can be an attribute of no being but of that glorious One, by whom all things exist and subsist: and, accordingly, it is never used, but with such other names, or but in such places, as express the majesty and power of God.

Angels form a part of the hosts of the Almighty, because they are ministering spirits sent forth to do his pleasure: "thousand thousands minister unto him, and ten thousand times ten thousand stand before him."†

The stars and other celestial orbs constitute another considerable portion of the hosts of God:‡ "He bringeth out their host by number; he calleth them all by their names; through the greatness of his might, and the strength of his power, not one of them faileth."§

The powers of nature, the various phenomena of this lower world, and all the creatures upon it, are to be ranked amongst the army of the *Lord of Hosts*, who fulfil his purpose, and are turned hither and thither at his good pleasure. At his disposal also, kingdoms and empires rise and fall; by his authority, their government and dominion are preserved in peace and tranquillity, or are convulsed with commotions and intestine broils. It is by the awe with which he fills the minds of the multitude, that the several political constitutions of the world are managed and moved by the few. He, who hath "the hearts of kings in his rule and governance," hath equally the hearts of their subjects; that, in many cases, as they know not their own strength, so they have not in others the skill, or the courage, or the will, to exert it. This astonishing providence, which but few consider, is the sole cause, why the nations of the East have been long overwhelmed with fear at the name of one man, raised up to despotic sway; and why the more turbulent and ferocious people of the West are not more frequently in civil discords than they are. All are his hosts; and all are under his control.

This title *Sabaoth* is generally used in Scripture, where the omnipotence of God is to be expressed in the preservation or salvation of his people, or where the terror of his majesty is to be described in the ready suppression of his enemies.

As this word is frequently joined with other divine names, which belong to the *Messiah*; so there can be no doubt, but that it is also a title equally pertaining to him. Indeed if this be not applicable to Christ, which only expresses the power of the Divine essence; then, the names, declarative of that essence itself, are wrongly applied to him throughout the Bible. But as

\* Jer. xxiii. 24.

† Dan. vii. 10.

‡ Deut. iv. 19.

§ Isaiah xl. 26.

that is impossible, from the wisdom and goodness of God; the consequence is, that this title is a particular attribute of our Lord Jesus Christ. Some few proofs, however, will put the matter out of doubt.

Christ brought forth his people out of Egypt, was with them in the wilderness, and led them into Canaan. Isaiah, therefore, speaking comfortably to the church of God, and declaring his Almighty power as engaged to preserve her safe from all her enemies, appeals to the remarkable instance of his might in dividing the sea, whose waves roared, and adds, (as a most cogent reason why he should be trusted in for ever,) that JEHOVAH SABAOTH is his name.\*

Christ was ever the *Adonai* of his people; and so he is styled, as a note of His all-sufficiency, the *Adon*, the *Adonai of Hosts*,† who would be for a fire and a flame to burn up their adversaries.

This blessed *Adonai* was seen by the evangelical prophet, sitting upon a throne, high and lifted up, in full expression of his divine Supremacy, and adored by seraphic spirits, as the *holy JEHOVAH SABAOTH*, who filled the heaven and the earth with his glory. † The same prophet, again and again, declares that the Redeemer of Israel is the LORD OF HOSTS, or JEHOVAH SABAOTH. Christ, therefore, being the Redeemer of Israel, is, in his own Divine nature, JEHOVAH SABAOTH; a title which, even the Arians allow, can only be rightly applied to the *supreme God*.

But, to put the matter still farther beyond doubt, that the title of SABAOTH pertains to Christ; the express meaning of the name, and the infinite power it denotes, are ascribed to him by the apostle, when he speaks of his final revelation from heaven, with the angels of his power, [all the hosts and armies, the agents of his omnipotence,] “in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”§

All power is committed unto Christ, as the God-man, both in heaven and earth. As to his Divine nature, all power was essentially in him; and, by taking the human into it, all power is delegated to that astonishing conjunction, called CHRIST, which was made for the salvation and glory of his people. In this sense, “He is set at the right-hand (or invested with the Almighty power) of God, far above all principality, and power, and might, and dominion, and every name that is named, with all things under his feet;”|| and, in this respect, all fulness of glory, majesty, wisdom, and grace, dwells, and resides, through the eternal pleasure of God, bodily or substantially in him.”¶

\* Isaiah li. 15.

§ 2 Thess. i. 8.

† Ibid x. 16.

|| Eph. i. 20.

‡ Ibid vi. 1, &c.; John xii. 37—4.

¶ Col. i. 16, and ii. 19.

The blessed Redeemer is not only the *Lord* of the *hosts* of angels, and the powers of nature; but, in a peculiar manner, the God of the *hosts of his people*. Jews and Gentiles compose this sacred army: this immense multitude, which no man can number, is of all nations, and kindreds, and people, and tongues.\* The heavenly Jerusalem shall be the throne of JEHOVAH, and all the nations shall be gathered unto it, to the name of JEHOVAH; and the hosts of the nations shall be his goodly heritage.† Israel of old were his *hosts* to declare his power against the Egyptians, the Canaanites, and the heathens; as a type of the spiritual Israel, who are his *Sabaoth*, his armies, and soldiers, to “fight the good fight of faith,” with the “spiritual weapons” of His grace against Satan, the world, the flesh, and all “the principalities and powers of darkness;” over whom they are “conquerors, and more than conquerors, through him that loved them.”‡

What an irrefragable argument to the Christian is here of *Jesus's* divinity, and of his just claim to the title of *Jehovah*, *Alehim*, or *Adonai of Sabaoth*? Christ has not only declared himself to be *the Son of God with power*, but proved himself to be the God of power in the believer's soul. He alone could vanquish for him the strength of Satan, and turn him from the rage of corruption and the darkness of hell, to an enjoyment of the light, peace and power of the kingdom of heaven. Nothing

\* Rev. vii. 9.

† Jer. liii. 17, 19. It is a most awful consideration, which should strike every careless person, that, if the elect of God, taken here and there out of the families of the earth, be innumerable, the people of the world, who perish, must farther exceed the powers of number. Bishop Hall has a curious and profitable remark upon this subject. “Divide the world (says he) according to the learned Brerewood, into thirty parts: *nineteen* of them are Pagans; and *they* are enemies. Of the *eleven* that remain, *six* are Mahometans; and *they* are enemies. Of those other *five* that remain, there is an antichristian faction [the Church of Rome] that challenges universality; and *they* are enemies. Stand now with me upon the hill, and take a survey of the enemies. See them lay scattered like grasshoppers in the valley; and tell me, whether the church hath not reason to say, ‘Lord, how many are they that rise up against me!’ Yet, when all is done, (that no man may be discouraged) if we have but our eyes opened, with Elisha's servant, to see the host of heaven glittering about us; we shall boldly say, ‘There are more with us than against us.’” The numerous and combined hosts of angels and saints shall doubtless transcend in number the devils and the damned. See Bishop Hall's Sermon on Psalm lxxviii. 30.

‡ As the people of Israel were types, and are generally allowed to be so, of the elect of God in all ages; so the enemies, which they were enjoined to root out, seem to symbolize those spiritual foes, which the Christian is enjoined to avoid during his warfare upon earth. This idea appears the more probable from the radical import of their names, which correspond very closely with those mentioned by the apostle in 2 Tim. iii. 2, &c. Thus the *Amorites* mean the proud, boasters, rebels. Amos ii. 9.—The *Canaanites*, the covetous, or worldly traffickers; such as those mentioned in Rev. xviii. 4, 11. &c.—The *Hittites*, fierce, terrifying, trucebreakers, &c.—The *Perizzites*, persecutors, scatterers, blasphemers, &c.—The *Hivites*, mere worldly livers, wild and disorderly persons, pleasure-lovers, &c.—The *Jebusites*, trampers upon, and despisers of those that are good, heady and violent people, &c.—The *Girgashites*, filthy wanderers, incontinent, &c.—All these seven nations are frequently called by the one general name of *Canaanites*; and, literally and spiritually, the word is true concerning them, that they are greater and mightier than the people of God, impossible to be vanquished by human strength, and reducible only by the Lord God of SABAOOTH. And, alas! (the Christian while on earth may say) they are “yet in the land!”

can be more certain, that there is no principle in the world, the flesh, or the devil, that could even *incline* the heart for a moment to the knowledge and love of God; and if even that were possible, they have no strength in them "to create a new heart," and "to renew a right spirit," in a creature born in sin, and corrupt through sin in every faculty of body and mind. Such a salvation incontestibly argues the omnipotence of its own cause, and loudly proclaims the Saviour to be the efficient Creator, Almighty and divine. The hand, that built the skies, that spread out the heavens like a curtain, that created the innumerable orbs of light and matter surrounding this terrestrial globe, and that supports the whole machine with inscrutable harmony and art; is the same hand, that plucked his people "as brands from the burning," and that quickened them with spiritual life "when dead in trespasses and sins." 'Tis also this hand alone that afterwards maintains the heavenly flame, in the midst of infinite corruptions, and against the united force of all the powers of darkness. As one *spirit* far excels in nature the mere *material* composition of a thousand worlds; so does the *new* creation of Jesus Christ, and his eternal redemption, inconceivably transcend in grace and glory his *first* creation of the earth, and all the corporeal substances upon it.

Since then *Jesus* is the *Lord of Hosts* and the *God of Sabaoth*, what a solid basis has the believer's faith to rest upon; and how securely may he make up his all in Christ, upon whose shoulder the government\* of heaven and earth must rest for ever and ever? He is the God of truth, that we might believe: he is the God of strength, that we might depend. Christ our Lord is a strong Lord,† and able to save both to the uttermost point of extremity and danger, and to the everlasting ages of heaven and happiness. He is also as faithful as he is able, and will never leave nor forsake them, who are come unto God by him. This is an undeniable motive of encouragement for an heart, oppressed with sorrow of any or of every kind, to cast its burden upon the Lord. His promise declares, that he *will* sustain; his power is engaged to deliver; his love inclines him to attend; his wisdom points out the time; and grace, everlasting grace, brings on the whole with glory. If he tarry, his tarrying is not refusing. The soul may want the promised blessing immediately; but the Lord perceives the impropriety of the present time, and the soul's unmeetness to receive it. He may also intend to "blow," (as it were) "upon his garden" in the believer's soul with his nipping "north-wind," that "the spices may flow out" ‡ abundantly, and yield an internal proof to the heart, that grace is there, because it evidently appears upon trial. God's time, is the best time; and "one minute sooner than God's time, would not be his people's mercy."

\* Isaiah ix. 6

† Psalm lxxxix. 8.

‡ Cant. iv. 16.



As Christ is full of strength *for* his people; so he is likewise strength *in* his people. "In Him they have everlasting strength;"\* and, *in them*, he puts forth that strength, to give victory over sin, the world, and themselves. He hath laid siege to the spiritual Babylon in their hearts, and, in the appointed hour, it shall be utterly overthrown. Ere long, like the Babylon † of old, it shall never be inhabited; nor shall it raise up the turrets of sin and of pride any more. He is *Lord of Hosts* for the protection and salvation of his people, and also for the destruction and overthrow of *their* enemies and *his own*. No weapon formed against them can prosper; for the arm that shields them is divine. The fabulous Achilles was vulnerable in the heel; and death could enter as effectually there, as by a wound in the heart; but the heroes of grace are both invincible and invulnerable too in Christ; and, when clothed with the panoply of God, are conquerors, everlasting conquerors, and more than conquerors, through him that loved them. The banner of the Lamb shall be spread over the powers of darkness; and death and sin, and the serpent, shall pine among the vanquished for ever.

This is an awful consideration for those, who hate the Gospel and the people of God. Their malice can do no essential injury to them, whom they have been taught to despise; but it may recoil, with a force they do not apprehend, and with a rage they may not support, into their own bosom. It *will* do them no harm to be quiet; it *can* do them no good to be otherwise.

The prophet draws a fine inference from the power of God, displayed in this title of *Sabaoth*, for the comfort of the mournful, the weak, and the doubting in Zion. ‡ "Thus saith JEHOVAH, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; JEHOVAH SABAOTH is his *name*; if those ordinances depart from before me, saith JEHOVAH,

\* Isaiah xxvi. 4.

† Isaiah xlii. 19, &c. How awfully and how wonderfully is this prophecy concerning Babylon fulfilled! It is literally accomplished in the minutest particulars. Travellers are surprised at finding this once illustrious city so entirely destroyed, and observe, with admiration, the present barrenness of the once fruitful plain of Shinar. It appears to them as incapable of culture, as the desert sands of Arabia, or the pine-barren soils of America. Thus, in this country, and in Judea itself, the Scripture is eminently fulfilled; "God turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Psalm cvii. 33, 34. See Dr. RAUWOLFE'S and Bishop POCOCKE'S *Travels into the East*; Bishop NEWTON *on the Prophecies*, Diss. x., and PRIDEAUX'S *Connect.* Vol. i. Part 1. B. 8.

‡ Jer. xxxi. 35, &c. A modern critic may possibly condemn, what would seem tautological to him in this declaration of Jehovah, and may fancy, that a "Thus saith Jehovah," at the beginning, would have been sufficient, without a repetition of the same phrase in almost every line. Indeed, if the text contained a dry speculation, perhaps his remark would be just: but the *Lord*, in giving assurances of grace and salvation, pledges his *incommunicable name* in every promise, to confirm the faith and hope of "the heirs of salvation;" and shows that his faithfulness, power and love, are engaged to make every line of every promise good and effectual to their souls. Upon better ground than Pythagoras's disciples of their master, can the Christian say of his God, *He hath said it*, and not only once, but *He hath said it again and again*, and will fully accomplish all that He hath said.

then the seed of Israel also (the church and the chosen of God) shall cease from being a nation (or people) before me for ever. Thus saith JEHOVAH: if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith JEHOVAH." How justly then may every believer take up the words of the prophet, and say; "Behold, God is my salvation: I will trust, and not be afraid; for *Jehovah*, even *Jehovah*, is my strength and my song; he is also become my salvation." His strength lies where it can never be lost. His salvation is an effect of omnipotence itself, which nothing can defeat. And, while he leans not either upon self or the creature, no created power can hurt him. Indeed, as Dr. Sibbes has excellently remarked, "since the fall, God will not trust us with our own salvation; but it is both *purchased* and *kept* by Christ for us, and we for it, through a faith, which is wrought by the power of God." Christ is JEHOVAH to all the hosts of his creatures; but, in a peculiar manner, he is JEHOVAH, full of grace and of truth, to the *hosts* of his redeemed. Through the greatness of *his* might, and not *their own*; none of these, no, not one, can possibly fail.

By his eternal strength maintain'd,  
The weakest soul is sure;  
The life, from Jesus once obtain'd,  
Like Jesus shall endure.

'Tis self brings weakness and despair;  
He quickly falls, who boasts;  
Abiding pow'r we only share  
In Christ the God of Hosts.

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## SHADDAI.

THIS word signifies *All-sufficient* or *Almighty*, and perhaps both. The name is either derived from a root which signifies to *destroy*, and so is intended to convey an awful idea of God's omnipotence; or from a root which implies *sufficiency* or *sustentation*, and then denotes that the Lord is all-sufficient and self-sufficient, and that, whatever good is found among the creatures, it is wholly derived and poured forth from Him.\* Our translators have uniformly rendered the name, *Almighty*. Every way, it is an epithet peculiar to Him, who created all things out of nothing; who, by his power, and grace, supports what he has

\* Some derive this title from שׂוּב *Uber, Mamma*; the breast, or teat; which yields *nourishment* to the issue of creatures. In this view, we are as dependent upon God for every blessing, as the helpless infant, upon the mother's care, and the mother's breast. It is imagined, the ancient Heathens, for this reason, always represented *Nature* (and whom it is now become the fashion to follow in their mistakes about God) with many breasts, as though she supplied that sufficiency to the material world, for which she herself is dependent upon the only self-sufficient Author of all things. Vide REUCHLIN. *Cab. lib. iii.*

created; and who whenever he pleases, can put an end to their being. It is never applied to angels, or men, or false gods, in any manner. *Their* power and sufficiency (if they have any) are wholly derived; nor could they subsist from moment to moment, but by that divine and inexhaustible fulness, which produced them from nothing, and can with equal ease return them to it.

Jehovah appeared to Abram, when Abram was ninety years old and nine, and, that his faith might rest firmly upon the most important promise that was ever revealed to man, assured him, that he was able to perform his covenant, by styling himself, *AL SHADDAI*, the *Almighty*, or *All-sufficient* GOD.\* If we survey the history of this vision, we shall easily perceive, that this *Al Shaddai* was no other than the Lord Jesus Christ, whose day “Abraham rejoiced to see, and was glad.”

Isaac, who, as a type of the promised Redeemer, was so deeply concerned in this declaration of God’s everlasting covenant to his father, blesses his son Jacob in this glorious name of the *AL SHADDAI*, the *All-sufficient* GOD; who would multiply him and his progeny upon the earth,† and extend the blessing, which was given to Abraham, to him and to his continually.

Isaac did not bless in vain; for he spake, like the other holy men of God in old time, as he was moved by the Holy Ghost.‡ The *Alehim* appeared to Jacob, then surnamed Israel, and revealed himself to him, as to his fathers, under the appellation of *Al Shaddai*, the *All-sufficient* GOD; who would make him to be “fruitful, and to multiply,” would cause “a nation (the Jews) and a company of nations (the believing and elect Gentiles) to be of him, and kings (both temporal and spiritual) to come out of his loins.”§

Jacob, having well experienced the power, grace and all-sufficiency of the *Al Shaddai*,|| continues, through divine inspiration upon his dying bed, the efficacious mercy to Joseph, and blesses him “with the blessings of heaven above, the blessings of the deep beneath, with the blessings of the breasts, and of the womb.” These were blessings to be enjoyed in time; and therefore he adds; “The blessings of thy father have prevailed (exceeded in fulness and strength) above the blessings of my progenitors, unto the utmost bound of the everlasting hills;”¶ or for evermore.

The Lord himself declares to Moses, that he was *in the Al Shaddai* who appeared unto Abraham, Isaac, and Jacob, and that thenceforward he would be known more particularly under the name *Jehovah*\*\* Now, he, who appeared to Moses, was the second Person in the sacred Trinity, or the Person covenanting to be the *Messiah*, as appears by the testimony of St. Stephen, and from various passages of Scripture: and, therefore, the

\* Gen. xvii. 1. † Gen. xxviii. 3. ‡ 2 Pet. i. 21. § Gen. xxxv. 11.  
 || Gen. xlviii. 3. ¶ Gen. xlix. 25, 26. \*\* Exod. vi. 3.

*Messiah*, or Christ, is the *Al Shaddai*, intended by the patriarchs in their confessions of his grace above recited.

In the book of Job frequent mention is made of *Shaddai*, the *Almighty*, who is represented as able to perform all things, and to supply his creation with every thing requisite to its existence and support: the Psalmist also celebrates his praises, and the permanent security of those who abide under his shadow.\*

Isaiah denotes Jehovah's vengeance upon Babylon, and, declaring her destruction, describes her ruin irretrievable and complete, because it was effected by the omnipotent *Shaddai*.†

And Joel, before Isaiah, preaching repentance to Israel, bewails the awful day of God's judgments, and tells them that it is at hand, as a destruction from *Shaddai*, from whom they had received the blessings of time, and from whom alone they could expect the joy and gladness of eternity.‡

All these declarations of the *Shaddai's* power exactly correspond with the office of the Messiah, who was to break his enemies with a rod of iron, as well as to cheer his people by the sceptre of his grace.

The apostle excellently defines this name *Shaddai*§ to the idolatrous, though learned, Athenians; and points him out as *that Unknown God*, who had delivered them from the horrors of a raging pestilence, and whom they had successfully yet ignorantly, worshipped. "God (says he) that made the world and all things therein, seeing that he is LORD [the omnipotent supporter] of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though *he needed any thing*, seeing *He giveth to all*, life, and breath, and all things: for in him we live, and move, and have our being."|| To this beautiful and incomparable description, we may add, what he tells the Colossians; that "He [i. e. Christ] is before all things, and that by him all things consist; that He is the head of the Church, by whom it is fitly joined, and supplied in every joint;"¶ the beginning [the first Cause of all]; and that in or over "all he hath the pre-eminence:"\*\* from which he teaches us, in another place, to draw this inference: that seeing we ourselves are not sufficient for the least good thing, and that such an infinite fulness of grace and power is in God, we should rest our whole sufficiency upon him.††

\* Psalm xci. 1.

† Isaiah xlii. 6.

‡ Joel i. 15.

§ It seems worth observing, that the ancient Jews gave names to their children, either expressive of some particular blessing they had received, or of their sole dependence upon God for any benefit or mercy they wanted. Thus the names of the children were frequently living memorials of their parents' piety, and gave continual admonitions to follow them, who through faith and patience had inherited the promises. With this view, it is probable, the names *Shadewr* שׁוֹרֵי אֵר, *Zuri-Shaddai* and *Ammi-Shaddai* (Numb. i. 5, 6—12) were given, and might exhibit to those who bore them, and to those who understood them, that the divine *Shaddai* should be their *Light*, and their *Rock*, and that they ought to confess themselves, in a suitable manner, to be his *people*.

¶ Acts xvii. 23, &c. ¶ Eph. iv. 16. \*\* Col. i. 17, 18. †† 2 Cor. iii. 5

This testimony alone is adequate to prove, that the blessed *Jesus* is the omnipotent *Shaddai*, who filleth all in all. "As his *self-sufficiency* (says a useful writer) is that, whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection; so his *all-sufficiency* is that, whereby he is able to communicate as much blessedness to his creatures, as he is pleased to make them capable of receiving; and therefore he is able, not only to supply all their wants, but to do exceedingly above all they ask or think."\* And if we turn our eyes beyond the grave, and survey the wonderful delineation, which St. John exhibits of what no mortal eye, but his own, beheld upon earth: we shall see, that the armies of heaven, and all the blest of God, triumph in our Immanuel as their *Shaddai*, and ascribe to him the glory and dominion for ever and ever. As the witnesses upon earth, when led by God, could not be deceived, surely the witnesses of heaven, rejoicing in God, cannot lie. And these adore him as "the Alpha and Omega, the beginning (from whom they proceed) and the ending (to whom they tend), who is, and who was, and who is to come, (Shaddai) the *Almighty*."†

And if heaven and earth proclaim his praise; if the whole creation give, though a tacit, yet convincing, proof of its dependence upon him; shall the living and the lively believer be backward to acknowledge the glories of his all-sufficient *Shaddai*? No; it cannot be. They who have much forgiven, must love much. They, who receive most from Christ, will love him most. None can slight or despise the ever-gracious and all-powerful *Shaddai*, but those who have not felt his gracious power, winning, sustaining, and quickening their souls. If a man know any thing of Christ, it will win his heart; it will cause him to love. And the more he knows, the more his very soul will be engaged, and the more will he lean and love. This Almighty Redeemer heals and saves, above all earthly pretenders to the art of healing, *cito, tuto, et jucundè*, "quickly, safely, and delightfully" indeed. This will make the believer love both the Physician and the physic too. And O! what sweet hours does that heart enjoy, which loves Christ for all he has done, and leans upon Christ for all he has promised! How can the life of that man be miserable, who lives it by the faith of the Son of God? How can the end of that person be without honour, who then begins to reign in triumph with Christ in glory? Surely the life of those people, on the contrary, must be wretched, who every day look out for death, and yet have no hope beyond it: and *their* end disgrace itself, who (to use their own language) *drop into the dark*, into everlasting obscurity. They eat and they drink only to be the fattened portion of reptiles and of worms. They take their sport and their pastime, or occupy themselves wholly in some

\* Ridgley's "Body of Divinity," Vol. 1. p. 56.

† Rev. i. 8.; iv. 8.; xi. 17.; xvi. 5.

puny transitory cares ; and, as if this was the whole importance of life, they seek no farther. God and heaven, Christ and his grace, as the way to heaven, are not in all their thoughts. This is dying the death of Abner ;\* this is dying the death of fools ; this is dying to death indeed. But, not so the Christian. The gracious *Shaddai*, who sustained him “ every moment” † through life, will sustain him every moment in death, will safely lead him through it, and happily land him, beyond the reach of mortal or immortal woes, in his perpetual rest. He will also be his *Shaddai* there. Never, never will that blessed name be forgotten, in the regions of light, in the dwellings of love. Angels are, whatever they are, through him. Thrones and dominions will do him homage ; for thrones and dominions derive their existence and receive their stability from him. Not a power in heaven, but owes its origin to him as the source ; not a ray in glory, but beams forth from his unbounded light. All that inhabit, and all that is inhabited, from height inconceivable to the profoundest abyss ; all, all infinitude and all eternity, are *in* him, and *from* him, and *to* him. Well might the astonished prophet cry out ; “ How great are his signs ! how mighty are his wonders !” ‡ And well might an apostle in amazement exclaim ; “ O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out !” §

It is a thought, it is a hope, worth a thousand worlds—Jesus Christ, who is all this in himself, is all this for the meanest believer in him. O ! how should it transport the heart of such a worthless worm (worthless indeed when abstracted from Christ !) that such an omnipotent and all-glorious Lord should stoop so low as to the dirt of earth and to the brink of hell, for the purpose of blessing, fixing, and raising him, and thousands no better than him, to a state, to a crown, to a throne, of eternal glory ! Come then, believer, rejoice. “ Rejoice always, and rejoice again.” He, who did not despise to stoop so low for thee, will stake his omnipotence to have thee. He will not, he cannot return without accomplishing any one end, for which he came into the world. Can any thing prevent him ? If any thing could, it would have been the foreseen ingratitude of such hearts as thine, which are a greater offence to his grace, than all the devils in hell to his power. But hearts like these could not remove his purpose of dying to save them. And if he died for them ; will he not have them ?—Can any thing frustrate his design, or oppose his will ? He must first cease to be what he is, the omnipotent and the all-sufficient *Shaddai*. Salvation is as secure, as *Christ* could make it ; and as well ordered as *God* could plan it. And there never was a soul, which truly trusted in him, which had a real desire for his precious salvation, and a just sight of its own sinfulness

\* 2 Sam. iii. 33.

† Isa. xxvii. 3.

‡ Dan. iv. 3.

§ Rom. xi. 33.

and need of him, that ever went away confounded. He would not have bestowed these first dawns of his grace, if he had not designed to have brought in the full sunshine of his glory.

“Commit thy way,” then, humble, doubting soul, “unto the Lord.” Say of him, as the Psalmist said, “He is my refuge and my fortress: my *Alehim*; in him will I trust!” And thy experience shall also concur with his—“For surely he shall deliver thee from the snare of (Satan) the fowler; and from the noisome pestilence (of sin). He shall cover thee with his feathers (of love), and under his wings (of protection) shalt thou trust: his truth (his everlasting covenant and promise) shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.”\* How blessed, then, is the man whose *Alehim* is *Jehovah*! How happy the believer who trusteth in him!

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## JEHOVAH

### OUR RIGHTEOUSNESS.

It has been already considered, with what truth and propriety the title JEHOVAH is applied to our Lord Jesus Christ in the Holy Scriptures. The right alone to that title, the Arians themselves being judges, declares an essential and proper Divinity. The Redeemer has revealed and proved his right to that title; and, therefore, he is essentially and properly whatever it contains.

But, as the name JEHOVAH doth not express the official dignity and character of the Saviour, it receives, among others, the glorious and comfortable appendage of our RIGHTEOUSNESS. And if we consider what the LORD himself is, and what we ourselves are, no word, in the compass of language, could at once declare *his greatness* and *our depravity* more forcibly than this word, which the Holy Ghost hath set before us. It shall be the business then of this essay to consider the Saviour, not only as exalted on the throne of his primeval glory, but as manifested in the more endearing character of JEHOVAH INCARNATE, and JEHOVAH OUR RIGHTEOUSNESS.

This title of *Our Righteousness*, annexed to the name JEHOVAH, is so far from derogating from the glories of the Godhead, that

\* Psalm xci. 2—7.

it adds a lustre, and yields a splendour, to all the other perfections and attributes. When, therefore, the prophet styles the great *Messiah*, by an effusion of the Holy Spirit, JEHOVAH RIGHTEOUSNESS, he declares at once his essential Divinity, and the unalterable holiness and perfection of his kingdom and office. He does not call him the *righteous One*, in the concrete, but *Righteousness* itself, in the abstract—in order to show, that this perfection of his nature is absolutely *his own*, and that he is the very source of all which can be termed righteousness, in the visible or invisible world. It would have been robbing God of his honour, if the prophet had denominated a creature, even the first creature and the nearest to the everlasting throne, or all the perfect creatures whom God ever made, *righteousness*, essential and abstracted *righteousness*: and therefore, separate from the consideration of the name JEHOVAH, the direct application of this title, *Righteousness*, to the Lord *Jesus Christ*, is sufficient of itself to prove him, truly and properly, GOD. Creatures may be *righteous*, or possessors of a righteousness *given* them; but JEHOVAH alone is or can be, in truth, *Righteousness itself*.

There is yet a word, which in the original makes up the end of the name, and which is of infinite and everlasting consequence to all his redeemed. It is the little, yet, in this place, invaluable monosyllable—OUR. *Christ* is JEHOVAH: this is glorious for himself. *Christ* is JEHOVAH *Righteousness*: this is a farther illustration of his glory. But blessed be God, *Christ* is also JEHOVAH OUR *Righteousness*. This renders him unspeakably precious to his people. “The name whereby he shall be called,”—the appellation by which he shall be known to his people—the relation he shall stand in to them—is this grand, yet endearing one, JEHOVAH OUR *Righteousness*.\*

His people were born, like others, children of wrath, and, with the whole of mankind, were “very far gone [*quàm longissimè*] from original righteousness.” Indeed, they were and are so depraved and fallen, that they have not naturally the minutest particle of righteousness in them. Hence they are described as covered with the leprosy, and with putrefying sores, “from the crown of the head to the soles of the feet”—as having “no sound part in them”—and so utterly lost and undone, as to be even “dead in trespasses and sins.” These expressions, and a thousand others, in the holy Word, of the like import, point out man’s extreme apostasy and defection from God, and his helpless misery and ruin in himself. They *particularly* point out, as the ground of all his woes, his *want* of righteousness.

In this view, which revelation and experience prove to be a true and infallible view, of the case, the proclamation of a Saviour—of a divine and omnipotent Saviour—of a Saviour

\* Jer. xxiii. 5, 6; xxxiii. 16.



replete with righteousness, and gracious to bestow it—must have been ineffably cheering to the believers of old. What joy must they have felt, when they sang together, in the words of the Psalmist, “My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength [Heb. strengths, *repeated and continual* strength] of ADONAI JEHOVAH: I will make mention of thy righteousness, even of thine only!”\* And what hope must they have conceived from that promise:—“JEHOVAH is well pleased for his [the Messiah’s] righteousness’ sake?” And wherefore? “He will magnify the law,” set it up conspicuously as an ensign or tower, “and make it honourable,” magnificent and illustrious, by his complete, perfect, and divine obedience to it.†

Majesty, grace, and strength, unite in the formation of this blessed and wonderful name, which constitutes a farther irrefragable proof of the Divinity of Jesus, and the sufficiency of his salvation. These are circumstances on which we must dwell with delight. For, if *Christ* were not JEHOVAH, he could not possibly be *our Righteousness*. All the righteousness with which he might be endued as a creature, and every act of righteousness which he might be able to produce, would be entirely necessary to himself for his own justification to the Author of his being. It would be required of him, by his Creator, fully to act up to the powers bestowed. If he did so, he would be justified, as a good and faithful servant: if he did not, the failure must be charged upon him. At all events, he could not possibly atone for the failures of others, by the necessary discharge of his own duty, nor apply any part of his own merit to their deficiencies. He would need every portion and particle of his own righteousness, for his own justification to his Maker. He could not do more than he was qualified to do by his nature, and he ought to do as much.‡

But, *the Redeemer of Israel* being JEHOVAH, there resides in his person all the plenitude of grace, and all the essence of righteousness, necessary for his people’s salvation. Thus, he is a sovereign agent, and an infinite source—*sovereign* to bestow,

\* Psalm lxxi. 15, 16.

† Isa. xlii. 21.

‡ It is remarkable, that all men, but real Christians, whether common professors of Christianity, Deists, Jews, Turks, Heathens, have a uniform opinion of the merit of *human* righteousness, and of the easy acceptance to be found with God by the exertion of their natural powers. It would be incredible with what eyes men read the Bible, if the Bible itself did not declare, that, without divine help, they may see, and read, and hear, but not understand. Who can but pity so amiable and learned a man as Maimonides, when he professes to believe, “That it is a fundamental article of his religion, that all the good which God hath done or will do for his people, is entirely upon the account of the merit of Abraham, Isaac, and Jacob—because they kept his way, in doing justice and judgment?” *More Nove*. P. iii. c. 43. Here is imputed righteousness indeed; but it is the imputation of a righteousness which, without the sprinkling of the blood of Jesus and the imputation of a better righteousness, is in itself, and as coming from fallen creatures, nothing but sin.

and *infinite* to supply. He can confer righteousness on whom he pleaseth, and can extend it to as many as he pleaseth. Hence we find, in the New Testament, that Christ can absolve his people from sin, and make them partakers of his holiness—can give them every present grace, and in the end eternal glory. Mary Magdalene, and the thief who hung upon the cross, are rejoicing in the testimony of this truth in eternity.

It is no wonder then, upon the ground of his essential Divinity, that Christ should be “the end of the law for righteousness to every one that believeth;”<sup>\*</sup> since all righteousness is *inherent* in him, and since he possesses “all power in heaven and in earth.”<sup>†</sup> If it be inquired, *How* the righteousness of Christ becomes the righteousness of his people? we may answer, with the apostle, That it is *imputed*. The righteousness by which they merit heaven (for heaven is not obtained without merit), is the righteousness of their *Lord*, reckoned to them as their own. They receive it by faith into their consciences, in bar of condemnation from the broken law; and they trust in it before God, as the whole ground of their acceptance with him. The righteousness, likewise, which is *imparted* to their souls, and by which they live and act as Christians, is *Christ's* righteousness imparted. In both respects, their “Beauty (in the language of the prophet) is perfect through the comeliness which their ADONAI JEHOVAH hath put upon them.”<sup>‡</sup> He is their Head of influence; and whatever of goodness they possess, they derive it entirely from him. He is the *vine* which supplies and supports them as the *branches*; and they, as the branches, can have no existence, and can yield no fruit, but by him their vine. They have no stock of their own; but, living upon him from moment to moment, they receive from him grace for grace.

In this view, therefore, we may perceive how justly JEHOVAH, in our nature, is JEHOVAH *our Righteousness*. Hence also it is, that we find the apostle Paul so frequently styling our justifying righteousness, “the righteousness of GOD.” For the merit of *Christ* was not the merit of a creature, or his merit as mere man, but the merit of God himself. So the apostle Peter celebrates the faith of God's people, as “precious faith in the righteousness of *our God and our Saviour Jesus Christ*.”<sup>§</sup> It is the righteousness of GOD, because GOD *alone* can have righteousness to impute; and it is the righteousness of a *Saviour*, because

<sup>\*</sup> Rom. x. 4.

<sup>†</sup> There is a remarkable text, which, in general, does not seem to be correctly understood. “Of Him (the whole Godhead) are ye in *Christ Jesus*”—i. e. “Ye are saved by the grace and love of the three Persons in JEHOVAH, through the mediation of the God-man,” “who of God,” or from the Godhead, in which he exists as a *person*, “is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the *Lord*.” The apostle refers to the name JEHOVAH in the text of the prophet Jeremiah; and, therefore, Christ is here set forth as *Jehovah* essentially in himself, and as the proper justifying righteousness of his people. 1 Cor. i. 30, 31; Jer. ix. 23, 24.

<sup>‡</sup> Ezek. xvi. 14.

<sup>§</sup> 2 Pet. i. 1.

salvation flows through the imputation of it. "By his obedience we are made righteous;" because it was the obedience of *God in our nature*. Take away the idea of his Divinity, and there cannot possibly remain the shadow of an obedience which can make us righteous in any sense whatever; and much less *such* an obedience, as by it "we might be made the righteousness of God in him."\* The doctrines of Christ's *merit* and of Christ's *Divinity* are so inseparable, that, if the one be removed, the other must fall of course, and, with them, the whole fabric of revelation and redemption.

If it were not going too widely out of the way, it might here be noticed, how many objections have been framed against the imputation of Christ's active obedience to the law for his people's justification. We may however ask, If righteousness be not *imputed* to a sinner who has neither help nor hope in himself, how can such a sinner be *made* righteous, and in a moment too, (as the thief upon the cross and others were in the gospel) in the presence of an holy God? If man has *none of his own*, he must have a *derivative* righteousness; and from whom can it be derived, but from Christ? If this derivative righteousness be not *in* himself, and does not virtually render him *inherently* and *absolutely perfect*, which has never been the case with any mere man upon earth since Adam, it must be a righteousness *reckoned* or *imputed* to him. If it be *imputed*, as the Scripture declares it to be,† what *kind* of righteousness can be thus imputed and reckoned? Surely no other kind than what man *requires*. Now, man requires, for his justification, a righteousness *commensurate* with the revealed *will* and *law* of God. God revealed his law, to show man the *measure* of the obedience and righteousness which God demands. The righteousness, then, imputed, must be an obedient conformity to this will and law. But what righteousness can we find in the world, thus capable of imputation to man, and thus conformable to the will and purity of God, but the *active obedience* of our Lord and Saviour? And how can he be *JEHOVAH our Righteousness*, but for this necessary end and purpose? The abolition of our sins by the blood of Christ renders us indeed *without fault*; but something more than this is necessary to constitute our *claim*, and perfect our *title*, to heaven and glory. We must, then, either receive this title by the imputation of Christ's active merit, or enjoy eternal life by the bestowment of the Father, without any title at all—which last appears to derogate not a little from the *worth* and *utility* of the Saviour's humiliation, in being "made under the law," and becoming obedient to it in all its requirements. And yet farther: the *title* must be *infinite* and *everlasting*; because the *object* of its attainment is the infinite and everlasting life of myriads of

\* 2 Cor. v. 21.

† Rom. iv. *passim*.

believers. And where can they find an *infinite title*, or an *everlasting righteousness*, but in JEHOVAH the Redeemer? But, as the infinite merit of *his death* could atone for infinite transgressions, and redeem from death eternal; so, by a parity of reason as well as by express revelation, we may conclude, that the infinite merit of *his life* not less purchased the infinite reward, which his people enjoy with him for ever.

Considering this glorious doctrine in an *experimental* view, what an inexhaustible fund of comfort does it provide for and convey to the believing mind? If Christ be our righteousness, it must needs be a complete righteousness; because Christ is JEHOVAH in our nature, and "his work is perfect."\* It would be blasphemy, then, with respect to Jesus, to charge his work with imperfection: and it would be a folly, with respect to ourselves; since it would cut us off from the only ground of true hope that ever was discovered in the world. Christ, likewise, being our righteousness *now*, is our righteousness for *evermore*. There is *no* flaw in his salvation; and there *can* be none in his nature. How solidly happy, how everlastingly joyful, has every believer then a right and title to be! He may well be content to renounce himself, and every thing beside, since Christ is all in all to his soul. O what a height and depth, what a length and breadth, are contained in this righteousness of our incarnate Saviour, passing all understanding! When we are able fully to comprehend the nature of God, we shall then be able, but not till then, fully to comprehend the righteousness of God, in the person of Jesus Immanuel.

Thus, dear Christian, the *righteousness* of Christ is built upon his *essential Divinity*; and all thy comforts, here and hereafter, upon *both*. His Divinity renders his righteousness imputable; and therefore he is not called by any other name, for this purpose, but the highest name of all, JEHOVAH. He is Jesus our Sacrifice, to purge our sins: and he is JEHOVAH our RIGHTEOUSNESS, to justify our persons. Let this, then, comfort thy conscience, amidst all thy doubts and fears, thy perplexities and troubles: thou hast *Him* for thy righteousness, who can eclipse the glories of all created righteousness in heaven, and can put to silence all the accusations of sin and hell. Arrayed in this spotless robe, heaven for thee shall triumph, and hell be dumb, for ever. "Who shall lay any thing to the charge of God's elect?—It is God that justifieth."† Say, then, and O that thou mayest say it with a heart of lively praise, "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"‡ For, who shall rejoice with thanksgiving but he who hath "received the blessing from Jehovah, and righteousness from the God of his

\* Deut. xxxii. 4.

† Rom. viii. 33.

‡ Psalm xxvii. 1.

salvation?"\* It well becometh the just, in such a case, to be thankful. It was this glorious truth, which, in all ages, hath made "the saints to be joyful with glory, and to sing aloud," even upon their dying beds. It was this blessed doctrine which could make a good man say, upon the prospect of death, "I am not anxious either to live or die: for, if I die, I shall be with God; and, if I live, He will be with me."† Everlasting righteousness is an undoubted title to everlasting life; and such is the righteousness of JEHOVAH-JESUS. Coudest thou unite all the righteousnesses of heaven and earth in thine own person, thou wouldest see, O Christian, that the infinite righteousness of thy Redeemer so vastly transcends the splendid aggregate, that, with the apostle, thou mightest count them all but "dung and dross" in the comparison, and seek thy justification and glory in his, alone. Rejoice, then, in *Him*, who is unchangeable; and trust in his righteousness, which can never fail thee. In a few moments more thou wilt see these glorious truths of his person and offices, which men have treated on below, and which below thou hast faintly believed, to be the brightest beams of that eternal majesty, with which the Lord thy righteousness is surrounded above. Thou wilt then be astonished at the coldness and languor of the warmest heart which ever thought of Jesus in this world; and be surprised, though surprised with joy, that neither the half nor a thousandth part of the truth, respecting his dignity and work, could on earth be possibly told thee. O how wilt thou sit down among the blessed, and chant the praises of that dear Lord, who not only brought thee out of darkness into marvellous light, but raised thee up to a throne of glory, perhaps above the highest angels in heaven! How amazing, that a poor, sinful, dying, corruptible worm, should be so prized by the Almighty, as to engage him to spare nothing, not even his only begotten *Son*, in order to accomplish that wretched and rebellious worm's everlasting salvation! Who could believe it, if God did not speak it? Indeed, redemption is altogether wonderful from beginning to end. The works of God, in the visible world, excite our admiration; but this work of all his works, the recovery of man by Jesus Christ, commands the endless astonishment both of men and angels. It was the *last* of his labours, revealed to man; and it is the *greatest* which man can know. Say, then, with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!—For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

\* Psalm xxiv. 5.

† The Rev. Mr. Adams of Falkirk, in Scotland, Feb. 25, 1757.

## ADONAI, LORD.

OUR translators have rendered this name, as well as JEHOVAH, by the word *Lord*; which, perhaps, in the usual acceptation, is a word the nearest in sense to ADONAI\* of any in our language: they have, however, (probably to distinguish it from JEHOVAH) printed the one (it has been observed) in capital, and the other in common, characters. But such a distinction cannot be supposed to give their full sense and idea, which are greatly different.

This title is frequently applied to Christ, † as the second Person in the blessed Trinity. It signifies, either a *Ruler* and *Disposer*, or a *Basis* and *Support*: in both senses it refers to the Redeemer's operation in the covenant of grace.

We find him addressed under this appellation by JEHOVAH the Father in Psalm cx. 1. ‡ “JEHOVAH said unto my ADONAI, sit thou at my right hand, until I make thine enemies thy footstool.” And Christ assumed the *title*, and applied the Psalm to himself, as appears in three of the evangelists, Matt. xxii. 44; Mark xii. 36; and Luke xx. 42. This alone is proof sufficient, that *Jesus Christ* is ADONAI, the Lord and Supporter of all things. But there are other evidences beside this Psalm, which contain a clear revelation of that part of the everlasting covenant undertaken by the *Messiah*, as the *Lord* and *Priest* of his redeemed.

Remarkable is the vision with which Isaiah was favoured, of this glorious *Adonai*. “I saw (says he) the ADONAI sitting upon a throne, high and lifted up, and his train filled the temple (a lively emblem of the imperial dignity of *Jesus*, and of glorifying his church, which is the “spiritual temple and body of him who

\* CHRIST is called (Micah v. 2) מושל *Dominator* or *Ruler* (*Montanus, Dominator ab antiquo*), which conveys an idea very similar to that of *Adonai*; they both relate to *ability, power, or strength*.

† “The word *κύριος* (synonymous to אֲדֹנָי *Adonai*) is, in the writings of the apostles, simply and absolutely ascribed to Christ, saith Zanchius, a thousand times. In the Old and New Testament this title is attributed to God more than a thousand times, saith Gerhard. The Hebrew word אֲדֹנָי *Adonai*, springing from אָדֹן *Adon*, and that from *Eden*, which signifieth a *base* or *pillar* which sustaineth any thing; the Greek (*κύριος*) *one who hath rule or dominion*, being a word of relation. Our English word, *Lord*, hath much like force with the Hebrew אֲדֹנָי, being contracted of an old Saxon word *Laford*, which is, by interpretation, a *sustainer*.” LEIGH'S *Crit. Sacr. in verb. κύριος*.

‡ The excellent Bishop Reynolds, in his “Explication” of this Psalm, gives a beautiful definition of the word *Adonai*. “CHRIST (says he) is LORD (or *Adonai*) in two respects; first, a *Lord* in *power* and *strength*; power to forgive sins; power to quicken whom he will; power to cleanse, justify and sanctify; power to succour in temptations; power to raise from the dead; power to save to the uttermost all that come to God by him; power to hold fast his sheep; power to cast out the accuser of the brethren; power to put down all his enemies, and to subdue all things unto himself. Secondly, a *Lord* in *authority*; to judge, to anoint, to employ, to command, whom and what he will. He only is *Lord* over our persons, over our faith, over our consciences. To him only we must say, ‘Lord, save us lest we perish;’ to him only we must say, ‘Lord, what wilt thou have us to do?’”

fillet all in all," Eph. i. 23): and the seraphim cried one to another, and said, Holy, holy, holy, is JEHOVAH SABAOTH, &c. Then said I, woe is me; for mine eyes have seen the king, JEHOVAH SABAOTH. Also I heard the voice of the ADONAI, saying, Whom shall I send, and who will go for us?" &c. By this it appears that the ADONAI\* is JEHOVAH, and that He is the King of glory, sitting upon his throne, surrounded, worshipped and adored, by the glorious company of heaven.

It is indisputably the office of *Christ* "to purge our sins by himself alone:"† But this office is applied to the ADONAI, who was to "wash away the filth of the daughters of Zion."‡ CHRIST, therefore, is the ADONAI; and the ADONAI JEHOVAH.

It was this blessed ADONAI who appeared to Daniel, "in the similitude of the sons of men,"§ and acquainted him with what should happen in the latter days.

Long before Daniel, the faithful Abraham called upon his Redeemer by this name; "saw his day, and was glad."|| The WORD of JEHOVAH (i. e. *Christ*; see hereafter, under the title, *Word of the Lord*) "came unto him in a vision;" to whom Abraham said, "O ADONAI JEHOVAH,¶ what wilt thou give me?" &c. In the sequel, "Abraham believed in *Jehovah*," who thus manifested himself to him; "and it was counted to him for righteousness."\*\*

The Psalmist adores him by this title, and, twice in the 8th Psalm, addresses *Him* who "made the worlds,"†† by the title of JEHOVAH *our* ADONAI: in the 16th Psalm also, which eminently relates to Christ, he invokes him as his ALEHIM and ADONAI, "in whom he puts his trust."

The prophet exhorts the church to rejoice, and to "Behold her ALEHIM, even the ADONAI JEHOVAH, who was to come (for her redemption) with a strong hand; to feed his flock like a shepherd, to gather the lambs with his arm, and gently to lead

\* Isaiah vi. Here it is evident, that the title, *Adonai*, relates to JEHOVAH, or to one of the divine Persons in JEHOVAH; "Whom shall I send?" And that it is also an appellative of the ALEHIM (or the Persons conjointly) by what follows, "Who will go for us?"

† The Heathens appear to have had a corrupt tradition of *this* name, as well as of the name *Jehovah*; but applied it to the *Sun*, from an idea of his vivifying power. *Adonai* was their appellation for that glorious orb, which the apostatizing Jews worshipped under the name of *Tammuz*. Ezek. viii. 14. The lamentation for *Tammuz*, practised among the idolaters, was occasioned by the sun's receding to the tropic of *Capricorn*, and thereby incurring the winter. At his return to the tropic of *Cancer*, which they called *Tekupha Tammuz*. i. e. the revolution of *Tammuz*, they observed festivity, attended with lewdness and obscene ceremonies. The Jews are supposed to have received their idolatrous worship of *Tammuz* from their Phœnician or Assyrian neighbours. And from the same corrupt source, it is probable, that the Greeks (as Plutarch mentions) derived the custom of carrying forth, upon certain occasions, images of the dead with particular lamentations in honour of *Adonis*. Vide SELDEN *de Diis Syris*. Synt. ii. c. ii. WIRSI *Ægyptiaca*. l. ii. c. 2. § 15, 16, 17.

‡ Isaiah iv. 4.

§ Dan. x. 16.

|| John viii. 56.

¶ Our translators, in this and many other places where *Adonai* occurs with *Jehovah*, have rendered it Lord God, a word by which they generally render the *Alehim*; the reader will therefore remember, when he meets with these two titles thus printed and connected in the Bible, that the original is *Adonai Jehovah*.

\*\* Gen. xv. 1, &c.

†† John i. 3; Heb. i. 2; Rev. iv. 2.

those that are with young."\* And to whom can these tender offices be applied, but to CHRIST alone? And, if they are solely to be applied to him, CHRIST is necessarily and consequently both ADONAI JEHOVAH and ADONAI ALEHIM.

The prophet Malachi (ch. iii. 1), the last upon record who prophesied under the Jewish dispensation, prophesied of the blessed Jesus by this important name, and brought this reviving message to the ancient church: "Behold, (says the Lord) I will send my messenger, and he shall prepare the way before me; and the ארון ADON, whom ye seek, shall suddenly come to his temple (or people), even the *Angel of the Covenant*, whom ye delight in; behold, he shall come, saith JEHOVAH SABAOTH." Here it may be observed, that the *Adonai*, or *Angel of the Covenant*, was the delight and confidence of the Jewish believers before his incarnation, as well as of believers at large since his ascension to glory. One and the same reason endeared him to both: He was, is, and will be, the *Support* and *Basis* of his church throughout all generations.

Taking, then, these Scriptures together, it appears, that the promised *Messiah* was the expected ADON; that, being the ADON of his people, he was therefore JEHOVAH; and that, consequently, he is styled, in the communion of the Sacred Trinity, ADONAI JEHOVAH and ADONAI ALEHIM.

Instances of this truth might be multiplied, if necessary; but probably these will suffice to satisfy every believer, that he is not worshipping a mere man, as the Socinians dream; nor an inferior *God*, as the Arians maintain; but JEHOVAH ALEHIM in the human nature, and united to the visible form, of JESUS of Nazareth. Whatever is ascribed to the *Father* and to the *Spirit*, is ascribed to the *Son*, respecting his divine essence; and whatever names are peculiar to *Jesus* in the Scriptures, they are peculiar to him from some or other of his offices as man and mediator. If it were otherwise, by what a flimsy *prop* would the faith of God's people be supported? If *Jesus* was but a mere creature, he could merit but for himself; he could not atone for others. All his virtues, in that case, were they ever so many, or ever so great, could avail but for his own justification; they would be due from Him to the Author of his being, who bestowed upon him a capacity of exerting them. Not the highest angel in heaven, not a created potentate in the ethereal mansions, has a tittle more of goodness and obedience than he ought to have; consequently, he has none to spare to them who need. If a sinner applied to them (as the deluded Papists do to the saints), they would send him away, in the language of the wise virgins, saying, "Not so; lest there be not enough for us and for you: but go ye rather to them that sell [to those who have aught to

\* Isaiah xl. 9, &c. See also that delightful account, given by Isaiah, of this redeeming *Adonai*, in the 25th chapter.



dispose, for we have not] and buy for yourselves.”\* And, if there were no absurdity or blasphemy in the opinion of an inferior, dependent, *God*; alas, what comfort can any distressed soul derive from him! He sees that his sins are so many, and so great; that his nature is so radically evil and deceitful; that the world has so many temptations, calculated with the utmost sagacity and suitableness to ensnare him; and that, beyond all this (which alone would suffice to sink him into perdition), he has to wrestle against [spiritual] principalities, “against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places.”† The “whole armour of God” is requisite for his defence; the whole power of God is necessary for his perseverance and victory. But, if the *Son* of God be inferior to the *Father*, where is the line of inferiority to be drawn? Who can fix a point between that which is infinite and uncircumscribed, and that which is subordinate and derived? From whence are the ideas to arise of this comparison; and how can the principle be settled? And if the *Son* must be inferior to the *Father*, it would be right to determine (and it might be determined with much greater ease), how many degrees superior he is to an angel? But how are *Deity* and *Subordination* compatible, unless upon the plan of heathenism and idolatry? The inferiority of Godhead has certainly no foundation in the sacred volumes. These, conjointly, attribute the essential glories of the *Father* to the personality of the *Son*, and reciprocate to each of the persons those titles which express the eternal power, the infinite existence, and the adorable glories, of the *Unity*. They point out to the believer God in *Christ*,‡ and *Jesus* in *JEHOVAH*,§ as the alone object and grounds of his faith and adoration. The *Spirit of Truth* bears witness with the Gospel in the believer’s heart, giving him to know, “to see, and to handle (perceptions that imply assurance of) the word of life;” and enables him to have a blessed “fellowship with the Father, and with his Son Jesus Christ.”|| This is a logic which the carnal mind cannot comprehend: this mode of reasoning is upon principles that surely are not innate; and the deductions are formed upon premises and data, laid down in a book sealed¶ and inscrutable to those who have not learned, as it were, the grammar of heaven.

Blessed be God, the believer is not left to roam in the dark, but is privileged “to know in whom he hath believed,” and to whom he hath committed the everlasting interests of his body and soul. How sweet and delightful is it for him to reflect, that the Lord hath “laid in Zion for a foundation, a *Stone*, a tried stone, a precious corner-stone, a sure foundation,”\*\*\* on which he may build his faith and hope for a blessed eternity! How

\* Matt. xxv. 9. † Eph. vi. 12. ‡ 2 Cor. v. 19. § John x. 38.

|| 1 John i. 1—3

¶ Isa. xxix. ii.

\*\* Ibid. xxvii. 16.

comfortable to be assured, that Jesus is this foundation, this tried and sure foundation, this "chief" and precious "corner-stone!"\* "he that believeth in Him, shall never be confounded:" the Christian believeth, and depends upon God for the fulfilment of his promise; and *God the Spirit*, as an earnest of the entire fulfilment, removes, more or less, the doubts, the darkness, and confusions, respecting his truths, which once harassed and overwhelmed the mind. Being "a lively stone" in the Lord's "spiritual house," † he is made to know, that the Lord will guard his own, and preserve it safe for ever. His own strength, unassisted and unprotected, would avail but little; for, "except the *Lord* keep the city, the watchman waketh but in vain." The knowledge of this doth not make him remiss; but it shows him where his strength lies. ‡ It strips him of confidence in himself, and in its stead it gives him a confidence in *God*. "This *Adonai* (says a good man) is our King, who governs and supports us, and without whom we are but as the dust, or a shadow. Whatever we are, that we are by him; and it is by his grace alone that we have any being at all. Nor is there a crime so impious, or abominable, but into which, if we were left to ourselves, and God should take his hand from under us, we should immediately fall." PASOR. *Lex.* in verb. ארני. This blessed covenant-name ADONAI suggests the necessity of reclining and depending upon *Jesus Christ* for a holy, believing, and comfortable walk through time; and this the believer knows to be *the way* to, though not *the procuring cause* of his consummate blessedness in eternity. Christ is to him, what the *hinge* is to the door, the *foundation* on which he *rests*, and the *principle* by which he *moves*. He *depends* upon him for salvation, and he *acts* by him to sanctification. Without *Christ*, he *is* nothing in himself but sinfulness, and can *do* nothing by himself but sin. "Let thy soul" then (with the seraphic Psalmist), "wait for the ADONAI, more than they that watch for the morning;" § and, surely, he that shall come, will come, and will not tarry, || to bring forth the top-stone of his own building, and to cry, "grace, grace unto it!"

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## IMMANUEL.

THE apostle applies this name to Jesus Christ, and tells us, that it signifies GOD WITH US. ¶ Those persons, therefore, who choose to deny the *Divinity* of our Redeemer, contradict an

\* Eph. ii. 20.

† 1 Pet. ii. 5.

‡ Isa. xx. 4; Heb. iii. 19.

§ Psalm cxxx.

¶ Heb. x. 37.

¶ Matt. i. 23.

inspired writer, and pervert the meaning of a title which is too explicit and intelligible to be explained away.

This name of Christ was first communicated to Isaiah, when the people of Israel were in great distress, and sorely beset by two very powerful enemies. Under the assurance and token of an outward deliverance, a promise was given, that the Messiah should prevail over every adversary, and that the house of David, or his Redeemed, should likewise prevail through him. The title, therefore, was given him upon this occasion, to express the omnipotence of his Divinity: and his people were to bear in their minds, as a sign of their perfect security and deliverance, that he was their omnipotent IMMANUEL, or GOD WITH US.\* It was a subject for the exercise of their faith; and it was also a declaration of sovereign grace, by which they might strengthen each other's hands, and support the feeble in mind.

It is blasphemous to suppose, that the Almighty could err in giving this title; and rash to assert, that the prophet applied it to the Messiah without the divine authority. This being admitted; either Jesus of Nazareth is not the promised *Messiah*; or, being that *Messiah*, he is also IMMANUEL, the omnipotent GOD with his people. This name is so strictly assertive of the Divinity of our Lord, that there is no subterfuge but that of the Jews, which is, to renounce the New Testament, and to deny him to be the Christ. It is plain, then, from this, as well as other names, that *whoever is Christ*, must necessarily be the almighty and eternal GOD. Otherwise, the terms in Scripture would be false, and contradict themselves.

The Christian world could derive but little comfort in *one* part of this title, were it unconnected with the *other*. As the almighty AL, or EL, or Deity, he would be rather an object of terror and confusion to guilty and offending creatures; but, as the EL in covenant, as GOD WITH US, he is the inexhaustible source of hope and joy to those who believe.

To be GOD *with us*, signifies to be GOD *in our nature*,† God engaged in our behalf, and manifested for our salvation; or, there is no comfort at all in the idea. In respect of his omnipresent attribute only considered, he is GOD with all his creatures, who live, are moved, and have their being from him. There needed not this peculiar title, if it were not to convey a peculiar truth to his people. But, to put the matter beyond doubt; the prophet, in giving out the name, predicts some certain

\* Isa. vii. 14.

† The particle עִמָּנוּ will bear to be rendered either *in, with, or like unto*. Thus עִמָּנוּ, derived from the same root, signifies *proximus, socius, a companion, neighbour, one like another, an equal or compeer*. It is applied to Christ in Zech. xiii. 7, who is there styled יְהוָה עִמָּנוּ the fellow of יְהוָה, or, *one equal to him*; and, being עִמָּנוּ *with, in, or like unto us*, he became our עִמָּנוּ, our fellow, our brother and friend. "It behoved him," (says the apostle) "in all things to be made like unto his brethren; that he might be a merciful and faithful high priest," &c. Heb. ii. 17.

circumstances, which should attend the appearance of Him to whom it belonged; and expressly declares, that this IMMANUEL should be "conceived and born of a virgin." The evangelists, as one of their first proofs of the truth of Jesus' mission, dwell upon this remarkable circumstance of his nativity, and insist upon it, that he fully and exactly answered the prophetic description.\* According to them, he is God *with us*, as God-Redeemer, born in our nature, living in that nature upon earth, and being so with us, as not to be distinguished from us according to the flesh. How comfortable then is this well-attested evidence, that the "Ancient of days" became an "infant of days," in order to reconcile his people to himself, and make them partakers of his glory! If he had not been God infinite and everlasting, as well as man in mortal flesh,† the reward he earned, and the gift of life and salvation bestowed upon his redeemed, even supposing for a moment that a creature could have such blessings to bestow, could not have been (what it is continually revealed to be) equally infinite and everlasting.

But *Christ* was IMMANUEL, God *with us*, that he might purchase *eternal* redemption *for us*. This purchase was made both by the perfect atonement of his blood, and by the invaluable merit of his righteousness. He lived *with us*, in a course of entire and unsinning obedience to the divine law, that we might be justified, and obtain the rewards of that obedience *in him*: and "he offered up himself without spot unto God," that we might be acquitted of all the charges and demands, which that law, broken by us, had against our nature and our persons. There was an infinite worth, in both his active and passive mediation; for it was not only the blood and righteousness of man, but the "blood of God,‡ and the righteousness of God."§

This name was given to Christ as a *sign*; and there is so much grace in it, such an inconceivable fund of goodness and love, that it remains a sign to this day. Many will not believe it, because they think it is too much to be true; and, as unbelief

\* Matt. i. 22, 23. Luke i. 30, &c.

† There is a valuable fragment, upon this subject, of Melito, Bishop of Sardis, preserved by Anastasius of Sinai, and quoted by Cave in his *Historia Literaria*. After saying, that it was unnecessary to give further proofs of Christ's *humanity*, he adds, "That the miracles, which he wrought after his baptism, most forcibly demonstrate and confirm his *Divinity* concealed in flesh. Thus, being at once God and perfect man, he discovered his *two* natures to us—his Divinity, by the miracles which he performed in the three years after his baptism—his humanity, by the thirty antecedent years, in which the meanness of the flesh hid the tokens of his Divinity, though he was *Θεὸς ἀληθῆς ἀειμονίας ἄπαρχου*, true and everlasting God." This was an *early* testimony, against Marcion and other heretics, from a most excellent man, (as he is universally allowed to have been by ancient writers) who wrote about A.D. 170. To this may be added, as a note of warning, for which there hath been but too much occasion of late, that Theodotus, the famous heretic, who lived about the year 190, began his defection from the Gospel, by denying the Divinity of Christ. People who deny his divine power or glory are surely not under the impressions of it; and therefore, "not holding the *head*," it is no wonder that they "depart from the faith," and "are carried about," (having no stay or root in themselves) "with divers and strange doctrines."

‡ Acts xx. 28; Heb. ix. 14.

§ 1 Cor. i. 30; 2 Cor. v. 21.

is never inactive, what they cannot conceive, they imagine they have a right to contradict and oppose. This was the case, when the name was first revealed. Many chose to rejoice in Rezin, and the son of Remaliah,\* rather than in the sign or revelation which God afforded them of an Almighty Saviour. It continued to be the case, when this Saviour was made manifest in the flesh. Good old Simeon said of him, "Behold, this child is set for the fall and rising again of many in Israel, and for a *sign* which shall be *spoken against*."† The same observation holds good unto this day. It is become the fashion, and especially among the *liberalists*, and the unprincipled or unreading great ones of the time, to speak against Christ, his design, and his office, and to bear those down who profess to believe in him, by the poor artillery of human wit, sharpened by human enmity. Some have been so bold as to try the truth of his divine mission by the test of ridicule; as though any thing which an adventurous sophistry can dress in a ludicrous garb, and which a thoughtless multitude may laugh at, must therefore be ridiculous or untrue. It seems rather a fallacious mode of getting rid of some arguments, which they have not either truth enough or wisdom enough to answer. A fool's cap, forcibly placed upon a wise man's head by a knave, however it might excite the mirth of a crowd, would be no actual disgrace, nor impeachment of his understanding. So, with respect to the things of God, the malice of man, whether covered by a laugh or open in its violence, is rather an argument of their truth than of their falsity. To the natural man they were to seem even foolishness itself; and is it any wonder, then, that they should meet with his banter? It is an honour to the gospel, when it is despised by a Julian or a Shaftesbury, by a Lucian or a Voltaire: their scoffs are fulfilments of the Scripture, and, before they existed, were foretold. Themselves, without meaning it, give sad, yet convincing, proofs of its divine authority. Ignorant of true wisdom, incapable of attaining it, and miserable with their own, all the amusement they found upon sacred subjects, was a "sporting themselves with their own deceivings"—having nothing but their own deceivings, the wretched effusions of a sensual soul, to sport with at all. Christ, therefore, fulfilling his own prophecies, is to this hour a sign of reproach, and his gospel remains "for the fall and rising again of many in Israel." Yet, to his faithful people, however "their lives may be counted madness, and their end without honour," this very despised Jesus is the sign of salvation and victory over sin, the world, and death; and over him, also, "that hath the power of death, which is the devil." The wisdom of God will one day be justified in his children, when the despisers of his eternal truth "shall wonder and perish."

\* Isa. viii. 14.

† Luke ii. 34.

Those who can boldly laugh at the conduct of his providence and the revelation of his grace now, will ere long weep and howl for terror, and call upon mountains and rocks to hide them from his presence, and to ward off his wrathful indignation.

IMMANUEL, God *with us*, is tantamount to "Christ *in us*, the hope of glory."\* And if CHRIST be *in us*, and *with us*, in this world, it is an infallible earnest, and an invaluable pledge, of our being "with Christ in God," for ever, in the world to come. Thus (to use the excellent words of another) "the highest heavens are the habitation of his glory; and the humble heart hath the next honour, to be the habitation of his grace." What ground, then, for rejoicing is here? Believer, if thou *hast the pledge*, thou *shalt have the portion*. The faithfulness, the love, the omnipotence, of thine IMMANUEL, are engaged to bestow it upon thee, and to bring thee to its eternal possession. What condescension, what infinite and unsearchable kindness, is here! It would be thought a point of vast humility and beneficence, if an earthly king—a feeble frame like all others of dying clay—were to descend from his throne, and lift up a filthy beggar, to make him the partner of his crown. But the condescension of God is infinitely greater. The Lord of heaven and earth, the everlasting *King of kings*, not only quitted his glorious throne, but became a *man* like thyself—a man of *sorrows*—a man despised and rejected—a man, who, in his own created world, "had not where to lay his head"—and, finally, a man to bleed, and groan, and die, not for the safety of his friends, but for the salvation of rebels, of apostates, of enemies. He died for those who could never so much as have thanked him for dying, did not he add to that wonderful love the additional gift of his Spirit and grace. Almost every one would think himself bound in gratitude to pay a particular respect to a person who might have saved an earthly life; but how low is the thankfulness—how poor the return of love, is the most ardent affection for the children of God, to HIM, who not only hath saved them to a life of grace, and to the possession of a thousand comforts, which the world cannot know, on earth, but hath also assured them, by this earnest of their redemption, of a life eternal with him, in heaven!

God *with us* should ever imply the Christian's resignation to God. The will of God should be *his will*; and indeed he can never walk comfortably, nor even faithfully, unless it is. To walk otherwise, is not only to walk in sorrow, but in folly. It is a great matter to have our wills in unison with God's, and indeed far above the power of flesh and blood. It is an easy thing to *say*, "Thy will be done;" but when that will *is doing*, and it thwarts (as it usually does) the inclinations of the carnal mind, with its worldly selfish views, then to *feel* a resigned heart to the

\* Col. i. 24.

conduct of grace and providence is a demonstration that "God is in us of a truth." None but the Almighty, who made heaven and earth, can bow the proud, stubborn mind of sinful man, to a subjection like this. A man may easily bend his knees in shows and forms of service; but none but God can bend the heart in a real submission to the divine will. The *light* of free grace alone can make a man conscious of the *worth* of that grace, and of his own dependence from moment to moment upon it. Then "the soul, sensible of its own inability, surrenders up itself to the Almighty Redeemer, and subjects itself to the rules of his dominion, as the clay to the hand of the potter; and so the soul in every nerve of it is loosed, and lies down at the will and disposal of the Lord, to do as it seemeth good unto him; and, by this means, the soul ceaseth from its own private interest, and submits itself to the merits, mercy, and laws of the Mediator, to be dictated, clothed, and employed by him only, and lives no longer by the 'life of its own hand.'\*" He stretcheth forth his hands (to use our Lord's expression on another occasion), and another girds him and leads him whither his fleshly reason would not. He never knows a step of his way, but as the Word and Spirit guide him."† Yet none can conceive, but those who have experienced a subjective resignation to the mind of Christ, what sweet complacency attends the soul in this almost solitary walk; and what fellowship subsists between Christ and it, in this path to heaven, when thus "they are agreed."‡ Resignation to Christ is never neglected by him; and communion with Christ is (more truly than can be said of any pretended human virtues) its own reward.

It was a just remark, which perhaps the experience of every believer may more or less confirm, "That the surest way of obtaining any mercy from God, is to be contented, if it be his pleasure, to go without it." No *mercy* can come from him, but by his own *will*, in his own *way*, and in his own *time*. If a believer wish to have it sooner, he may find the rod for his impatience, but he must *wait* for the blessing. This is to teach him that humbling, hardest lesson of all vital experience—that, as he renounces his *self-righteousness* in *coming* to God, he must renounce his *self-will* in *walking* with God. An idle and carnal Antinomian may talk of the one, but the living Christian alone is enabled to know and effect the other.

Lastly, God *with us* implies *our being with God* for ever. The gifts and the calling of God are without repentance.

\* Isa. lvii. 10.

† See Mr. Dorney's "Practical Discourse of Salvation," p. 163, 3d edit.—a book fraught with the richest demonstration of divine grace, and the profoundest knowledge of the spiritual life. Like a beautiful tree, laden with the most delightful and exquisite fruit, its branches, though indeed out of the reach of a common, trifling profession, can well reward the attention of those who bring the help of a right experience with them.

‡ Amos iii. 3.

Whom he *once* loves, he loves *to the end*; and whom he blesses with his grace below, he will crown with glory everlasting above. There the Redeemed of the Lord shall behold the unutterable glories of their precious IMMANUEL: they shall see his transcendent excellence as GOD, and his amazing benignity and goodness as the GOD-man. "They shall enter into (the spiritual) Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."<sup>\*</sup>

'Tis grace alone, which lifts the mind,  
From meaner views, the Lord to please;  
And prompts the soul in him to find  
All that the soul can taste of ease.

How blest such hours serenely glide,  
'Midst wrecks and horrors all around!  
Nor shall death's rough and rushing tide  
That placid sense of life confound.

Pleas'd with his Father's sov'reign will,  
Who best can choose, and best decree;  
His word he trusts him to fulfil,  
With patient eye, and waiting knee.

He sails o'er time's tumultuous main,  
Dependent on eternal care;  
And cannot doubt the port to gain,  
For God hath sworn to bring him there.

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MOST HIGH.

THAT this title pertains to God alone, will require but little demonstration. The supremacy of "the High and Lofty One who inhabiteth eternity" is plainly asserted, and his dominion over all existence clearly implied, by this glorious name. The name is derived from a Hebrew root, which signifies *to ascend*, and it inculcates, that the praises, services, sacrifices, and acknowledgments of all the creatures, should *tend upwards* to the Almighty, as to their proper direction, and that they become *exaltations* only when they do so.† It also denotes, that, beyond

\* Isa. xxxv. 10.

† For this reason, the *burnt offering* [עֹלָה, *offering of ascension, made by fire*, "for a sweet savour unto JEHOVAH,"] was to be עֹלָה, of the believer's *own free inclination*. He was to come to this duty with a *gracious will*, and offer himself in spirit to the will of God. This gracious will, being humble, meekly submitted itself, in the victim and as a victim, to the divine will, of which the offering was a sacramental pledge, and signified that the one stood and was accepted for the other. This rite was an exhibition of that doctrine in the New Testament, that "we are heard, if we ask any thing according to the will of God." We are then denied nothing, because we desire nothing but what He wills to bestow. If we ask otherwise, we make no true עֹלָה, no *ascending offering of our souls and services* to God "for a sweet smelling savour" through Christ: and therefore, "asking amiss," we do not, and ought not to obtain. If the doctrine of the various sacrifices under the law were better understood, it would appear, that the ancient believers had the "gospel preached unto them as well as unto us," and that they were not such shallow divines as many of our modern divines imagine them to have been.



the highest praises or the sublimest conceptions of the most elevated beings, HE is still the MOST HIGH, and infinitely above them all. This ascription is frequently joined with other divine titles, and frequently occurs by itself; but, whether by itself or in conjunction, it is never addressed, in a religious view, to any being but the Supreme. It would involve an absurdity, and form but a blasphemous compliment, if this epithet, so simply characteristic of Divinity, were applied to any creature. The devil indeed seems to have coveted a distinction of this sort, and even solicited our Redeemer to make the acknowledgment to him; but none but a devil, or those befooled by the devil, could ever be wicked enough, or stupid enough, to pay it. Of this sort were some ancient Heathens, who, continually depraving the little knowledge which remained among them of the true God, gave this splendid title, among others, to their imaginary deities.\* They, in the first instance, worshipped the heavenly bodies as the sensible representatives of the true God, or the second causes instead of the first; then the elementary powers of nature, and nature itself, for the God of nature, or, what is *produced* for the great PRODUCER; and, at last, the vilest and most sordid representations of those powers that head could imagine or hands compose. They could go but one step lower, and that they went. They worshipped the devil himself; and, it must be owned, with rites and ceremonies suitable to the object. In this they exhibit a melancholy picture of the human understanding, left of God—and prove, that there is nothing so vain, so sottish, or depraved, but which will be greedily enough received, if it but concur with the filthiness or superstition of the carnal mind.† The apostle, in the first chapter of his

\* The Phœnicians styled one of their gods, probably the sun, *Eloam* [from עֵלִיָּו] or *Eliouan*, meaning thereby the *ἑσπερος*, the *Most High*, or *chief God*. This was the *Maran* and *Rimmon* (or, according to Hesychius, Ρομμων) of the Syrians [corrupted from the divine name מַרְיָם], and afterwards the Roman *Pomona*. SELD. *de Diis Syr. Prol.* p. 18. KIRCH. *Ædip. Synt.* iv. c. 21. BRYANT'S *Anal. Ant. Mythol. Rati.* p. 13.

† Among the many superstitions practised almost over all the East, the worship of the *serpent* seems not the least extraordinary. From the wiser and more intelligent Chaldeans and Egyptians, this probable corruption of the tradition respecting the *instrument* of man's fall made its way into the most remote and inhospitable regions of Africa. The serpent is to this day a favourite divinity among many of the Negro states, and particularly that of the Whidahs. An odd incident, which may serve to mark the folly that necessarily attends idolatry, the author of a late "History of Jamaica" has related, in the 379th page of his second volume. "In the year 1697, a hog, that had been teazed for some time by one of these reptiles, killed and gobbled it up. The Marbutts, or priests, went with their complaint in form to the king; and no one presuming to appear as counsel for defendant *hog*, he was convicted of the sacrilege, and an order issued for a general massacre of all his species throughout the kingdom. A thousand chosen warriors, armed with cutlasses, began the bloody execution; and the whole race of swine had been extirpated from Whidah, if the king (who loved pork) had not put a stop to the carnage, by representing to the Marbutts that they ought to rest satisfied with the vengeance they had already taken." How ridiculous and absurd is the mind of man, under the impressions of superstition! It is hard to say who are the greatest dupes—the Negroes, who fancy the divinity of serpents, or those of the Papists who believe, that 150 companions of Joseph of Arimathea miraculously sailed over sea upon his son's shirt—and such like fables of their legends.

Epistle to the Romans, paints, with great expression, the ugly outlines of the ancient idolatrous character. Nothing could exceed the madness, or obscenity, of (what they called) their religion. The one is too shocking to mention, and the other too indecent to name. The sacrifices to Moloch arose to as high a mark in barbarity and brutishness, as those to Baal Phegor, or Peor, and others, in impudence and bestiality. In the one or other of these respects, neither beasts nor devils could equal them.

The apostle, speaking of Christ, says, that he is "OVER ALL, GOD blessed for ever."\* Now, this could not be true, if CHRIST were not the MOST HIGH: but the Scripture says, that JEHOVAH ALONE is the MOST HIGH, and *that* in every degree which can be named—"over all" the universe of things, as well as "over all the earth."† CHRIST, therefore, is JEHOVAH the *Highest*, and respecting his Godhead, JEHOVAH *alone*.

The Israelites provoked and *tempted* the MOST HIGH in the wilderness:‡ but Christ was with the Israelites in the wilderness,§ and was in the wilderness *tempted* by them:∥ therefore, CHRIST is the MOST HIGH.

None but GOD can have any propriety in the saints. They are *his*, and his *alone*. Hence they are called "the saints of the MOST HIGH,"¶ because they pertain only to him. But the saints are said to be the saints "of the Lord Jesus Christ," yea, "all his saints"—evidently meaning all them who ever were, are, or shall be made such.\*\* JESUS CHRIST is, therefore, GOD MOST HIGH, the *King of saints*.

John Baptist went before the face of the Lord, or the HIGHEST, being his prophet, "to prepare his ways."†† But he went before the face of *Christ*, to "prepare his way:"‡‡ and CHRIST is, therefore, the LORD, the HIGHEST.

These arguments for Christ's Divinity, drawn from the application of the name *Most High*, are convincing and irrefragable, because they are grounded upon the infallible evidence of God's holy Word. Others might be drawn from the analogy of faith, and the reason of things, if, after such incontestible proof, they could be deemed necessary. He who can melt the hearts of his people, or bend the neck of his enemies—he who could raise the dead to life, or, by his own power, vanquish death itself—he whom angels worship, and all the hosts of heaven

\* Rom. ix. 5. A late writer, in order to make the apostle an Arian, has had the boldness, against all authorities, to alter the divine record in this text: he would have the words *et deus* be turned into *deus*—by which management he would divert a passage which positively ascribes essential Divinity to Christ, to another subject. He should know that this doctrine, however expressed by, doth not depend upon, *any one* single text, but is contained in *many*, and is also absolutely necessary to that "proportion" or "analogy of faith" which runs through the Bible.

† Psalm lxxxiii. 18.

‡ Ibid. lxxvii. 17, 56.

§ Acts vii. 38.

∥ 1 Cor. x. 9.

¶ Dan. vii. 18.

\*\* 1 Thess. iii. 13.

†† Luke i. 76.

‡‡ Matt. xi. 10. This argument is also urged in that excellent tract, entitled, "The Catholic Doctrine of a Trinity," by the Rev. W. Jones, p. 4, 3d edit.

adore—must surely and indeed be JEHOVAH the “MOST HIGH over all the earth.” And who is this but Christ? He hath conquered his redeemed by love, and his foes by power. Irresistible is his work upon both. The former are made willing to submit to the golden sceptre of his grace; and the latter, left in the rebellion of their fallen nature, by a preterition which his wisdom and sovereignty can best explain, are justly ruled by the iron rod of his wrath. Whatever he does is assuredly right. It is eminently so, in what we can comprehend; and we may take his word, that it is no less right and just in what we cannot. “He hath mercy on whom he will have mercy; and whom he will, he hardeneth.”\* In other words, CHRIST is the MOST HIGH, far above all control of resistance and impeachment of wrong, “for evermore.”

If CHRIST then, O reader, be *the* HIGHEST in heaven and earth, hath he the highest place in thy heart, and is he the supreme in thy affections? If it be thus with thee, thou mayest indeed be styled a *believer*. No created influence could have changed thy inclinations from their old filthy channel of sin: no power, but the power of an Almighty Saviour, could have conducted them, through the winding ways of a carnal mind, to the spring of holiness and of peace. And if the impulse which is omnipotent hath begun to reclaim, shall not the wisdom which is infinite, and the love which is eternal, carry on the gracious enterprise, and crown it with glory? The covenant, the promises, the attributes of God, confirm the reviving truth: and shall his people, who are so much concerned, be “slow of heart to believe it?”

The true believer, therefore, upon the most solid ground of experience, confirmed and authorized by the divine testimony, is as much entitled, as exhorted, to rejoice in his Lord. “Who shall separate him from the love of Christ?” He may challenge the world, and all creatures. How is it possible to defeat the Almighty? How can eternal truth, solemnly engaged and gratuitously revealed, be contaminated with a lie, or exposed to a defeat? How can the wisdom of the Creator be overreached or perplexed by any of, or by all, his creatures? Such is the Christian’s trust and security in Jesus. He “giveth” to his sheep “eternal life;” and they “shall *never* perish, neither shall *any* pluck them out of his hand.” None but Christ could have wrested them from the devil’s power: and will he suffer the devil to wrest them back again? In that case, *Satan* would seem to be the MOST HIGH, instead of JESUS the *Saviour* of sinners.

Justly then is Christ to the believer the “chiefest of ten thousand,” and “altogether lovely.” What views hath such an one, at times, of the great Redeemer? A thousand attractions

\* Rom. ix. 18.

appear in Christ, which the world cannot conceive, "because it seeth *Him* not, neither knoweth *Him*." His wisdom, his love, his mercy, his humiliation, his blood, his righteousness, his gifts, and his graces, are the unwearied meditation of such a man's heart, the delightful topics of his tongue, and the very main-spring, substance, and happiness of his spiritual life. Nothing good *without* Christ: every thing but evil *with* him.

This is thy incomparable portion, O Christian, and this is thy never-failing inheritance. Give praise, then, to thy heavenly Benefactor; for it well "becometh the just to be thankful." And, like the celestial host which welcomed his appearance upon earth, be living, as well as singing, to his "glory in the highest." Within a while (and he alone knows how soon that while may be)—after a little more faith and patience, and when thou hast accomplished his will in thy generation,—he will exalt thee, from a vile body and a state of corruption below, to an inheritance incorruptible and undefiled, reserved for ever in heaven above. The *Highest* shall set thee up on high, and will establish thee as the rock for ever.

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## WONDERFUL.

ALL the names and titles of God, in the Bible, illustrate the dignity and character of the great Redeemer. They shine in every page; because every page is, in some respect or other, treating of Jesus. But, in the text where this divine name of WONDERFUL occurs, there is, as it were, a constellation of titles; and such a constellation as, were it not for the blindness of the human mind, and the obstinacy of the human heart, one should think, would be sufficient to confound all the Arianism and the confraternity of heresies upon the Divinity of Christ, to the end of the world. The wisdom of God seems to labour for description, when it speaks of the glories of the incarnate Saviour, and therefore employs a great variety of epithets and names, which cannot, with any propriety, in the sense and for the purpose to which they are applied, relate to any one less than *Him*, who is God over all, and blessed for ever. All his names, excepting his name of essence, *Jehovah*, relate to the operations of his love upon his redeemed: and even this name, in conjunction with the rest, shines like a crown of everlasting glory upon the whole. His love is shown by the variety of titles in every point of view, because of the narrowness as well as weakness of the human intellect. The Lord analyzes himself, as it were, that we might see that of him in parts or degrees, which we cannot apprehend as a *whole*. For the worth, the excellency, and the grace of

IMMANUEL are so extensively glorious and divine, that no one name could possibly express them; and, after all the names, which have been or can be ascribed to Him, and by which we can conceive any thing of his majesty, still he has "a name far above every name," and still possesses such wonders of glory, as will be for ever employing, yet ever and for ever surpassing, all human understanding.

—————"The more of WONDERFUL  
Is heard in HIM, the more we should assent.  
Could we conceive Him, God He could not be;  
Or, He not GOD, or we could not be men."—YOUNG.

That this title WONDERFUL pertains to the MESSIAH, no one, who believes the Bible, can fairly deny; since the text, in which it occurs, can possibly relate to none beside. "Unto us (says the prophet) a CHILD is born; unto us a SON is given; and the government shall be upon his shoulder: and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Of the increase of his government and peace, there shall be no end,"\* &c. If we turn to the first chapter of Luke, ver. 31, &c., we shall be led to conclude, without farther debate, that this CHILD born, and this SON given, of whose kingdom there shall be no end, is no other than the Lord *Jesus Christ*. An angel confirms the declaration of the prophet, by testifying its accomplishment in *Jesus*. An apostle fixes his seal to the important truth, that the attestation of three such witnesses upon earth, as an angel, a prophet, and an apostle, might remove every occasion of doubt from the heirs of salvation. And when we consider the Bible from beginning to end, viewing the promises of God and our necessities on the one hand, and contemplating the fulfilment of those promises, with the supply of all our wants, on the other, it seems impossible to believe, that any created power or love could undertake and perform so stupendous a task; or that an arm, less than almighty, could accomplish what was fore-appointed to the Redeemer. To the eye of faith he appears, and will for ever appear, WONDERFUL in his incarnation and offices; a COUNSELLOR of infinite wisdom in constructing the plan of salvation; THE MIGHTY GOD in all his achievements and victories; THE EVERLASTING FATHER in his love to his creatures; and THE PRINCE OF PEACE, both in his triumph over the discord of evil, and in *giving* the peace and consolations of the Holy Spirit to his people. But, as there is a rich fund of comfort to the believing heart in each of these names, it may be proper to consider them *distinctly*; and, while we meditate, may God afford us the comfort they contain!

\* Isaiah ix. 6.

## WONDERFUL.

No title could, with stricter propriety, be applied to the great Redeemer. Consider him in any point of view, either as God or man, or as God and man in one person, he is altogether *wonderful*. If we contemplate his works, both of creation and redemption; we shall find some legible characters of this *Wonderful Lord* indelibly written upon them all. And if we look into his word, the grand scheme and accomplishment of eternal redemption rise full in our view, if we have either eyes to see its glory, or sense to apprehend its worth. The “wonderful things of the law” or mind of God are distributed in gracious profusion through every page; and nothing but the gross veil of darkness, which sin hath cast upon our fallen minds, could prevent us from being charmed with their beauty, wisdom, and truth. All that Christ did, and all that he suffered, both to introduce an everlasting righteousness, and to expiate sin, was wonderful and glorious. There is, indeed, no end to the wonders of this precious Saviour in heaven and in earth. The angels pry into and admire them; the devils have felt and been astonished at them; men alone, left to themselves, are unconcerned, and form a wonder of a different kind—most interested of *all* the creatures in the blessings of Jesus, they are naturally the least impressed by their value of *any*.

When Christ, the blessed Angel of the Covenant, appeared to Manoah, he assumed this name **WONDERFUL**.\* But Manoah, feeling like a true believer, the weight of his sinfulness, but failing, like Peter, under the sense of the load, mistook his character, and feared that, “because he had seen God, he should surely die.” Manoah confessed that he was God, but seems to have forgotten that he was *God the Saviour*, till his faithful wife reminded him of the gracious promises which this Saviour left behind for their consolation.

If Christ were a mere man, what possible right could he have to so distinguished a title? If he had been the *first* of all the *works* of God, he might indeed appear wonderful to the scanty *reason* of man, but he could not be essentially and properly wonderful in *Himself*. This is peculiar to the origin of all that is great and magnificent, even **JEHOVAH** himself. All that is remarkable and astonishing in the universe of beings and things, is entirely *derived*; and there must be a Cause superior to all, which, of necessity, must transcend in wonder. In this respect, we may say with the poet—

\* Judges xiii. 18. Our translators have rendered נִלְבָּד in this text *secret*; but, in Isaiah ix. 6, they have translated נִלְבָּד *wonderful*. They both relate to **CHRIST**, as the *fore-appointed and astonishing agent of salvation*.

“ These are thy glorious works, Parent of good,  
Almighty, thine this universal frame,  
Thus wondrous fair : Thyself how wondrous then ?”—MILTON.

The prophet Isaiah could only style him by this great name, in reference to his *Divinity*; nor can the other titles, which follow in this glorious climax, be attributed, without blasphemy, to any creature. The prophet had no thought, in this case, but of his Maker; and would have been guilty of a strange piece of nonsense, if he had proclaimed a mere *mortal* Redeemer, who, notwithstanding, was to rule and govern *without end*. Such a declaration could have afforded no comfort to his own soul, nor have administered any hope to God's people. If Isaiah had known no better Redeemer than this, he had never been able to have sustained the malice of his enemies, nor could have patiently endured to be sawn asunder, in his old age, for the testimony of *Jesus*.

As a proof that this divine name was not misapplied to the great Redeemer in the Old Testament, we find that, in the New, he constantly exhibited his right to the appellation, by the vast and continued series of miracles and prodigies which he wrought: and he wrought these at a time, when not only the world was learned and inquisitive, but when the Jewish nation also had long been unaccustomed to such things; the appearance of miracles having ceased among them for many hundred years.\* Here we may behold him (to use the words of Job) as God “who doeth great things, and wonders without number:”† and these demonstrate him to be the LORD of Hosts, “wonderful in counsel, and excellent in working.”‡ To these the apostles appealed as evidences, as supernatural and irresistible evidences, of the truth of their mission, and the glory of their Master. *Signs and wonders* were continually done by His name,§ both in proof of his power in heaven and in earth, and of the exaltation of his wonderful name above all things.

What strikes the Christian with supreme amazement is, that this MIGHTY GOD should become a *child*, should in human flesh be born into this world, and then be tormented out of it, for the salvation of his rebellious creatures. This renders the Messiah

\* Witsius esteems that miracle mentioned in 1 Kings xiii. 20, to have been the last miracle under the law; and this was about 800 years before Christ. See his very excellent *Dissertations de Miraculis Jæsu*, apud Melet. Leyd. p. 330, &c. He computes, that all the miracles from the beginning of the world to Christ, for a space of near four thousand years, amounted to about one hundred and fifty; but that those exhibited by Christ, and in his name, were almost as innumerable as undeniable, being performed upon an immense variety of persons, at different times, and upon all sorts of exigencies, while nothing of the kind was pretended to be done in the world. To this it may be added, that the Jews, who thought themselves deeply concerned in detecting any impostures upon this subject, did not venture to deny facts so open and palpable as these were, but attributed them to an agency superior to that of man, though (with a stupid as well as malignant and blasphemous absurdity) they could find no better agency than the devil's, or the stolen pronunciation, by way of charm, of the name *Jehovah*.

† Job ix. 10: Psalm lxxii. 18.

‡ Isaiah xxviii. 29

§ Acts iv. 30.

*wonderful* indeed! "He took not on him the nature of angels:"—*that* would have been a great degradation. But he assumed the flesh of man, of fallen man, of hateful and hating man, of man his enemy and averse to be his friend. This was emptying or humbling himself beyond conception. If Alexander the Great, who conquered the Eastern world, had stooped to have given up his life for the preservation of a few ants, even after they had annoyed him, his conduct would have yielded but a very faint image of the infinite condescension of JEHOVAH-JESUS, in the salvation of his redeemed.

"Let all the world fall down and know,  
That none but God such love could show."—DR. WATTS.

What abundant reason, then, has every believer to rejoice, and, with the prophet, to cry out, "O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done *wonderful things*; thy counsels of old are faithfulness and truth."\* If we felt and understood more of the wonders of grace, we should grow more and more astonished, that such transcendent mercies should strike us so little, and that our hearts could possibly be so cold as they are at the very mention of them. What a melancholy proof is this, O Christian, of the natural obduracy and corruption of thy nature, and of its utter alienation from the life and love of God? How *rarely* dost thou feel thy soul truly alive for God! And how *little*, when it is! And if this be the case, under the power and dominion of grace, what must the situation of the mind be, under the power and dominion of sin? Never was the state of man, whether regenerate or unconverted, more exactly described than it is by our Lord in the parable of the virgins: "While the bridegroom tarried, they *all* slumbered and slept."† The most watchful amongst them *slumbered*; and the most remiss of all did but *sleep*. They seemed nearly in the same state of indifference, and were all, in a manner, alike neglectful of their most important concerns. What an humbling reflection, then, must this be to thee, that the richest discoveries of grace upon earth can scarcely keep thine eyes open towards heaven! and, that the stupor of thy soul is so great, that the fury of the devil, the trials of the world, and the natural wretchedness of the flesh, cannot keep thee wide awake, here upon the very confines of hell!

If we look to the religious world about us, we may see the same melancholy picture delineated upon a larger and more general scale. A light, easy, trifling profession, is the great characteristic and bane of the present day. Many seem satisfied, if they can but *talk* others into a good opinion of themselves, and appear too contented to pass their life in the idle approbation of

\* Isaiah xxv. 1.

† Matthew xxv. 5.



men, without any real or abiding intercourse and communion with God. They become, without meaning it, of the Arabian sect, which Maimonides\* treats of, mere *Mudabberim*, all *praters*; spending their time upon words to no profit, but the subversion or amusement of the hearers. Such loquacious professors seem to have no due sense of the absence of God upon their spirits. Hence is derived that frothy, unprofitable conversation, without savour and without grace, which so much abounds, to the disgrace of the Gospel, and to the disquiet of souls. Too many act as though it were sufficient to make a show of themselves under the ordinances, without possessing those *sealing* testimonies of God's love upon their hearts, which those ordinances were appointed to confirm and improve. And hence they are as vain at other times as the rest of the world, and seem to pursue little else than its vanities, its pride, or its cares. A wretched profession of truth without any possession of its joy! Were the Son of Man to come at this time, O how little true faith would he find upon the earth! How little grace amidst a world of noise! For many a long shadow, how little substance and stature!

Be it thy privilege and portion, happy soul, who "knowest whom thou hast believed," to turn away thine eyes from men, from the world, and from self, to *Him* who is "glorious in holiness, fearful in praises, doing wonders!" He hath given thee a curious, a precious girdle † indeed; and with it do thou therefore "gird up the loins of thy mind." Contemplate on what *He* hath wrought; and remember, He hath wrought it all for thee. *Every* believer has a right to the whole of *that*, which Jesus purchased for *all* believers. It belongs to all in general, and yet to every one in particular. Consider, then, the work and offices of thy wonderful Saviour, as undertaken and executed in thy particular behalf, and as though thou wert the only one he came to redeem. His redemption, indeed, would not have been complete without thee; for, without the weakest and the least believer, (O happy truth!) the covenant of grace and the work of grace cannot be fully accomplished. He, who made his covenant sure, hath made thy name sure for ever therein. The number of the elect is certain, and *must* be fulfilled: take but *one* away, and there cannot be said to be *one hundred and forty-four thousand*, a square, complete, and perfect number, standing with the Lamb of God. ‡

\* *More Nev.* P. i. c. 69 and 71.

† Exod. xxix. 5. The emblematic girdle of the high priest, mentioned in this text, and to which the apostle Peter probably alludes by "girding up the loins of the mind," as becomes "priests to God and the Father," is named כִּטְוֹן from a root which signifies to *think*, *compute*, &c., which, therefore, the LXX. rendered by λογισ, and St. Jerome by *rationale*, and which seems to denote that, as this outward girdle was used to bind the flowing garments of the high priest together, so the spiritual girdle, or "a right understanding in all things," connects the garments of salvation, or the truths and graces of the Gospel into a divine analogy, for the believer's use, comfort, and edification. Without this, however, a man can be at the most but a poor, dissipated, unconnected, and unrecollected professor.

‡ Rev. xiv. 1.

The planetary orbs vary not a moment or an hair's breadth in their courses; and there cannot be an atom added to, or taken from, the universe of nature: nor will there be any thing, or any person, either wandering to disorder, or wanting to complete, the system of grace. Let thy heart join, then, with the heart of the prophet, in saying, "How great are God's signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."\*

## COUNSELLOR.

CHRIST is not only *Wonderful*, or *Admirable*, in himself, but he is also the COUNSELLOR of God and man. As a *Person* in the Divine essence, he is concerned in all the counsels and decrees of the Most High; and, as a *Partaker* of man's nature, he condescends to instruct the simple and ignorant among men, and those "who are out of the way." Nothing was done without him, as God; for "without *him* (says the evangelist) was not any thing made that was made."† He was the *wisdom*, who counselled in all, as well as the *power*, who executed all. Thus he declares of himself: "Counsel is mine, and sound wisdom: I am understanding, I have strength."‡ He was to "build the temple of Jehovah," or "gather together in one" all his elect people to be "an holy temple in the Lord."§ He was to "bear the glory, to sit and rule upon his throne, to be a priest upon his throne, and the counsel of peace was to be between them both."¶ As the great Mediator, he was to "order the kingdom of grace, and to establish it in judgment and in righteousness for ever."¶¶

Now, if *Christ* be JEHOVAH's *Counsellor*, he must be JEHOVAH or GOD; for "who," beside a person in himself, "hath known the mind of the Lord, or who, among the creatures, hath been his counsellor?"\*\*\* "Who (says the prophet) hath directed the SPIRIT of the LORD, or, being his *Counsellor*, hath *taught* him?"†† No created wisdom could assist the wisdom which is uncreated. The faculties made, cannot communicate intelligence to Him who made them. God neither asks advice, nor needs it, from the most splendid workmanship of his wisdom and power; and much less from the narrow, feeble, and now benighted intellect of man. And, therefore, were *Christ*, according to the Socinian dream, a *man* and only a man; or, were he, according to the Arian blasphemy, a *dependent and inferior God*, he could upon no account be Jehovah's *Counsellor*, nor confer with him in the arrangements of his providence, or in the execution of his de-

\* Dan. iv. 3. † John i. 3. ‡ Prov. viii. 14. § John xi. 52; Eph. i. 10; ii. 21.  
 ¶ Zech. vi. 12. ¶¶ Isa. ix. 7. \*\*\* Rom. xi. 34. †† Isa. xl. 13.

crees. *He* must be equal to the FATHER and the SPIRIT, that he might suggest his counsels; and *they* must be equal to him, that they might concur in them. Infinite wisdom can receive no communications from a wisdom less than infinite. But the three Divine Persons in the sacred essence, being joint, undivided, and inseparable participants of whatever knowledge, or power, or attribute, is peculiar to that essence, they covenant, determine, and execute, equally, jointly, and inseparably. Thus Christ, upon the ground of his essential divinity, and upon *that* alone, is JEHOVAH'S *Fellow*\* (or equal), and JEHOVAH'S *Counsellor*.

Christ is also the *Counsellor* of his people. Nicodemus, struck by his *mighty works*, said truly of him, "Thou art a *teacher* come from God," though that master in Israel could neither understand nor receive his counsels. Nicodemus had not learnt that very difficult lesson of grace—namely, to know his own ignorance; and therefore he cavilled at the humbling doctrine of the great instructor. But "the meek (as the Psalmist sings) will he guide in judgment, and the meek will he teach his way."† A high-minded sinner overlooks the lowly Jesus. The *humble in heart*, those who have been made sensible of their own ignorance and folly, are alone willing (like Mary) to *sit meekly at his feet*, and receive his word. These "he guideth continually;"‡ these "he maketh to lie down in green pastures, and leadeth beside the still waters."§ "They shall not hunger nor thirst (says the prophet), neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."|| He is their *Advocate* with the Father, as well as the *Propitiation* for their sins; and hath left this comfortable assurance to his people of all generations, "Lo! I am with you always, even unto the end of the world."¶

This condescending character of our gracious LORD forms another incontestible argument of his glorious Divinity. For, how could Christ *counsel* an *almost infinite number* of people, in all *ages*, in all *places*, in *every instant*, and at the *same instant*, unless he were both *omnipresent* and *omniscient*? And surely, any one may conceive, that a gracious Being thus present to help, thus able to advise, thus willing to uphold, from one end of the world to the other, in all ages, and at all times, must necessarily be omnipresent and omniscient. Christ himself being true, it cannot be otherwise. If then the Lord Christ possess these Divine attributes, he must be equal to JEHOVAH and a person in JEHOVAH; since none but the true and very GOD, according to the opinion of the Deists themselves, can occupy all space and know all things. "But (to use the apostle's words) as in Christ are hid all the treasures of wisdom and knowledge;"\*\* so, there-

\* Zech. xiii. 7. See above p. 44, in the note under IMMANUEL. † Psalm xxv. 9.  
 ‡ Isa. lviii. 11. § Psalm xxiii. 2. || Isa. xlix. 10. ¶ Matt. xxviii. 20  
 \*\* Col. ii. 3

fore, in Christ reside all the glories of the Godhead. The *treasures*, and “*all the treasures of wisdom and knowledge,*” could not dwell in any creature. Speaking with reverence, God must undeify himself, and transfer his very being and perfections to another, before such a proposition could be true. Yet Christ *hath* all these treasures, *is* this very GOD, and hath manifested the effects of his *Godhead* and power, throughout the believing and spiritual, as well as the natural and visible world. As JEHOVAH’s *Counsellor* he must be one with and equal to JEHOVAH: and as the Counsellor of myriads of his creatures, diversified and dispersed, in earth or in heaven, he can be no other. Truly, he is JEHOVAH IMMANUEL himself, though he condescends, with wonderful mercy, to be also a LAMB, who “*feedeth and leadeth*” his people “*unto living fountains of waters;*” and who will one day “*wipe away every tear from their eyes.*”

Considering all which Christ hath done, and all which he hath promised to do, we may justly pronounce of him with the prophet, that it must “*come forth from the LORD OF HOSTS, who is wonderful in counsel, and excellent in working.*”<sup>\*</sup> None but God could devise such a plan of salvation; none but GOD could *undertake* and *perform* it.

For the comfort of his people, the Scripture hath revealed, that Jesus Christ, as GOD, is not only a *Counsellor* in the blessed Trinity, but also, as GOD-man, a *Counsellor* and an *Advocate* for *them* with the FATHER. All his counsels, declarations, and intercessions, are, therefore, as certain, positive, and effectual, as the power, love, and wisdom of his Godhead could make them. Thus he speaks by the prophet: “*I am GOD, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*”<sup>†</sup> By this “*determinate counsel and foreknowledge of God,*” Christ effected not only the possibility of salvation, but, by the same determinate counsel and foreknowledge, he rendered salvation, in every instance and object, precise, invariable, and sure. There could be no contingencies, because the whole was the subject of a covenant: unless we can suppose, that any thing might happen which God could not foresee, or did not provide for in that covenant. But, blessed be God, “*the counsel of JEHOVAH*” doth not act *pro re nata*, or according to occasions, but “*standeth for ever; and the thoughts of his heart*” reach, not only to the affairs of a moment, but “*to all generations.*”<sup>‡</sup>

Solomon’s temple was all contrived, and every part and member of it framed and fashioned for its place, before any attempt was made to bring them together, upon the holy mountain. So, in the sum of things, not one random professor, unappointed and

<sup>\*</sup> Isa. xxviii. 29; Jer. xxxii. 18, 19.    <sup>†</sup> Isa. xlv. 9, 10.    <sup>‡</sup> Psalm xxxiii. 11.

unforeknown, can enter into glory; nor one certain and actual believer, foreordained and prepared for his mansion, be forgotten or shut out. No; every member of Christ's mystic body, will be able to say with the prophet, "JEHOVAH, thou art my ALEHIM," my covenant God, "I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."\* Redemption was not the thought of a day, but, like its Divine Author and the mercy which produced it, is "from everlasting to everlasting," above all uncertainty or decline.

These counsels of Christ Jesus work *in*, and work *for*, every one of his redeemed. They lead the children of God into all truth; and they preserve them safely from (what is worse than any outward pestilence) the pestilence of error. The great *Ahitophel*, the evil counsellor, and arch-deceiver of the world, is continually defeated by the superior wisdom of Jesus; and all his cunning devices, against the happiness and safety of his people, are perpetually brought to nought. No knowledge, but the knowledge divine, could elude so many stratagems, could defeat so many wiles, and disappoint so many snares, which that great enemy of souls is indefatigably framing, and artfully placing in the way. The fertile genius of Satan, and of Satan's hellish bands, becomes not only absolute idiotism and folly, opposed to the wisdom of Jesus, but even subserves those very purposes which it eagerly meant to destroy. No weapon formed against the redeemed can prosper; the wit and the malice, the rage and the strength of devils, only serve, like a hedge of thorns, to keep the sheep of Christ within the fold, and have no effect or operation but what is absolutely contrary to their own design. Thus Satan is not only a fool, compared with the wisdom of Jesus, but a mere tool to accomplish, towards the faithful, the discipline of Jesus.

What incessant obligations then hath the believer to "praise the Lord, with David, who hath given him counsel!"† The *counsels* of the Lord, like all the rest of his mercies, are *given*, freely given, without money and without price, to the people of his grace. None but believers know, how the view of this exuberant goodness, and this wonderful freeness of the Divine favour, can warm the heart, while it enlightens and instructs the mind. None but believers can conceive, how much the experience of God's unmerited mercies, from time to time, strengthens and assures the soul of their continuance with them for ever. And believers themselves do not know, and cannot know, while upon earth, what counsels of glory and love remain to be unfolded to them in heaven. The Lord doth not bestow his love for the purposes of a day, but makes it to subsist upon the objects of his favour, and to grow more vigorously in them, without any danger of excess, throughout eternity. If God set his love upon his people, and did not spare

\* Isa. xxv. 1.

† Psalm xvi. 7.

his Son for their sakes, when they were enemies, and rebels, and traitors; how much more, when they are made his friends, and adopted to be his children, shall they be partakers of his unspeakable bounty? How sweetly might that man depend upon the fulfilment of all his Saviour's promises, who hath found the promise of his gracious Spirit fulfilled within his heart!\* How securely, yet far from carnal slightness—how happily, yet not with idle mirth, may that man pass through time, who hath God for his friend, Christ for his counsellor, and heaven for his home! How blessed the Christian, who unreservedly “commits his way” unto the Lord, and who fiducially depends upon him to “bring it to pass!” How rich is this promise of Jesus to such an one!—“I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye;” or, as in the margin, “I will counsel thee, mine eye shall be upon thee.”† Yes, Lord, might he say, I believe thy promise; O help my unbelief! I believe that thou wilt guide and direct me; I am persuaded by thy gracious power working in me, that thou wilt lead me on from strength to strength, and from one degree of grace to another; I am assured of thy favour, and I am happy in thy love. Thou wilt never, never leave, nor forsake me; but wilt guide me from day to day by thy counsel; and afterwards, when thy designs of providence respecting me in this world are accomplished, wilt receive me to thy glory. There shall I see thee, whom my soul loveth, face to face; there shall I behold the glories of the Deity in the exaltation of thy wonderful humanity; and there (O ineffable joy!) shall I be for ever like unto, as well as ever with thee. Then shall I perceive (what now I cannot fully perceive through the veil of my mortal body) the wisdom of all thy counsels, the justice of all thy decrees, the fitness of all thy providences, and the glory of all thy works. Then shall I join the universal chorus of heaven, and sing (as mortals cannot sing) without one discordant note, or one untuned faculty of soul, the loving-kindness and mercy of my God. Then shall I glorify Him who brought me out of dismal darkness into marvellous light—who plucked me as a brand, half-destroyed by sin, from everlasting burnings—who translated me from the tyranny of evil spirits into the glorious liberty of his children. Then shall I cast my crown at his blessed feet, and acknowledge, with a transport of love and joy, that all I have and all I am did wholly proceed from him; that to him alone they are to be ascribed; and that he only is worthy, he only is the LORD for ever. “O my God; O that joy, when shall I be with thee!”

My feeble feet aspiring climb  
 The narrow steep ascent to God:  
 Onward I press, with hope sublime,  
 Along the road the fathers trod.

\* John xiv. 17.

† Psalm xxxii. 8.

## MIGHTY GOD.

Jesus his care and counsel gives ;  
 Jesus my failing strength supplies :  
 My soul below for JESUS lives,  
 And he for me above the skies.

When shall I see him face to face ;  
 When to my dear Redeemer fly ;  
 When shall I meet his kind embrace,  
 And find his welcome rest on high !

Come, dearest Saviour, quickly come ;  
 Life, without thee, is life forlorn :  
 O take thy longing pilgrim home—  
 My soul for earth was never born.

## MIGHTY GOD.

CHRIST is not only God, but the *Mighty* God. This he necessarily is in the perfection of his *Divine* nature : but, bearing also our *human* nature, which is subordinate in himself to the Divine, he might justly say, “ All power is *given* unto me in heaven and in earth.”\* The power which was inherent in his Divinity was, by the covenant of grace, delegated to his humanity : and, therefore, as GOD-man, in one Person, He is “ the fulness, that filleth all in all.”† Some are of opinion that these two words, *Mighty God*, as well as the rest in the verse, are distinct titles, and that they should have been rendered, the *Al*, the *Mighty One*.‡ But, without any injustice to the text, the one may be used, as in our translation, adjectively to the other. The epithet גביר, rendered *mighty*, not only conveys an idea of simple power and strength, but of *conquering* strength and prevailing power. It denotes the most emphatic strength.§ Thus CHRIST is not only *mighty* in his energies, but *irresistibly* efficacious, and supremely *almighty*.

We have before considered how frequently and properly the title *AL* is applied to the Lord *Jesus* ; and, therefore, it may suffice here to dwell upon his assumption of the name *Mighty*, or *Mighty One*, so commonly used in the Scriptures.

Jeremiah “ prayed unto JEHOVAH, saying, O ADONAI JEHOVAH, &c.—the Great, the MIGHTY AL, the LORD OF HOSTS is his name.”|| The LORD OF HOSTS, by the confession of the Arians themselves, is the supreme Deity. Now, by this text, the MIGHTY AL is the LORD OF HOSTS : but CHRIST, as appears from Isaiah ix. 6, is the MIGHTY AL : and, therefore, CHRIST is the LORD OF HOSTS and GOD supreme.

Isaiah was directed to prophesy in the name of the LORD,

\* Matt. xxviii. 18.

† Eph. i. 23.

‡ HIERON. *Com.* in loc.

§ Abarbenel, and other writers, both Jewish and Christian, apply this title גביר, and particularly in Jer. xxxi. 22, to CHRIST or GOD. HULSH *Theol. Jud.* p. 300. POCOCK. *Not. Misc.* in Maimon. p. 348.

|| Jer. xxxii. 16, &c.

saying, "All flesh shall know that I, JEHOVAH, am thy Saviour and thy Redeemer; the MIGHTY ONE of Jacob."\* But *Jesus Christ* is the Saviour and Redeemer: and, therefore, He is both JEHOVAH and the *Mighty One* of Jacob.

The Psalmist, when "his heart indited a good matter," and he was speaking of the things touching the *King*, calls upon him as the MIGHTY ONE, full of glory and majesty, and sings of Him in this enraptured language: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre."† These very words an infallible commentator applies to the Lord *Jesus Christ*; and, therefore, we cannot be mistaken in asserting, that He is GOD, the MIGHTY ONE. The first chapter of the Epistle to the Hebrews has rendered the point indisputable.

Nor was our Redeemer mighty in name or in word only, but in deed and in truth. He himself, as God, declared, that "*what things soever* he [the Father] doeth, *these* also doeth the Son likewise."‡ This he could only do, by being *One with God* and *equal to the Father*. The evidences of his Divinity stand upon *facts*, as well as upon prophecies and declarations; and, taken all together, infer a conclusion which the wit and malice of men and devils shall never be able to refute. His own disciples had "many infallible proofs;" and his enemies were presented with many undeniable miracles. The devils saw and believed; and, while they believed, trembled from astonishment and despair. Man, and man alone, stood hardened and unsubdued, resisting at once the demonstrations of his own senses, and the solemn declarations of the God of heaven. Amazement, indeed, sometimes seized the beholders; but it was that sort of amazement which neither shuts out sin, nor includes faith: and thus, eventually, those who could chant an hosanna to Him in one day, could cry out in the next, with the Chief Priests and Scribes, "Crucify him, crucify him." They were "amazed at the mighty power of God;"§ for they could acknowledge it to be no less: but they were not *converted* by it. All the terrors, and all the surprise in the world, nay, the very prospect of hell, and the foretaste of damnation itself, would be utterly insufficient to change the heart, or renew the mind. He who spake, and all things were made; He who commanded, and every creature was produced from nothing; He who called Lazarus, and the dead came forth, must exert the same almighty power, and make *that* alive to God which could not indeed be said to be *nothing*, but which was infinitely *worse* than nothing. Never did soul

\* Isa. xlix. 26; lx. 16.

† Psalm xlv. 1—6.

‡ Christ doth not say, "like things," but, *ταυτα και ο υιος ομοιωσεν αυτω*, "those very things the Son doeth in like manner." John v. 19. This, however, would be impossible, were He not "true and very God." So, in the 21st verse, "As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." NAZIANZ. apud WIRS. *Métt. Leyd.* p. 342.

§ Luke ix. 43.



enter into heaven who had not felt the same almighty power wrought upon it during its abode upon earth. Every believer is a miracle of grace and omnipotence, to himself, to angels, to devils. And he, who does not see that the work of grace and salvation must be a work of omnipotence and Divinity, gives an evidence both of his ignorance of God and of his own heart, and hath never yet tasted the *earnests* of that salvation promised by God himself. Grace is no common blessing; yet if, like the dew from heaven, it be not *sent down freely*, it can never be *brought down* at all.

The apostle had a full idea of the Gospel of Jesus and the salvation of Jesus, when he calls him “the power of God and the wisdom of God.”\* He saw clearly, and confessed openly, that nothing but “the effectual working of his power,”† could confer, or enable him to use when conferred, the heavenly gift of his grace. He did not mingle, as some do, the conceit of his own free will with the free grace of his master; but, upon all occasions, was ready to own, with the Redeemed above, “Thou only art worthy, Thou only art mighty, thou only art the Lord!” And (to use the words of the pious Bishop Hall), “The devil is in the pulpit, when the prophets or preachers of God smother, or halve, or adulterate, the message of their master;”‡ Christ will never bless the exaltation of a power which not only is not his own, but which has the boldness to declare itself independent of Him.

How delightful is this promise of Christ’s preserving power to the redeemed, to the humble soul! “The remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon JEHOVAH the HOLY ONE of Israel, in truth: the remnant shall return, even the remnant of Jacob, unto the MIGHTY AL,”§ the MIGHTY GOD. To which may be added this inquiry and advice: “Who is among you that feareth the Lord, that obeyeth the voice of his servant, and walketh in darkness and hath no light? Let him trust in the NAME of the Lord, and stay upon his God.”|| Let him trust, indeed; for Christ “speaketh in righteousness, and is *mighty* to save.”¶ Not one of his redeemed shall perish for lack of knowledge or through any deficiency of his power. He bought them; and he is able to keep what he bought. A common shepherd would not purchase a flock for a portion to wolves: and will Christ, the Shepherd and Bishop of souls—who knows every spiritual wolf, who can detect the foremost of his devices, who has promised to protect his sheep, and who is ever present with them; will this almighty and all-wise Saviour act a more inconsiderate part than a plain man, or set so lightly by his blood and righteousness, as to suffer the objects of it to perish?

\* 1 Cor. i. 24. † Eph. iii. 7. ‡ *Contemp.* Vol. ii. lib. iii. p. 55.  
§ Isa. x. 20, 21. || 1b. 1 10. ¶ 1b. lxiii. 1.

The supposition is blasphemous, because it charges the *High and Lofty One* with folly.

Come, then, thou weak believer, who art ever giving up the battle of faith as lost ; come, and no longer contemplate thy own weakness and infirmity, but thy Saviour's omnipotence and grace. It is well, indeed, so far, to look upon thy own insufficiency, as to be humbled continually under the mighty hand of God ; but it is still better to look above thyself to the " Creator of the ends of the earth," even to " **JEHOVAH**, the everlasting God, who fainteth not, neither is weary." Remember his gracious promise; and, in the hours of spiritual weakness and of inward distress, let it rise uppermost in thy heart :—" He giveth power to the faint ; and to them that have *no* might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength : they shall mount up with wings as eagles ; they shall run and not be weary, and they shall walk and not faint."\* As none are so humble as those who know and experience most of the grace of God in truth, for " the fullest and best ears of corn always hang lowest towards the ground ;" so none are so safe in themselves, or so sure of victory in all trials, as they who lean most upon Jesus. A man might as justly think to gain a race without legs, as press after true holiness without the power of the Redeemer. No object can either be attained or enjoyed but by a suitable faculty : and grace is the faculty by which alone we can communicate with the things of God, and by which alone we obtain a truly humble sense of our own weakness and wants. That humility which does not rise from an exalted view of Christ, or which does not lead to him, deserves to be suspected. The vilest pride will sometimes assume the garb of lowliness : and (what is more paradoxical) there is a possibility of being proud even of humility. It is not a demure countenance, a whining voice, or an affected gesture, which constitutes an humble person ; but a deep acquaintance with the vileness of a froward heart, and a thorough sense of dependence upon mercy for all things. Gracious humility is the harbinger of grace ; or, rather, is that first fruit of grace received, which gives an earnest of future glory. For this end, and that the fruit of this precious kind may abound, the Christian meets with many trials, and difficulties, and temptations. They are *wisely*, and *lovingly* as well as wisely, designed to *bring* him low, and to *keep* him low. We should be always making our flights of pride, if the Sun of Righteousness did not melt our waxen wings, and cause us to remember " the hole of the pit from whence we were digged." The grating file is not more necessary to the polish of metals, than rough trials are requisite to brighten grace in the Christian's

\* 1s. xl. 23, &c.

soul. They discover the hypocrite, but they improve the sincere. In the summer, every tree of the field has abundance of leaves; but when winter comes, none but the real and living branches are able to remain upon the stock. So, in the Christian garden, many have "a name to live," and make a splendid appearance for a time; nay, appear as much more fair than others, as leaves are more verdant than the branches which bear them: but in the stormy seasons of temptation, and when every blast brings inclemency and cold, they fall away from the stock, and soon rot upon the earth from whence they came. On the other hand, though these trying times purge out the hypocrites and carnal professors from the church, they strengthen what remain, and confirm and really build up the faithful in Zion. Like the fir-trees, they shoot strait upwards, let the storms blow from what quarter they may. Adversity and temptation seem intended to try the *strength* of grace in the soul; prosperity and ease, to prove its *reality* and *truth*. When the Christian is stationed above the common occasions of care and solicitude; when he feels no wants, and is molested by no particular troubles; then to possess a life of faith and communion with God, unsuspected by the blandishments of sense around him, and unenslaved by the attachments of corruption within him, demonstrates, that grace is indeed both strong and true within his soul, and that he is carried on by a far greater power than his own. But God's people are seldom led in this way: they are generally "chosen in the furnace of affliction;" and, "through much tribulation," are ordained to "enter into the kingdom."\* He, who is "mighty to save," is pleased to save them all the way. Blessed be his mercy, he "is faithful, and will not suffer them to be tempted above that they are able;" but will either remove the temptation, or give them his power to bear it. All shall end as seems best to his wisdom, as shall redound most to his glory.

"O thou afflicted soul; thou tossed with tempest, and not comforted, cast thy burden upon the Lord, and he shall sustain thee;" spread before him all thy cares and all thy fears, and he shall give thee peace. Thou hast not a care which he cannot bear, nor a sorrow more than is necessary for thyself. "Trust in the Lord for ever; for in the LORD JEHOVAH," and in him alone, "is everlasting strength." Thy *Jesus* is JEHOVAH; for JEHOVAH became *Jesus* for thee, and for thy salvation. He hath all grace to give; he hath all love to endear; he hath all power to help; and none, that trusted in him, was ever confounded. When help was laid upon Jesus, it was laid upon "One that is mighty." He hath compassions for thee, such as mortals cannot feel, and loves his people with a tenderness which only himself can describe. He can be "touched with the feeling

\* Acts xiv. 22.

of thy infirmities;" for he has borne them all; and, beyond them all, has sustained pangs which thou never shalt, nor ever could, encounter or endure. He was in all points tempted like as thou art, yet without sin. He became thy brother in tribulation, that thou mightest become his brother in glory. *Sure* are the mercies in store for thee, and never-failing is his covenant concerning thee; and if thou obtain not one drop of comfort on this side the grave, yet nothing can deprive thee of the blessedness beyond it. And eternity above will surely be long enough to make amends for "the light affliction, which endured but for a moment" below. Lift up thy heart, then, since the Lord "is thy helper," and say:—

Though now the storms of sorrow roar,  
And raise in cares a troubled sea;  
Yet, when I land on yonder shore,  
There shall be calm enough for me.  
Why then for tempests should I care,  
Since they but drive me sooner there?

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## EVERLASTING FATHER.

"THE word *Father*," says an able writer, "cannot always be a name that distinguishes *God* from *another Person of God*, but is often to be understood as a term of *relation* between God and man; or, as a modern divine has well expressed it—a word not intended for God the *Father* only, the *first Person* of the Trinity, but as it is referred unto the *creature* made and conserved by God, in which sense it appertains to the whole Trinity."\* The prophet (where this name occurs) is describing the *nature* of the *Messiah* and therefore gives us this name as a name of his *nature*. He is not describing the *mode* of his existence with the FATHER and HOLY SPIRIT, but his *essence* as true and very GOD. For this reason, the application of this name to Jesus Christ by no means militates against the doctrine of the Trinity, or the peculiar relation of Christ in that Trinity, but establishes and confirms it. For, if *Christ* be the EVERLASTING FATHER, and "if there is but one God, the Father"—then, *Christ* being GOD, that Divine Person, who is economically and usually styled the *Father*, must be of one essence with him, or there would be *two* GODS. And if these divine Persons be of one and the same essence, they may bear the character of *Father* to all their creatures *relatively*, which they do not bear to each other, considered in the sacred essence, *respectively*. Thus the LORD CHRIST, though he is not *the* FATHER respecting the personality in the Godhead, is very properly and justly deno-

\* *Cath. Doct. of a Trinity*, p. 22.

minated FATHER, and EVERLASTING FATHER, respecting the universe of beings; for he created them all, as well as supports them all, by his power. "By him," says the apostle, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist."\* As their first and producing cause, therefore, he is very truly and strictly *their Father*. "Have we not all one *Father*?" says the prophet. "Hath not one *God* created us?"†

This title is applied to Christ to denote his *paternal* tenderness for his redeemed; and he is styled the EVERLASTING FATHER, not only because he is *everlasting* in his nature, but also because that paternal tenderness for them subsisted in him "from everlasting." He "loved them with an everlasting love," and hath declared his "everlasting covenant" as a manifestation of it. His love towards them is not of yesterday, nor shall it cease to-morrow. What he ever was, he is, and ever will be, to those who are the objects of his grace, and the happy subjects of his "eternal redemption." He is God, and changeth not.

In the 63d chapter of Isaiah, which peculiarly relates to the glorious Redeemer, we find the Gentile church calling upon him in this language of the prophet—"Doubtless thou art *our Father*, though Abraham be ignorant of us, and though Israel acknowledge us not: thou, JEHOVAH, art *our FATHER*, our Redeemer; thy name is from everlasting."‡ The Redeemer is here styled (and what *Redeemer* is there but *Jesus*?) JEHOVAH *the FATHER*, whose "name is from everlasting:" or (in other words to the same purport) CHRIST is JEHOVAH, the EVERLASTING FATHER, and REDEEMER.

David, in the 68th Psalm, which by an infallible expositor is applied to the Lord Jesus Christ,§ celebrates him in his name JAH, and rejoices before him, as "a FATHER of the fatherless, and judge of the widows," even "GOD in his holy habitation."|| This is at once a beautiful exhibition of his sympathetic tenderness, and a noble illustration of his omnipotent grace. The fatherless might obtain fathers who would pity, but could not save: Jesus, the Redeemer, is the only father who could both commiserate their wants and supply them. The reason is given through the whole course of the Psalm; for he is there described as possessing all the names, attributes, perfections, and nature, of the ever-blessed God. And, perhaps, than in this Psalm, there is not a more splendid and seraphic celebration of the Saviour's Divinity to be found in the Bible.

We are told by the prophet Jeremiah, that the Lord's redeemed are enjoined to publish, to praise, and to say, "O

\* Col. i. 16.

† Mal. ii. 10.

‡ Isa. lxxiii. 16.

§ Heb. iv. 8.

|| Psalm lxxviii. 4, 5.

JEHOVAH, save thy people, the remnant of Israel." The answer from JEHOVAH the *Saviour* is—"I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble; for I am a FATHER to Israel."\* CHRIST, the *Alpha* and *Omega*, declares of himself, "He that overcometh shall inherit all things; and I will be *his* GOD, and he shall be *my* son."† Thus, in point of love, is he a tender Father to his redeemed.

We need look no farther than to what is commonly styled the *Lord's prayer* itself, in proof that the great Redeemer has a right, in common with the other Divine Persons, to the endearing appellation of *Our Father*. For CHRIST either is, or is not, a proper object of worship. If he *be not*, he spake blasphemy when he said, "All men should honour the *Son*, even as they honour the *Father*:"‡ and his disciples were guilty of idolatry, when they fell at his feet and "worshipped him."§ If he *be a proper object* of worship, then he is GOD; "for thou shalt worship the LORD thy GOD, and him *only* shalt thou serve."|| If he *be* GOD, then he is GOD *alone*; for "there is but *one* GOD."¶ And if he *be* the *one* GOD, or of that *essence* which only *is*, then he is rightly addressed as OUR FATHER. Nobody doubts of GOD the *Father's* right to this address, and therefore we need now only consider the propriety of the appellation to GOD the *Spirit*. They who are "born of GOD"\*\*\* are the "children of GOD." Now, to be "born of GOD" and to be "born of the *Spirit*" must be one and the same thing; or GOD's children would have two different births of two different Divine Persons, called GOD and the *Spirit*. But GOD's people are "born of the *Spirit*;" and "except a man be born of the *Spirit*, he cannot enter into the kingdom of GOD."†† The redeemed, therefore, being children of the *Spirit*, are his children as GOD, and have a title to call upon him as *their* FATHER. And further, if it be particularly considered that the *whole Divine essence* is concerned in every true prayer which is addressed *distinctly* to either of the Persons in that essence, and that the Trinity cannot in our invocations be divided from the Unity, we may perceive a still stronger reason why the great Object of all spiritual worship is to be called upon as OUR FATHER. If the *Father*, peculiarly so called, and the *Son*, and the *Holy Ghost*, have *each* of them a claim to paternity, and we are the children of *each*, surely, considered in their *unity* of essence, as well as in their *distinction* of persons, they are OUR FATHER, both in nature and grace. Happy are they who can rightly use the term, and who have a just reason to conclude themselves, not only the created, but the regenerated, children of GOD!

If we look into the prayer itself, we may also observe the

\* Jer. xxxi. 7, 9.  
 † Ibid. iv. 10.

‡ Rev. xxi. 7.  
 ¶ 1 Cor. viii. 4.

‡ John v. 23.  
 \*\*\* John i. 13.

§ Matt. xxviii. 9.  
 †† Ibid. iii. 5.

characters and offices of the Eternal *Three* plainly marked out and expressed. The *kingdom* and *will* of the FATHER—the *support* and *forgiveness* of the SON—the *guidance* and *preservation* of the HOLY SPIRIT—are all obviously drawn in *distinct*, yet *united* characters of mercy and love. To each and to all of *these* are we to address our prayers: and our praises are to ascend to all, and to each; for *they*, co-essentially and indivisibly, possess the *kingdom*, the *power*, and the *glory*, for ever and ever. If the FATHER be the *King of kings*, and if the SON “hath all *power* in heaven and in earth,” the sacred SPIRIT, likewise, is both “the *Spirit of grace*”\* and “the *Spirit of glory*.”† They are all *together* the Christian’s GOD, and, both *distinctly* and *together*, the Christian’s FATHER.

Upon the whole, there seems a clear and cogent reason why CHRIST is called OUR FATHER, and the EVERLASTING FATHER. If he were not the *latter*, he could not be the *former*. None but GOD is strictly and properly *everlasting*: the immortality of other beings is entirely derivative, and subsists by *Him* “who *only*,” in respect of his essence, “*hath* immortality.”‡ And when the title of *Father* is added to this epithet, it is one of the highest declarations which language can express of the true and proper Divinity of the LORD REDEEMER. The prophets would have retailed nonsense, and of course prophesied falsely, and all the church of God must have believed a lie, if CHRIST had been denominated the EVERLASTING FATHER, without a reference to his essential Divinity. And it seems probable that some of the Divine names and offices are applied interchangeably to the *respective Persons* in the *Godhead*, on purpose to demonstrate their *respective equality*, and their *mutual consent* and *energy*. They *co-operate* in all their *consents*, and they *consent* in all their *co-operations*.

But, alas! how few are there who use the words without abusing the sense! How many, who do call, have no more title to call, upon Christ, as the *Everlasting Father*, and as *their Father*, than “the beasts that perish,” or even the devils in hell! He is the Father of *these* by creation; and he is just so much, and no more, to every unregenerate man. The sinners of mankind have indeed more of his favour, because they are lifted up above the beasts, and do not yet participate the misery of devils; and in this respect, “He is the Saviour of all men.” They are spared a while; while all heaven cries out, “How long!”§

To him who believeth in Jesus—to him who desires to know

\* Zech. xii. 10; Heb. x. 29.

† 1 Pet. iv. 14.

‡ This is a just argument from Maimonides the Jew: *Fundamentum* [religionis] est, ÆTERNITAS [Deitatis] scil. HUNC, quem descripsimus, esse simpliciter æternum; quicquid autem præter ipsum existit, non esse, respectu ipsius, æternum. MAIMON. *Port. Mos. à Pocock.* p. 167.

§ Rev. vi. 10.

Jesus, and the power of his resurrection—to him who counteth all things but dung and dross, that he might win Christ—to him, and to him alone, is the great Redeemer become a FATHER EVERLASTING. He is the *Ancient of Days*,\* decreeing the Christian's salvation from before all worlds. Nor is he his *Friend* for a year, or during the short space of his abode upon earth, but his *Father* to eternity. And "as a father pitieth his children," so doth this compassionate Saviour kindly relieve the wants of his people, through all their pilgrimage to heaven. His goodness, always benign, hears their prayers, compassionates their feelings, and rejoices their hearts. "Because they are sons," and because he hath made them such, "God hath sent forth the *Spirit* of his *Son* into their hearts, crying, Abba, Father."† And "this feeble crying (as Luther sweetly observes) is a mighty noise in the ears of God, and so filleth heaven and earth, that God heareth nothing else; for it drowneth the cries of all other things whatsoever." With respect to his Divine nature, Christ is the *Everlasting Father*, having the plenitude of grace and glory to bestow; and, with respect to his human nature, he is the *Son of Man*,‡ invested with flesh to sympathize and feel. He may be approached with the filial reverence due to a parent, and with the friendly affection expected in a brother. Nor is he thus to be approached in vain. God's people can never ask of him more than he is willing to give them, if they ask *as* his people. His Spirit excites, inspires, or fills the prayer; and his Spirit cannot ask without the blessing. Let this encourage thee, therefore, fearful Christian, to venture, with faithful boldness, upon thy redeeming God. Come, like a simple helpless child, to Him, thy gracious, thy tender, thy *Everlasting Father*. Speak out all thy complaints; or, if thou canst not speak them out with the confidence of a "young man in Christ," endeavour to utter them, though feebly and imperfectly, like one of the "babes."§ The weaker the child, the greater is the care required to preserve it. Lisp them again and again. Thy LORD will never send thee empty away. He does not require fine language, but a feeling and a contrite

\* Dan. vii. 22. Superstitiously fond as the Greek Church is of pictures and embellishments, the doctors of it would not willingly allow any representation of God the *Father*, as the Romanists pourtray him, in the form of an aged man: for the figure of the *Ancient of Days*, in Daniel's vision, "whose garment was white as snow, and the hair of his head like pure wool," is by them interpreted to be the second Person in the Trinity, who so appeared to the prophet. See Dr. King's "Rites of the Greek Church in Russia," p. 8.

† Gal. iv. 6.

‡ The title of *Son of Man*, applied to Christ, not only refers to his assumption of human flesh, but, according to some, belongs by way of eminency to the *Messiah*. The Jewish and the other commentators so understand it in the Old Testament; which application is farther confirmed by our Lord's frequent and repeated claims of it in the New. *Son of Man* is a Hebraism often used to express some person of peculiar dignity. Daniel plainly refers to the *Messiah*, when he mentions the term in vii. 13. See more on this title in Dr. John Edwards' *Discourse on the Style, &c., of the S. S.*, Vol. ii. p. 220.

§ 1 John ii. 13.



heart. He seeks not the eloquence of words, but the far more irresistible eloquence of groans and tears. And never did his *Spirit* put a cry into the soul, which his everlasting love did not mean to answer. The word *Abba, Father*, uttered with faith, has infinitely more prevalence, than a copious prayer without faith of an hour long. It is a meek, a child-like cry, which pierceth into the very ears and heart of the compassionate Jesus. Oh! that it were oftener heard on earth; for it would even heighten the joy of heaven!\* The heart which is enabled to utter it, gains, in the proportion of faith, a pledge of heaven here below. The children of God are never so happy, as when the sense of their adoption lies warmest upon their hearts. The holy fire within will kindle a generous ardour in all their conversation and conduct. How happy are those hours that are spent *with CHRIST*, and *for CHRIST*! And if happiness, the least portion of happiness, can gladden the heart in this dreary scene of sorrow and decay, what will be the joy, and what the ecstasy, above, where all things are pure and perfect, unmolested and serene, for evermore! One apostle calls it "a joy unspeakable, and full of glory," even on earth; and what then must it be called in heaven! Another describes it by "an exceeding and eternal weight of glory;" for the weight of it beggars language, and exceeds conception. And yet (wonderful to say!) all this joy unspeakable, all this weight of glory, is the unalienable, undeniable, and everlasting inheritance of the meanest, the weakest, and the lowest believer in Jesus. Here behold grace without measure, and love without end—*grace* free, and therefore unmerited by man—*love* full, and flowing from the inexhaustible fulness of God. Oh! that the sight of the one might lay us low in the dust of humiliation, and the sense of the other lift up our hearts with a hope full of immortality! It is but a little while, ere we shall hear his voice of invitation, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May our hearts reply, "We have waited for thy salvation, O LORD:" and "we will bless thee from this time forth, and for evermore." Hallelu-JAH!

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## PRINCE OF PEACE.

PRINCE of Peace! what an amiable, what an illustrious character is here! It is the express description, and the unalterable name of Jesus—who came into the world to "speak peace to his people, and to his saints, that they might not be turned again unto folly."†

\* Luke xv. 10.

† Psalm lxxxv. 8. ואל ישובו. *Pagn.* Et non convertentur: and they shall not be turned again.

He is "a Prince and a Saviour"\*—a Prince whose dominion extendeth over all, and a Saviour whose kindness shall last without end.

By various prophets, who lived in different ages, he was styled, not merely *man*—though "his visage was marred more than any man, and his form more than the sons of men"†—but a *Prince*, a *Captain*,‡ and the *LORD of Hosts*.

Isaiah speaks of him as the *Prince of Peace*; Ezekiel calls him David (or the *Beloved*) the *Prince*,§ and *Prince* of God's people *for ever*;|| Daniel terms him *Messiah* (or *Christ*) the *Prince*;¶ Zechariah denominates him the *King of Zion and Jerusalem*, who should "speak peace to the Heathen," and whose "dominion" should be "from sea to sea, and from the river to the ends of the earth;"\*\* and Micah prophesies concerning him, as "the Ruler in Israel, whose goings forth are from of old, from everlasting"—as "the *peace*, O Assyrian; for *He* shall come into our land."††

Being eternal and infinite in his own Person, whatever (if we may so speak) is the foundation of his empire, and the basis of his throne, must also be infinite and eternal. In other words, his perfections and attributes are *inseparable* from and *coeval* with *himself*. Consequently, then, the *peace* of which he is the *Prince* is an infinite and perpetual peace. Upon this account, the prophet declares, that "of the increase of his government and peace there shall be no end."‡‡ And, in this view, the Psalmist rejoices, that "in his days the righteous shall flourish, and abundance of peace so long as the moon endureth;"§§ or, as it might have been rendered, "when there is no moon," *i. e.* eternally; because (as he adds soon afterwards) "his name shall endure for ever."

CHRIST is the *everlasting King*,||| of "everlasting love" and peace.¶¶ His *mercies* are everlasting, because HE is everlasting. The "heavens shall perish, and wax old as a garment;" but Jesus is still "the same, and his years shall never fail."

How strongly doth this blessed character illustrate and declare the essential Divinity of *Immanuel*! He is a Prince to give peace, and a Prince to secure it when given. Yet how could he *give* peace to others, if peace were not *his own*? And how could it be his own, unless he were the *Author* and *Source* of it? And how could he be the *Author* and *Source* of everlasting peace, unless he were the *omnipotent* and *everlasting God*? For the creation of peace is expressly ascribed, by the prophet, to JEHOVAH himself; or, rather, JEHOVAH claims that distinguishing prerogative as his own. "I am JEHOVAH, and there is none

\* Acts v. 35. † Isa. lli. 14. ‡ Joshua v. 14. § Ezek. xxxiv. 24.  
 || Ezek. xxxvii. 25. ¶ Dan. ix. 25. \*\* Zech. ix. 9, 10.  
 †† Micah v. 2, 5. ‡‡ Isa. ix. 7. §§ Psalm lxxii. 7. ||| Jer. x. 10.  
 ¶¶ Jer. xxxi. 3.

else: I form the light, and create darkness, *I make peace*, and create evil: I JEHOVAH do all these things.”\*

Thus *Christ*, in comforting his disciples, says, “*Peace* I leave with you, *my peace* I give unto you; not as the world giveth [for a moment] give I unto you.” And, “These things I have spoken unto you, that *in me* ye might have peace.” Now, if the peace of Christ be a *spiritual peace* (which none perhaps will doubt of or deny), and if he could give it to whom he pleased, he must be God, who “is a *Spirit*,” and the Creator of peace; or (if he could have given it at all) he must have given what was none of his own. But Christ gave, because Christ could *create* and *ordain peace*; and therefore *Christ*, in the prophet’s language, is JEHOVAH, who only “doeth all these things.”

The prophets (whatever notions the deluded Jews might have in succeeding times, or even what carnal and nominal Israelites might have in their own) had no ideas of a human prince, or a temporal Saviour, or a subordinate God, in their expectation of the great *Messiah*. “The word which God sent unto the children of Israel,” by their and by other ministrations, was a word “preaching peace by *Jesus Christ*,” who “is LORD OF ALL.”† He was owned as JEHOVAH *the Prince of Life*,‡ as well as JEHOVAH *the Prince of Peace*. Like Melchizedek, his great type, he was “*King of Salem*, which is, *King of Peace*.”§ If the type could deserve the name, in reference to Jesus, how much more justly does the appellation belong to the great Antitype himself! If an earthly prince could bear the denomination, as a sacred testimony of future grace from heaven, how properly does it pertain to the Lord Jesus, who is “the Prince of the kings of the earth,”|| and who can make his redeemed to be “kings and priests unto God and his Father” too!

Christ not only can make peace and give peace, but is essentially and truly *peace itself*. For, whatever can be considered as an attribute in God, *that* God is. His perfections are himself. The apostle says, “*Christ is our peace*.”¶ And if Christ give his peace unto his people, he consequently gives *himself* to them. This gift of himself to his people consists in his *union* with them. Upon this account, he requests, in his last solemn prayer, that they all “may be *one* in the Father and in himself,” and that both the Father’s “love may be in them,” and that *himself* might be “in them.”\*\* Hence, he described *himself* as the *vine to them*, and *them* as the *branches in him*. So, likewise, the apostle represents him, or rather follows the prophetic representation of him, as the *husband* of his church, and as the Head of the body. And indeed (as Bishop Hall well expresses it), “no natural body is more one than this mystical :

\* Isa. xlv. 6, 7.

† Acts x. 36.

‡ Ib. iii. 15.

§ Heb. vii. 2.

|| Rev. i. 4, 5.

¶ Eph. ii. 14.

\*\* John xvii. 21, 26.

one Head rules it; one Spirit animates it; one set of joints moves it; one food nourishes it; one robe covers it. It is one in itself; and so one with Christ, as Christ is one with the Father." From this, again, we may perceive why the peace of Christ is without end, because *he* is without end; and why the peace of Christ cannot be lost from the redeemed, because he, their Head and their Husband, can never be lost.

In the very nature of things, there can be but one pure and holy peace (as to its origin), however diffused or varied into separate forms. The peace of an angel and the peace of a saint have something common to both. Whatever advantages of enjoyment, arising from the difference of situation and capacity, the one may have above the other, their peace is still the same. It is God's peace communicated, and freely communicated, to each of them. He *rules* and *governs* that peace, in the mode, in the degree, and in the place, of its communication. Of course, it is a self-evident truth, that God, as the sovereign Lord of all, is the Lord and *Prince of Peace*. The next proposition will be equally positive and direct. The "Child born" and the "Son given," who is the *Messiah* or *Christ* spoken of by the prophet, IS THE PRINCE OF PEACE. And the conclusion from these premises is as irrefragable as the premises themselves; namely, that CHRIST IS GOD, the sovereign *Lord of all*. Peace, heavenly, true, and spiritual peace, is GOD'S; and, though millions of creatures may and do enjoy it, not one of them all can bestow it upon another.

What highly enhances the worth of the peace of God is, that it is not a precarious, contingent, or temporary peace; but a covenanted peace, and an *everlasting consolation*. Two Scriptures make this exceedingly plain. "The mountains shall depart, and the hills be removed; but my kindness *shall not depart* from thee [the church], neither shall the *covenant of my peace* be removed, saith the LORD, that hath mercy upon thee."\* So the apostle: "Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us *everlasting consolation* and good hope through grace, comfort your hearts."† God gives not his peace without design, nor forms the design without bringing it to an end. He made an "everlasting covenant, ordered in all things and sure." He hath given us his *word* to *explain* that covenant, and his *oath* to *assure* us of its fulfilment. His word and his oath are *two immutable things*, because *He* is immutable. And they never can be broken, because "it is impossible for God to lie." Here, then, flows *strong consolation* to the heirs of promise, as well as *everlasting consolation*. O it is a tide of joy which shall never know an ebb, rolled into the Lord's redeemed by his infinite love, and sustained, with unabating fulness, by his

\* Isa. liv. 10.

† 2 Thess. ii. 16.

omnipotent power! They taste, and barely taste, of the rivulet now; but they shall soon drink, with unappalled delight, at the fountain-head in glory.

Compared with the enjoyment of this peace, even here below, what are all the sensual pleasures and perishing entertainments of the world? They are, altogether, evanid and inane. The reflection of every man must acknowledge them to be so. View those who court them most; see the persons who appear to enjoy what they court; and what thoughtless, idle mortals do they seem, on the one hand; or what carking, unsatisfied wretches, on the other! They know no happiness but in the dissipation of their thoughts; and, when they can forget God, heaven, hell, eternity, and their own souls, they begin to fancy themselves at ease. What a monstrous delusion is that which can divert men, by a perishing unsubstantial good, from the consideration of a near and unavoidable evil; which fixes the idea of pleasure, not in surmounting the sinful disgraces of a fallen nature, but in degrading that nature to the lowest stupidity and gratifications of a beast! Yet this is the whole wisdom and business of man. He can rise no higher till God give him to see the folly of his sin, and the idleness of his cares. Unless God turn a man's thoughts upon himself, he has neither heart nor inclination to elevate his mind from the sordid attachments, the impious pursuits, and the complicated malignancy, of the world.\*

But if, without any real impressions of grace, his reflections

\* Notwithstanding the fashionable and philosophical pretensions of the age, mankind, in its present state of political improvement, is very far from either real or rational *civilization*: and that arrogant nation, which of all others presumes to have made the nearest advances to it, is perhaps of all others the remotest from it. In vain do men presume upon mental refinement, where the evil passions of the soul, so far from being meliorated or subdued, are only subtilized in evil, and rendered more insinuating in baseness, under the disguise or dissimulation of outward forms. What, for instance, is the spirit of war, carried on between the most *polite* European nations, but the spirit of Goths and Vandals, of ruffians and barbarians, excited by pride, malice, and covetousness, thirsting for superiority, plunder, and blood, and exulting in the accomplishment of those horrid and inhuman pursuits which reason, as well as religion, must shudder at and deplore? Can the people of New Zealand, can Hottentots, or Caffres, do more?—They cannot do so much. The destruction they make is neither so deep-laid, nor so wide-wasting. Who, then, are the greatest savages—those who, with one poor design, make war for its simple accomplishment; or those who, with all the malice and refined subtlety of devils, and with all the covetous, proud, envious, and malicious passions and purposes of the basest natures, make havock of their species, and spread ruin to nations, in defiance of common reason and common probity, and of God the Judge of all? And doth the boasted civilization of the day, excepting mere words and deportment, with all the present advances in science and philosophical speculations, lead men to execrate what is so execrable, and to abominate what, in every view, is so horrid and abominable?—Philanthropy itself must wish that it could. But no fallen, natural principle can truly civilize a fallen heart; because no principle whatever can rise above itself.

At the same time, it is but just to say, that almost all the true civilization we do enjoy, is one of the happy effects of the promulgation of the Gospel. It is this which hath, in some degree, humanized Goths, Vandals, Gauls, Britons, and the innumerable hordes of barbarians, which were at once the curse and the scandal of the creation; and it is this which, wherever it comes, throws a natural light upon the mind, and softens, in some degree, the rude ferocity of manners, even when it doth not thoroughly influence and correct the soul.

are turned upon the short duration of all things here, and the necessity of seeking for a home when his spirit is dislodged from its tenement of clay, (for common sense cannot but *reason* on such topics at some seasons,) the consequence is, he either dissipates with the world at large, or enters upon some formal profession of religion, which even the world will not disapprove. He builds for heaven with one hand, as he thinks, while he salutes the earth with the other; and it becomes his maxim to reconcile God and mammon. But here the cunning of Satan and his own ingenuity will fail him; for, by an unalterable law, they are irreconcilable. He *gains*, perhaps, the world; and the world is his *portion*—all the portion he ever shall gain. He loves the world; “and the love of the Father,” therefore, “is not in him.”\* This is the touchstone of his profession, which God hath set before him. He fails, like the young man in the Gospel, and follows no more, at least no more in spirit, after a poor and despised Jesus. And as to religion itself, that which can charm the senses or please the eye or the ear of the outward man, that which can flatter or raise the animal spirits, or that which can improve his too exalted ideas of his own worth and sufficiency, is all the “beauty of worship” which he knows, or desires to know. A sumptuous pile of the exactest architecture, exquisite paintings over a magnificent altar-piece, the melody of music from a well-toned organ (all of them circumstances of human ingenuity), are the great attractions which draw many to the assembly, and inspire all the devotion they ever felt. They become religious for the *entertainment*: and, when they have been highly gratified, they fancy they have been vastly devout. And yet this *mechanical* devotion (if it deserve the name) is the professed end of these gaudy things: as though an impression, by material substances upon the animal sense, could change itself into an operation of divine grace upon the spiritual faculty. People, in this way, may indeed be *religionists*; but they must have “an unction from the Holy One” to be *Christians indeed*. But here lies the grand mistake; and this constitutes the abuse of outward circumstances: many suppose that they have *power* and *will* of their own to raise up their hearts to God in any religious duty, and that God will approve of them for it, and accept them in it, upon the simple consideration of their natural exertions. But the truth is, as nothing is holy or acceptable to God but what proceeds from himself; so these services, proceeding from sinful creatures, irrespective of the divine grace, and uncondoned by the divine Spirit, are, however splendid, yet absolutely sins in his sight. Nothing *ascends* to God, but what first *descended* from him: so that if a man act from himself only, he can only produce the works of a sinner; no corrupt tree bearing good fruit, nor any

\* 1 Jehn ii. 15.

cause or faculty rising above itself. The thoughts of his heart "are evil, and only evil, and that continually." It is also a wretched proof of real holiness or life in the soul, when men require these external ornaments for assistances in worship, or helps to devotion. They are abundantly more likely to draw the heart from God, than to lead it to him. When the "beauty of holiness," through the agency of the divine Spirit, is impressed on the Christian's soul, though he will always think that no place can be too splendid for the worship of God, he will never forget that all the splendour in the world cannot add to or promote his service and glory. He will think the same of the music in Christian assemblies. That will be the best tune in which the faithful can join, without too much attention to mere sounds, and so enjoy the sweetest melody of all—"the melody of the heart to the Lord." It was not an ill observation of a great and profane wit, that divine poesy is too sacred to be put to no other use than to exercise the lungs, and delight the ear. If praises are sung "with the understanding," and the mind is elevated by the sense of divine love, all the rest will be very indifferent. Nobody descends to trifling when life and estate are concerned: and these solemn engagements will always induce a solemnity of soul, where there is a just sense of their importance, and of the presence of that *Being* before whom they are done.

One short remark or two shall conclude this essay. If *Christ* be the *Prince of Peace*, his people surely ought to be the *children of peace*: "God hath called them to peace:" and therefore when a disposition appears among professors rather to dispute and cavil, or to set up one man's opinion and pull down another's, or to form into idle sects and parties, it is a demonstrable proof that, if there be any true life in the soul, it is very weak and low, and that such persons have too seldom followed the Psalmist's advice—"Commune with your own hearts in your chamber, and be still." To bear and forbear with his fellow Christians, is as much the believer's duty as to "contend earnestly for the faith" against the world. If the peace of God ruled more in their hearts, professors would not seek, by enforcing their own narrow opinions, to rule over each other. To impose non-essential sentiments with carnal fury, is one thing; and to maintain the truths of God with spiritual zeal, is another. We are always to court peace, so far as it can be obtained upon the foundation of truth and grace, on which only it can properly stand. Luther well said—"charity beareth all things; faith, nothing." We are by no means to part with divine truth for all the outward peace in the world; but we are to seek peace consistently with the truth and with the peace of God, which ought ever to rule in our minds. If differences arise which do not affect the fundamentals of the Gospel, the faith of the Gospel leads us to charity, and charity bids us to overlook the differences.

The words of the judicious Hooker deserve to be remembered for their solidity: "There will come a time (says he) when three words, uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit." The "meekness of wisdom" is the most gracious ornament of truth, and a weapon which will never wound the hand of him that uses it. As to professed heretics, or debasers of the Gospel, with such the apostle enjoins us "not even to eat." The conduct of the primitive Christians, than whom none signalized themselves more "in love to the brethren," affords us a striking example with respect to those who maintain pernicious opinions. Marcion the heretic, meeting Polycarp in the street, and resenting his omission of saluting him, called out to him, "Polycarp, own us:" the good man replied, "I do own thee to be the first-born of Satan." So religiously cautious (says Irenæus) were the apostles and their followers, not so much as by discourse to communicate with any, who did adulterate and corrupt the truth.\* The story, likewise, of the apostle St. John and Cerinthus is well known. That blessed man, whose heart and language were devoted to the sublimest degree of heavenly love, ran from the bath, as from a pestilence, when the enemy and traducer of his Lord's *Divinity* made his appearance in it. He would have no fellowship with, what another apostle styles, such "a child of the devil and enemy of all righteousness." We may, according to the Scripture, and we must, have intercourse with the world at large; but we ought to have no communication with those who, for the truths of the Gospel, introduce "the doctrines of devils." In short, happy are those redeemed ones, who "rightly divide the word of truth" for their own comfort, without dividing among themselves! For, "the fruit of righteousness is sown in peace of them that make peace."

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## MESSIAH,

## CHRIST, OR ANOINTED.

It will scarce be disputed, but by Jews, that this title, in the emphatical sense, pertains to *Jesus of Nazareth*, who, with respect to his human nature, was *anointed* and consecrated by **JEHOVAH** to be the Saviour and Deliverer of his people, and therefore took upon him this name of *Unction*, as a person authorized and qualified fully for that design. Whatever gracious offices Jesus

\*Dr. Cave *in vit.* Polycarp.



assumed in their behalf, he was anointed and delegated to them by JEHOVAH. And being in his Divine nature a Person in JEHOVAH arrayed in the flesh of man, he was able to perform every office, and every covenant-engagement, with perfection and certainty. Thus he, who ever was God, became now the GOD-MAN in *one Christ*. The weakness of the *human* nature was made equal to every undertaking, through its conjunction with the *divine*; for his essential Divinity both strengthened and purified the humanity. As the holy oil, under the law, consecrated certain persons to particular offices, so the holy unction of Christ's Divinity communicated to his humanity all those glories and perfections which exalted "the name of *Jesus* above every name," and qualified him to be a fit Mediator between God and man.

The consecration of CHRIST, for the work of redemption, is beautifully conveyed to us under this image of pouring forth oil upon his human nature; for as oil insinuates itself into the minutest pores of the substances which it touches, till it has entirely diffused itself through them; so the Divine nature wholly possessed the human form called *Jesus*, and induced a most perfect union of both, which union, or consummation, became that wonderful Θεανδρωτος, called CHRIST. In this view he is prophesied of, and addressed, as GOD; like as, in other cases, he is called, and spoken to, as *man*. Thus, "though he be God and man, yet he is not two, but one Christ: one, not by conversion of the Godhead into flesh, but by taking the manhood into God: one altogether, not by confusion of substance, but by unity of person." What a prophetic address is made to Him in the 45th Psalm:—"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore, O God, (for so it might have stood) thy God hath anointed thee with the oil of gladness above thy fellows."

The mediatorial office of the Lord Jesus Christ was typified, and foretold in being typified, by many ceremonies under the Jewish economy, and particularly by the consecration of the high priest, of kings, of prophets, and of the tabernacle; all which were designed eminently to prefigure one or other of the important purposes of his mission. Rightly understood, they all centered in Christ; and were specially designed to convey the history and mystery of his grace to his chosen people.

The high priest was consecrated to his mystical office by an unction with "the most holy oil,"\* which was poured upon his head in so copious a manner, as "to run down upon the beard, and even to the skirts of his garments." It was like "the dew of Hermon (says the Psalmist) descending upon the mountains

\* Exod. xxix. 7; xxx. 30.

of Zion."\* *Inferior* priests were only *sprinkled* with this oil, mixed with the blood of the sacrifice, intimating that the Spirit was poured out *without measure* (because of *his* infinitude) upon *Jesus*; but *in measure* (because *they* are vessels of small capacity) upon his *people*. *Blood* for atonement was also necessary for them, as well as oil for consecration. Thus was Christ "anointed with the oil of gladness above his fellows;"† i. e. above those who possessed with him a *fellowship* or similarity of office, as types of himself. Aaron was anointed high priest; Saul was anointed king; Elisha was anointed prophet; Melchizedek, king and priest; Moses, priest and prophet; David, king and prophet: yet none was ever anointed to the union and comprehension of all these offices together, but the *Christ* of God.

*Kings* were anointed, or consecrated, to their office by the command of God. This exhibits a lesson of that peculiar care of *public* piety and their own private holiness, which persons so eminently advanced by the great King of kings ought ever to have, both in their personal conduct, and in the administration of their great affairs. They should exceed others as much in *honour* and *sanctity* of character, as in *dignity* and *rank* of office. In this line of duty, they bid the fairest to secure their own happiness, and the general welfare of their subjects. Thus Christ, who is the only Potentate in the spiritual world, was consecrated to be the *King* of his people, and "was anointed King in Zion;"‡ and has proved, still proves, and will for ever prove, that he has not been *anointed* to a title without power, but to a dominion, founded in victory over his enemies, and in the salvation and blessedness of his redeemed. He reigns a King upon his throne, far above all the molestation of evil.

*Prophets* also were consecrated by the *holy oil* to speak "in the name of the Lord" to his people Israel. This outward sign taught *them*, and may teach *us*, that no man can speak *from the Lord* but he who is anointed with his Holy Spirit, or "say that *Jesus* is (his) LORD (knowing him to be *his*) but by the Holy Ghost." Christ, in like manner, was well appointed to this office of the everlasting covenant; for "the SPIRIT JEHOVAH was upon him, and *anointed* him to preach good tidings to the

\* Psalm cxxxiii. 2, 3. There must appear a peculiar beauty in this simile to those who are at all acquainted with the *chorography* of what is called the Holy Land: and perhaps the allusion of the Psalmist, and other allusions in Scripture, cannot be well understood without some knowledge of it. Mount Hermon is described to be *one* of the highest mountains (if not the *highest*) in that country, and, though in a region so near the tropic, is always covered with snow. The clouds which lie upon its summit, and which usually do lie in the hottest countries upon the summits of very high mountains, "being brought by the north winds to Jerusalem, cause the dews to fall plentifully upon the hills of Zion." A beautiful illustration this, from nature, of the grace of Christ, who is "as the dew unto Israel;" and who, like the lofty Mount of Hermon, collects the heavenly rains which replenish his people with moisture, as that does the little hills beneath. See Dr. Pococke's "Travels in the East," Vol. ii. Part 1. c. xviii.

† Psalm xlv. 8.

‡ Psalm ii. 6.

meeke, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.\*\* “God anointed Jesus of Nazareth (says the apostle) with the Holy Ghost and with power,”† for the execution of this gracious office. And he prophesied faithfully, was believed on in the world, and is received up into glory.

The *tabernacle*, and *all things* therein, were *anointed* and consecrated with the *holy oil*:‡ they were thereby “sanctified and made most holy:” and *so* holy, that “whatever touched them was holy.” This is a beautiful emblem of that “true tabernacle which God pitched among men,” even Jesus, *who* is not only *anointed* with the plenitude of the Spirit of grace in himself, but communicates the sacred unction “to all that are in him,” and even to those who, by the weakest hand of faith, “do (as it were) but touch him.” The very “hem of his garment” cured a disease of the body;§ and there is a saving virtue continually issuing from him to sanctify and heal his people’s souls. There is a holiness also in all the concerns of the children of God, which they undertake in faith; and the meanest things in life, when appropriated to them, or used graciously by them, are made holy mercies and covenant blessings. O how should this urge them to lean faithfully in all things upon their God; to exercise their several vocations with an eye to his glory; and to make all their profits, honours, and advantages rely, in the fullest submission, on his holy will! We should not hear murmurings among Christians themselves, nor such complainings against them by others. All things would make them, in some measure, *happy*, because obtained in faith: and the crossest providences would be the means of rendering them *holy*, because endured with resignation. There would be nothing “common or unclean” to them, if it was “sanctified by the word of God and prayer, and received with thanksgiving:” but, on the other hand, every thing must be offensive and impure, even the most religious duties of the straitest Pharasaic sect, if they pass untouched by the purifying *finger*|| of the great High Priest of God.

*Jesus*, our hope, is JEHOVAH’S *Messiah*.¶ He became *Jesus*, assuming human flesh, for the sake of his people; and as *Jesus*, or the *Saviour*, was *anointed* or became *Christ*, to complete their salvation. What wonderful love is implied under this term to poor sinners! He was, and is, and ever will be, the *anointed One* for their sakes. The “holy Son Jesus,” was anointed\*\* by Jehovah, to “comfort those that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the

\* Isa. lxi. 1. and Luke iv. 18. † Acts x. 38. ‡ Exod. xxx. 26, &c.

§ Matt. ix. 20.

|| Lev. xvi. 14, 19.

¶ Psalm ii. 2. The Hebrew word MESSIAH is the same with the Greek Χριστος CHRIST, and literally signifies ANOINTED.

\*\* Acts iv. 27.

spirit of heaviness, that they may be called trees of righteousness, the planting of **JEHOVAH**, that he may be glorified."\* With what joy and celerity did Andrew run to meet his brother Peter, and with what a beautiful abruptness did he tell him—"We have found the **MESSIAH**!" The message was too welcome to be locked up; and doubtless Andrew, like most other young converts, would have been glad to communicate what he knew, and impart what he felt, to all the world. The gospel of Jesus opens the heart, and, in proportion to its influence, banishes the sordid love of *self* from every believing soul.

As Christ, respecting his Person of Man-Mediator, received the unction of Jehovah, typified by the use of the anointing oil, so he communicates that unction to his people. He is their head of influence, of grace, and of glory, in all respects. By his *divine nature*, he has a right to bestow his mercies on whom he pleases; and, through his *human nature*, he *does* convey them to his chosen. Hence he *is their* LORD and *their* GOD. The apostle John says to the church, that the *anointing*, which they received, "they received of **CHRIST**, who promised them eternal life."† But the apostle Paul tells the Corinthians, that they, as Christians, "were anointed of God."‡ Consequently then, **CHRIST**, the anointing and the anointed One, is God. He is GOD, in union with man, to impart his unction to man: and he is man, in union with God, to lead up man to communion with him.

*Christians* derive the *name* of **CHRISTIANS** from their profession of *Christ*, and the *reality* and *nature* of *Christians* from their enjoyment of *Christ*. It is their peculiar privilege, and their distinguishing joy, "to have an unction from the *Holy One*, and to know all things"§ that are necessary for them to know. And this *anointing*, "which they receive of him, abideth in them, and teacheth them." If, then, they are anointed with the Spirit of Christ, and consecrated to be "kings and priests unto God and the Father," it is indispensably incumbent upon them to walk worthy of their dignity. They should walk, as *kings*, in a holy superiority (very remote, however, from superciliousness or pride) over the world and its beggarly pursuits; and should live, like *priests*, in a spiritual abstractedness from pollution to Christ, to whom they are consecrated and by whom they are ordained. In all respects they should give proof of their real vocation, in being "delivered from this present evil world."|| It is at once their duty, their interest, and their joy. "Being baptized into Christ [which seems synonymous with *being anointed by Christ*] they put on Christ."¶ Whatever *Christ*, as God-man, is, he is that for their sakes: and, whatever he has, they shall, ere long, enjoy it with him. There is for this end an inconceivable nearness and

\* Isa. lxi. 3.

† 1 John ii. 20.

‡ 2 Cor. i. 21.

§ 1 John ii. 25—27.

|| Gal. i. 4.

¶ Gal. iii. 27.

union, through the divine unction, betwixt *Christ* and his *people*: and this union is represented, in the Scripture, by images drawn from those objects in nature, which express the most *intimate* and *inseparable* union. The *husband* and *wife*, the *tree* and its *branches*, the *head* and the *members*, are frequent metaphors to imply how dearly Christ loves his people, how virtually he supplies them with spiritual life, and how closely they are united to him. What strong consolation, then, may those receive who are made "one with Christ," and who feel the healing influences of his Spirit in their souls! They obtain a life from him with which they were not born; and which, because it is *his* life, can never be destroyed. They are now no longer "the phantoms of a moment," like earthly men in their state upon earth; but the very conquerors of time and of death, and "heirs of immortality."

As the oil, which was poured upon Aaron, was so copiously poured as to run down to the "skirts of his clothing;" so the unction of the *Holy One* was so abundant, that from him, as the *Head*, it ever has, and ever will, run down to the meanest and weakest believers. It will run down even to those who seem to be as the lowest and most trailing borders of his garments. If the hem of Christ's garment was efficacious, through faith, to heal the diseased woman, shall not those who form a part of himself feel deliverance from the malady of sin, and be "partakers" indeed "of his holiness?"\*

What an exalted creature, in this view, is the *Christian indeed!* What privileges is he born to share! What honour and dignity is he made to enjoy! That such a *vessel*, and such a vessel of *clay*, as he is, should be *anointed* with the holy oil of God's most gracious SPIRIT, and thereby be consecrated and "set apart for the Master's use," is an astonishing mercy, and points out for him a rank of exaltation and blessedness which all the ability of man can neither comprehend nor express. But that beyond this *passive* description of holiness and rest, the believer should possess an *active* share in Christ's administration and kingship (for the "saints," among other things, "shall judge the world"†); this affords a pre-eminence and a glory which neither the intellect of angels, without revelation, could have conceived, nor the eloquence of angels, without superior assistance, have described. How then should the humble believer's heart rebound with joy in the contemplation of the vast blessedness which awaits him! Surely this is wonder and love, indeed, beyond degree: *wonder* without end to angels, and *love* without bounds to men. How should the praises of this adorable Messiah live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and, when his tongue is not heard, his

\* Heb. xii. 10.

† 1 Cor. vi. 2.

*life* should be more than eloquent, and declare, by the most convincing argument, the glories of his great *Immanuel*. He should give constant proofs of the reality of that power which alone could enable him, with truth, "to bring forth fruits unto God." Like those who "have obtained a good report through faith," in the Epistle to the Hebrews, it ought to be said of him, that "through faith" he also "hath wrought" what faith, as the principle of life from Christ only can work, real and unaffected "righteousness."—Indeed, O Christian, it will be thy regret when thou art lifted to heaven, if regret can possibly enter there, that thou lovedst thy *anointed God* with such languor, and honoured him with such poverty of praise, in the world below. Thou wilt then see clearly, even when blessed beyond the sense of compunction, what horrid ingratitude, unbelief, and unconcern, possessed thy heart in a thousand instances, when that heart should have been exulting with the most lively praise. Thou wilt then see, more than thou canst see now, what base rebellion of will often lay lurking, like a serpent in thy soul, against the will of Him who willed nothing but love, and mercy, and salvation to thee. Thou wilt see it, and rejoice in that abundant grace which triumphed over all the opposition of thy nature, and safely conducted thee to thy God. Let this consideration stimulate thee now, with a holy earnestness, to live to his honour, to think for his glory, and to do all things, which thou art enabled to do, to convince thy own conscience and to convince the world, that this *holy oil* has not been shed upon thy soul for nought, and that thou dost not bear, without a gracious right, the dignified title and appellation of CHRISTIAN!

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## JESUS, OR SAVIOUR.

THIS is the name which peculiarly affords inestimable comfort and peace to the believing mind, and which, therefore, can never be too much considered by those who hope to share in the blessings which He, who bare it, hath brought into the world. "In the name of JESUS the whole Gospel lies hid: it is the light, food, and medicine of the soul."

JESUS literally signifies a SAVIOUR. It includes so much in its idea, when applied to the Messiah, that no one word in any language can fully express it. The meaning however is, in this application, that he delivers from all evil, preserves to all good, and maintains the objects of his salvation, in a state of security and blessedness for ever.

This title, so emphatically expressive of redemption by JEHOVAH the SON, was appointed to the human nature which

he purposed to assume, before it was conceived in the womb. An angel from heaven announced his appearance on earth;\* and, commissioned by the ALMIGHTY, gave him that blessed name, "which is above every name, that in the name of JESUS every knee should bow," of beings "in heaven," and beings "in earth," and beings "under the earth; and that every tongue should confess that JESUS is LORD, in the glory of GOD the FATHER."† After his birth, we find "the multitude of the heavenly host" attending (as it were) the angel's embassy;—an embassy, made not to proud and lofty mortals, but to humble men, on purpose to declare that solemn message of abundant joy, "that unto them was born, in the city of David, the SAVIOUR, which is CHRIST the LORD."‡

By the sense in which both the angel who spake, and in which Mary and the shepherds who heard, understood this name, we may learn that it was meant to convey an idea of the utmost importance. God had raised up saviours to his people, for temporal purposes, on many occasions; and they received that honourable appellation, as eminent instruments of his providential salvation. But it could with no truth or propriety be said of any one of these, that he was *the Saviour, the LORD*; or, in other words, that he was a Saviour in the plenitude of his own power, and that "his own arm" alone could "bring salvation to him."

Now, as no mere man could be thus emphatically *Jesus, or the Saviour*, for want of power and capacity to execute the business of salvation; so Deity *alone*, though called a Saviour in many parts of Scripture, could not be the Saviour, in the strict sense, intended for the recovery of sinful man; because *that* Saviour was to be "born of a virgin," and to become a "*man* of sorrows and acquainted with grief." He must be *man* as well as God, and God as well as man, or he could not be the Saviour, anointed to redeem, and the Holy One of Israel, mighty to save. But this Saviour, being BORN in one Person, was capable of suffering what it was necessary to suffer, and of performing whatever was "given him to do." His birth and sufferings were proofs of his humanity; his miracles and resurrection, of his essential Divinity.

The prophets and church of God, before the Saviour's

\* Luke i. 31.

† Phil. ii. 9—11. *Εν τῷ ὀνόματι, in the name of JESUS, every knee should bow*; i. e. worship and adoration should be made by all the intellectual beings (or creatures endued with capable faculties) to *Jesus Christ*, Isaiah xlv. 23. The word *things*, in our translation, seems to imply, or at least to include, *inanimate* creatures; which is neither in the original, nor agreeable to the spirit of it. But, as if the apostle had not sufficiently expressed the divine glory of his Master, he adds, "that every tongue should confess that JESUS is LORD (*ὁ κύριος*) IN the glory of GOD the FATHER." Thus Novatianus renders the words, and draws from them an unanswerable argument of the Saviour's Divinity. *De Trin.* c. xxii. Hilary, in his exposition of the 139th Psalm, uses the same reading. The preposition *ἐν* is frequently used for *ἐν* in SS. So Acts xix. 22; xxiii. 11, *et al.*

‡ Luke ii. 11.

manifestation in the flesh, were neither ignorant of the grandeur of his person, nor insensible of the riches of his grace. They lived in the remembrance of his mercy to their fathers, by the revelation of his holy covenant to them; and many of them were blessed with the most exalted experiences of his salvation in their bodies and souls. They had not, indeed, the full blaze of light, and sensible manifestation, with the apostles;\* but they found beams of his glory in the representations of the law and in particular discoveries of his word, sufficient to manifest the *nature* of his person, and the *security* of their eternal life in his mediation.†

\* Matt. xiii. 17.

† It hath been a custom of late years, but perhaps with too little consideration, to contemn or undervalue the knowledge, faith, and holiness of the church before Christ, and to represent it in a state of ignorance, incredulity, and carnality, compared with the church commonly called Christian.

If this remark be applied to *Jews at large*, or *Christians at large*, it does not seem well founded; for let the most ignorant, faithless, and ungodly Jew upon record be pointed out, and we may, with equal ease and sorrow, find ten Christians for that one (and perhaps taken out of our own "enlightened time" too) who shall transcend him in every thing that can render either beast or devil filthy, vile, or abominable.

If the observation, as probably it is, be intended for *true believers only* under each dispensation, the truth of it will bear a question, or at least is attended with some difficulties.

With respect to knowledge, it must be owned that the advantage of gaining it will usually attend those who come last; and that the acquaintance which the ancient believers had with many truths, were in *prospect* and *prophecy*, which truths are come down to us as *past transactions* and *fulfillments*. A fact recorded or known will have much precision, and many circumstances attending it, which it was not either needful or proper to foretel: such, for instance, as the particular *time* of Christ's birth, the *person* of whom he should be born, *where* and by *whom* he should suffer, with all the many and exact particulars attending those events. But the sufficient knowledge of all these things, or what was really essential in the knowledge of them, the true believers doubtless had, and enjoyed from their types and ceremonies, which were prophecies in similitudes, and also from prophecies in words, and therefore lived and believed *according to knowledge*. What is more, they knew many things which we know not, in the Old Testament, and saw more of Christ and his salvation in their Temple-services and Scriptures, than most of our modern Christians (and especially those who are truly learned) will even pretend to see. They certainly had their peculiar advantages (too many to be mentioned here) as we also have *ours*: and, among others, they had no sects and parties, till in very late times, when faith and manners were corrupted, which is a strong argument for their general knowledge; ignorance alone being the mother and nurse of various opinions. In a word, they knew all that was necessary for their salvation; and what sort of boasting is that which assumes to know more?

But, as to *faith*, it may well be doubted that we come very short, for the most part, of the ancient worthies. For, if faith consist in *purely believing* God, and the truest faith be that which is *most remote from carnal sense and natural evidence*, which probably will be assented to; then the ancient believers, not having the demonstrations of fact and fulfilment, recorded by the Evangelists, which we enjoy, did certainly, for that very reason, give more implicit credit to the truth of God, respecting all the great means of salvation by Christ, than it is possible in this age for any man to do. What can exceed the act of faith mentioned of Abraham? Or who could give a more unreserved belief to the power and faithfulness of God than he? Nay, what Christian could have seen more of Christ than he did, in all that solemn transaction of giving up his son; or rather, where is the Christian who sees so much? For the true sense of that divine chapter, the 22d of Genesis, is as little known by many, who think, alas! they are high professors, as though it were still locked up in the original Hebrew. If we go through that glorious catalogue, detailed in the 11th chapter of the Epistle to the Hebrews, where shall we find more brilliant acts of pure, unshaken, suffering, and triumphant faith, than are there recorded? Our ecclesiastical histories certainly show none that exceed them.

And, in respect of *holiness*, it is to be feared that, in general, we all come very short of many believers under the Old Testament. For, if holiness be understood to be a separation from all that can defile either body or soul, then, with respect to the *body* we are not so careful as they were of abstaining from the very approaches of any



In proof that they knew the Divinity of his Person, and that his Divinity was the object of their faith and expectation, two or three arguments, drawn from their Scriptures, may convince us.

“I, even I, am JEHOVAH, and besides me there is no Saviour.”\*  
But CHRIST is the Saviour; and, therefore, Christ is JEHOVAH.

“I JEHOVAH—there is no GOD else besides me, a just GOD, and a Saviour, there is none besides me.”† But Jesus Christ is the Saviour; and, therefore, he is JEHOVAH, GOD, and a just God. No wonder, then, that the apostles should call the Saviour GOD so often and so earnestly.‡

Some of the grandest titles of the Almighty are joined, in the Old Testament, with this denomination of Saviour, in order to show that the Saviour is Almighty. He is styled,

*Jehovah* the Saviour, § *Alehim* the Saviour, *Mighty One* the Saviour, *Al* the Saviour, *Holy One* the Saviour, *Redeemer* the Saviour, *Hope of Israel* the Saviour. ||

The very reason of the Saviour's name is, in itself, an evident indication of the Divinity of his Person. His name was to be JESUS; “for (said the angel to Joseph), he shall save his people from their sins.”¶ Now, can any one believe, upon the very

thing impure. They would neither eat, nor touch, nor commune with any unclean person or thing. We, on the contrary, are nice in none of these matters: we eat and drink according to our own will, or the fashion of the world, and we associate or have dealings with all sorts of persons without any concern of this kind. It is true, indeed, that the legal injunctions to them were meant to preach a higher and more spiritual abstraction from pollution: but it is also true that they kept them from many of those outward defilements and associations which Christians run into without reflection and without remorse; and they therefore (it must be granted) were less impure in all respects which related to the *body*, than any of us think it at all necessary to be. And as to holiness of *soul*, if we reflect that all spiritual holiness is entirely a grace of the Divine Spirit, working in us “to have a good will, and working with us when we have that good will,” we must own, also, that this is a matter which depends, in all its degrees, upon the free gift and power of God, and therefore is none of our own to boast of. Besides, it cannot be proved, that any of us are more the objects of divine favour than many of them. And who will deny the holy zeal of Phinehas, the retired communion with God of Enoch, the patient grace and meekness of Moses and Job, the seraphic ardour of David, and the fervent holiness of Elijah, and many others? or who can find examples, since Christ, which discover higher operations of divine grace than were discovered upon them, or greater fruits of faith to God's glory than they were enabled to produce? The truth is, that the same Holy Spirit wrought in them, as in later believers, dealing out his gifts according to their respective dispensations, and according to his own purposes in the economy of salvation. But, instead of exceeding them in all blessed exercises of grace, it seems, that the apostles themselves doubted the probability of it at least, or they would not so earnestly and repeatedly have enjoined the Christian church to follow, not supposing they could easily, if at all transcend their glorious examples. Indeed, one might travel far in these times, before people could be found, that make any approaches to be mentioned with them. This at least the real Christian will confess, respecting his own attainments, with self-abasement and sorrow.

Many other reasons might be added upon this subject, which would transgress the bounds of a note; but these may serve to admonish every reader, that it is his interest and duty, though he cannot surmount, to pray that he may walk at least in the same steps with those “who now inherit the promises.”

\* Isa. xliii. 2. † Ibid. xlv. 21. ‡ 1 Tim. i. 1; Titus i. 3; 2 Pet. i. 1; Jude 25; et al.

§ Some have very probably thought, that the name יהושע Saviour is a compound of יהוה *Jehovah* and שוע *salvation*—and with good reason, because none but JEHOVAH can save. GOMAR. de Nom. Dei.

|| Hosea xiii. 4; Hab. iii. 18; Isa. xlv. 21; xliii. 3; xlix. 26; Jer. xiv. 8.

¶ Matt. i. 21. See also Acts iv. 12.

principles of reason and common sense, and contrary also to the clearest testimonies from the word of God, that a mere *creature*, be he who he may, could have a *people* peculiar to himself—a people gathered in all ages out of every kindred, nation, and tongue—and that he, by the dint of created might, could *save* such an immense multitude as transcends all the computation of man—and not only save them, but “save them with an everlasting salvation”<sup>\*</sup>—rescuing them from infinite evils, and conferring upon them an infinite good! He who, professing himself a Christian, can fly in the face of reason, of Scripture, and of God himself, by thus deliberately pronouncing *the SAVIOUR*, who hath completed this immense undertaking, either a *created being*, or less than the omnipotent *God*, acts most absurdly indeed against those testimonies under which he must make good his profession, He might as consistently say, “There is no God,” as deny the *Lord of Life and Glory* to be the *God of Salvation*: and he discovers a strange ignorance of himself, and of the whole scheme of redemption, when he supposes that feeble sinners, surrounded by innumerable enemies, who are all but omnipotent, can be saved by any other. He may, indeed, have understanding enough in common matters, and be “wise” too “in his generation;”<sup>†</sup> but, while he is in this sentiment, he certainly has not that “spiritual discernment” which constitutes saving wisdom, and which is absolutely necessary for the right apprehension of “the things of God.”<sup>‡</sup>

Besides the *reason* of the Redeemer’s name, abundant proof of his Deity might also be drawn from all that *he did* and *said*, and from all that has been *declared* of him, and *done* through faith in his power. A short specimen may serve.

His Divinity appears from what he *did*. The winds and the seas obeyed him. Diseases vanished at his word. At one command he converted souls: at another, he created food to feast a multitude. In a moment, he raised the dead. He overcame death in himself—rose from the grave by his own power—and, by the same power, finally ascended to heaven.

Himself *asserted* the glory of his Person. He commanded all men to honour the Son, even as they honoured the Father. The incommunicable name, and the uncreated perfections of the Godhead, he claimed as his own. Men adored him, and, in adoring him, received his approbation; and those who did not acknowledge him as the everlasting I AM, he himself declared, should

<sup>\*</sup> Isa. xlv. 17. Sometimes the *Saviour* is called *SALVATION* itself in the abstract, which implies that *all* salvation is only by Him. Thus, for instance, Moses sang, “The Lord is become—my *Salvation*,” Exod. xv. 2; Isa. xii. 2. And good old Simeon—“Mine eyes have seen thy *Salvation*,” i. e. the anointed Saviour, Luke ii. 30. There are many passages, in the Old Testament, where the words, “God of my salvation,” might better have been rendered, “God my Saviour.” However, no ascription of Divinity can be more strong than this of *eternal salvation*; for nothing is properly *eternal* but what is divine, and nothing is truly *divine* but *JEHOVAH*.

<sup>†</sup> Luke xvi. 8.

<sup>‡</sup> 1 Cor. ii. 11.

die in their sins. He expressed his inseparable union with the *Father*, and “thought it no robbery to be equal with him.”

He was foretold and expected as one truly *Divine* by the *prophets*. The sum of their testimony concerning him may be comprised in the seraphic description of Isaiah: “Lo! *this* is our *God*, we have waited for him; and he will *save* us: *this* is *ΚΕΘΟΥΑΗ*, we have waited for him; we will be glad, and rejoice in his *salvation!*”\*

His Deity was declared by *apostles*, and *others*, who saw his wonderful works, who “beheld his glory, the glory as of the only begotten of the Father,” and were “eye-witnesses of his majesty.” They worshipped him, therefore, as “God manifest in the flesh”—not his mere *human* nature only, for that would have been idolatry, but his *Divine* majesty residing therein.† Thomas, with an obstinacy which affords a conviction of his own sincerity and a further attestation of his Saviour’s glory, fervently exclaimed, not only for himself but for all, “My LORD and my GOD,” when he received an “infallible proof” of his Divinity, by his resurrection from the dead. Thus his very doubt may serve to strengthen our faith. Paul testified of his Saviour, as of Him “who *is* over all, GOD blessed for ever.”‡ He also says of him, that “*He is* before all things:” *he is*, i. e. he eternally exists, did eternally exist, and for ever shall; because all things are *present* with God. He adds, in another place, that “by Him all things consist,”§ i. e. are maintained in their existence by his power: and he directly calls him “GOD our Saviour,” and (with yet a farther addition) “the *great* GOD and our Saviour Jesus Christ.”|| John, who well knew and loved his Master, says, that “all things were made by him, and without him was not any thing made that was made.”¶ He further declares in another place, that “this is the record” of God, that “God hath given to us [believers] eternal life; and this life is *in his Son* ;” and that “there are three witnesses” to this record “in heaven, the *Father*, the *Word*, and the *Holy Ghost* ; and these *Three* are *One*.”\*\* He again speaks of him *in union* with the Godhead—calling him “the true God,”†† and adding, “Hereby perceive we the love of God, because *He* laid down his life for us.”‡‡ Lastly, the apostle Jude adds his testimony in a form of praise: “Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the *only wise* GOD our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”§§

\* Isa. xxv. 9.

† “Why callest thou me good?” said Christ: “there is *none* good, but God.” The man to whom he spake considered only his *humanity*—our Lord pointed him to his *Divinity*, as the only essence of all goodness and veneration.

‡ Rom. ix. 5.

§ Col. i. 17.

|| Titus i. 3; ii. 13.

¶ John i. 3.

\*\* 1 John v. 7, 11.

†† Ibid. v. 20.

‡‡ Ibid. iii. 16.

§§ The apostle Jude had evidently in this passage the *Priesthood*, as well as *Divinity*, of Christ, in his mind; as if he had said, “Our Divine Lord, who is able to keep

What *others performed, through faith in his name*, declare him to be the OBJECT of faith, and in consequence essentially Divine. The Acts of the Apostles, exhibiting many incontrovertible testimonies of an Almighty power attending them, yield an insurmountable proof of the Divinity of their Master. This Master, they professed, was Jesus; and this Jesus was their God. They worshipped him as such, and desired only to live to his glory.

But, great as the evidences from the blessed apostles undoubtedly are, and multiplied as they might be abundantly, the witness of God is greater than these: "For 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."\* And, in another place, the *Father* says to him, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."† No words in the world, nor any idea of words, can more magnificently express or conceive the essential primeval Divinity of the everlasting *Son*, than these.

Thus we have the testimony of men, of angels, and of God, all corroborating the evidence of his own facts and words, that *Jesus Christ*, the Saviour of sinners, is JEHOVAH in human flesh, and the ever-blessed "LORD from heaven." They who refuse to receive this multitude of proof, may be compared to men who reject the light of the meridian sun, and choose to dwell in the darkness and gloom of some ever-benighted cell. It is a rejection that cannot possibly afford a moment's true peace or pleasure; but it will undoubtedly ensure, if it remain, sooner or later, some sad considerations of horror. To undeify Christ, is to deny him; and "whosoever shall deny" him "before men, him will" he "also deny before" his "Father which is in heaven."‡

In this denial of *Christ*, as GOD and LORD, is virtually included a denial of the whole of Christianity; for he who gives up the Divinity of Jesus gives up the whole hope of salvation by him. He leaves the way of safety, which God's word has marked out, and betakes himself to the wilds of Deism, and all the intricate mazes of infidelity, for a peace which he will never find there, and for a support which they cannot yield him. "They who reject the Divine Person of Christ (said an eminent divine §), who believe it not, who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation. Nor can it otherwise be; for they have a consistency only in their relation to the mystery of godliness—'God manifest in the flesh'—and from thence derive

his people from perdition is also our High Priest, who is gone with his own blood into the holiest to appease the justice of the Godhead, and thereby to present them, in their appointed place, before the throne, with an everlasting jubilee—He, even He, who is such a Saviour, is surely the only wise God, all whose attributes claim the praises of his redeemed, for ever and ever. Amen."

\* 1 Pet. i. 17.

† Heb. i. 8.

‡ Matt. x. 33.

§ Dr. Owen.

their sense and meaning. This being removed, the truth, in all other articles of religion, immediately falls to the ground." If Jesus be *not* an *Almighty* Saviour, he is not the Saviour whom the Scriptures describe, nor the Saviour whom his people's necessities require: but, if he *be* an *Almighty* Saviour, he must necessarily be God *supreme, uncreated, and eternal*. In the *former* case, to pay adoration to him, as Christians do, would be the grossest idolatry, and equal to that of the Heathens. In the *latter* case, the believers in Jesus act consistently with common sense, and (what is of more consequence) with divine revelation, when they attribute their whole salvation to his love and power, and confide in him for every grace and blessing of time and eternity.

So much really depends upon this important truth, even all our hopes and comforts here and hereafter, that we may be forgiven, if, as men and as Christians, we again and again insist upon it. And it is the more necessary at this time, since one awful prophecy seems to be fulfilling, that "there shall be false teachers," among God's professing people, "who privily (or deceitfully) shall bring in damnable heresies, even denying the LORD that bought them."\* Such are described as "intruding into those things which they have not seen," or as "understanding neither what they say, nor whereof they affirm;" and the reason follows, because they are "vainly puffed up by their fleshly mind," and *hold not the HEAD*, which is CHRIST. They meddle with divine things in a spirit which, because it is not of God, can only lead them astray. Their souls are unmortified with any real convictions of their own sin and misery; their hearts are untouched with any love of Christ; their minds are not illuminated by his Spirit; and they have, therefore, no true perception of the things about which they talk and write. If they felt their own misery, and saw their own sin, they would hide their unholy heads in the dust of self-abhorrence, and seek for an uncreated arm alone to deliver them. If they loved Jesus, they would honour him (according to his own command), even as the *Father*. If they were taught by the *Spirit* of truth, they would receive "the things" of *Jesus*, which that Spirit himself *receiveth* from Jesus,† and must rejoice "in his eternal power and Godhead." It is from the want of this, that they "grobe in the noon day" of the most resplendent evangelical truths, "as in the dark night"‡ of spiritual ignorance and superstition. Indeed, it may be laid down for a rule in the divine life, applicable to this and every other case among men, that the knowledge and illustration of God's word by the illumination of the *Spirit*, and the *Spirit's* application of that word to the state and wants of the soul, can alone make the perusal of the Bible a profitable, intelli-

\* 2 Pet. ii. 1.

† John xvi. 14.

‡ Job v. 14.

gent, and delightful study. Without these gracious operations, the sacred Scriptures are not only a "sealed book"—utterly incomprehensible in its most essential parts—but a dry uninteresting speculation to any mind, however ingenious and inquisitive. Thus it is often seen, that, when men unenlightened by this heavenly grace attempt to unravel "the mysteries of the kingdom,"\* or to break the seals of this book, they only propagate the illusions of their own minds, and darken, if not disgrace, the truths they venture to explain.

Far otherwise is it with the faithful and truly awakened soul. He sees that he can know nothing, and do nothing, with respect to spiritual things, but by Jesus Christ. Such a person hath been made savingly acquainted with the natural blindness of his own mind, the utter apostasy of his own heart, and the furious rebellion of his own will, respecting all that God is, and all that God requires. And, when he is convinced of this, he is convinced, too, that nothing can rescue him from the depravity of his own nature, the allurements of the world, and the seductions of Satan, but what is fully and truly *divine*. He is brought to see that the very *means* which the Bible describes, concerning his deliverance from the wrath to come, could not have been thought of but by uncreated wisdom, nor have been proposed but by infinite love, nor provided but by omnipotent power. He is persuaded, that the conquest of such and so many enemies, with whom Jesus had to do, could not have been even the undertaking of an earthly being; and that the very nature and perpetuity of salvation itself, together with the effectual and constant application of it to myriads of believing souls, proclaim its Accomplisher infinite and eternal. This internal evidence of the Divine *Spirit*, concurring with the external proof from his word, and with the similar experience of Christians in all ages, gives the heart a demonstration of the Godhead of *Jesus*, which the malevolence of devils, or the sophistry of men, is unable to confute or withstand. They might sooner destroy the most undeniable evidences of sense, than impugn this heart-felt conviction, and this invincible deduction, given to the believer, from the work, word, and *Spirit* of the ever-living God.

How full of comfort, then, must this precious name be, to every sincere and humble soul! JEHOVAH became *Jesus*, that he might, consistently with all his glorious attributes and perfections, save his people from their sins. As *Jesus*, bearing our nature, he could be "touched with the feeling of our infirmities," and "was in all points tempted like as we are, yet without sin."† He could offer up himself without spot to God in our stead, and purge away our sins by the willing sacrifice of himself. Tenderness accompanied all he did; and all he said was love. As

\* Mark iv. 11.

† Heb. iv. 15.

JEHOVAH, he was able to effectuate every purpose of his grace—to support the human frame which he assumed—to crown it with perpetual conquest—and to bring in, by a merit which could fill and gladden heaven, an everlasting salvation for his chosen. How then should the delightful theme of “God manifest in the flesh” be the believer’s present study, since it is, and must be, the constant spring and basis of his eternal hopes! What grateful sense should *he* entertain of that Saviour, who could condescend to love, to bleed, and to die, for a rebel, an outcast, a worm! How should such an one discover his love to Jesus (as Jesus discovered his love to him), by the humility of his heart, and by the actions of his life! Lively love and lively faith, according to measure and time, are ever productive of gracious words and holy deeds. *These* are the true and genuine proofs that “Christ’s love is shed abroad in the heart,” and that the Holy Ghost, in his gracious operations, is really given to the soul. He that lives *by* Jesus will not only be *like* him, but must live *for* him and *to* him.

There is no end of the blessedness which is annexed to a life of faith and love in Jesus Christ. Whatever can be experienced of it below is nothing more than an earnest, a token, or a pledge, of unmeasurable glory beyond the skies. *Here*, it is appointed us to follow “the Captain of our salvation through sufferings:” *there*, enjoyment will be our privilege, and the richest bliss of God our portion. *Now*, we are to find, that “without are fightings, and within fears:” *then*, every fear shall be done away, and nothing but joy, eternal joy, shall be upon our heads. In *this* life, we experience a continued variety of evils, which distress or distract our mortal frame: in the life *to come*, we shall feel an unmolested peace, and participate, without mixture and dismay, the pleasures that are at God’s right hand for evermore. Then we shall look back upon all the evils (as we thought them), and various circumstances of our earthly pilgrimage, and find motives of praise to God for his mercy and wisdom in every one of them. Joseph is now blessing his Redeemer for the prison, Job for his dunghill, Jeremiah for his lamentations, and Lazarus for his sores. They have obtained (what can never be truly obtained below,) that “*high philosophy which doth not forget the past, but in contemplation of the past views the future* ;” and (what is more) rejoice in the *one great mercy* which orders both, and will consummate all for good throughout eternity. And, if all this mercy be obtained by the merit, and secured by the power of JESUS, how ought they for whom it is thus obtained and secured, in their souls, to “magnify the LORD,” and in their “spirits to rejoice in GOD their SAVIOUR!” This will be the burden of every anthem in heaven; and it will be their delight, their wish, and their work, to begin the never-ending celebrations of his praise, while they remain upon earth. They may sing,

with equal truth and transport, that all the grace they have, and all the glory they expect, must proceed from their redeeming God.

'Tis Jesus fills our hearts below  
 With holy faith and fervent love :  
 From Jesus all our joy shall flow,  
 In the blest realms of light above.

Jesus, his love, his grace, his name,  
 Pour gladness round the heavenly throng .  
 These all their golden harps proclaim ;  
 These swell the notes of ev'ry song.

## REDEEMER.

THE very term *redemption* presupposes loss or forfeiture ; and, applied to man in the Holy Scriptures, implies his merited loss of the favour of God, and the legal forfeiture of his title to all the blessings and happiness which his nature is capable of enjoying. This forfeiture was occasioned by the sin and rebellion of his first parents, by which their blood was attainted, their posterity polluted, and both together became corrupt and corruptible, without help and hope in themselves. They and their descendants became incapable of recovering what was lost, because their very strength and desire to accomplish future righteousness vanished in the same moment with the righteousness of their nature. Their wills, powers, affections, and every other faculty, both mental and corporeal, were turned another way ; the light of truth was extinguished within them ; and they had no propensity, but to hide themselves from God, and to sink deeper and deeper into evil.

Thus man became an object of redemption. Being cut off and alienated by sin, he became a stranger and a slave ; and, in such a state, he had nothing and could have nothing to procure a release, and much less to repurchase his lost inheritance. From this unhappy period, considering what a drudge at all times he now is to his lusts and passions, even the refined and the polite man to the pride, selfishness, and vanity, which prevail in his heart—beholding him oppressed with cares, and sickness, and numberless infirmities—and viewing him from his cradle to his utmost age, haunted by one distress and another, till the horrible enemy of his nature wrest from him the little remains of a miserable life—he is altogether a pitiable creature, a melancholy subject of perplexity and wo. To this kind of life, death itself would be preferable, if death could ensure an annihilation of being.

Life in such bondage is a worthless thing.

Now, the only hope of redemption from this misery, and of



restoration to favour, is revealed to have sprung from God, who afforded it to the first human aggressors, almost as soon as they had been seduced from their obedience to him. This hope, founded on a covenant and a promise, was repeatedly revealed, at various times and upon several occasions, both under the patriarchal and legal dispensations. But one ordinance, in particular, under the latter economy, seems to have been instituted for the express purpose of pointing out how this gracious work of salvation was to be undertaken and effected. This ordinance was the *redemption* of a *lost inheritance* by a *near kinsman*, who therefore was entitled *the redeemer* of the family to whom that inheritance belonged. Thus, the possession of a patrimony, title, heirship, &c., was to be recovered and preserved entire in a stock—not by an *alien*, who had no interest or concern in the matter, but either by the *next* of kin who might be affectionately related, or a *brother*. Nor was this all which pertained to the office of a *redeemer*, under the law. If his brother's or kinsman's blood was shed, he became the *avenger* of that blood, and the pursuer of the murderer to justice. Of this a full account is given in the 35th chapter of the book of Numbers, where the words *avenger* and *revenger of blood* are in the original the same with those translated, in other places, *near kinsman* and *redeemer*.\* This institution prefigured that there should appear, in the fulness of time, ONE who, from his office of mercy, would be the GREAT REDEEMER; that this Redeemer of man would be his *near kinsman*, and one of *his own nature*; and that he also would pursue to vengeance that malignant adversary who was “a murderer from the beginning,”† and who, with a malice which will never be forgiven him,

Brought death into the world, and all our wo.

MILTON.

To this the apostle alludes, when he says, “God sent forth his Son, *made of a woman* [in human nature], made under the law [obliged, as a near kinsman or brother, to fulfil the law], to redeem them that were under the law, that we might receive the adoption of sons;”‡ i. e. to recover our lost inheritance of purity and happiness, and to reinstate us in the most cordial and lasting possession of acceptance and favour. And in this view we are to understand his remarkable expression in another place, that “CHRIST hath obtained eternal redemption for us.”§

Now, the appointment of *Jesus Christ* by the *Father*, to be the Redeemer of his people, implies a *perfect capacity* in him to answer the utmost purposes of that appointment; else, his

\* Ruth iv. 3; Job xix. 25, &c.

† John viii. 44.

‡ Gal. iv. 4, 5. To this also, the Church of England manifestly alludes, in that Collect wherein she beseeches God “graciously to behold his *family*, for which *Christ* was contented to be betrayed,” &c.

§ Heb. ix. 12.

redemption might be a mere nullity, if opposed by some unforeseen or extraordinary powers, and so the design of God be frustrated and overruled. But, as this would be an impeachment of the Divine attributes, it will follow, that the *Redeemer* was both *able* to save the objects of grace from every possible contingency of ruin, and *rich enough* to purchase the possession of life and holiness, which they had lost and forfeited. And then, if we consider *who* and *how many*, both on earth and from hell, would oppose with a zealous malignancy all this undertaking of Jesus—and *what* that *life* and *holiness* are, which he hath been able to retrieve for us—surely we must perceive, that no hand but a *Divine* could overcome such obstructions, and that no treasury but JEHOVAH'S could be furnished with riches of such a *nature* and *amount* as these.

This Redeemer had not only the vile hearts and affections of his people to subdue and to change (a work of greater difficulty than to create a world!); but he had the almost infinite powers of darkness to contend with—spirits of exquisite subtlety, and of the most insinuating force. Can it be supposed, that a *merely created agent* was equal to the task of *creating anew*, and of converting the souls of myriads of men, in all ages, and in all countries of the world? Can it be imagined, that such an agent could effect all this, too, in opposition to the implacable fury and violent activity of innumerable legions of evil spirits, one of whom was once found able to destroy the happiness of a world? If such a notion can be received, it must be received against every principle of reason and revelation, and against the only just ground, too, which can be had, of eternal life and salvation.

Then, as to the *nature* of redemption itself, it plainly bespeaks the Agent and Accomplisher infinitely gracious, and necessarily Divine. “There are two things (said a good man,\*) required in a redeemer: first, the act of paying a sum, and telling it over the board [or fairly] to the creditor. Secondly, the sum must be his own; for, if he pay a ransom with another man's gold, the man who owned the gold is rather the ransomer than he: the payer, in that case, seems a factor to another. Christ was no factor; he paid the price of our redemption from his own proper goods: for, the manhood being made one in a personal union with the Godhead, it was his own flesh and blood, and his own soul, that he offered to God. For, howbeit it [the manhood] was borrowed from us, yet in substance personal it was his own; and both his will as God was an agent in the offering it, which was ground of infinite merit, and the will of the manhood earnestly desired it. Here he took on him the seed of Abraham; and, which is a mystery, the manhood being not a person, but a nature, the drawing of it to the personality of the Godhead made

\* Mr. Rutherford on Cant. v. 2, &c.

it himself, and his own." Christ, as GOD-man, was alone able to pay the price of human redemption, which did not consist of "corruptible things," but of "precious blood"\* and immaculate righteousness—on account of which, as well as for the sake of his person, JEHOVAH declared himself "well-pleased."†

And if the *amount*, as well as nature, of this price be considered, it cannot be doubted but that the Redeemer who paid it, is possessed of all the treasures which are laid up in or can be ascribed to Divinity. For who could extend such riches of grace to an infinite multitude of immortal souls; who could bring in, impute, and apply, an everlasting righteousness for their perfect justification; and who could introduce them all, "without the failure of one,"‡ through the "greatness of his might," and the "strength of his power," to his eternal kingdom, but the Almighty JEHOVAH himself, who was in the Redeemer *Jesus*? This argument alone must, one should think, be conclusive to any mind capable of common discernment, and convince it, as far at least as fair argument can convince it, that the Saviour of the world is "the LORD from heaven." Yet we are not, blessed be God, left to the bare deductions of our own minds, however full and strong those deductions really be, to guide us in a matter of so much importance: there is clear and incontestible evidence for the establishment of this truth, explicitly given us in a revelation from God himself. Among a multitude of proofs, a few, on account of the brevity of these essays, shall suffice.

"Thus saith JEHOVAH, the King of Israel, and his REDEEMER JEHOVAH SABAOTH, I am the first, and I am the last, and besides me there is no God."§ "As for our REDEEMER, JEHOVAH SABAOTH is his name, the *Holy One* of Israel."|| "Thy maker is thine husband (JEHOVAH SABAOTH is his name) and thy REDEEMER the *Holy One* of Israel, the God of the whole earth shall he be called."¶ "Thou, O JEHOVAH, art our FATHER, our REDEEMER, thy name is from everlasting."\*\* "Blessed be the LORD GOD of Israel, for he hath visited and redeemed his people."†† CHRIST was spoken of by Anna the prophetess "to all them that looked for redemption in Jerusalem."‡‡ CHRIST "redeemed us from the curse of the law," says the apostle;§§ and the language of heaven is, that "Jesus redeemed" his saints "unto God by his blood."|||

Thus it appears that *Christ* was the Redeemer, and that the Redeemer was *Jehovah*: and it is equally plain, that Christ was in human nature, because he poured forth his blood and died upon the cross for man's iniquities. God and man, therefore, were united in him, and, so united, became one *Christ*—capable,

\* 1 Pet. i. 18. † Isa. xlii. 21; Matt. iii. 17. ‡ Isa. xl. 26.  
 § Isa. xlii. 6. See also Rev. i. 8—11. ¶ Chap. xvii. 4. ¶¶ Chap. liv. 5—8.  
 \*\* Chap. lxiii. 16. †† Luke i. 68. ††† Luke ii. 38. §§ Gal. iii. 13.  
 ||| Rev. v. 9.

as to his human nature, of being the *Redeemer* of our inheritance and the *avenger* of our blood, because he is our *brother*—and able to purchase and to establish all things for us, as to his superior nature, because he is JEHOVAH.

But it may be asked, did Christ redeem *all men*, and is the whole world included in this act of grace and salvation? To this it may be answered, that the redeemers under the law stood engaged *only* to those of their own family, to their brethren, and nearest kindred; and that in this respect, they were so many types of Jesus, who was to be “the first-born,” not among the world at large, but “among many brethren,” who, for that purpose, were “foreknown and predestinated to be conformed to his image.”\* If he had intentionally paid a price for all, then doubtless all men shall be saved; for it is impossible that the justice of God should deprive Christ of his purchase. It would be news indeed for hardened sinners, which would tend to encourage and confirm them in their wickedness, that they *all* shall be saved in the very midst of it. Christ paid a precise sum, and assuredly for a precise purchase, unless he can be supposed to have made a worse bargain than a simple man: and he, therefore, precisely purchased *some*, or precisely purchased *all*, of mankind. If he paid for *all*, then all must be saved; but this does not agree with his own declaration, that “wide is the gate to destruction,” that “narrow is the way to life,” that “few there be that find it,”† and that “many are called, but few chosen.”‡ If he paid for *some* only, then he must have foreknown, and stipulated for, those persons, without any possibility of addition or failure. This last position is confirmed by the sentence hereafter to be passed by him from his judgment-seat on his redeemed, whom he therein calls “the blessed children of his Father” [those of his own family and kindred,] and whom he welcomes to “inherit the kingdom prepared for them (without any contingency of disappointment) from before the foundation of the world.”§ And it is also very remarkable that the Redeemer, in his own last prayer before his disciples, says to the *Father*, “I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine.”|| He knew *whom* he prayed for; and he knew also, that his prayer for *them* would be heard, and go up with everlasting acceptance to the throne of God.

This is not said to limit the infinite excellency of Christ's redemption; for, if there were ten thousand worlds of sinners, and if it pleased Him, in his wisdom and sovereignty, to extend the benefits of his salvation to them, undoubtedly, since he is the infinite JEHOVAH, there is merit sufficient in his blood and righteousness to ransom them all. But the covenant of grace is

\* Rom. viii. 29.

† Matt. vii. 13.

‡ Matt. xx. 16.

§ Matt. xxv. 34; Rom. ix. 23.

|| John xvii. 9.

“ordered in all things,” and was originally designed to include only “the heirs of salvation.” The paschal lamb was not slain for the *Egyptians*, but for the people of God: and therefore says the apostle, alluding to this type, “Christ *our* passover was sacrificed for *us*,” i. e. for believers. So the ark \* could undoubtedly have saved more from the flood, had they entered into it; but

\* There are two fabrics, both of which are translated *arks*, described in the Old Testament, though, in the original, they bear very different names: the ark of *Noah*, and the ark of the *covenant*.

The ark of *Noah*, called תִּכְוָה, is an admirable representation of the church of God in its *state of grace* upon this world, surrounded with floods of enemies, yet supported above them all. The plan of the type and its object were alike framed in heaven, and communicated to men upon earth. And as the church of God is spiritually *καινὴ κτίσις*, a *new creation*, being originally with respect to true goodness, like the old creation in its discordant atoms, “without form and void;” therefore the ark, which represents it, was called by a name which seems to be compounded of those words. The תָּהוּ וּבִרְוָה, abbreviated after the manner of the Hebrews, easily form the one word תִּכְוָה or תִּכְוָה, the title of this ark, and thus imply the great truth above-mentioned. So the Jewish church, under the idea of the old creation the *earth*, was, for its iniquity, to return to the *confused* and *empty* state of original alienation from God. Jer. iv. 23. Several examples of these compositions and abbreviations occur in the Hebrew Bible, and especially for names to persons or things.

The name of the *ark*, and of the *church* under its type, is in this view a name of *humiliation*. It expresses the people of God to be in themselves of a weak, *confused*, and *empty* origin; and it implies, that the whole plan of their salvation, and of their being compacted together as one ark or church, depends upon God, “who hath mercy on whom he will have mercy,” and who bears them now, as in the days of old, above the floods of evil, till they reach his “holy mountain.”

The ark of *Moses* was called by the same name; because, though personal to him, it expressed a similar fact, and declared the same doctrine of salvation.

But the Ark of the *Covenant* bore a different name, and preached an instruction which was to carry the mind beyond the bounds of a perishable world.

This ark hath been usually understood to signify *only* the person of Christ, and the union of the divine and human natures in him: but, with deference, it is humbly apprehended, that it denotes, together with the *proper person* of Christ, his *mystic body* the church, and the *perfect union* of both *these* in glory. As the *other* ark exhibited the condition of the redeemed in time, agitated by the waves of this world, *this* points out the consummation of their happiness and their rest in eternity. It was therefore called by a most suitable name. God himself denominated it אֲרוֹן, which word is derived from a root signifying to *leap*, to *exult*, to *shout for joy*. And so the church, when glorified in its Redeemer, will be the true instrument, place, or temple, of praise and joy for evermore.

Christ is indeed the כַּפֵּרֶת, the *mercy-seat*, or *ἱκετήριον*, the *propitiation*, covering the whole אֲרוֹן or ark; but not the *ark* itself. In this form he is placed, representing his *mediation*, or the means of communication between God and his people: and thus the order of this sacred fabric gives a most beautiful and sublime representation of the union of the redeemed with the person of Christ, and of their participation of his glory. Thus also is shown by similitude the fulfilment of our Lord's prayer concerning them: “That they all may be one [one ark, as it were] as thou, Father, art in me, and I in thee; that they also may be one in us: 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: I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me,” John xvii. Thus “being joined to the Lord, are they one spirit” with him, 1 Cor. vi. 17. And thus, “with open face, beholding as in a glass the glory of the Lord, are they changed into the same image from glory to glory, as of the Lord the Spirit,” 2 Cor. iii. 18. See below, under *Word of the Lord*, in the Note on Numb. vii. 89.

With this idea of the ark of the covenant, the economy of the tabernacle and temple, respecting the *introduction*, the *progression*, and the *end* of believers, appears complete. 1. They are admitted to the altar of sacrifice for sin. 2. Next stands in order the laver, which denoted “the washing of regeneration and renewing of the Holy Ghost.” 3. Hence they advance, as the priests of God, into the holy place; i. e. they enter upon communion with God in a building which himself hath made, out

God was pleased to ordain not many arks, but one only, and by that one to deliver the chosen few. These exhibited, according to the manner of the Old Testament, a striking representation of that "remnant," of whom the great Author of the covenant says, "*they shall be my people, and I will be their God.*" The rest of mankind, with all the fallen angels, it pleased the Lord, for purposes which himself can surely justify and will one day explain, to pass by, and not to redeem.

This is a solemn thought, at least it should be a solemn thought, to those who are following the multitude to do evil, and who are "without hope" (any expectation that deserves the name of hope), and "without God in the world."\* To "carnal persons, lacking the Spirit of Christ," this consideration must be exceedingly awful. They have a sentence against them in their hearts and lives, that, while they *continue* the "servants of sin," they can have no possible pretensions to think themselves

of the open air or view or spirit of this world, where they live upon the bread of life, are enlightened by the light of life, and offer spiritual sacrifices in the sweetest odours of prayer and praise upon their golden altar of incense, Christ Jesus. This is their *first rest*, Hebrews iv. 9; Psalm xxvii. 4. 4. When all this is accomplished according to the measure of the divine will, then do they enter into a yet more holy state, the holy of all holies, their *final and complete rest*, (Heb. iv. 9,) where Christ the forerunner is entered and hath prepared their place, and where they are united to him, as the seat of all mercy, and the propitiation of all grace and glory, between God and their souls for evermore. Here they "inherit the throne of glory." 1 Sam. ii. 8. And this is what *Jeremiah* through the Spirit declared: "The throne of glory, the height from the *Beginning*, [Christ] is the place of our sanctuary." Jer. xvii. 12.

Thus poor unworthy creatures, the Sethim wood growing in the wilderness of this world, can be translated from it into the very presence and abode of God; and thus are they *covered*, perfectly and entirely, with the *pure gold* of that divine righteousness and glory which the Redeemer himself wears, and out of his own fulness bestows upon them. Many allusions to this are made in the Old Testament. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.—He shall cover thee with his feathers, and under his wings shalt thou trust," Psalm xli. 1—4. This refers to the cherubim, the representatives of the divine persons, overspreading the ark, in the place of rest with their wings. See Exod. xxv. 20. "The king's daughter is all glorious within: her clothing is of wrought gold," Psalm xlv. 13.—"The city [i. e. the new Jerusalem, the church in glory] was pure gold, like unto clear glass," Rev. xxi. 18.

In this ark are laid up all the decrees and counsels of ЖЕHOВАН, respecting salvation; in this church centre and rest all the purposes of the everlasting covenant made by the АЛЕХИМ. The united "assembly of the first-born" are "God's building," framed to exhibit an eternal "ark of testimony" concerning his own eternal grace and love. Here God *meets* with them, and *communes* with them, *from above* the mercy-seat, *from between* the two cherubim [i. e. in the centre of these, representing the unity of the divine persons and their union with the church through the human nature of Christ] which are upon or above the ark, or shadowing and looking upon them with eternal complacency through Christ; and here shall they dwell for ever. See Exod. xxv. 22.

O happy change! O wonderful transmutation! That mean inhabitants of this wilderness should be made glorious residents of heaven! That sinners, slaves, traitors, and enemies, should become kings, priests, friends, children, and heirs of holiness, of glory, and of God! That mortals should thus put on immortality! And that mortality itself, by such transcendent means and mercy, should be for ever swallowed up of life!

\* Eph. ii. 12. It has been often and justly observed, that the original words here rendered, "without God in the world," would have greater force in a literal translation, *ΑΝΩ ΟΥ ΤΥ ΚΟΣΜΟΥ*, *Atheists in the world*, is certainly a stronger expression of man's degeneracy and opposition to the will of his Maker, and less exceptionable than the other phrase; for, though every natural man, in the sense of the translators, is without the fear and love of God, yet he cannot be "without God" in an absolute sense, since all creatures, even the devils, exist and are substed by his will and power.

ransomed by the blood of Christ from the *guilt* of it: and if they die, as they have lived, in this hopeless servitude, it is no uncharitable sentence to conclude upon them, that they *never were* among the "ransomed of the Lord." God only "knows," beforehand, "them that are his," but man, by their fruits, can know them afterwards. It is true, a sinful mortal, who now works uncleanness with greediness, may be one of those whom Christ hath redeemed to God by his blood; but it is equally true, that this very man *shall be* "called according to God's purpose by his Spirit working in due season, that he through grace *shall obey* the calling, *shall be justified* freely, shall be *made a son of God* by adoption, and *like the image* of his only begotten Son Jesus Christ, *shall walk* religiously in good works, and at length, by God's mercy, *shall attain* to everlasting felicity." If he die in sin, he must receive its wages: if he die out of Christ, he was never redeemed by him. And, as there is no room for presumption from this doctrine to some men, on the one hand; so there is no ground for despair to any man, on the other. Indeed, they who begin to despair have generally the least cause for it, of any people in the world; because the doubting of self and its sufficiency is the first step which grace makes towards the sufficiency of *Jesus*. The careless and the secure sinner is the man who remains without hope: the humble and the broken-hearted person gives proof of a dawning light, which, if it be real, shall hereafter blaze forth into perfect day. None needs to be discouraged, but he who loves sin: none should dare to hope, but he who loves, or desires to love, the person of Christ, and the Gospel of the everlasting God.

And such *may* hope indeed, and shall never hope in vain. He, who thirsts after God, shall ere long be replenished with him. He, who begins to look to Jesus, was first looked upon by him. Grace was in the design, and glory shall be in the end. "No man can come unto me, (said the Redeemer,) except the *Father*, who hath sent me, draw him:" and then he avers, "All that the Father giveth me shall come to me, and him that cometh unto me, I will in no wise cast out."\* From whence the man whose heart is *drawn* out after Christ, and whose real desire it is to *come* to him, may conclude, that his heart is drawn of God, that he shall finally come to his Saviour in the participation of all his mercies, and that he shall never nor in any wise be cast out. God hath promised it, who cannot lie; Jesus hath redeemed him; he "never shall perish."†

What comfortable thoughts, what fervent hopes, what excellent praises, should engage the believer in Jesus, who finds the "witness in himself,"‡ and a witness in the word of God, that he is one of the redeemed from the earth, and that he hath

\* John vi. 37, 44.

† Ibid. x. 28.

‡ 1 John v. 10.

an incorruptible inheritance laid up for him safely in heaven ! O what manner of person ought such a one to be, in all holy conversation and godliness. How zealous in the improvement of his time, of his health, his strength, all his faculties, and all his mercies, to the glory of that precious Saviour, who lived and died, that he might reconcile and unite him to God ! How should his heart burn within him at the very mention of a name, which is more replete with delight to the soul, than "ointment poured forth" can be to the sense of the body ! How should his spirit glow with religious ardour, and with transporting love, to his Redeemer, his nearest kinsman, and his God ! As his *joy*, so should all his desires and all his hopes in Jesus be divinely "unspeakable and full of glory." But, alas !

His greivous load of tainted clay  
Retards, and sinks the downward way.  
For when before the throne in pray'r  
He bows, corruption haunts him there ;  
And love itself can scarcely bind  
The roving folly of his mind.  
If hopes divine excite his praise,  
Or sense of God's abounding grace ;  
Then self and pride will intervene,  
And stain his gratitude with sin.

Yet, O believer, though this be the language of thy heart below, the melody of thy songs above shall not be interrupted with the jarring sounds of evil or of sorrow. The harmonies of praise (such as mortals never heard) shall be attended with every other harmony of peace, and joy, and glory everlasting. Christ will be the burden of every song, throughout the innumerable bands of heaven : to Christ shall the universal chorus of nature, of grace, and of glory perpetually resound. Christ will be their Alpha and Omega, the beginning of all their joys, and the end of all their desires. Not a thought in heaven but wings its way to Jesus ; not a spirit there but presses with rapturous devotion to be near him ; not one of all the blessed but esteems the light of his countenance as the emphasis of every joy, and as the crown and completion of all his happiness. And is it possible that, as they are, such *thou*, O frail imperfect creature, shalt one day be ?—Yes, blessed be God, it is *more* than possible, it is irreversibly determined and infallibly sure. If Christ be there, *thou* wilt be there ; and *because* He is there. O then, love, serve, and adore Him upon earth. Begin now ; and regret that thou hast begun so late. The time past, how mispent ! The time to come, how should it be employed ! Pray for wisdom and grace, for the purposes of thankfulness and gratitude. Much hath been forgiven thee ; and, therefore, thou must love much. Yet even this is above thy own strength ; and He, who bestowed all his other gifts and blessings, must add *this* also to the number. And, as thou canst neither think a good thought, nor speak



a good word, nor redeem the least particle of time, without the special assistance and operation of Jesus Christ; live, O live in a constant dependence upon Him for the exercise of every spiritual faculty, and often lift up thy soul with David to the Rock of thy salvation, and say, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my STRENGTH and my REDEEMER."\*

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## SHILOH.

THIS title, as the name of a person, occurs but once in the Bible, and is acknowledged by all the Christians, and many of the Jews, to be a name of the *Messiah*.† Yet such is the judicial blindness of the *latter*, that, while they profess to believe the text to be a divine revelation, and *the Saviour* to be implied by it, they will not submit to the internal evidence it contains, that *Jesus* is that Saviour; though they readily yield to a hundred futilities and stupid expositions to avoid the acknowledgment. The word seems to denote a *Deliverer*, a *Looser*, or *Rescuer*; and both it and the root from which it is derived have a relation to some person or thing, under *constraint* or *bondage*.

The patriarch Jacob, by the illumination of the Divine Spirit, beholding what should befall his posterity in the latter days, delivers this solemn prophecy concerning his son Judah ‡, from whom he was given to see, that the Redeemer, as concerning the flesh, would lineally descend. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be."§

This celebrated prophecy was literally fulfilled in *Christ*; and so fulfilled in him, that it cannot, *now* or *hereafter*, be true of

\* Psalm xix. 14.

† Many are the constructions put by authors upon this name *Shiloh*. Some take it from שׁל, which signifies a *son*; and so שׁלִיחַ is, by contraction, שׁלִיחַ, *Son of the Lord*. Others take it from שׁלח, to *send*, and construe the title, the *messenger* or *sent-one*; but erroneously read פ for ה. Others again derive it from שׁלח, which some of these translate to *make peace* or *happiness*; and others, to *free*, *rescue*, or *deliver*, which is the sense adopted here. The last root, however, seems to include both ideas, and points out the office of Christ, who *made peace* between God and his people, and *delivereth* his chosen both from present evil and from "the wrath to come."

‡ From this revelation made to Jacob concerning the *Messiah's* springing from Judah, that remarkable recital is made of it in 1 Chron. v. 2. For Judah "prevailed above his brethren, and of him" is to be "the נַגִּיד, *chief Ruler*," *Leader*, *Head*, or *Antecessor*; "but the birthright was Joseph's." That is, the *Messiah* was to come of Judah; but the birthright, or double portion due to the first-born, which Reuben had forfeited, came to Joseph; and so his two sons had it between them, viz., Ephraim and Manasseh. These, being reckoned as two tribes, possessed two portions accordingly. The other two parts of the birthright, and the most illustrious, viz., the *government* and the *priesthood*, were assigned to Judah and Levi.

§ Gen. xlix. 10.

any other. "The sceptre (or ensign of authority) did not depart from *Judah*, nor the lawgiver from between his feet," till Jesus was made manifest in the flesh: but they *both* departed then. The state and affairs of the Jews were indeed very perplexed and unsettled, from the Babylonish captivity to the appearance of Christ; but there was always, during the former part of that period, some form of civil government among them, under vicegerents of their own nation, appointed by the kings of Persia, but said to be the descendants of David. These were styled "heads of the captivity:" for so Zerubbabel, and his four successors were named, as appears from Zech. iv. 6. This constitution also subsisted, in the remaining part of the same period, after their acknowledgment of the Grecian power in the time of Alexander, under ten successive governors of one family, to the time of Antiochus Epiphanes, about 175 years before Christ.\* The supreme authority, soon after the commencement of his reign, which was conducted with violence and sacrilege, passed over to Mattathias, of the tribe of Levi, and to his descendants the Maccabees,† with whom it continued till the reign of Herod (who was himself either a descendant of a Jewish family, or of a family long proselyted to the Jews), some little time before our Lord's nativity. But it was not till the year of Christ 8, that Judea became a Roman province, upon the deposition of Archelaus, when Quirinius or Cyrenius (as St. Luke and Josephus, writing in Greek, name him) became president of Syria, and Coponius, as his deputy, was appointed procurator of Judea, then made a district of the Syrian presidency. Upon this revolution, the Jewish *civil* polity ceased, and the Roman, with its necessary magistracy, was introduced in its stead. Taxes, with the power of life and death, were from that period no longer in the disposal of the Jews: and, at that period, may very properly be fixed the precise fulfilment of Jacob's prophecy concerning the *sceptre*. The high priesthood, however, or *spiritual* supreme authority among the Jews (which may be implied by the *lawgiver*, considering the spiritual designation of their whole economy), certainly did not cease till after the advent of Christ;‡ when Jerusalem itself, as was prophesied of

\* 1 Maccab. i. 10.

† The derivation of the word *Maccabai*, marks the genius of the Jews in the abbreviation of their appellatives. It was given (by the cabalistical figure *Notarikon*) to Judas Maccabæus (1 Mac. lii. 1) as a surname, from the initial letters which composed the motto of his banner, יהוה ימי כבוד באליים יהוה, "Who among the mighty ones is like unto thee, Jehovah! The first letters making י. ב. ב. ב. or M. C. B. 1. So Rambam stands for Rabbi *Moses Ben Maimon*; and the like of many others.

‡ The word שבט, signifies both a rod, or emblem of authority, and a tribe or branch from some general stock or nation. In this place it may denote the spiritual authority of the high-priest, or the spiritual economy of the Jewish dispensation, which were together removed soon after the coming of the *Messiah*. This seems the more probable, as the word מפקק, rendered *lawgiver*, doth not so much imply one who frames laws from his own will and pleasure, as one who *expounds* and *executes* laws

it, soon "became heaps, and the mountain of God's temple as the high places of the forest;"\* or when, according to another symbolical prophecy, "A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not."†

It was very remarkable, that the Jews, in general, had a strong expectation of the *Messiah's* advent about this period. Many of the Heathens likewise had obtained the same expectation; and Suetonius, the Roman historian, in particular, says, "That there had prevailed over all the East an ancient and constant opinion, that, about this time [i. e. of Christ's appearance], those

already framed and established, and is, therefore, very suitable to the functions and office of the high-priest.

Some, again, take this sceptre to mean *regal power*; others, any *form or constitution of government*, and, in particular, the *Sanhedrim*, or grand council of the nation. If it be taken in the former sense, the departure of the sceptre was the forerunner or token of the *Messiah's* advent; but if in the latter, then the *Messiah's* advent was the immediate forerunner of the sceptre's departure. Either way, the prophecy was duly fulfilled in Jesus Christ: and, if it could be admitted not to have been fulfilled in him, it never can be fulfilled at all; for Judah, or the Jews, neither have now, nor have had since the time of Jesus on earth, so much as the shadow of a sceptre "to depart;" and, instead of a lawgiver to pass from between their feet, their feet have had no resting place in the world.

\* Micah iii. 12.

† Jer. xxxi. 15. This very important prophecy has been much canvassed, and perhaps but little understood. The learned and pious reader will pardon, if not accept, the following explanation.

This prophecy, and the fact which it foretold, like many other facts and prophecies in the Old Testament, implied a more momentous truth than barely the destruction of some young children at Bethlehem. For, after all the perplexed attempts which have been made to fix this passage to a mere *literal* sense, it seems impossible to succeed, when it is considered that Ramah and Bethlehem were different places in different tribes, the one to the north, and the other to the south, of Jerusalem.

In a deeper and more spiritual view, abundantly authorized by the usage of our Lord and his apostles upon other passages of Scripture, all the difficulties which have been complained of appear to subside, and the text itself to contain a most important intention, and worthy of the solemnity with which it is introduced.

As Hagar (we are infallibly told) typified Jerusalem of old, through her emblem, Mount Sinai, which signified the bondage of herself and her children; so Rachel more aptly, if possible, in the symbol of the cry at Ramah, denoted the approaching misery and destruction of the Jewish church and dominion, which at that time was indeed principally composed of her offspring. This being admitted, other parts of Scripture will both give and receive light from it.

The fact of Rachel dying at Bethlehem, and bringing forth (to her) the "son of sorrow," was *prophetic*, (like most of the other facts recorded by Moses) and prophetic of the death of the *Jewish Dispensation*, attended with its *afflictive* appendages, at the time when Christ should arise at Bethlehem, and be the *Ben-jamin* or *right hand* of his Father, to abolish all carnal ordinances, and to be the high-priest of a more glorious economy.

Saul the Benjamite was raised up as the conspicuous head of the Jewish nation, and, in his fall with his sons, as truly typified the dissolution of the Mosaic institutions, as David his successor resembled the triumphant dignity of Christ, of whose everlasting kingdom there are well known and undeniable intimations in all the promises of royalty made to David. And Ramah of Benjamin, in the text above cited, appears equally to represent the last state of the Hebrew nation, when, as a prelude, these young children of Rachel should fall by the sword. This was a fact prophesied, and so applied by the apostle, Matt. ii. 17. And it was also a prophetic fact, and so looked onwards to a farther accomplishment. The massacre not being literally performed in Ramah, and yet, notwithstanding, the prophecy of it applied to that in Bethlehem, affords an additional proof, that both the massacre and its prophecy had a higher and more remote intention, which was fully and solemnly consummated in the entire destruction of the Jewish church and state by the Romans; on which account, indeed, Rachel might be described in "bitter weeping for her children, and refusing to be comforted, because they were not."

should arise of Judea, who should govern the world.\* A tradition, or prophecy, delivered by a very celebrated writer, was handed about amongst the Jews, which, whether human or divine, equally militates against them in their past and present rejection of Christ, from the avowed hope that was *then* universally entertained of a speedy *deliverer*. According to this tradition, "the world was to last six thousand years, of which two thousand were void, two thousand were to be under the law, and two thousand under the *Messiah*." The *Messiah* indeed did come nearly about that period, but, coming unattended with earthly pomp, "they knew him not." By *despising* and *rejecting* him when he appeared, they undesignedly fulfilled the Scriptures that were written of him, and persecuted him only to that death which it was foretold he should die. Equally marvellous with their gross blindness, in not recognising him by the works which he wrought, was their hasty reception of every impostor that started up (and some did start up immediately) afterwards, though he could bring no other credentials than those of the most diabolical and infamous audacity. Theudas, Judas the Galilean or Gaulonite, Ægyptius, and that vile impostor Bar-cocab (or the *Son of a Star*, afterwards rightly called, by the Jews themselves, Bencozba, the *Son of a Lie*), who occasioned infinite confusion and murder, "came in their own name (as our Lord had prophesied),† and were received;" but they were received, like fire in their dwellings, or serpents in their bosoms, to their own misery and destruction. Numberless impostors of this complexion, by the just judgment of God, have been permitted to arise amongst them at various times, and in different countries. These have drawn away deluded disciples after them, not to the establishment of any kind of order civil or religious, but to rapine and plunder, rebellion and blood. Nothing, in short, since their rejection of the true *Messiah*, has been too gross for their credulity, nor, provided it opposed the *Nazarene* (a *contemptuous* name among them for Christ‡), too silly for their approbation. Witness their *Bar-juchne*—a bird of such immense bulk as to cover the sun with its

\* SUTTON. in *Vesp.* c. 4. See also PRIDEAUX'S *Connect.* Part II. p. 693. and ECHARD'S *Introd. to Eccles. Hist.* p. 96. † John v. 43.

‡ It is almost too shocking to mention the opprobrious names which the Rabbins constantly apply to our blessed Lord in their writings. They call him a *magician*, an *evil-doer*, a *robber*, the *cursed Nazarene*, a *bastard born of a whore*, &c. They have given him, as though these titles were too good for him, a nickname [יָשׁוּעַ] formed by the initials of three Hebrew words, which signify, *Let his name be blotted out*. So likewise they call his *cross* an *abomination*; the *gospel*, a *revelation of iniquity*; *Christians*, *Nazarenes* and *children of Edom*; the *kingdom of Christ*, the *kingdom of iniquity*; *Christian worship*, *profane idolatry*. Many other such appellations are used in their synagogues and schools, in order to induce a thorough hatred of Jesus Christ and his disciples. Some of them have had the abominable folly, as well as wickedness, to affirm, that the soul of Esau or Edom transmigrated into the *Nazarene*, and that, for this reason, he ought to be termed *Esau* or *Edom*, and his followers, *Edomites*. SPANHEM. *Elench. Cont. Th. cum Jud.* § xxviii. BUXT. in *rad.* מַלְאָכִים. HULSIJ *Theol. Jud. lib. i. de Acto. Messia.* See also *Ant. Univ. Hist.* Vol. x. p. 300, and WOLF. *Bibl. Hebr.* vol. II. p. 1103.

wings, and which, it seems, is to be to them the bird of their Paradise: witness their *behemoth*—a great ox which should daily consume the pasture of a thousand mountains, which pasture, like the *Promethean liver*, should grow again to the same purpose and quantity every night: and witness their Sabbatical River (somewhere in *Utopia*), which ceased to flow on the Sabbath day; and a thousand other rabbinical absurdities, which descend beneath common sense, and would disgrace the understanding of a child.\* All these things may show us, that, when men are *thus* left of God to the folly and blindness of their own minds, there is nothing so repugnant to the commonest ideas of truth, reason, and propriety, which shall not be tenaciously embraced and stubbornly maintained; and that no created power, no human arguments, however convincing or demonstrative in themselves, can remove this veil of obscurity or convert the mind unto God. This should teach us Gentiles, “not to be high minded, but to fear;” for, if God spared not “the natural branches of his own olive-tree,” what reason can there be, that we know of, why he should spare the “wild” ones, that are but “grafted in?”† And it may also show us, in conjunction with all the other histories of mankind, that “God (to use the words of an ingenious writer) is the sole arbiter of human events, and determines, as Lord of all, the fate of empires, prescribes their form, regulates their limits, marks out their duration, and makes the very passions and crimes of men subservient to the execution of his gracious and just designs.” “By HIM,” and by Him alone, “do kings reign, and princes decree justice;” and when either they or their people launch into wickedness, he is at no loss to provide means for their punishment.‡

Though the Jews did not receive Christ, because “he had no” outward “form or comeliness,” no earthly power or dignity, as they had preconceived of their *Messiah*; yet he is the true Desire of the Nations, and the real believer’s *spiritual* SHILOH, whether he be Jew or Gentile. *Jesus* is the DELIVERER, the *Friend*, the *Redeemer*, of all his people. “His name (as the Psalmist foretold) shall exist for ever: יְיָ הוּא *that will be a SON*, shall be his name before the face of the sun (or wherever the sun enlightens the earth), and all nations shall be blessed in him,” and “shall call him blessed.”§ Compared with the *release* from the bondage

\* See a Rabbinical Commentary upon the first Section of the Pentateuch, translated by SAUBERT, in WOLFIUS’s *Bibliotheca Hebraica*, Vol. iii. p. 479, where the reader may find a curious specimen of Jewish absurdity and blindness in treating of the Scriptures.

† Rom. xi. 17, &c.

‡ It was a confession, which perhaps implies a solemn warning to our nation at a later time, made by Gildas, a British writer, above twelve hundred years ago, that the Britons, his own nation, were driven from their country [England], on account of the avarice and grasping of their principal men—for the iniquity and corruption which prevailed in the administration of the laws, for the laziness or ill-preaching of the clergy, and for the luxury and gross immoralities of the people.” *Alcuini Epist. ad Edilhard. Cant. Archiepisc.*

§ Psalm lxxii. 17. Our translators have rendered the second clause of this text in the margin by, he “shall be as a Son to continue his Father’s name for ever,” and have marked it as literally so from the Hebrew: but there are no Hebrew words in

of sin, which this BLESSER of Nations signs upon the heart of the Christian, what a frivolous expectation was that of the carnal Jews, respecting a deliverer who was only to free them from the Heathen yoke, and to bring the Gentiles under their own! Taking every thing in a gross and earthly sense, they could not comprehend what the *great Deliverer* meant, when he held forth the knowledge of the truth, and spake of making them *free*, but told him, with an air of impertinence and indignation, "We are Abraham's seed, and were never in bondage to any man."\* They had no idea of that holy and spiritual freedom, in which alone men may be considered as "free indeed." They wished to live either without rule to themselves, or to impose the rule upon others. But Christ came not to teach human politics; for "his kingdom was not of this world:" on the contrary, he ever exhorted a meek and holy submission to others. They misunderstood his declarations of their natural captivity to sin, and seem to have had no notion of the slavery which was imposed upon their deluded hearts by the malice and power of Satan. So far from it, they would have "stoned him" for his publication of mercy; and they wantonly and blasphemously abused "the Spirit of life in Christ Jesus," which alone could free them from the condemnation of the law, and the vengeance of death. In a word, they were too wise, too righteous, and too free, in their own conceits, for the wisdom, righteousness, and deliverance of the ever-blessed SHILOH. His joys and dignities were far above "this world:" but their hopes and desires centered wholly in it. Thus, one of their principal Rabbies hath declared, in contempt of Jesus, that the Jews wanted no redeemer for their *souls*, but one for their *bodies*, who should make them victorious and great upon earth. His liberty was heavenly and spiritual; but their expectation was earthly and carnal. All the freedom they coveted (and which all libertines do covet), was a licentious independence on JEHOVAH himself, or (in the language of the apostle), "a freedom from righteousness."†

How opposite to sentiments like these, which possessed the Jews, are the rescue and release, the happiness and the comforts, of the adorable SHILOH! He took upon him this gracious character, to deliver his people from the curse of the broken law which stood against them; and, in order to accomplish this, he "became a curse for them."‡ He broke the worse than iron chains of sin, in which we were born, and which, but for him, we must have worn on our miserable souls for ever. The bondage of our corruption, in his hands, was weaker than the triple cords upon Samson;§ and he so dissolved the bond, that

the text which can answer such a translation. The word מָשִׁיחַ, is a name for the *Messiah*, which (say the Rabbins very truly) "was given him before the creation of the world;" because he covenanted to take the office of redemption, and to be born of a woman, from before all worlds.

\* John viii. 33.

† Rom. vi. 20.

‡ Gal. iii. 13.

§ Judges xvi.

he rendered it impossible to be completely fastened again. He translates his chosen from the kingdom and tyranny of Satan, and from the force of Satan's allies, the spirits of evil, and brings them, by his unmerited mercy, "into the glorious liberty of the children of God." The baleful influence of a wicked world he diverts even to their good, and enables them to hold something of his own sovereign contempt for the honours that quickly die, and for the riches that soon must fail. "To crave after few things," said a sensible philosopher, "makes poverty even equal to riches." \* What the philosopher only speculated, the Christian, when called upon by his heavenly Father, is enabled by him to practise. "The last enemy that shall be destroyed," Christ finally destroys in his redeemed. In proof of this, he has often removed the fear of death clean away, and rendered his most hostile appearance but as a phantom. They "pass through the valley of the shadow of death, fearing no evil; because," and *only* because, "HE is with them." In the end, the blessed *Shiloh*, who has conducted them all their lives long, and marked out every trace of their pilgrimage below, introduces them safely, and inducts them freely, into those regions of life and liberty, where the wicked cease from troubling, where the weary are at rest, and where every pain shall be banished from the heart, and every tear be wiped for ever from the eye.†

This, O believer, is the *deliverance* which thy spiritual SHILOH hath procured for thee. He was "anointed" by the "SPIRIT JEHOVAH to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to recover the sight of the blind, and to set at liberty them that are bruised."‡ All these were thy calamities; and Jesus came to *deliver* thee from them all. Thou hast some earnest of his redemption now; and thou wilt soon have the perfect possession of his unalienable joy. The pledge of grace is the assurance of glory. Accept it in this view, and be thankful. Imitate the gratitude, and pray for the inexpressible complacency, of good old Simeon, when he blessed God for the SHILOH of Israel, and said, "Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."§ Sing in the melody of grace, with the host of heavenly spirits who once exulted in the revelation of SHILOH to the world, "Glory be to God in the highest, and on earth peace, good-will towards men." That time will shortly come, when, from having some sweet, though small, foretastes of "the liberty of God's children" below, thou shalt be translated

\* DEMOCR. *apud* Stobaeum, Serm. xcv.

† If the reader would wish to see many noble and illustrious proofs of (what may justly be called) living deaths, or the triumphs of believers over death, he is referred with pleasure to the "Biographia Evangelica," published in four volumes octavo, by the Rev. Mr. Middleton—a work which, beside the great variety of historical and edifying matter, is embellished with many excellent portraits of the eminent Christians whose lives are related.

‡ Luke iv. 18; Isa. lxi. 1.

§ Luke ii. 29, 30.

to the full enjoyment of the glory which Jesus hath prepared above. Thou shalt quickly join the sacred choir, in the everlasting celebration of Him "who" heretofore "was slain, and hath redeemed" thee "to God by his blood." Their song and thine will be, for ever, the song of Moses and the Lamb. All, all shall sing, with the ever-burning ardour of seraphs, "Great and marvellous are thy works" of creation, deliverance, and salvation, "LORD GOD ALMIGHTY! Just and true are thy ways, thou *King* of Saints! Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever! Thou art worthy, O LORD," of all these; "for thou hast created all things, and for thy pleasure they are and were created! Thou wast slain, and hast redeemed us out of every kindred, and tongue, and people, and nation!" Therefore, "Hallelu-JAH for ever: the LORD GOD OMNIPOTENT reigneth!" Amen.

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## GLORY OF THE LORD.

THE radical idea of the word which we translate *glory* is taken from *weight* or *gravity*, and denotes intrinsic, real, and solid splendour. It implies whatever is peculiarly grand, sublime, and magnificent. Thus the soul is called the "*glory* of a man,"\* because it is his supreme and more excellent part. The glory of God likewise, so far as relates to our conceptions of *Him*, or his manifestation to *us*, is the particular display and illustration, either to our mind or sense, of his own existence and majesty. So Christ is called the "*glory* of the Father," because in him the Father is known and shines conspicuously to our understandings. "He that hath seen me," says Jesus, "hath seen the Father." No man can see Christ aright (which sight is only granted in faith), without seeing him to be *one* with the Father of lights, participating of his essential and undivided glories. The apostle, describing the heavenly rest of believers, takes in the idea of the Hebrew word, which without a periphrasis, the Greek could not express, and calls it "a weight of glory;" and not only this, but, labouring, as it were, to communicate the vast idea of the Holy Spirit, he terms it *καθ' υπερβολην εις υπερβολην αιωνιον βαρος δοξης*, "an eternal weight of glory involving excellency upon excellency."† Its excellence surmounted all expression.

THE GLORY OF JEHOVAH, or the GLORY JEHOVAH, frequently stands for the *essence* of the Godhead; because God's glory cannot exist *separately* from himself, but is and must be *one with*

\* Psalm xvi. 9; lvii. 8; *et al.*

† 2 Cor. iv. 17.



*him.* His attributes are not an abstraction *from* his nature, but the constituents (if one may so speak) of his nature. God is his own glory; and his glory is himself. All language is poor to describe the divine excellencies. The word כבוד, *weight* or *glory*, is therefore used; because the *weightiness* of grandeur, to be expressed in one word, exceedingly transcends all the comprehension and elocution of the creatures. The promised *Messiah* was called the *Glory of Jehovah* or *Glory Jehovah*, both because he is essentially so, as one of the Persons in JEHOVAH; and because without him, united to our nature as the God-man Mediator, that glory could not be manifested to his people for their comfort and salvation. Hence he is called *the Brightness of the Glory*, or the manifest splendour by which the glory is imparted and known. The effulgence of God's essential glory is conjoined with our nature in the Person of Christ; and, in that Person, we partake of this effulgence, or enjoy communion with it.\* The Psalmist saw this glory, and testified his interest in it, when he addressed his Redeemer, in the name of the church, and said "In thy *light* we shall see light," and "all thy people thy *glory*."

This glory was often sensibly evident to the ancient church, in a splendid and luminous manner:† but the full weight or essence of this glory no man in the flesh, or by its senses, can perceive. Moses doubtless saw as much as his faculties could bear; yet he had only a glimpse, as it were, of Christ, compared with what he now knows of the person and grace of his Redeemer. The *Faces*, or *Persons*, in JEHOVAH cannot be seen by our earthly nature: we must be placed in the *cleft of the smitten Rock*, and come to Christ as the sacrifice for our sins, before we can enjoy the least radiance of his Divine glory, or know that he is the אחרון, the *LAST*, the consummation of all things, who also in these last days or dispensation hath made his appearance in the world. In spirit, many of the saints under the law had doubtless very sublime communications concerning the Divinity of Christ as the *GLORY* of JEHOVAH; but the last upon record (unless we include the Revelation of St. John), who was favoured with a

\* Thus Christ, according to the Nicene Creed, is "Light of Light, of one substance with the Father." Many of the fathers who flourished when the Arian heresy was principally agitated, i. e. about the fourth century, frequently illustrated the argument upon the Trinity by a similitude, sometimes taken from *fire*, and sometimes from the material *sun*. Leontius Episcopus urged, that as *sun*, ἀπανάσταμα, *sun*, *fire*, *splendour*, *light*, were all essentially *one* in nature, though *distinguishable* into three several properties; so FATHER, SON, and SPIRIT, are three Persons in *one* indivisible *essence*. Athanasius, Ephræm Syrus, Cyril, and others, represented, that as the *orb*, *light*, and *heat*, make but *one sun*; so FATHER, SON, and SPIRIT, are but *one God*: and that, as the *light* and *heat* are coeval and coessential with the solar *orb*, yet easily distinguishable though indivisible from it; so the SON and SPIRIT are *essentially* and *eternally*, though not *personally*, *one* with the FATHER, forming an individual unity of God-head. The Latin translator of Ephræm Syrus from the Syriac says, that Athanasius and others borrowed this simile from Theognostus, an ancient writer, who flourished before him. See much of these illustrations, collected by Suicerus, in his *Thea. Eccles.* in verb. *sun*, ἀπανάσταμα, ἴλος. And also ASSEMAN. *Biblioth. Orient. Vatic.* Tom. i. c. vi. *Edit. Rom.* 1719.

† Exod. xxxiii. 9, 10, 22; xl. 34, 35; Lev. ix. 23, &c.

sensible manifestation of his superlative brightness, was one for whom God had decreed an apostleship—one who had denied the spiritual existence of this glory in Jesus, and diligently laboured, as far as he might, to extinguish its splendour in the world. It was this glory, exhibited under the image of a *cloud* and *fire* to the outward sense, which led the Israelites from Egypt to an earthly Canaan or inheritance; and this spiritual glory, presented to the eye of faith, conducts the whole Israel of God to that spiritual rest which remaineth for them in heaven.

CHRIST was the GOD OF GLORY,\* who appeared to Abraham; and Abraham rejoiced to see his *day*, his *illumination*, his *glory*, and was glad.

The Psalmist, in one of his triumphant hymns, tells us, that JEHOVAH is *the King of Glory*, even JEHOVAH SABAOTH.† Now, if there be not *two* Kings of Glory, as indeed there cannot be in the sense of the Psalmist, whoever bears the title of *King*, or (which is the same) *Lord of Glory*, is undoubtedly JEHOVAH SABAOTH. But the apostle says of the Jews, that “they crucified” Christ, “THE LORD OF GLORY:”‡ and, therefore, CHRIST is JEHOVAH SABAOTH.

Isaiah says, “The GLORY OF THE LORD shall be revealed,” or, rightly translated, “shall reveal himself.”§ Now, this text is applied to Christ in several places of the New Testament; and there is no doubt of its entire relation to him. But God says, “I am JEHOVAH, that is my name; and *my Glory* will I not give to another.”|| It follows, then, either that CHRIST is JEHOVAH, as to the essential glory of his Divine nature, or that the Scriptures have falsely styled him *the Glory of JEHOVAH*. All the sophistry and subterfuge of Arianism cannot refute the deduction.

The same prophet, declaring the message of JEHOVAH, *the Saviour and Redeemer*, to Zion, says, that this Saviour and Redeemer JEHOVAH shall be her “everlasting light,” and her ALEHIM her GLORY.¶ The inference is obvious. The redeeming GLORY is JEHOVAH ALEHIM.

But, if any should object, that this *Glory*, mentioned by the prophet, is a mere *attribute*, and not a *Person*, there is one text which will immediately solve the doubt, and prove that the *Glory of Jehovah* is either JEHOVAH *himself*, or a *Person* in JEHOVAH. “Their tongue and their doings (says Isaiah, speaking of Israel), are against” JEHOVAH, “to provoke,” or offend, “*the eyes of his Glory*.”\*\*\* Are the eyes of an attribute conceivable?

Numerous indeed are the texts which treat of Christ, under the name and idea of Glory. He is styled, “*the Glory of the Gentiles*,”†† “*the Glory of Israel*,”‡‡ “*the Glory in the midst of*” Jerusalem; “*the Bearer of the Glory*,”§§ “*the Glory of the only*

\* Acts vii. 2. † Psalm xxiv. 9, 10. ‡ 1 Cor. ii. 8. § Isa. xl. 5.  
 || Isa. xlii. 8. ¶ Ibid. xl. 16, 19. \*\* Ibid. iii. 8. †† Ibid. lxvi. 12.  
 ‡‡ Luke ii. 32. §§ Zech. ii. 5, and vi. 13.

begotten of the Father ;”\* with many such like epithets, almost throughout the Bible.

The title *Glory* is applied to *each* of the Persons in the Holy Trinity. Thus the *first* Person is termed *The Father of Glory* ; † the *second* Person, *The Lord of Glory* ; ‡ and the *third* Person, *The Spirit of Glory*. § The persons, the attributes, and whatever can be thought of or expressed, relative to God, are his GLORY.

The human nature of Christ, though it be not in the above sense the Glory of God, has however an unutterable communication of that glory. “ In it dwelleth the fulness of the Godhead bodily,” personally, really. “ His *Glory* is the fulness of the whole earth ;” ¶ and, respecting his Godhead, he “ filleth all in all.” ¶ Thus, Jesus, when he was about to suffer, comforted his disciples by saying, “ Now is the Son of Man [or his human nature] glorified ; and God [or the Godhead] is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway [or quickly] glorify him.” And again, praying to the Father, he says, “ Glorify thou me with thine own self, *with the glory which I had with thee before the world was.*” Laying these texts together, we may briefly learn, that the *human* nature of Christ is glorified in and by his *Divine* nature, through the ineffable conjunction of both ; that Christ glorified the Godhead, or made it appear conspicuously glorious, by his astonishing work of human redemption ; that he now partakes, as God-man, of the essential glories of the Godhead, because he is glorified in and with the Person of the Father ; and also that he, as the second Person in the Godhead with respect to his Divine nature, did possess these essential glories of the Godhead “ before the world was,” that is, from all eternity. This participation of glory with the Father, from before all time, proves the *Messiah* to be the God of Ages : and he is also in truth the *King of Glory*, because, as a bountiful King, he freely gives both grace and glory to his redeemed.

Hence we see the reason and the force of the Divine ordination, “ that all men should honour the SON, even as they honour the FATHER.” And what honour is this, but the humble worship and prostration of feeble and dependent creatures before a beneficent and eternal *Creator* ? And if Christ be not this very Creator, as to his Divine nature, how is this honour and worship enjoined to *Him* ? If he be not *omnipresent*, can he hear the prayers and praises of all the redeemed, at once, in earth and in heaven ? If he be not *omnipotent*, can he supply their innumerable requests ? If he be not *all-wise*, can he ordain that supply in the best manner, order, and time ? And if he be not *infinite* and *everlasting*, can he extend himself and his mercies to the

\* John i. 14.

† Eph. i. 17.

‡ James ii. 1.

§ 1 Pet. iv. 14.

¶ Isa. vi. 3.

See margin.

¶ Eph. i. 23 ; iv. 10 ; *et al.*

needs of all his creatures, without measure of quantity, or end of duration? But if this honour and glory be ascribed to him, "even as to the FATHER," because, with the FATHER, He is omnipresent, omnipotent, all-wise, infinite, and everlasting, can the head of man devise, or the tongue of man express, a more forcible way of declaring Him to be *the everlasting* ALEHIM JEHOVAH, *the* CREATOR of all things?

Taking, then, the whole evidence together, CHRIST most plainly appears to be the GLORY of JEHOVAH; a PERSON IN JEHOVAH; and, as such, "GOD over all, blessed for ever."

Art thou acquainted, O reader, with this great *Immanuel*, this *God with us*? It will be but of small comfort to thee at the last, that Christ is God, unless he is *thy* God. The word, *thy*, makes his glory delightful: without that little great word, it would only be sooner or later most dreadful to thy soul. Art thou a careless creature, running on in the broad way of destruction, without a single wish to leave it? Is thy whole mind bent to follow the evanid pleasures of this world, and thy whole heart engaged in the poor pursuit of its joys? Is this thy grand wish, thy utmost expectation?—Depend upon it, God "will soon cut it off." "There is no peace to the wicked;" no true hope to the transgressors; no real pleasure to evil-doers. What little happiness they have is but "peace taken up at interest," upon a mortgage of body and soul, which they themselves can never release. But there is, and there ever will be, a "fearful looking for of judgment, and fiery indignation, which shall devour the adversaries"\* of the Almighty. "Knowing," therefore, "the terrors of the Lord, we persuade (or advise) men," says the apostle. "We set before you (as if he had said) life and death; and, if God be willing, we are willing and desirous that you should 'flee from the wrath to come.' To this end, we use every motive and argument in our power; and we pray over what we preach, that God may make his own word effectual to your salvation. We can do nothing but *call* upon you: it is God who must *work* in you 'both to will and to do of his own good pleasure.'"

This may lead us to notice, by the way, the many disputes which have arisen relative to the propriety of "calling the unconverted" (as it is styled) by vehement addresses and applications. Some say it is useless to call upon those who have no spiritual faculties, but are dead in trespasses and sins. Others urge the practice of the apostles, and the command to "preach the Gospel to every creature."—The whole controversy may, perhaps, be reduced to this ground. If, by an address to the unconverted, be understood the declaration of the Gospel to them, and the pressing upon them at large, by every rational and by

\* Heb. x. 27.

every Scriptural argument, and in a spirit of zealous affection, the happy or unhappy consequences of their being interested or not interested in its blessings; then, undoubtedly, it is a duty to make such an address, fitting it to the circumstances of the persons, and leaving the issue to God. An application, framed upon the principles of the Gospel, and consistent with its general system and economy, becomes a part, and a comfortable part too, of the Gospel itself.—But if, by an address to the unconverted, be meant, either directly or by fair implication, an address founded on any inherent power or will of the creature to turn himself to God, or any desire in God to save those whom he finally does not save, such an address is repugnant to the truth of the Gospel, and is an exceeding of the commission given to those who preach it. Besides, it is much more alarming, even to reason, to acquaint men that they are wholly unable to turn themselves to God, at *their* pleasure, but must depend upon his sovereign mercy to save them from destruction, than to tell them, they may turn when they please, may stay as long as they think fit from Him, and yet may come for his salvation at last. From such an argument to their free-will, they will naturally draw a conclusion for their present security. And to charge upon people, what a good man once charged upon his audience, “That not one of them go out of the assembly without being converted, as he would answer it at his peril in the last day,” seems too much like the conceit of the force of persuasion in man, and too much like a usurpation of the renovating office of the Spirit of God. Without perplexing the question, then, with dissertations upon the moral suitableness of discourses to affect the animal passions of the multitude, we may safely rest upon this conclusion, that, though the Gospel is to be promulgated throughout the world and declared to every creature, it belongs alone to those whom “God hath appointed to obtain salvation;” and that, therefore, however *generally* it be published, as the event must depend upon God’s will and power, it ought not to be published by way of argument to the power and will of man.

Yet, sinner, whether thou art saved or lost, God will lose no glory upon thy account. All creatures must glorify his justice or his mercy. His *justice* is glorified in supporting the happiness of myriads of spirits who never fell from his injunctions, but have continued obedient to his word: and it is equally glorified in the perdition and ruin of those who have rebelled on earth or in heaven against him. Nor doth their number lessen, but augment, their sorrow; as (to use a simile of St. Jerome) “a greater quantity of logs will only strengthen and increase the flame.” To glorify his *mercy*, he made, he redeemed, he renewed his chosen among men. And, if thou art not a partaker of this mercy in the Son of his love, still thou shalt glorify God; but it shall be in his

justice only, with those whom he "hath reserved in everlasting chains, under darkness, to the judgment of the great day."\* May it be thy happiness then to be made "wise unto salvation," and to know God to be *thy* God, and Jesus Christ *thy* glory!

To show us, perhaps, that all the teaching and persuasion of man is utterly ineffectual, without the particular agency of the Holy One, instances upon instances arise in which persons shall hear the word and frequent the ordinances, year after year, and for many years together, without having a real work of grace performed in their hearts. The word, like water spilt upon the ground, with respect to them, seems void and useless: and they live as before they made any profession, or as those live who never made any, a vain, giddy, sensual, and ungracious kind of life, void of all communion with God, and of all spiritual fellowship with his people. If a person's manners and conduct receive no change, there is certainly something wrong in the heart or the head, and perhaps in both. The learned Mr. Pemble, an excellent minister of Christ in the reign of King James the First, recites, in his *Vindiciæ Gratiæ*, a remarkable example of this kind, which, he says, was communicated to him by a worthy and credible divine. A man had then lately died, aged more than sixty years, who had attended the preaching of the Gospel, both on the Lord's day and at other opportunities, for almost all his life-time. He seemed both a constant hearer, and an earnest lover of the word. But, upon his death-bed, being asked by the minister who visited him, concerning his faith and hope in God, he gave such answers as astonished all that heard him. For it being demanded, what he thought of God, he replied, that he believed him to be a good kind of old man. And being asked the same of Christ, he answered, that he thought him to be a towardly well-behaved youth. Being questioned concerning his soul, he imagined it, he said, to be some great strong bone in his body. And on the inquiry, what would become of him after death, he supposed that, if he had done well, he should pass away his time in some pleasant green meadow. Yet this man must have heard several thousand sermons.—Very few ignorant and careless professors may perhaps be immersed in this man's stupidity; but, if they live and die careless and unconcerned, though the degree of stupidity may not be equal, the end will be much the same.

Glory frequently includes the idea of light. So Christ is the *glory* of his people, and the *light* of his people: and he is *infinite* and *essential* light and glory, or he could not communicate it to his innumerable chosen. A created light and glory can shine only in measure, and but little beyond itself; but the glory of *Immanuel* fills all infinitude, surmounts both the conception and

the wants of his creatures, and imparts whatever is luminous or glorious throughout the natural and the spiritual world. Thou, O Christian, wast in darkness, till thy Jesus beamed upon thee with his gracious and effulgent rays. Now, thou not only seest the darkness which thou hast escaped, but the darkness remaining within thee. Thou viewest a thousand gloomy shades both in thyself and in the world, which, if Christ had not arisen and shined upon thee, the light of thy own mind could by no means have explored. The light of life hath discovered many ugly spectres of sin, which like dragons in an impervious den, lay lurking in and defiling thy soul. And if the darkness, which yet remaineth in thy heart, be so dreadful and detestable, how horrible must that "outer darkness" be, which is reserved for them "who know not God, and who obey not the Gospel of our Lord Jesus Christ!"

Though Christ be glory and light in himself, yet frequently the clouds of corruption or unbelief in the believer intercept his gracious rays from the soul. Like Pharaoh's chariot without wheels, he then goes on but heavily. When he has little light, he generally has but little warmth. The heart grows sluggish; and every difficulty drives him to distress. He slips the anchor of hope, and quits his hold of patience. It is his mercy, that the Lord does not leave him. Satan, the world, and the flesh, would sift him about, and soon sift him out too, did not the *Glory of Israel* prove his rear-ward; for Christ guards the rear of his people, as well as guides them in front. He is even a "wall of fire" round about them; and none of their enemies can annoy them farther than he pleases, nor longer than he pleases. When the end of the annoyance is answered, their foes are quickly dismissed.

If Jesus, then, O Christian, be *thy* glory, shouldest not thou be *his*?—There is a reciprocation between Christ and his people, in many of his offices. Walk, live, think, speak, do all things to his glory. Thy best interest is bound up in his glory: thou hast no true interest separate from it. Whether thou art attended with easy things, or with things difficult to flesh and blood, still he is thy glory, and thou must aim to glorify him. Lean upon him for will and for strength to do it: and it is impossible for thee, if thou hast grace to lean in faith, to lean upon him in vain. "He is faithful who hath promised." Set up thy triumph then, with the believer of old, and say, JEHOVAH JIREH, "the Lord will provide"—will provide with grace and strength now, and with glory and peace for ever!

Why should thy spirit be dismayed,  
And like the bulrush nod?  
Jesus thy GLORY is thine aid—  
Come, trust a faithful God.

## NAME OF THE LORD.

By the medium of names, if the names be proper, we obtain the knowledge of persons and things. The LORD, therefore, suiting himself to our capacities, hath communicated the knowledge of himself and of his gracious purposes towards his people, by a great variety of names which admirably express them. Hence it is, and by the knowledge of these names, which are but meanly understood by the generality, that the Gospel of the Old Testament was as finely drawn and as gloriously described (especially in whatever relates to the Persons of the Godhead) as it is any where in the New. The names in the Bible, very unlike our modern denominations, are *descriptive*, not *arbitrary*. They have a sense, as well as a sound. This is true especially concerning the appellations of the Godhead. He is what they *describe*. "Among the creatures, *they* and *their names* are two different things; but, respecting the blessed God, *IPSE est NOMEN EJUS, et NOMEN EJUS est IPSE*: Himself is his name, and his name is himself."\* We are accustomed, through the poverty of human language and conception, to distinguish between God and his attributes; and, in tenderness to our understandings, this distinction is permitted in the sacred writings by God himself.† But God and his attributes are one. We speak of the wisdom, holiness, justice, love, and power of God; but God is not a being *endowed* with these perfections only: He *is* the perfections themselves. Man and his knowledge are two things; but God, and whatever is predicable of his divine nature, is entirely one. That we do not conceive thus of Him, and form to ourselves more exact notions of the simplicity of the Godhead from the things which occur to our senses, is, because (as Maimonides justly expressed it) "the defect of our intellect, in apprehending him, is like the weakness of our sight in beholding the sun: that great luminary yields too strong a light for our visual faculty; yet the fault is not *in it*, but *in us*."‡

The *names* of God were intended to communicate the knowledge of God himself. By these we are enabled to receive some scanty ideas of his essential majesty, goodness, and power, and to know both *whom* we are to believe, and *what* we are to believe of him. The saving knowledge of God, which vastly exceeds

\* R. Barachiel apud Robertson, in *Diss. ante Theol. GALAT. de Arc. Cath. Ver.* l. iii. c. 16. See also Jer. xvi. 21, and Micah vi. 9. This last text, instead of, *And the man of wisdom shall see thy name*, has perhaps been better rendered, *For thy name shall see that which is*; i. e. (says the learned Theoph. Gale), "thy most sacred majesty and essence sees all things as they are." *Court of Gent.* Part iv. p. 312.

† רבירה תורה לשון בני אדם: "The law speaks (say the Rabbins) in the language of men."

‡ MAIMON. *Port. Musis à Pocock.* p. 256.



the ideal or speculative, is only attainable by Jesus Christ; for "no man knoweth the *Father*," in that mode, "save the *Son*, and he to whomsoever the *Son* will reveal him."\* And as we could not obtain the knowledge of God, instrumentally, but through the medium of words or sounds; so the *Holy Spirit*, "taking of the things of *Christ*" and of God, and the divine names among the rest, and working by sensible as well as spiritual means, enforces the truths they contain upon our souls, which otherwise we could not ascend to, because we are fallen, dark, and sinful creatures.

As the phrase, NAME OF THE LORD, is never doubted to belong to JEHOVAH OF HOSTS himself, we may be sure, if it be applied to CHRIST, that he is incontestibly and really, with respect to his superior nature, true and very God.

Nobody believing the New Testament will deny that *Jesus Christ* is the *Redeemer*, who obtained "eternal redemption" for his people. But, says the prophet, "the NAME of our REDEEMER IS JEHOVAH SABAOTH, the *Holy One of Israel*."† The NAME of CHRIST, therefore, is JEHOVAH SABAOTH, or LORD OF HOSTS.

The NAME OF THE LORD was to *dwell* among his people.‡ But CHRIST, says the Scripture, is to "dwell in their hearts by faith."§ Christ, therefore, is the NAME OF THE LORD.

Is *trusting* in the NAME OF THE LORD any proof of the Divinity of that Name? The very same confidence is mentioned to be in CHRIST. "In his name (says the apostle, following the Septuagint translation of the Bible) shall the Gentiles trust."|| But this would be abominable idolatry, unless he were JEHOVAH.

Can the *breath* or Spirit of the *Almighty* alone "give life,"¶ and can his *name* only, as "a strong tower,\*\* preserve it?" CHRIST is "the Life,"†† the "Giver of it,"‡‡ and his redeemed have life through (or in) his name."§§

Is the NAME OF THE LORD "great in might,"||| and able to save? By the NAME of JESUS, "and through faith" too "in his name," a man, lame from his mother's womb, "was made whole."

In a word, there is not a title, an attribute, a perfection, or power, ascribed to the God of Hosts, but which relatively, de-

\* Matt. xi. 27. † Isa. xlvii. 4. ‡ Deut. xii. 11, &c. &c.; 2 Cor. vi. 16.  
 § Eph. iii. 17. || Comp. Isa. xliii. 4, and Matt. xii. 21. ¶ Job xxxiii. 4.  
 \*\* Prov. xviii. 10. †† John xi. 25. ‡‡ John x. 38. §§ John xx. 31.  
 || Jer. x. 6. So Solomon; "the NAME of the LORD is a strong tower," Prov. xviii. 10. The Greeks seem to have made the same application of the word *name*, *ὄνομα* *quasi* *ὄνομα*, *à* *juvando*, *ut* *cujus* *usu* *rem* *agnosceres*. LEIGH. *Crit. Sacr. in* *ὄνομα*. In like manner, according to Aulus Gellius (1. v. c. 12), the old Latins called their principal deity Jove *à* *juvando*, though it is more probably derived from JEHOVAH; and, by joining it to another word, they termed him father, *Jovis Pater*, and, corruptly *Jupiter*. So *Mars Pater* was contracted into *Marspiter*: and *Jovis Diespiter* was *Dies et lucis Pater*, the Father of the Day; or, by another name (for the later idolaters, Egyptians, Greeks, and Romans, made a strange confusion in the names of their gods) *Apollo* or the Sun. *Minerva* was an abbreviation of *Meminerva*, which Porphyry asserts to have been that (imaginary) virtue in the sun which supplies every mind with memory and wisdom. Vide MACROB. *Sat.* 1. 1. c. 17.

claratively, or actually, was claimed by *Christ*, expressed of him, or manifested by him. So full is the testimony of the Scriptures upon this particular, that one is almost astonished at that effrontery which professes to believe in the volume itself, and yet denies what the volume so plainly declares. Every name also contains a doctrine of the Gospel; and the particular doctrine is illustrated by the name.

This argument might be pursued to a far greater length, both in the words of the Scripture, and by the analogy of its doctrines and truth. For

CHRIST could not be styled the NAME OF JEHOVAH, or NAME JEHOVAH, or "have life *in himself*;" if the Divinity and self-existence of JEHOVAH were not in him: nor, without that Divinity, could he effect the salvation of his people. The NAME OF JESUS could not be "*above every name* that is named, not only in this world, but also in that which is to come," but in respect to some existence in JESUS, which is or can be in no other person or name. Yet, as GOD, he has a name, but it is above every name; he has power, but it is above power: in short, he is above every thing, which submits to the expression of human words. By his *divine* nature it is, that the Saviour is *essentially super-eminent*; and, *by taking the manhood into God*, his human nature is invested with unutterable dignity. As the great Θεανδρικός, or GOD-man, he possesses equal glory with the FATHER and the SPIRIT, is become the wonder and worship of angels, is entitled to the adoration of his redeemed, is the Lord of every creature, and the dread and astonishment of those "who are reserved in chains of darkness unto the judgment of the great day." He is the NAME OF THE LORD, in being the description, or "image of the invisible God,"\* and the means by which the divine essence would be known by man. He is also termed the NAME OF GOD, or ALEHIM; because he is a *party* in the everlasting covenant, and the *surety* by whom, as to its conditional tenor, it was to be accomplished and glorified. And he is sometimes called *the NAME*, emphatically; because he possessed an all-sufficient energy, in his *divine* nature, to support what he had assumed from the *human*, under those terrible conflicts which he sustained, as Mediator, from the justice of God, the wickedness of men, and the fury of devils. From all this it appears, that as (according to the prophecy) the NAME OF JEHOVAH was to be in the REDEEMING ANGEL;† so from the necessity of the case, "GOD was in CHRIST, reconciling the world unto himself, and not imputing their trespasses unto them." It was a work too great for a creature; and therefore the Creator performed it himself.

We lose much of the excellency and force of the Old Testa-

\* Col. i. 15.

† Exod. xxiii. 21.

ment, when we read this and many other names (as the Deists and modern Jews read them), without reference to the great Redeemer, and with no relation but to a sort of universal, simple essence, or Deity. The idea, however it may answer for philosophical views, is neither scriptural nor divine. The Godhead, out of CHRIST, or unmediated, is "a consuming fire:" and man, like the ground which was cursed for his sake with briars and thorns, is naturally fruitful in the evils which resemble them. It is easy to conceive what must ensue, upon a conjunction of these.

Considering CHRIST, which indeed we ought, as JEHOVAH, his "name is like ointment poured forth," in all the Scriptures; because "all the Scriptures," as himself hath showed, might be "expounded concerning him and his name."\* They are every way full of CHRIST; and, if we were full of him too, we should see more, and enjoy more of him and of them. His name is excellent in the Scriptures; and, if we had made greater attainments "in the excellency of his knowledge," we should be ready to say of him, with David, "O JEHOVAH our ADONAI, how excellent is thy NAME in all the earth!" The very life, substance, and "spirit of prophecy is the testimony of (or concerning, JESUS;)"† without which, for its object and end, it would not only have been futile, but false as futile. There could have been no purpose for which the Scriptures should have been written at all, but for the purpose of displaying man's redemption; and, therefore, if their principal scope had not been to exhibit the Author of this redemption, they would have been either impertinent fables or idle curiosities. They might have amused us, like the writings of the literati; but they could never have made us happy, or "wise unto salvation."

There are such riches for thee, O believer, in this and other declarations of thy precious *Immanuel*, as are innumerable and full of glory. "How great is the sum of them!" They are more than words or numbers can express. They are altogether infinite. On the other hand, the riches of this world, in their largest share, are soon counted; and, when we have counted them, must soon be lost. It will, in a short time, be of very little consequence, whether our station in this life has been conspicuous or mean, or whether our circumstances below have been affluent or penurious. As all the things of time are, at best, but the *means* of living; and certainly not the *end* of life; so, when we come to another state of being, and to the glory for which, as real Christians, we were born, we shall look back with shame, if shame can enter heaven, upon the many hours and thoughts which we laid out upon them. If Horace, a Heathen,

\* Luke xxiv. 27.

† Rev. xix. 10. The words are otherwise translated in our Bible, but the critics have justly observed, and among them Dr. Hurd (Bishop of Worcester), that the text, according to the Greek idiom, should have been transposed as above. See Bishop Hurd's Second Sermon on the *Study of the Prophecies*.

could compare the differences of fortune to the sailing through life only in a larger or smaller vessel;\* why then should the Christian be anxious about the gilding of his boat, or the beauty of its form? The haven should be most of all in his eye. Cicero says, that many of the ancient philosophers could look down with contempt upon worldly advantages and worldly joys.† They saw them to be poor and perishing: and they could console themselves, as Seneca also did, in the lowest circumstances, that “none live so indigent as they are born.” But the Christian hath a nobler consolation peculiar to himself, that the riches, the unsearchable riches of Christ, are as infinite in their duration as in their multitude and value. Possessing these, the poor man may smile in pity upon a thousand glittering toys, which only glare without, and are nothing but rottenness within: and, by the enjoyment of these, he will cease to envy him whose way seems to prosper upon earth, knowing how soon it must end as a vapour, and be had no more in remembrance. He perceives that the men of this world are at best only “sowing in a field of flint, which can yield them nothing but a crop of cares.” And indeed, almost without “the better and more enduring substance,” there is but little reason to grudge the rich and the mighty of this world their “lying vanities,” when we see how they are distracted with a thousand idle ceremonies, empty sounds, and vexatious nothings; how much of their fleeting time is torn from them by others, and how little of it they can employ (even if they would) for God or for themselves; how little they can enjoy of their large and ever-distant possessions above the mere name of enjoying, and with what anxiety and concern they hold these possessions, lest they should be abused, defrauded, or despoiled; how they are haunted with endless caprices, cares, dangers, and pursuits; and how much the best of their goods do often prove their sorest evils. But if to this be added (and too often it may be added) disease preying upon a miserable body, enfeebled by all the vice and luxury which its circumstances can procure, with a mind ignorant and unfurnished with any real intellectual good, what a despicable poor creature, in the calm eye alone of sound sense and philosophy, is that which is usually called a gay, great man! “The rich (says a good man †) are as prone to desire something which they have not, as the poor; and they who have most to

\* *ego utrum*  
*Nave ferar magna, an parva, ferar unus et idem.*

HOR. *Epist.* l. ii. e. 2.

† *De fin. bon. et mal.* l. v. §. 73.  
 So Juvenal:

*quanto felicior hic, qui*  
*Nil cuperet, quam qui totum sibi posceret orbem.*—*Sat.* xiv.

And so Epicurus himself: *Si ad naturam vives, nunquam eris pauper; si ad opinionem, nunquam dives: Exiguum natura desiderat, opinio immensum.* Apud *Sen.* *Ep.* 16.

‡ See the Rev. Mr. Newton's Letters, under the signature of Omicron, *Let.* 22. The experienced Christian, who has not read them, will find a “feast of fat things” in perusing this little compendium of experimental divinity.

lose, have most to fear:" and it was a just saying of Theognis, in Stobæus, "that many more perish by the fulness of worldly riches, than by the want of them."\* Beholding all the tortures of worldly great men's ambition, pride, and folly, they themselves appear objects rather of pity and concern, than of envy and adulation: and especially if we add this awful inquiry of our Lord, "how hardly shall they that have riches enter into the kingdom of God?" There is a spirit in them which naturally tends to kindle or promote "the spirit of this world," wherever they come. On the other hand, thy poverty, O Christian, and thy very keenest distresses, are one and all working together for thy good. They may work in thy sorrow now, because, for wise purposes, sorrow is needful for thee; but they shall altogether end in thy glory and joy. Which of all his distresses, that the apostle Paul recapitulates, would he now desire not to have undergone?—Not one of them. There was a *need be* for all. And there is the same necessity for every Christian. The corrupt humours of our souls require much spiritual physic to correct and subdue them. But the NAME of CHRIST, in the severest trials, can diffuse a thousand sweets; and, by yielding supports for fainting souls above all the horrors of evil, must be both precious and desirable; nay, will be infinitely dear and delightful.

Seek, then, all thy refuge in CHRIST, whose holy name thou hast the honour to bear. "In the name of Jesus the whole Gospel lies hid;" and so should all thy present and eternal hopes. Let thine all be laid upon CHRIST, who beareth thy "name upon the palms of his hands," and, that it may be indelible, hath even *engraved* it there.† Bear *his* name, in return, upon thine heart. Thou wilt soon find it thy happiness, and thy heaven. None but believers can know the blessedness, the safety, and the joy, of having no spiritual life or hope, and of seeking none, but what is laid up and "hid with CHRIST in God;" and even *they* know it but too imperfectly. This is the "new name written, which no man knoweth saving he that receiveth it:"‡ The "old name," the carnal nature from Adam, was but the title to death, and almost death itself. No man can borrow an idea of that joy, "with which the stranger intermeddleth not," but by tasting it. The NAME of his "God is written" upon the believer; and he is consecrated an immovable pillar in his heavenly temple.§ Not the meanest destined stone of that sacred pile, hewn out of the common mass and prepared below, can possibly fail of obtaining its no less destined place above. Solomon's temple could not have been complete if a nail, or a hinge, or the smallest utensil had been lost; and the far more sacred temple of JESUS, of which the other was but a *humble* type,|| shall never be

\* Serm. xciii.

† Is. xlix. 16.

‡ Rev. ii. 17.

§ Rev. iii. 12

|| 1 Kings viii. 17.

deficient of one single member which divine wisdom and redeeming grace have always designed it to bear. Christ, like a wise master-builder, counted the cost; and, like an able architect, planned and modelled his whole pile. He left nothing to contingencies, either as to expense, materials, or end. His *name* is marked upon every pillar and beam, and indelibly graven upon every utensil and stone. They cannot be lost, unless He, who is all-wise and almighty, can be forced to lose them. "The gifts and calling of God are without repentance." The names of the redeemed Satan may endeavour to *blot*, as to *their* perception; but he can never *blot out*, as to God's intention. They are "written in the Lamb's book of life," and enrolled in the archives of heaven. Nay, they are graven with an iron pen, in the Rock of their salvation for ever. JESUS' name stands at the head of their names; and the sacred roll which keeps *his* inviolate, must preserve *theirs* inviolate also. The finger of God wrote them; and the power of God will preserve them.

Well, then, might this song be sung in the land of Judah, and from the heart of every believer, "We have a strong city; salvation will God appoint for walls and bulwarks."\* And well may thy heart, O reader, if this be thy portion, exclaim, "I will extol thee, my God, O King, and I will bless thy NAME for ever and ever."† God did all that he hath done, in the way of salvation, for thee. For *thee* he formed a throne in heaven, and will one day welcome thee there. For *thee* he sent down his SON to the earth, in order to redeem thee from the curses upon it. For *thee* he vanquished death and hell, and confounded the powers of darkness, all intent upon thy ruin, and fraught with every means to destroy. God could spare nothing dearer than his SON; and, for *thy sake*, He did not spare him. Rejoice, then, in the NAME of thy covenant God. They who know that name behold such goodness and mercy, such righteousness and truth, such glory and infinitude in it, that their hearts burn within them to magnify and adore it for ever. Sing then, with the Psalmist (for thou hast equal cause), "According to thy NAME, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Thy NAME only is excellent, and thy GLORY above heaven and earth!"

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## WORD OF THE LORD.

THIS is a title peculiarly applicable to the Lord *Jesus Christ* throughout the Bible. The Jews, before his advent, always

\* Isa. xxvi. 1.

† Psalm cxlv. 1.

understood by this epithet the great *Messiah*; and their commentators generally adopted the same idea, and ascribed to him the essential attributes of the Deity.\* The term signifies not barely a *word spoken*, as an effect or emanation; but the *reason*, the *word*, or *wisdom speaking*; the active cause or energy, accompanying what is spoken; and the medium by which it is known. Thus "Moses heard," in the tabernacle, "the voice (not perhaps of one speaking, as our translation renders it, but) מִרְבֵּר, from the WORD or ORACLE:" or, according to the Septuagint, Κυρίου λαλουντος, "of the LORD speaking to him from upon the mercy-seat, which was upon the ark of testimony, from between the two cherubim."† "CHRIST is the *wisdom of God*, say several of the Fathers, considering him in his pre-existence before all worlds; and so he is compared to silent thought resting in the mind: and he is the *Word of God*, considering him in [or to be in] his incarnate state; and so he is compared to outward speech, whereby he reveals the Father to us."‡ He is called the *Logos*, or *Word*, (says Luther,) not only as the begotten of the Father; but because by him the divine decree concerning the creation and arrangements of the universe, and concerning the redemption of man, was *spoken* and *declared*.§ He was the *Word*, of whom, and by whom, the prophets preached; for he was the sum and substance of their testimony, the Author and End of all their revelations. He was the *Living Word*, which the apostles heard and knew; for they had nothing to say of their own, and desired to "know nothing but Jesus Christ, and him crucified." In the former, Christ was the *Word* of promise and

\* Jonathan the Chaldee, and other Jewish expositors, translate several of the divine names by מִיְצִרָה, the word or SPEECH, by which (as Bythner observes in his *Analysis*, Psalm li. 4, where the celebrated Chaldee Targum hath rendered אֲדֹנָי Adonai by מִיְצִרָה *Minra*) they understood the *Messiah*, the eternal WORD of GOD. Jonathan, in particular, not only says, that by the WORD of JEHOVAH is to be understood the *Messiah*, but also that the *Messiah* is JEHOVAH. Vide GALATIN. de Arc. Cath. Ver. l. iii. c. 4. GROT. de Verit. &c. l. v. § 21. SPANH. Elench. Hist. Theol. p. 169. WITS. de Sermone Dei, apud Misc. Vol. ii.

† Numb. vii. 89. The precision with which the place of the רִבִּיר, or as it is sometimes written רִבֵּר, the *Oracle* or *Word revealing*, is described, is very remarkable. The voice from this Word was upon the mercy-seat, covering over the ark, and from between the two cherubim; denoting that the revelations of JEHOVAH are only in and from Christ, to and for his people, and in perfect concurrence with the *Father* and *Holy Spirit*. Hence those allusions of our Lord in John xiv. 6, and xvii. 8, 14, 17. Hence also our Lord himself is emphatically called מְקוֹמֵהּ the *place*, i. e. the only established place of divine revelation, and in which God, who, in his divine nature, is above all place, will only be known to reside; in the same manner, as שֵׁם, the *name*, is שֵׁם אֱלֹהִים put for the supreme name JEHOVAH. Thus that excellent prophecy in Isaiah lx. 13, where the Lord promises to "make the *place* of his feet glorious," as well as the "footstool," in Psalm cxxxii. 7, relates entirely to CHRIST. The symbolical idea refers to the כִּפֹּרֶת, or *mercy-seat*, which was placed at the feet of the cherubim, and which represented the mediatory office to the other divine Persons of the great Redeemer; to whom indeed the temple and all its services, in their spiritual intention, entirely related, either as declarations or effects of that office. 1 Chron. xxviii. 2.

‡ Dr. Guise upon John i. 1. *Notes*.

§ MELCH. AD. in vit. *Georg. P. Anhalt.* p. 251. See also ATHENAG. in *Legat. pro Christ. Rel.*

prediction; and, in the latter, of history and narration: in both he appears, and will for ever appear, the *Word* of faithfulness and infallibility.

This title, WORD OF THE LORD, is not, therefore, to be considered, in the modern acceptation of the term, as a mere *sound*, a vibration of the air, and nothing more; but as that living medium between the mind of JEHOVAH and the intellect of man, without which there could be no communion between the two natures. As there could be no reciprocity of ideas between man and man, without the intervention of known and significant words, so Christ, being the thought or mind of the Godhead substantially expressed, is the common connexion and point of unity between the corporeal and spiritual, the visible and invisible, worlds. He is the *daysman*\* between God and his people: He is in the place of his people to God; and he is the representative of the Godhead to them. What God requires of his chosen, he has engaged to perform for and in them; and what they need from God, he has equally engaged to supply. CHRIST also was not only the WORD of JEHOVAH, but JEHOVAH the WORD, full of *truth* and living *light*, or rather the LIGHT itself; and, therefore, able to express and explain whatever was needful concerning the divine nature, the covenant of grace, and the work of grace for his redeemed. It is by their Redeemer they have a being and well-being; and to his grace and mercy they are indebted both for their knowledge and for their capacity to know.

That CHRIST is meant by this *Word*, is so obvious and so incontestible, that very few arguments are requisite to prove it: and it will appear equally evident, that the *Word* is *Jehovah*. Two or three texts shall suffice.

1. That CHRIST is *the Word*, the apostle John informs us.

*The Word* (who was in the beginning, who was with God, and was God) “was made flesh and dwelt among us.”†

But, say the apostles Peter and Paul, JESUS CHRIST (his *Son*, his *Holy One* who should not see corruption, and who was in the bosom of the Father) “was made of the seed of David according to the flesh.”‡

*Jesus Christ*, therefore, is the WORD.

2. That this WORD, Jesus Christ, is also JEHOVAH, the prophets will teach us.

“By the WORD of the LORD (says David) were the heavens made, and all the host of them by the breath [Heb. SPIRIT] of his mouth.”§

\* Job ix. 33.

† John i. 1, and 14.

‡ Acts ii. 27—30; Rom. i. 3; John i. 18.

§ Psalm xxxiii. 6. This text Justin Martyr, and others, consider as declarative of the three Persons in the Holy Trinity. The *mouth* implies the going forth of the SPIRIT to operate *ad extra*.



But (according to Nehemiah, and many other places of Scripture) JEHOVAH ALONE "made the heavens."\*

The WORD, therefore, or CHRIST, is JEHOVAH.

Again—

"I am JEHOVAH that maketh all things,"† &c.

But, "all things are made by CHRIST, the WORD, and without him was not any thing made that was made."‡

CHRIST, therefore, is JEHOVAH.

Once more—

Moses said to the children of Israel, "JEHOVAH your God is God of gods [or great ones] and LORD of lords,"§ &c.

John, describing the glories of the WORD OF GOD and the LAMB, styles him "KING of kings and LORD of lords."||

JESUS CHRIST, then, is JEHOVAH and GOD.

The Scriptures afford us premises sufficient to exercise every mode and figure of reasoning to form this grand conclusion. The living WORD speaks, and reveals, and promises, and acts, throughout the Bible, which indeed is called the Word of God only in reference to him. He was the *Oracle* which gave the Scriptures forth; and they all testify of Him as their Author and their Substance. They have no object but Christ, and no end but the glory of the Godhead in his people's salvation. Dr. Watts, therefore, no less justly, than elegantly, sings:

"'Twas this Almighty Word that all things made;  
He grasps whole nature in his single hand:  
All the eternal truths in Him are laid,  
The Ground of all things, and their Head,  
The Circle where they move, and Centre where they stand."¶

JESUS CHRIST is not only the WORD OF GOD to declare his glory, but the *Word of Life*\*\* (as the apostle styles him) from God, to reveal and effect the redemption of his chosen. He gives them life, and peace, and every blessing. He is the WORD of *Grace*, "who is able to build up, and give an inheritance to his people."†† Whatever their nature can want, or the Godhead hath covenanted to bestow, they have a right, through his promise, to receive from *Him* as from their free and inexhaustible spring. They plead that promise in the Scriptures: and the Scriptures are to them for this very end a word and an oath of promise. *They* testify of Jesus Christ *externally*: *He* testifies of himself, by them, *internally*. Through the agency of his Spirit, they are precious and efficacious testimonies to the redeemed, and are wonderfully adapted to every possible circumstance and situation

\* Nehem. ix. 6; Psalm xcvi. 5, &c. &c. † Isa. xlv. 24. ‡ John i. 3.  
§ Deut. x. 17. || Rev. xvii. 14; xix. 13—16. ¶ *Hors. Lyr.* p. 47.

\*\* John i. 1.

†† Acts xx. 32. This text belongs to Christ. It is spoken of a *living* agent, who is to perform acts of divine power. See also Heb. iv. 12, where he is styled *the living, energetic, and piercing* WORD of GOD, who is a "discerner of the thoughts and intents of the heart," and to whose "sight" every "creature is manifest."

of their minds. Without that agency, they are dry and unoperative, either for the life or growth of grace, and, when rejected, become an awful "savour of death unto death" in those who do reject them. Christ is the *Alpha* and *Omega* of his own revelations; and they are a "book sealed" without Christ. They begin with his wisdom and power, and they end with his faithfulness and truth. All the intermediate pages are filled with the description of his person, Divinity, and names; or with the recital of his providences in nature, and of his wonders in grace. These circumstances, so pregnant with glory and immortality, render the Bible the most delightful of all books to the believer in Jesus. The Scriptures are full of Him, and of Him chiefly who inspired them. And "a truly enlightened conscience (as the great Bishop Stillingfleet observed) discovers so much beauty and glory in them, that they ravish the soul, though it may be unable to give so full an account of this unto others, who want the eyes to see that beauty which a heart truly gracious hath.— And the evidence (contained in these Scriptures) is then most convincing, when it is seconded by the *peculiar energy*, and *effectual workings*, of the Spirit of God upon the souls of believers."

"To them that believe (as the apostle speaks) CHRIST is precious" indeed. His *person* is precious; his *names* are precious; his written *word* is precious. He is JEHOVAH the Almighty, yet *Jesus*, their Saviour. As God and man in one person, he is their *Immanuel* and their brother. He shows them the Father, and, by him, they are united to the Father. Their life, their joy, their hope, are altogether derived from, and centered in, him. "Whom have I in heaven but thee?" is their individual cry; "and what desire I upon earth in comparison of thee?"—He is precious to them in his *names*, because *they* wholly display his nature and his work. They are so many beautiful notices of himself, and hold forth ten thousand mercies and blessings to their souls. If Adam could give just denominations to the substances about him, surely the God of Adam can reveal a perfect description of his own nature by his own names. And therefore, to show the *Divinity* of the Redeemer, God is said by the Psalmist "to have exalted his WORD above all his name;" i. e. not only "above every name" of his creatures, but above the highest conceptions which his creatures can form even of *his own* names and titles: and what is this but declaring him to have, in the most emphatic manner, the unutterable nature of JEHOVAH himself?—His *revealed* or *written word* likewise is precious to his people's experience. It declares not only God's existence in himself, but their covenanted relation to God. Thus the *word* of the Scriptures in Christ is all "yea and amen;" all *affirmation* of grace to his people, and all *faithfulness* and *truth* to bless them for ever. It is a comfortable thought to them, that He who spake, and by whom all things were *made*, is the very same

Almighty Person who came and wrought all things to *redeem*. Consequently, nothing can arise superior to his power, unknown to his purpose, or contrary to his design. What a reviving consolation is here! JEHOVAH who "fainteth not," was and is in the lowly JESUS, "mighty to save." His salvation is not only the kindest and most benevolent office that his nature could reveal to man, but also the most indefectibly strong, and the most absolutely certain. Not a tittle of it is left to chance or accident, or (what is just the same) to the will and caprice of the creatures. Neither men nor devils can resist the purpose of *Him* who changeth not. If it were possible that all the angels in heaven, who are "great in might," should set themselves in array to obstruct the salvation of the weakest believer in JESUS, their efforts would be as impotent and ridiculous as a combination of some puny animalcules upon a leaf to overturn the world. The honour, the engagements, and the Divinity of the God-man are engaged in this event, and cannot be overthrown till he is overthrown. *Faithful* and *True* are as precious characters of this WORD of GOD as *All-wise* and *Almighty*.\* These are inestimable jewels in his crown which can never be lost out of it. His *strength* has been tried by all the powers of darkness for ages, and his *faithfulness* by his redeemed from the beginning of the world; and still they are the same. The LORD is not weary of either.

The WORD of GOD is as "quick and powerful" in this day as in any former day, and must be so, as long as any objects remain for his exercise. He is also "sharper than any two-edged sword:" with the one side he cuts off his people *from* their sins, and with the other he cuts down his enemies *for* their sins. From eternity, "He sat down and counted the cost" of his own designs of salvation; and therefore is not like to foolish architects, beginning without estimate to build, and leaving off without ability to finish. "JEHOVAH is the Rock, and his work is perfect."

"To them that believe (as we before observed from the apostle) CHRIST is," upon all these accounts, "precious" and *invaluably* precious. Reader, ask thy heart, is he precious to thee? Is he the fairest of ten thousand, and altogether precious? It is a solemn and an important inquiry, which, if thou dost not make it of thyself, will one day be made of thee. Is the world precious to thee, and the things of the world? Hast thou no wishes, no enjoyments, no expectations, but in the world, and from the world? If so, then remember, whether thou art a professor or non-professor, what God hath said, "If ANY man love the world, the love of the Father is not in him."† True faith is enabled to overcome the world; but if thou art overcome willingly and habitually by the world, where is thy faith? or, at least, where is its use? And if thou hast no faith, by the testimony of God

\* Rev. xix. 11, 13, 16.

† 1 John ii. 15.

himself, thou canst never see his face in comfort. It is indeed a lamentable truth, and what has given but too much room for the sarcasms of profane wits upon professors,

That many carry things so even  
Between this world, and hell, and heaven,  
Thinking to give offence to neither,  
They freely deal in all together ;  
And equally abhor to quit  
This world for both, or both for it.

We are sorry to own, but cannot deny, that there are many high and vain-glorious professors, who can talk about Christ, and dispute for hours together upon the peculiarities of his gospel, who, it may be feared, are little better than sounding brass, and tinkling cymbals. These are they who give their tongue to God, but their very hearts and souls to the spirit of the world ; and therefore, when their sound is over, all is over with them. They profess in order to speak, and they speak to show their profession. By any other signs, we should not be able easily to distinguish them from the rest of the world.

It is to be deeply lamented too, among other things, that professors are so little *alone* in these days, and not only do not practise, but speak against, frequent retirements from the world, which have been the usage and desire of good and wise men at all times. A man may as justly be expected to advance in learning without silent reflection upon the subjects of knowledge, as a Christian can be supposed to proceed in the divine life, or spiritual science, without frequent prayer and meditation. There is no studying in a crowd ; nor yet learning the things of God in the *constant* bustle and confusion of earthly affairs. The real Christians, who are providentially called into these matters, find to their cost so much inquietude and distraction of spirit, as should deter others from venturing into them without calling. A calmness of mind can scarce be expected in the midst of worldly storms : and therefore a Christian who values his own peace will endeavour to shun them, even though some, whom the apostle calls " busy bodies," (*περιεργαζομενοι*, *workers about and about*, and yet *about nothing*,) may think it monkish and gloomy for a man to enjoy highly his God and his Bible, and be satisfied in these, without running after the follies and fopperies of mankind. But, if it be right to pray that we may not be " led into temptation," surely, it can never be right that we ourselves should freely *run* into it.

Too frequently, likewise, does the conversation of many persons degenerate into a mean and unfriendly detraction of the absent. It would be both evangelical and decent, if St. Augustine's motto for his Table-talk were made a more general rule for discourse :

*Quisquis amat dictis absentum rodere vitam,  
Hanc mensam indignam noverit esse sibi.\**

\* See his life by Possidinius, at the head of his works.

Which may be rendered :

Whoever wounds an absent neighbour's fame,  
No welcome seat at my repast shall claim.

Many appear to seek company, for the mere purpose of *showing themselves* in company; and such never leave it, if they have their own will, without drawing discourse into debate and disputation: just as if the shining in argument (though, as it frequently happens, such people are the most unfit of any by temper and education for the business), were the right way of obeying the precept, to "let our light shine before men." Noisy, verbose, and incessant declamation much oftener disgusts, than edifies, the hearts of the hearers. What Lactantius said of wisdom may with great truth be said of grace, the highest wisdom—*Non in lingua, sed in corde*—it does not lie in the tongue, but in the heart. It was a mystical statute of the law, that "every open vessel which hath no covering bound upon it is unclean:" by which it was signified, that not only every sinner who is uncovered by the righteousness of Christ is in a state of pollution, but also that every professor—every one thinking himself a vessel of the true sanctuary—who notwithstanding is open to the spirit, and consequently to the filth of this world, is unholy and unseparated, in direct disobedience to the will of God. There are even proper reserves in common life; and in the Christian life they are still more necessary, till there be just occasions of speech; and then prayer for grace and wisdom should be offered, at least internally, that the speech may be "sound" and "seasoned with" that "salt" which may, on those occasions, glorify God, and edify the hearer. What was said of gracious Hooper, Bishop of Gloucester, would be a becoming character to every Christian: "He was spare of diet, spare of words, and sparest of time." Besides, it is no part of a Christian's business, be he in public or private station, to *show himself*, and to display his own little attainments (for they are but *little* at the most): his duty is to speak for his Master, and even then with "Meekness and with fear." "The soul (says the excellent Archbishop Leighton), that hath the *deepest sense* of spiritual things, and the *truest knowledge* of God, is most afraid to miscarry in speaking of him, and is most tender and wary how to acquit itself, when engaged to speak of and for him."\* A Christian's life does not consist in outward dispute or babbling, but in inward faith and joy; and the surest way of losing his own comforts is by an idle debate, in which he would appear the first actor, and display his own talents, or stir up his animal passions, under the conceit of doing it for God. *Non tali auxilio*. Truth finds a better advocate in the *heart* and *life* than in the *tongue*. A hypocrite may prate about the Gospel; but the real Christian alone can love the

\* Comment. upon 1 Pet. iii. 15.

gospel. Never therefore were the Psalmist's advice, and the Psalmist's practice, more necessary than in the present day—“Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still. *Selah*,” i. e. “Note it well.”

The truly experimental Christian knows, by the witness of God's word *without* him, and by the witness of God's Spirit, witnessing with his Spirit, *within* him, that, as his life lies out of the world, so it lies hid with Christ, who will one day make it appear in glory. Christ is his glory, therefore, in life and in death; and (according to his measure of grace) he is crucified and dead to the ostentation and vain-glory of the flesh. That expressive type in the law hath been substantiated and realized to his soul, which enjoined the utter consumption of the *fat* in the sacrifices, and the total abstinence from it at all times. As the fat is the glory and excellency of the flesh; so this injunction signified, that the redeemed are not to live by, or feed upon, or glory in, their own natural and inherent powers, but in the favour of God alone. This carnal pride, or spiritual fatness, therefore, every real Christian is brought to loathe and reject as an unclean and abominable thing. On the other hand, “My leanness,” as the prophet confessed, is all the confession and glory he can make for or of himself. His eye and his hope are altogether placed in another. He would sing only of Christ; and he loves to sing of him, as did an excellent departing saint,\*

*Vivo tibi, ac morior; spes mea, vita, salus.*

For Thee I live and die—my hope, my life, my all.

He feels the promised Witness within his soul, giving him a testimony, revealed indeed in the Scriptures, but unknown to the world. This Witness (as the Archbishop just mentioned observes) can come into the heart, “whereas all other speakers are forced to stand without. That still voice within persuades more than all the loud crying without; as he that is within the house, though he speak low, is better heard and understood than he that shouts without doors.” This Witness testifies of Christ, and declares his essential Divinity, as the con-substantial Word *with* God, and the ever-living Word *of* God. This Witness reveals him likewise to the believer's heart, draws out its affections towards him, and plants himself as an abiding inmate within his soul. It shows that the *believer* was made *for Christ*, and that *Christ* is given *to him*. This Witness also carries him safely through this mortal life, and will not leave or neglect him in the visitation of death. If Maximus Tyrius, a Heathen, could say, that “though the weak deplore death as an evil, and tremble at his approach, yet he who wishes to be united to God expects

\* WOLFG. AMLING. apud Melch. *Ad. in vit. Theol.* p. 753.

it with complacency, and meets it with fortitude"<sup>†</sup>—what might a Christian, all-enlightened with grace and truth, pronounce concerning it? Hear what, perhaps, the greatest Christian that ever lived, says upon the matter, where he ranks it amongst the church's choicest mercies: "Death (says he) is yours," as well as life, or things present, or things to come; for "all are yours." The sting being removed, which is sin, there is nothing but peace to flow from death to the believer. Indeed, to him, the cessation of animal life claims another name, because Christ hath "abolished" all that is truly "death" to his people. The Christian may indeed cease to breathe, but he cannot cease to live, because he is in Him who liveth for ever. In every moment, and especially at the last moment, he may cry to his Father, "In thee, O Lord, is my trust; I shall never be confounded, world without end. I have a good hope because of thy WORD, with which thou hast healed my soul. I shall praise thy name for ever and ever!"

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## ARM, HAND,

AND

## RIGHT HAND, OF JEHOVAH.

God hath made nature, or at least our world of things, for the sensible manifestation of his spiritual grace. And if our mental eye was more purged from the film and disease of sin, we should see, like Solomon, that both the hyssop on the wall, and the tallest cedar in Lebanon, were appointed for this one purpose, "that God may be glorified *in all things* through *Jesus Christ*." Hence it is, that, as people grow in grace and in the knowledge of our Lord and Saviour, they not only obtain a deeper acquaintance with the Bible, but they see more of God's hand in every circumstance of life, and more of his wisdom and designs of love in the whole material creation about them. It is our ignorance alone which deprives our hearts of those high degrees of ravishment and delight, which they only can conceive (though but in a very imperfect or low degree), who have discovered the agreements of truth upon a laborious investigation, or some demonstrations in science which are of particular wisdom and worth. And if the astronomer or mathematician can receive so intense a pleasure as some have received from merely human speculation, how much more exalted must the happiness of the

<sup>†</sup> Disa. I.

Christian be, when the Spirit of God not only explains the mysteries of the kingdom to his intellect, but seals upon his soul a conviction of his eternal interest in them!

“The *invisible* things of God (says the apostle) from the creation of the world are *clearly seen*, being *understood by the things that are made* ;”\* i. e. things invisible to the carnal eye are clearly seen by the enlightened eye of the mind—being understood, from the lively and sensible description of them, in the things that are made. The material world and its objects are pictures or similitudes, † in some view or other, of the actings of God in the spiritual world. Upon this plan the lively oracles of truth appear to have been written. Grace takes occasion from nature, to explain itself to those who are the subjects of grace; and nature retains a faithful description, and exhibits a constant lesson, to those subjects, of what they are, and of what they owe to HIM who hath displayed such wonders in the visible and spiritual world for their salvation. Thus, to a gracious heart, nature is but a material modification of Divine grace—or grace acting in a lower degree—though, to the world at large, it not only seems, but is, far otherwise.

Now, as we can neither borrow ideas from others, nor conceive the relations of earthly things to ourselves, but by the objects of sense around us, or through some sensible medium; so the objects proper for conveying the intelligence of divine and spiritual things, and our concern in them, are wonderfully selected for that purpose throughout the Bible. Nor is this knowledge founded upon occult qualities in the natural objects, but upon such, frequently, as are obvious to common discernment, and within the comprehension of the meanest capacity. The sacred tomes were not compiled for the study and investigation only of the learned, but equally, if not principally, for the use and benefit of the unlearned and simple; that every heir of grace, in both these classes, might, without any distinction, “be made wise unto salvation.” Lactantius truly observed, that when God revealed his word to man, he only communicated that sort of knowledge which was necessary for the attainment of eternal life: and as to those things, the comprehension of which is either curious or profane, he threw, as it were, a veil over them, that they might be hidden. ‡ Indeed, it is not the greatness or variety of

\* Rom. i. 20.

† Hence, the book of מְשָׁלִים *Similitudes*, or *Parables* (which our translators have called *Proverbs*), preaches, under natural objects, the spiritual mercies of Jehovah; and in this respect, indeed, it is peculiarly a book of *parables* to the natural man, who sees little more in it than a collection of moral sayings founded upon natural things. Nor doth such an one see more than moral history in the 78th Psalm, though a hint is given in the second verse of it, that it is, in fact מְשָׁל and חִידוֹת, *similitude* and *enigmas, parable* and *mystery*, from beginning to end. This is the method of all the Scripture; and, for the reason of it, the words of Christ are to be considered. Matt. xiii. 34, &c.; Luke viii. 10. And these Scriptures are as true now, as they ever were in the days of old.

‡ *De Origine Erroris*, l. ii. c. 8.



human knowledge which can induce the smallest ray of this superior wisdom, or bring to its possessors a substantial *peace at the last*. Good sense, genius, and the acquirements of literature, are undoubtedly desirable advantages for worldly ends, and may be ranked among the most valuable gifts of Providence. But they all perish in the oblivion of the grave, and meet no higher distinction from death, than the uncultivated simplicity of the clown. The learned man may resemble a tree taller than others in the midst of a forest: he reaches higher, and may overlook, as it were, the neighbouring plants; but the smallest hill can surmount his summit; and the difference between him and the humblest shrub about him, in respect to the height of the skies, allows not of comparison. Sensible of this truth, the learned Nicholas Heynsius, at his death, contemned all his laborious writings, and thought them worthy to be styled only "monuments of his vanity." So Grotius, in his dying moments, would have gladly parted with all his learning, great as it confessedly was, for a grain of that grace which dwelt in his poor ignorant good neighbour, John Ulrich. Our great Selden likewise, upon his death-bed, made the same confession with Grotius his opponent, and professed to Archbishop Usher, who visited him, "that, notwithstanding his vast treasure of books and manuscripts, he could find comfort in none, and rest his soul upon none, but the Holy Scriptures." His very sensible and learned friend White-locke,\* upon the coolest reflection, made the same acknowledgment. The same, likewise, has been made by many of the wisest and most judicious men in all ages. Even a Balaam and a Wolsey saw the advantage of God's service and science in a dying hour, though they had spent their precious time, and prostituted their bodies and souls, in the service of sin. The idly scientific labours of a learned unbeliever's life can only bring him to the confession which Solomon made, and which the great Fabricius, on a review of his immense learning, repeated—"All is vanity and vexation of spirit." "But a believer," says Bishop Reynolds, "though he be ignorant of all other learning, yet, by the knowledge of Christ, will be a blessed man; whereas all the learning in the world, without this, will leave a man miserable. To know the whole creation, and to be ignorant of the Creator—to know all histories and antiquities, and to be unacquainted with our own hearts—to be good logicians to other purposes, and in the mean time to be cheated by Satan with paralogsms in the business of our own salvation—to be powerful orators with men, and never to prevail with God—to know the constellations, motions, and influences of the heavenly bodies, and have still unheavenly souls—to know exactly the laws of men, and to be ignorant of and rebellious against the laws of God—to abound

\* See his "Swedish Embassy."

with worldly wisdom, and be destitute of the fear of God which maketh wise unto salvation—is all but a better kind of refined misery. The devils have much more learning than all this comes to, and yet are damned for ever.”\*

The *arm*, and the *hand*, are natural terms, when applied to the ability of a man, which express his capacity or readiness of *power*. His *right hand*, being, from use, the stronger and more expert, denotes the most perfect exertion of that power. These are figurative expressions of common acceptation, for the conveyance of these common ideas. Agreeably to these we are to understand the terms, when applied by JEHOVAH to himself. As a spirit, God is without “body, parts, or passions;” but he employs this language in condescension to our feeble capacities. It hath been justly observed, *Loquitur Deus ad modum nostrum, agit ad modum suum*: God *speaks* in our way, but *acts* according to *his own*. By his ARM, then, we are to understand the *extent* of his power, as his *stretched-out arm*, or infinite might, reaches to all things;† by his HAND, the most minute, exact, and perfect workings of that power, which descends to the arrangement of the least of his dispensations equally with the greatest; and by his RIGHT HAND, the brightest display of his omnipotence and majesty. If the *finger* of God, or the least exertion of his strength, could create the heavens,‡ who can prescribe bounds to the *reach* of his *arm*, or what is impossible to the *strength* of his *Divine right hand*?

But these terms do not barely imply the *omnipotence* of JEHOVAH: they frequently signify JEHOVAH *himself*. Whatever can be considered as an attribute in God, *that God is*. Thus *power* in God is his own *essence*. The creatures may have power, but it is all derived from him; and therefore power in them may be considered as separate from their being: but God and his power, however we may distinguish cause and effect, cannot be divided. He is a pure act in himself; and his will, wisdom, power, and essence, are all one and the same. We use the word *Almighty* by itself, though an adjective, to denominate his essence, and with great propriety; because no substantive, but what stands for the essence, can properly be joined with it.

A *word*, among men (as hath been observed before), is the *sensible* expression, or at least the *sensible* medium, of an idea; and, therefore, CHRIST is called the WORD of JEHOVAH, because he is the *χαρακτης*, or *sensible* medium, by which we receive the knowledge of JEHOVAH. He is also the *Wisdom* of Jehovah; because by him Jehovah hath shown his wisdom in the fabric and designation of the visible world: and, being Jehovah the Wisdom in his Divine essence, he is called in the abstract,

\* Serm. x. “On the Use of Human Learning.”

† *Brachium Domini est Dei virtus Deique sapientia.* HIERON. Com. in Is. II. 12.

‡ Psalm viii. 3.

*Wisdom* itself.\* He is likewise the *power* of Jehovah, because by him Jehovah, in the creation of the world and at all times since, hath showed his power to men, and because all power is his, "both in heaven and earth." He is, therefore, called by the apostle, not only the *Wisdom* of God, but the *Power* of God, with a peculiar manifestation to them that believe.† And if Christ be the power of God, he hath a right to the emblems of that power, and is justly styled the *Arm*, *Hand*, and *Right Hand*, of JEHOVAH.

That Christ is thus positively styled, and, being thus styled, is JEHOVAH himself, respecting his superior nature, will appear from the consideration of a few passages in Scripture.

"Thou shalt well remember (says Moses to Israel), the mighty HAND, and the stretched out ARM, whereby JEHOVAH thy ALEHIM brought thee out of Egypt."‡ But Christ, the Angel which appeared to Moses in the bush, is said, in the New Testament, to have brought Israel out of the land of Egypt.§ Christ is, therefore, the HAND and ARM which Jehovah thus employed.

"Who hath believed our report?" says the prophet; "and to whom is the arm of the Lord revealed?"|| This word Arm, with the whole context, is expressly applied to Christ, by the evangelist, in his gospel.¶

"Thou hast with thine ARM (says the Psalmist to Jehovah) redeemed thy people."\*\* But the apostle declares of Christ, "that there is no salvation [or redemption] in any other; for there is none other name under heaven, given among men, whereby we must be saved."†† CHRIST, therefore, was the redeeming ARM.

The Psalmist is full in describing the glories of CHRIST, as the *Right Hand* of JEHOVAH. A few texts, for the sake of brevity, are referred to beneath.‡‡ Many might be added; but these may suffice to prove, that Christ is the *Arm*, *Hand*, &c., of Jehovah.

That this *Arm*, *Hand*, or *Right Hand* of Jehovah, is Jehovah himself, will soon appear by other texts in the Bible.

"Awake, awake (says the prophet), put on strength, O ARM of the LORD; awake as in the ancient days, in the generations of old. Art thou not IT [the Arm] that hath cut Rahab, and wounded the dragon? Art thou not IT which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"§§ But the

\* Prov. viii. † 1 Cor. i. 24. ‡ Deut. vii. 19. § Acts vii. 36, 38.

|| Isa. liii. 1. ¶ John xii. 38. \*\* Psalm lxxvii. 15. †† Acts iv. 12.

‡‡ Psalm xvii. 7; xvlii. 35; xx. 6; xliv. 3; xlviii. 10; lxxviii. 54; cxxxix. 10.

§§ Isa. li. 9. Egypt was called Rahab on account of its great power and pride in those days; and the dragon, both here and in Ezek. xxix. 3, seems to imply the King of Egypt, who diffused the poison of vice and idolatry, for which that country was infamous from the earliest ages. In a spiritual sense, the text reveals the deliverance, which Christ obtained for his chosen, from the bondage of sin and corruption, and from the power of that "old serpent," the devil, who hath infected the world.

Psalmist says, that JEHOVAH rebuked the Red Sea, and it was dried up, and led them through the depths.\* This ARM, therefore, is JEHOVAH himself.

“JEHOVAH (says the same prophet) hath sworn by his RIGHT HAND, and by the ARM of his strength.” Now, the apostle tells us, that, “because God could swear by no greater,” when he made promise, “he sware by *himself*.” This reason equally holds in confirmation of all the divine promises; and therefore the *Right Hand* and *Arm*, by which JEHOVAH swears, and engages himself for the satisfaction of his people (for that is the intent of the oath), is and must be as *great* as JEHOVAH, or (which is the same) is JEHOVAH himself.

If Christ then be the *Arm, Hand, and Right Hand*, of JEHOVAH, we see the consequence, that he is, respecting his Divine nature, *equal* to JEHOVAH, and a *Person* in JEHOVAH.

Not only the *power* and *Godhead* of Christ are revealed under the denomination of JEHOVAH’s *Hand*, but also the *mediation* of Christ between Jehovah and his people. An hand, or arm, is the instrument or mean of *communication*; and this Christ is to his people: he reaches out and takes from the Divine fulness, and deals of it unto every one of them, according to his respective need.

When Moses† desired to see the glory of Jehovah, he was answered, that he should not see the *face* of God, because no man could see it and live—plainly intimating the impossibility of a sinful creature’s approach to the Divine Majesty, without a mediator. In order, therefore, to bless this faithful servant with the vision of “good things to come,” the Hand of JEHOVAH, or some sensible form of the second Person (similar in kind to the appearances made to Abraham and Jacob, and called, in Numb. xii. 8, תַּפְּסוּת, “the similitude of Jehovah”), mediated, while the glory of God passed by; and, when the effulgence of that glory was past, gave him to see, either what man could endure to behold of the holy splendour, or what remained to be revealed of Jehovah the Saviour in the latter days. Christ was to Moses a cover from the jealous holiness of the Divine nature. Isaiah had the same knowledge of Christ, and was equally covered with Moses in “the shadow of JEHOVAH’s *Hand*.”‡ And the Psalmist exhorted the church to “shout for joy,” because JEHOVAH “defended [Heb. *covered*] them.”§

As the *hand* is often used in the Scriptures for an emblem of

By the wounding of the *dragon* or *serpent*, may likewise be signified, and particularly to the church at that time, the blow which idolatry would receive, by the manifestation of the ARM of the LORD, or the MESSIAH. Accordingly we are told, that Paganism declined in a surprising manner, upon the promulgation of the gospel, by which the adoration of the creatures (among whom the *serpent* was a capital object with the Oriental nations) rapidly gave way to the adoration of the Creator.

\* Psalm cvi. 9.

† Exod. xxxiii. 18, &c.

‡ Isa. li. 16. So Jerome—*Manus Domini CHRISTUS est.* Com. in Isa. lxxvi. 14.

§ Psalm v. 11.

power, so the imposition of hands was an emblem or symbol of the *delegation* of power. Hence the Hebraism *יָמַלֵא*, *filling the hand*, denoted the reception of a particular power for a particular end from God: and hence likewise arises the idea of *consecration*, *sacredness*, or *blessing*, in the object or trust of that power, where it is so delegated, either from God in the first instance, or from those who mediately convey it by his appointment to others. Thus, "upon Christ was the hand," or power, of *JEHOVAH*, "to be established;" and then through him, as the man-mediator, all necessary power should be given, both in heaven and earth, unto others. And thus priests and rulers received their commissions of spiritual and temporal power, by the imposition of those hands which, for that purpose, had before been *filled* or qualified from God, and which emptied or poured out, as it were, from themselves that *fulness* upon them.

By the same instituted emblem, authority and the appointments of authority have been conferred, upon various orders of men in the church, at all times.

It is truly surprising, upon the comparison of Scripture with Scripture, how much the Divinity and gracious offices of the Mediator, in all the variety of language and sentiment, are interwoven, as it were, into the minutest circumstances, incidents and declarations of the Bible. They seem (if one might use the phrase) the very life and soul of the Scriptures. Without this particular tenet of Christ's Divinity, delivered with so much care and apparent solicitude, there seems no coherence in the several parts of the sacred volume, no satisfaction in the redemption it reveals, nor any security in the promises it contains. A chaos of doctrines and absurdities, unworthy of divine revelation, and even of reason itself, would arise in view; and all the hopes, sufferings, and comforts of holy men, in all ages, must appear as the idle and wild extravagance of distempered brains.

Thanks be to God, the faith of Christians securely rests upon a sure foundation. *CHRIST* is *JEHOVAH*, who changeth not. They may call him so, and worship him as such, since the very angels rejoice to do the same. An hasty Arian has confidently told us, that Christ is not called God throughout the Scriptures. In thus saying he gives the Holy Ghost the lie direct, and tacitly accuses all the holy angels of idolatry. *CHRIST* (says the apostle) "is over all, God blessed for ever. Amen."\* The *FATHER* saith unto the *SON*, "Thy throne, O God, is for ever and ever;" and in heaven he utters, "Let *all the angels* of God worship him."† And if the *FATHER* declare our *Jesus* to be God, and also Lord‡—and if all the angels in heaven, as well as apostles on earth, worship him as God—surely his people at large may gratefully adore him. Some of them *did* worship him,

\* Rom. ix. 5.

† Heb. i. 6, 8.

‡ Ibid. i. 10—"Thou, Lord, in the beginning," &c.

*unrebuked*, in the days of his flesh—which certainly he who answered the devil by saying, “Thou shalt worship the LORD thy God, and him only shalt thou serve,” would never have suffered, if he had not been *that* same LORD and God, who had the whole right of such adoration. But such is the blindness of “unstable men,” who are “tossed about with every wind of doctrine,” that the plainest texts cannot satisfy them, when under the power of their own infatuation. Such persons might well consider, if the offer of false praise deserve wrath, as in the case of idolaters, what may *they* expect, who aim to rob God’s coequal Son of the honours due to his nature, his work, and his word? If the man be pronounced “accursed, that maketh flesh his Arm”\* (as *they* must do, who talk of Christ as a *human* Saviour), what will become of the man who traduces the ARM of JEHOVAH, and “thinks him to be altogether such an one as himself?”†

The real believer hath not thus learned Christ. In a *doctrinal* view, he hath been taught by the Spirit and word of God, that nothing, short of omnipotence itself, could possibly have achieved such mighty works as were necessary to complete his salvation. He clearly sees, that eternal life could not have been purchased but by eternal merit, nor brought in with so much exactness and certainty, but by a Being, in his own nature, omnipotent and all-wise; and that, as infinite effects presuppose an infinite cause, the redemption and glorification of man, being in themselves perpetual and above the agency of creatures, result only from Jesus Christ, as he is God over all, blessed for ever.

In an *experimental* view, the Christian hath other tokens of his Saviour’s omnipotent arm. He hath experienced a translation from the dominion of Satan into the kingdom of God’s dear Son; and he daily finds support or deliverance from his inward or his outward foes. The Christian is born again to be “a conqueror, and more than a conqueror,” not indeed by his own might, but “through Him that loved him.” The world allures or annoys; but he gets a victory, and more or less a daily victory, over its frowns and its snares, through faith in his Redeemer. The flesh presses hard with its suggestions; but the thoughts of his heart are brought into the sweet captivity and rule of Jesus. Those sins which used to *beset* and overcome him, contrary to every admonition of conscience and every rule of right, are brought down and kept down by the victorious grace of his Redeemer. The devil, like the strong man armed, would fain recover his goods; but Christ, who is stronger than the strong, binds up his arms, and bids the soul be free. In short, the Christian, being beat out (and much beating out he requires) of his own strength and righteousness, gives himself up to the

\* Jer. xvii. 5.

† Psalm l. 21.

conduct, will, strength, and righteousness of his Redeemer. This is the sure effect of that genuine humility which the right conviction of sin hath planted in his heart. When this humility acts most, then he is safest; because the humbler he is, the more he leans upon the strength of his Saviour; and, when he leans most upon the strength which is Almighty, he can do most. He hath most life in ordinances, in communion, in duty, in every thing.

If one were to draw the portraiture of a Christian, this probably would come near to his description.—He is one, who, in *doctrine*, believes that the three persons in JEHOVAH are equally engaged in the accomplishment of his salvation; that the love of *Father, Son, and Spirit*, is but one love, directed to the three objects of their respective offices for him; namely, creation, redemption, and regeneration, terminating in his eternal glorification; that he was chosen freely to this mercy, when it was lost by Adam to his nature; that he is freely called by the effectual application of divine power; that he is justified only, and entirely, and at once, by the obedience of *Jehovah*, in human flesh, to that perfect law which man was created to obey, but had broken; that he is sanctified in Jesus Christ through the Spirit, and by him shall persevere to the end, and be everlastingly saved.—The Christian is one, who, in *experience*, looks *into* himself only for humiliation, and *out* of himself to God in Christ for all his happiness. He perceives, and often very wofully, that he has not the power of thinking, saying, or doing one good thing; and that, however specious many moral acts may appear to the world, there is nothing intrinsically holy but what is brought into him and maintained in him by the agency of the HOLY ONE. *Body, soul, and spirit*,\* therefore, he meekly surrenders to his God, for time and for eternity. He distrusts his own wisdom and will in all cases, from a just persuasion, that what is perverse in its own nature can only lead him astray. His whole security from falling he founds upon his God; and accordingly he flies to him in all his temptations and distresses, great or

\* 1 Thess. v. 23. ΠΝΩΜΑ—ΨΥΧΗ—ΣΩΜΑ. The apostle, writing to Greeks, used this tripartite division of human nature, which was the prevalent opinion among them taken from Plato, in order to express more aptly, that every faculty, corporeal or spiritual, should be devoted to God.—Some have been much puzzled at the distinction between *spirit* and *soul*, and have supposed that the apostle referred to two different principles beside the *body*. Gallasius, in his Annotations upon the 5th Book of Irenæus (c. ii. § 5), justly observes, that the apostle only meant to express the *two faculties* of the same immaterial principle—the *understanding* or *mind* by the word *spirit*—and the *affections* or *will* by the word *soul*. As though it had been said, that we should aim to think nothing by our *minds*, to desire nothing in our *hearts*, and to do nothing with our *bodies*, but what may tend to God's glory. Agreeable to this, we are commanded (Deut. vi. 5), to love God with all our *heart*, with all our *soul*, and with all our *strength*; which is nearly the same with the threefold distinction used by the apostle. The same distinction prevails, in the Old Testament, in the words פָּרָד spirit and נֶפֶשׁ soul; but they both pertain to one and the same incorporeal existence, which forms the life, and is the glory, of the body. The like remark may be made of the *animus* and *anima* of the Latins; the former corresponding with the *Nous*, and the latter with the ΨΥΧΗ of the Greeks, or the English words *mind* and *soul*.

small. He feels himself a poor weak creature, that cannot stand a moment, and is, therefore, never easy but when he "leans upon his Beloved." He is well acquainted with this truth, uttered by a good man, that "with God, the most of mosts [in opposition to himself] is less than nothing; but, without Him, the least of leasts is too great a burden."\* And he hath that joy and peace in his Saviour which he knows the world can neither give nor take away from him.—Advert to his *manners* and *conversation*. He attends the ordinances of the Gospel, because in them he finds refreshment and strength to his soul. He hears the word with solemnity, comes to hear it with seriousness, and departs with gravity: not glad, when service is performed, to commence "busy body in other men's matters,"† or to enter into the frothy discourse of idle tongues. Like Mary, he wishes "to treasure up" the Gospel "in his heart," without evaporating its sweet savour by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others. Without parade, he is religious, and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of God in a way that may please God. He seeks not to obtrude upon or assume over others; but, with modest cheerfulness, wishes to elevate religion in the eyes of men; bearing with *their* infirmities, from the deepest conviction of *his own*. Above all things, he delights in the company of *Him* who speaks as none other can speak, and when he obtains this happiness (to use an old paradox), "is never less alone than when he is alone." He is never satisfied "to part with his private duty, till he has found communion with God in it; and, when he has found that, he perceives such a sweetness and savour in it, as to make it not easy for him to go forth again into the world."—Against such an experience as this, which *sees*, and *handles*, and *tastes* of the *WORD of Life*, there is no arguing. If a man should attempt to controvert this testimony, it would be worse than to deny the evidence of the natural senses, because it is founded upon the truth of God which cannot deceive, and upon the power of God "which worketh all in all."‡

These are some principal outlines of the Christian in his *faith*,

\* Fleming's "Scripture Truth," p. 248.

† 1 Pet. iv. 15.

‡ What Christian can refuse to join his wishes upon this subject with those of the devout Witalius? Or who can deserve the name of a *Christian* who cannot taste the sweets of prayer, meditation, and retirement? *Nihil magis* (says he) *in votis habeo, quam ut procul omni disputatione, in placido otio, secretaque solitudine, piis precibus, devotis meditationibus, humiliter sacratissimarum literarum nostrarum scrutinio, et arcanis cum Deo colloquiis, obscurus ceteroquin, et vix vicinis notus, nisi quantum pietas jubet, ad ultimum usque spiritum vacare liceat.* Misc. vol. i. p. 637. "There is nothing I so much desire in the world as to pass all my time, even to my latest breath, in a total abstraction from all disputes, in a calm retreat from the hurry of the world and the deepest solitude, in holy prayers and devout meditations, in humble researches into the book of God and in secret communion with him; however obscure I might be in such a case, and however unknown (unless when religion should make it my duty to be otherwise) almost to my neighbours."



*experience, and conversation.* There are others, reader, which the author has not room in this place to draw, but which, if these are once transcribed upon thy soul, will, by the power of grace, come in to heighten the amiable picture of thy heart and life. But does there not appear, even from these, some benefit and advantage in being a Christian?—The devil himself spake truth, for once, when he said, that “Job did not serve God for nought:” nor doth any true believer. If the heathen moralist could affirm that “virtue is its own reward,” what superior advantages hath such a believer who, with Abraham, knows that **JEHOVAH** himself “is his shield, and his” inexpressibly “exceeding great reward?”

If thou desirest to know more of this matter, peruse with constancy the lively oracles of truth, and pray fervently, that experience may be added to knowledge. Luther used to say, that three things made a divine—meditation, prayer, and temptation: and they equally make every private Christian. An heart without prayer is an heart without faith; and an heart without faith is an heart without hope and without God in the world. Faith and prayer are the soul’s strong wings for the skies. The task, likewise, which Luther prescribed for ministers, belongs to every individual believer, namely, “to read the Bible again and again, to pray earnestly, and always to be an humble learner.”\* In this frame of spirit, and upon this ground, thou wilt obtain such evidence of the Saviour’s Divinity, and of his people’s security in Him, as all the sophistry of men and devils shall never be able to refute. And when this system of things shall be dissolved, and God shall arise to judge the world, thou wilt be enabled to sing, with the holy Psalmist and all the blest above, “Thou, **LORD**, hast a mighty **ARM**, strong is thy **HAND**, and high is thy **RIGHT HAND**: into thine **HAND**,” therefore, “I commit my spirit; thou hast redeemed me, O **LORD** God of truth.”†

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## ANGEL,

AND

### ANGEL OF THE COVENANT.

THE word **ANGEL**‡ signifies *one sent*; and, when *sent* from **JEHOVAH**, such angel has a commission to execute or reveal his

\* MELCH. AD. *in vit.* Luth.

† Psalm lxxxix. 13, and xxxi. 5.

‡ It is a vulgar error, that an *angel* is merely a being, who, like a bird with wings, flies about accomplishing the commandments of God. Popery and its ridiculous legends have contributed exceedingly to impress such an idea; and the ingenuity of painters has established the gross opinion of angelic plumage by symbols, which should only convey, under a natural image, the wonderful celerity and readiness of

will. In this sense, but in the highest degree, the name was applied to our blessed Redeemer; and, by it he was known to the ancient church before his manifestation in the flesh. It was a name given him, not to denote his *nature*, but his *office* and *mission* to his people. He was the *Angel of the Faces, or Persons*, in JEHOVAH, to deliver the divine counsels, and to guide up the faithful to JEHOVAH.

There are many instances in the Old Testament by which it is evident that the word ANGEL, in this most important sense, is applicable to none other person or being than the LORD of life and glory.\* Two or three examples may suffice.

“The ANGEL of JEHOVAH (or, as it might be rendered, the ANGEL JEHOVAH) said unto her [Hagar], I will multiply thy seed exceedingly,” &c., Gen. xvi. 10. This is a work of creation and providence, and therefore can be attributed to none but JEHOVAH himself. In consequence, the person who could promise and perform this work, must be JEHOVAH, or a *Person* in JEHOVAH. A subsequent verse puts the matter beyond all doubt; for “she called the NAME of the LORD,” that spake unto her, אלהים *Thou God*.

Again:—“And the ALEHIM heard the voice of the lad: and the ANGEL of the ALEHIM called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for the ALEHIM hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for *I will make* him a great nation,” Gen. xxi. 17, 18. Here the ALEHIM and the ANGEL of the ALEHIM are introduced as *one* Person, speaking and promising † what none but JEHOVAH ALEHIM could really perform.

*this* and every other order of spiritual beings to execute the will of their Creator.

But the word מלאך, which we, from the Greek *αγγελος*, translate *angel*, is not confined to any rank of beings, spiritual or corporeal; but is applied to both. It strictly signifies *any one commissioned or sent*. So David sent מלאכים, human messengers to Jabesh Gilead, 2 Sam. ii. 5. And the prophet Haggai was the Lord’s מלאך *angel or messenger* with the Lord’s “message to the people,” Hag. i. 13. The word *apostle* seems to convey nearly the same idea as the word *angel*. The former term is supposed to have been adopted by the Holy Spirit in the books of the New Testament, on account of the ambiguity of the latter, and its usual application to *ministering spirits*. An *apostle* is thought to mean as much as the word *ambassador* (1 Cor. v. 20), who not only imparts a message, but represents the person by whom he is sent; and an *angel*, in the strict sense, to imply only what is ordinarily understood by a *messenger*. Vide SPANH. *Diss. Hist. de Apost.* § 6.

\* The ancient Rabbins understood the *Messiah* under this denomination. See a very remarkable passage of this kind quoted by Witsius in his *Miscellanea*. Vol. ii. p. 91.

† The promise given to Hagar concerning Ishmael (Gen. xvi. 12) is literally in force at this day. The Arabs, who inhabit, or there rove upon, the vast tract of country betwixt Judea and Persia, and who pique themselves not a little upon their descent from Abraham through Ishmael, are *wild men* indeed. “Their hand is against every man,” whose engagements may induce him to pass over their inhospitable deserts; and, for his own preservation from murder and robbery, “every man’s hand” must be “against them.” They never were, and probably never will be, reduced by any nation. Their swiftness of flight eludes all pursuit, and the barrenness of their soil affords no temptation of conquest to the Turks and Persians, their neighbours and enemies. Dr. Rauwolff, who traversed part of their country, represents them in no better light than that of the most lazy, thievish, and savage nation (if such a banditti deserve the name) upon the face of the earth.

“ The ANGEL, who *redeemed* me from all evil, *bless* the lads,” &c., said the patriarch Jacob, upon the sight of Joseph’s children, Gen. xlviii. 16.

The REDEEMER is here expressly called *the* ANGEL; and invocation is made for his *blessing*. Now, there is but *one* Redeemer, and one object of worship; and this object of worship, and this Redeemer, is named JEHOVAH SABAOOTH, or LORD OF HOSTS, in several parts of the Bible. Consequently, as Jacob was no idolater, the ANGEL, whom he invoked for a blessing, and who “redeemed him from all evil,” was JEHOVAH himself, the true and only God.

This blessed ANGEL “went before” the church in the wilderness, and conducted them, by a thousand miracles and with wonderful safety, to the lot of their inheritance in Canaan, Exod. xxiii. 23. Moses told the children of Israel, that this ANGEL (promised at Exod. xxxiii. 2) was JEHOVAH their ALEHIM, Deut. vii. 22. And JEHOVAH himself, by Joshua, declares that he, in virtue of his promise, had driven out their enemies before them. From hence also it follows, that this ANGEL of promise was JEHOVAH.

This glorious ANGEL appeared also to Manoah, who knew not that he was מלאך יהוה *the* ANGEL JEHOVAH HIMSELF, till “he did wondrously” in the sacrifice, and ascended in the flame from the altar. Then Manoah (it is said) knew him, and acknowledged him to be the ALEHIM.\*

\* Judges xliii. 15–22. A short consideration may explain what was meant by the terms *did wondrously* or *wondrously acted* upon the עלה, or *ascension by fire*. This the ANGEL JEHOVAH, representing *Christ*, enjoined Manoah to make to JEHOVAH; and when the flame was ascending, he himself ascended in it. It was a type to signify to Manoah and the church, that HE was Christ who thus appeared; and that this Christ, by the oblation of himself, would pacify the divine wrath, and be that true עלה of his people, in which not only their offerings should be accepted, but that himself also would ascend from them to plead their cause before the throne of glory. This gracious revelation perfectly corresponds with his name, WONDERFUL; for surely this act of Christ, in atoning for poor sinners, is the most admirable of all the admirable works of the Lord. It was this which caused Manoah and his wife, when they saw the figure of their Redeemer entering the flame, and ascending in it as the true propitiation with God, to fall down upon their faces in humble adoration, and to say concerning this ANGEL JEHOVAH HIMSELF, that they had *seen* GOD. As the עלה usually rendered in our Bible *burnt-offering*, was to denote God’s acceptance of the sufferings of Christ as the satisfaction for the sins of his redeemed; so the מנחה, improperly rendered *meat-offering* (for there was no *meat* in it, as may be seen in Lev. ii.), was appointed to signify the admission of the merits or obedience of Christ for their complete justification. The offering of these two together, which was commonly the case, was a sacramental pledge of the faith of Manoah, and of other believers before Christ, in *propitiation* and *righteousness* of their divine Saviour, to whom they looked forward with eager desire as to the ground of all their hope and consolation. And the spiritual purport of these offerings remains with believers now, and will remain to the end of time. These offer up the spiritual sacrifice of the עלה, when they plead by faith the blood and suffering of Christ for the remission of their sins; and also of the מנחה, when by the same faith they bless the Lord for his justifying righteousness and free admission thereby into the adoption of children. The composition of this *Mincha* is also very observable. There was *flour* or *bread* to denote *that* by which we live, namely, CHRIST, the *Bread of Life*; and *oil*, to show that we come into this life by *grace*, and present our trust in Christ through *grace*; and *frankincense*, or *thus beneplaciti*, by which is represented the *fragrance* and *sweet*

Gideon knew his Redeemer as the ANGEL JEHOVAH, who blessed him with the blessing of peace; for which in thankfulness he reared an altar, and called upon him under the name of ADONAI JEHOVAH. Isaiah, likewise, speaking of JEHOVAH's goodness to Israel, says of him, that "HE was their Saviour;" that "in all their afflictions he was afflicted, and the ANGEL of his presence saved them."\* Now, as there is no Saviour but JEHOVAH, and as CHRIST is confessedly the Saviour, it follows that this ANGEL, being that Saviour, is necessarily both CHRIST and JEHOVAH.

However, not to enumerate instances of which the Bible is full, let it suffice to mention but one text more, where that Divine Person, who was to take our nature upon him, is called both the ANGEL, and the ANGEL of the COVENANT—the *Angel*, from his embassy; and *Angel of the covenant*, from his covenanting to bear that embassy. "Behold I [JEHOVAH] send my messenger [John Baptist, Matt. xi. 10], and he shall prepare my way before ME; and the LORD whom ye seek shall suddenly come to *his* temple, even the ANGEL OF THE COVENANT, whom ye delight in, *saieth the LORD OF HOSTS*," Mal. iii. 1.

If it were of any account to mention *human* authorities after the *divine*, we might observe, that all the commentators explained this name of the *redeeming* ANGEL by the name of MESSIAH. Thus Grotius remarks, that the ANGEL, spoken of in the last text, was allowed even by the Jewish Rabbins to be JEHOVAH, and copies from Masius a striking passage to this purpose out of the comment of R. Moses, the son of Neheman, upon the 5th chapter of Joshua. *Iste Angelus*, &c.; i. e. "That Angel, to say the truth, is the ANGEL REDEEMER, of whom it is written, 'For my NAME is in him.' He was *the Angel* who said to Jacob, 'I am the God of Bethel;' and of whom it is said, 'God called to Moses out of the midst of the bush.' He was called an Angel, because he governs the world: for it is written, 'JEHOVAH (that is, the LORD GOD) brought us out of Egypt.' It is moreover written, 'the ANGEL of his presence saved them.' And, without doubt, the Angel of God's presence was He, of whom it is said, 'My PRESENCE shall go before thee, and I will give thee rest.' In a word, He is the ANGEL, of whom the prophet spake, 'The LORD whom ye seek shall suddenly come to his temple, even the ANGEL OF THE COVENANT, whom ye delight in.' The *face* or *presence* of God signifies GOD HIMSELF, which is confessedly allowed by all interpreters."†

CHRIST our Redeemer, then, by the testimony of God and

*odour* of all this in the presence of JEHOVAH. The law is a sweet book, when we understand the Gospel of it, and may excite the same holy breathing in a true Christian, as it did in the Psalmist, when he said, "LORD, what love have I unto thy law! all the day long is my study in it." It is only dry to those, who find it a "book sealed."

\* Isa. lxiii. 8, 9

† GROTIUS, *de Ver. Rel. Christ.* l. v. § 21. Not: 5 and 6. See also to the same effect, WITS. *Misc.* Vol. II. de Michaële.

man, is the ANGEL JEHOVAH, and the ANGEL of the Covenant. He was sent\* with the blessed news of pardon and peace to his people; and was *commissioned* with the full revelation of that eternal compact which subsisted between the Divine Persons in JEHOVAH before the world began. In this compact, every part of our salvation, whether of *means* or of *ends*, is stipulated; and, by the performance of its stipulations, "the door of heaven is opened to all believers." To a guilty, sin-burdened conscience, CHRIST is the best *Angel* or *Messenger*, that ever came or could come into the world. No news, like news from heaven, to a heart that truly trembles at the horrors of hell. No peace can be compared to that which JESUS hath purchased, and which he brings down for the support of his people. He is the ambassador of perpetual peace; and hath made full reconciliation between God and men. He stipulated the conditions as God, and performed the stipulations as the God-man. Nothing now remains for his redeemed but a free, honourable, unconditional peace. How should these tidings, then, of eternal redemption, induce the mourning hearts in Zion to beat for joy! How should this welcome message lift their drooping heads, and cause their bosoms to pant for that unutterable glory, which their blessed ANGEL hath set before them!—If our treacherous hearts were half so inclined to hear and entertain news from God, as they are to be amused with the idle tales of vanity and sin, not only CHRIST himself, the *Messenger* of salvation, would be more precious to our souls, but his names, his gospel, his promises, and all that belongs to him, would be the subject of our meditation by night and by day. But so "deceitful" are our hearts, and so "desperately wicked," that we should soon grow cold and indifferent to the "things that make for our peace," did not this

\* It is a very old Arian argument, repeated a thousand times, "That if the Son be sent by the Father, he is therefore *inferior* to the Father;" and, if it were answered ten thousand times, very possibly the Arians of another generation, ignorant and unmindful of the refutation, would be pressing it into service again.

Christ was sent to "finish a work," which no creature could so much as attempt to begin. He was to "make an end of sin," and to "bring in everlasting righteousness." It was not for a creature to wipe away *his own* transgressions; for, were this possible, the mighty fallen angels would gladly wipe away their own; nor to blot out another's, because his whole obedience is necessary for *himself*, and, in the attempt to save *their* lives, he must utterly lose *his own*. It is the sole province of JEHOVAH, who says, "I, even I, blot out thy transgressions." &c. Isa. xlii. 25. No creature could bring in *everlasting righteousness*; because an infinite and eternal attribute belongs only to an infinite and eternal being, which certainly no creature can be.

Christ could not be a mere man, for he was *from above*, and finally ascended up "where he was before," and where no mere man ever was; nor yet an angel, because an angel is a creature, subject to the incapacities just mentioned. But, as a Person in Jehovah, and also Jehovah in our nature, he could be said to empty himself (*ταυρος κενωσας*, Phil. ii. 7.); or to stoop from the eternal glory of his own Divinity, in order to bear "the form of a servant" (for a mere servant, or dependent creature, as we have said, he could not be), and in that state to atone for his people's transgressions, and to fulfil all the righteousness which was necessary for their justification. Here the sending is by his own consent, and, instead of inferiority, proves his equality with the Father and Spirit, who, as covenanters, might be said to subject themselves to each other, which is in no respect possible, but according to that unity of will which subsists in the Divine Persons, and which is agreeable to their unity of essence or Godhead.

gracious ANGEL compassionate our infirmity, and powerfully support us by his SPIRIT to hold on and to hold out to the end. What a fund of comfort do the following words hold out to the weary, drooping soul! "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?—He giveth power to the faint; and to them that [in themselves] have no might, he increaseth strength. Even the youths [those that are strong in their own confidence] shall faint and be weary, and the young men [the most naturally strong that can be chosen] shall utterly fall. But they that wait upon the LORD shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint," Isa. xl. 28. "Great is the peace of the children" of God in this world, though greatly interrupted at times by corruption within and without: but O what comfort, what unspeakable joy, shall these possess, when their tabernacles of clay shall be dissolved, and when that blessed ANGEL who pointed out their path, and conducted them (like his Israel of old) through this melancholy desert of sin, shall establish them in his heavenly Canaan ever! Though many of them, in this world, may have but small manifestations of God's presence with their souls, yet the Angel of God's presence shall lead them to that fulness of joy and pleasures which are at his right hand for evermore. What men call *death*, which lies in the way, is at most but a happy period of corruption and pain to the redeemed, "whose life is hid with CHRIST in God;" and who, "when CHRIST, their Life, shall appear, shall also appear with him in glory." The apostle, therefore, "had a desire to depart, and be with Christ," and "was willing," or much more delighted, "to be present with the Lord." And so wilt thou, O believer, according to thy measure of faith. Thou wilt desire it in the Lord's day, and in the Lord's time. A Christian (said one of the Fathers) "is at once *dutiful* and *wise*: as a *servant*, he refuses not the *obedience of life*; and as a *wise man*, he embraces the *gain of death*." I desire "to be dissolved" (said the apostle); but it was only in submission to God. Whatever we desire upon that ground will never hurt us; and after a little more faith and patience, after a few more struggles with inward and outward evil, we shall possess more than we could desire, and more than mortal ever asked or thought. We may cry out in faith, then, "Come, LORD JESUS!" And we shall soon hear his answer of love, "Surely I come quickly." Even so, amen!

Jesus, commissioned from above,  
 Descends to men below,  
 And shows from whence the springs of grace  
 In endless currents flow.

## ELECT.

He, whom the boundless heav'n adores,  
Whom angels long to see,  
Quitted with joy those blissful shores,  
Ambassador to me :

To me, a worm, a sinful clod,  
A rebel all forlorn,  
A foe, a traitor to my God,  
And of a traitor born :

To me who never sought his grace,  
Who mock'd his holy word ;  
Who never knew, or lov'd, his face,  
But all his will abhorr'd :

To me, who could not even praise,  
When his kind heart I knew ;  
But sought a thousand devious ways,  
Rather than find the true.

Yet this REDEEMING ANGEL came  
So vile a worm to bless :  
He took, with gladness, all my blame,  
And gave his righteousness.

O that my languid heart might glow  
With ardour all divine,  
And, for more love than seraphs know,  
In praise like seraphs shine.

## ELECT.

THE Redeemer bears this title for two respects—first because he was chosen and appointed by the *Father*, before all worlds, in the covenant of grace, for the work of man's salvation; and, secondly, because all the people, or church, of God, are elected to the participation of life éternal in Him, who is "the Head over all things"\* unto them. He being the Head, and they the members, there is a wisdom in the design, a love in the election, a completeness in the formation, through every part of that glorious fabric, in which God will dwell, as in his peculiar temple, to all eternity.†

Thus the prophet points him out, when speaking, by the Spirit of God, to those who waited for salvation in Zion. "Behold (says the LORD), my *Servant* whom I uphold, mine ELECT in whom my soul delighteth: I have put my *Spirit* upon him; he shall bring forth judgment to the Gentiles."‡ An infallible expositor applied this text to Jesus, when he saw the mighty works which he performed, and became a witness of the grace and truth which ran through all his actions, and of the dignity and love which dictated, as well as guarded, his incomparable words.§ Greater witness than that of an apostle did he also receive, when he began to publish his salvation; for the Almighty

Eph. i. 22.

† Ibid. ii. 22.

‡ Isa. xlii. 1.

§ Matt. xii. 18.

*Father* audibly pronounced him to be his “beloved *Son*, in whom he was well pleased;” while the *Spirit* of holiness and of power descended, as a dove descends, from heaven, and visibly rested his ineffable glory upon him.\* Here the *three Persons* of the sacred, undivided *essence*, testified, concerning Jesus, that he was the appointed *Messiah*; here the *Spirit* of truth evidently *anointed* his manhood by the profuence of his grace; while the well-beloved *Son* accepted the sensible attestation of the *Father*, that he it was whom patriarchs, prophets, and saints should “behold,” as their *Head*, and their Redeemer.

CHRIST was not the ELECT of the *Father* for his own sake, but for the sake of his people. As a person in JEHOVAH, partaking of omnipotence and supremacy, he could not be chosen or appointed for any purpose to which he did not give his own consent and approbation: but, as all the ideas or intentions of the blessed Trinity are as much at unity as the Divine essence itself, which cannot admit of the least difference or inequality; so what the first Person willed or purposed was the will and purpose of the other two Persons, in the utmost harmony and conjunction. Thus the stipulations of the covenant of grace, by the respective Persons, are but so many inseparable intentions of one Divine mind. One will actuates the whole Deity; or, rather, the whole Trinity will one and the same purpose, think one and the same idea, effect one and the same design, because they exist in one and the same nature. There can be no contrariety of mind; because the mind of the three persons is but *one* mind: and though each Person may undertake, by himself, a separate operation, yet that operation does not cease to be the operation of the whole Deity, because the other two Persons unite in consent, and bear an equal will in whatever is done by either of them. When the world was created by the *Son*, it is said that the *Father* created all things “by him,” because the creation was a joint effect of that will which, though it exist in the three Persons, is uniform and consentaneous. The whole Trinity purposed that it should be so. And when “the *Spirit* of God moved,” or flowed, or brooded, “upon the face of the waters,” what are we to understand, but the concurrence of the *third Person* to the purpose and operation of the *first* and *second*? Thus in the redemption and in the creation of man, we find the whole Trinity expressing *a one* approbation of their respective energies or performances, resulting from their primeval covenant—pronouncing in the one case that all was good, and implying in the other that all was gracious.

The SON, or *second Person*, willed and delighted in the choice of the FATHER, who delegated him to be the Author of eternal

\* Matt. iii. 16, 17.



salvation "to those that believe;" and he was therefore the ELECT ONE, "in whom his soul delighted." These were "given" him of his *Father*, as members of his mystical body, for whom he should unite himself to the human nature, and for whose sake alone he would be *contented* to endure what they must otherwise have endured, and to do what they could never have done, viz., satisfy the justice, and perform the law, of their Creator.\* Thus he became their federal Head and Representative; so that whatever he did, and whatever he suffered, became as much their own in him, as if they had done and suffered all by themselves. *He* sustained their nature, their work, their punishment, and their persons: *they* received his nature, his merit, his purification, and became united to his person. "In him' they are 'gathered together in one,' or, more properly, 'summed up;' and are really, through union with him, 'crucified with him,' and 'entered into heaven with him, their forerunner,' who there appears adorned with their names, as so many precious stones, upon his breast, as well as borne upon his shoulder, in all his undertakings for them. Hence we are said to be 'saved in the Lord,' and 'preserved in Jesus Christ,' as well as saved *by* him. In quality of Mediator, he stands as the *collective body* of all the elect; and therefore, in saving *them*, he is said to save *himself*. And hence it is, that, in whatever he did and suffered as Mediator, the scope of his heart eyed his people, as doing their work therein. And the Lord Jesus is thus the representative, as God's ELECT (for He is the FATHER'S *Elected One*), in whom the redeemed were elected before the world began."†

From this title of Christ, we may learn two things: 1. That an *Elect* Saviour, who could save by his own power, wisdom, and merit, a multitude of poor sinners "which no man can number,"‡ must be a DIVINE Saviour. God would not have *chosen* a mere creature to perform what *no* mere creature can possibly perform. 2. That the number of those elected in him is predetermined, without any possibility either of failure or of increase. Upon which accounts, grace is said to be *free*, that is, independent of man, who is in his fallen nature a slave to sin and Satan, and

\* True and excellent are the words of the judicious Hooker upon this subject: "The sons of God we neither are all nor any one of us otherwise, than only by grace and favour. The sons of God have God's own natural Son as a 'second Adam' from heaven, whose race and progeny they are by spiritual and heavenly birth. God therefore loving eternally his Son, he must needs eternally in him have loved and preferred, before all others, them who are spiritually since descended and sprung out of him. These were in God, as in their Saviour, and not as in their Creator only. It was the purpose of his *saving goodness*, his *saving wisdom*, and his *saving power*, which inclined itself towards them. They who thus were in God eternally, by their intended admission to life, have by vocation or adoption God actually now in them; as the artificer is in the work which his hand doth presently frame. Life, as all other gifts and benefits, groweth originally from the *Father*, and cometh not to us but by the *Son*, nor by the Son to any of us in particular, but through the *Spirit*." See much more to the same effect in his *Eccles. Polity*, B. v. § 56.

† See "Dornby on Salvation," p. 75, 2d Edit.

‡ Rev. vii. 9.

can never become, but through God's will and power, the servant of holiness and of Christ.\*

Unspeaking comfort is to be derived from the *first* of these considerations. Jesus, who saves, is JEHOVAH, who lives, and will live for ever. Eternal efficacy supports his salvation, and eternal duration carries it on, with perfection and glory. What Christ was chosen to do, he did unalterably, inimitably, and completely. The wisdom of God is magnified in his election; because the work of God is wholly accomplished by his power, and because the attributes of God are infinitely displayed by his righteousness and sufferings.

The *second* reflection, also, affords an inexhaustible fund of hope and joy. For, since the believer finds "within himself" the token of his election to life, and the pledge of his Saviour's love, he may be assured, that the decree which is gone forth is more unalterable than that of the Medes and Persians, and that it "shall not return void" to Him that sent it, but "shall accomplish" all his pleasure. If he be of the number of God's elect, let him be persuaded that this blessed number shall never be broken. If he be really a member of Christ, let him trust that Christ will never leave a member forgotten upon earth, nor suffer such an unalienable part of himself to perish in hell. If he be indeed one of the sons of God, and a joint heir with Christ, let him be confident that all the powers of darkness, or even the hated corruptions of his own evil heart, below, shall never be able to wrest away the least particle of his estate, or separate him from his Father's house and home in heaven.

But let him remember (and, while he remembers, let him be humbled and thankful), that his advancement to favour was the simple result of God's own spontaneous mercy, without the least provision or regard to any thing which he could do to obtain it. Indeed, it was impossible that he, who was dead, should do *any* thing, without life or power from above: and, if power from above be given to perform the least action, it is a *free* donation, which could never be deserved at first by a sinner "without strength," not certainly afterwards by the exercise of itself. Faith, love, joy, and power over sin, are *fruits* of election, because they proceed from God; and are no more the *cause* of election, than election or any other effect can be the cause of itself. If a man could possess these qualities without recurring to God for them, he might have some plea for believing that he was chosen of God on account of them. But it is the absurdest

\* Nor is grace *free* only as to its bestowment, but *full* and *perfect* in all its execution and effect. Hence the prophecies and promises are so direct and absolute, as not to be frustrated by what men call sinister events. "The remnant shall return," &c. "For, though thy people Israel be as the sand of the sea, the remnant (*only*) among them shall be converted; even the consummation decreed [by God] flowing with righteousness: for a consummation and a determined consummation will ADONAI JEHOVAH SABAOOTH make in the midst of all the earth." Thus the words may be rendered in Isa. x. 21, 23.

of all absurdities to imagine that God elects from a prevision of faith and good works, when these very qualities can have no more existence in a man's heart than in the mind of a devil, till God himself has actually placed them there. And if such a crude position could be admitted, then man really and entirely elects himself: the choice is wholly in him; and the Almighty only stands by, as it were, and looks on, waiting and depending upon his creature, when or whether he shall confirm this self-election or not. If man can go thus far, there can be no reason assigned why he may not go quite through, and be as independent on the merit and grace of a Saviour, as though no Saviour had ever come into the world. Indeed, he might as soon save himself entirely, and fly to the courts of heaven upon the wings of his own righteousness and strength, as choose the good and avoid the evil by his own will, and thereby become the procuring cause of his own election to life eternal. There is a free will indeed, but it is the free will of grace in a believer, who is made free from the bondage of corruption. But the boasted free will of nature, and the pretended free agency of human strength, are no better than slaves, and slaves to the worst of tyrants, Satan, with his confederates, the flesh and the world. True it is, a man dead to God is insensible of the vast weight of sin lying upon him: but, when he is made alive by grace, then, and not before, he truly feels how enormous the load is; and then, instead of boasting of his own free will and free agency, which cannot remove an atom of the burden, his tears and his prayers are directed to none but an Almighty Saviour for deliverance.

It seems also extraordinary, that persons should treat of Christ's work as a *finished* work, and his salvation as a *perfect* salvation, while they neglect to consider, that the objects of this salvation must necessarily, for that very reason, be *perfect* as to their *number*, and *determined* as to their *enjoyment* of it. They sometimes talk well of *nothing* to be added to render the work *complete*, and yet speak but poorly of *nobody* to be added to make the number *certain*. Christ indeed (as hath been observed already) is to be held forth, and his gospel openly preached, to "*every* creature;" yet not so as to leave *any* creature in the persuasion, that, by his own power and will, he can turn to God, or that Almighty grace waits upon him for his acceptance of it. This would be a dangerous error; because it tends to reduce, if not to nullify, the agency of the Holy Spirit, without whom, not only sinners in general, but the greatest and the oldest believers upon earth, can do nothing. And there is also this, which approaches at least too nearly to blasphemy, in the opinion—it represents man, so far as the principle goes, independent of God; and describes the supremacy and sovereignty of grace as bending or subservient to the corrupt and uncertain affections of helpless creatures. Either way, such an

opinion, or conduct formed upon it, will find eventually no approbation from God or blessing to man. See Luth. Gal. i. 15.

God indeed hath now, as from the beginning, a *טוֹלָרָה* a *peculiar treasure* among men, "unto himself above all people, though all the earth be his;" and those who are of this happy peculiarity are made by him, not a wandering, unclassed, misordered dispersion of mankind, but a *kingdom*; yet not a kingdom of subjects remote from their sovereign, but a *kingdom of priests* who wait upon their God, and who walk continually in his presence; nor yet a rude, profane, and ungodly herd, but "an holy nation," governed by the same Head, and entitled to the same everlasting blessings.\*

Thanks be to God, the elect in Christ are not left to the exercise of a will naturally perverted, to *begin* life, nor to the force of a power altogether debilitated and depraved to *preserve* it. "The life" they "live in the flesh is by the faith of the Son of God;" and *that* faith is the express "operation" of strength divine. Nor do they only live, but they are also *kept*, "through" the same "faith, by the power of God, unto salvation." It consequently follows, that "none of them shall perish," but all, without a risk or contingency, shall be finally and eternally saved. "God hath chosen them *from* the beginning," and that not for a day, or a year, or a time, but "to a salvation" which can afford "*everlasting* consolation and good hope through grace." "God simply and unchangeably wills," and all the Divine attributes are concerned in the accomplishment of what he wills: "His *wisdom*, which cannot err—his *knowledge*, which cannot be deceived—his *truth*, which cannot fail—his *love*, which nothing can alienate—his *justice*, which cannot condemn any for whom Christ died—his *power*, which none can resist—and his *unchangeableness*, which can never vary; from all which it appears, that we do not speak at all improperly, when we say, that the salvation of his people is necessary and certain."

"But what becomes of all other people?" *They* may well ask that question, who are *among* that other people; for *such* are deeply interested in the inquiry. The believer, however, has nothing to do with it. Whoever may be among them, he is not: and he will bring, for evidences, his life and conversation. Now, since the *other people* cannot venture upon this sort of proof, there is a short answer to the demand in the Holy Scriptures. "The *wicked* [carnal, proud, self-righteous, who indeed are but unrighteous, professors, as well as other hardened sinners] shall be turned into hell, and *all* the people that *forget* God." This

\* Exod. xix. 5, 6. Never was truth more forcibly declared by fact, than that which is contained in this text. The Jews were chosen out of all people, not for their merit, or number, or any other consideration in them, but merely of God's good pleasure, and for the purpose of showing that thus he also acts by his true and spiritual people, who are chosen out of every nation, and kingdom, and tongue, for his glory.

too is a short, but full, answer to that perverse and nefarious position, "The elect shall be saved, do what they will; the reprobate shall be damned, do what they can." When elect saints (not *pretended* ones) can have a will to live and wallow in sin, and reprobate sinners shall do what they can, and strive to do more, for salvation, certainly God will change sides, and send the *first* to that destruction which (it seems, according to this plan), he had designed, though by a great mistake, for the *second*. Can a Christian do less than reject a system, which, while it allows a strange composition of folly and sophistry, takes in likewise a large portion of such horrible blasphemy and boldness as ought never to be named amongst men?

The words of the excellent Herman Witsius afford a more noble and more grateful inquiry. Like a truly awakened Christian, he humbly and pathetically asks of his God—"Hast thou, O Lord, predestinated me to holiness, so lovely in itself, so necessary for me, as that without it there is no salvation; and shall I not walk therein? Shall I presume so to sophisticate with thee, O thou bright Teacher of truth, that, separating the end from the means, I shall securely promise to myself *the end*, as being predestinated thereto, in a neglect of *the means*, to which I am *no less* predestinated? Is thy purpose, concerning my salvation, fixed and immoveable; and shall I every hour be changed, *now* for thee, *now again* giving up my service to Satan? Shall I not rather adhere to thee with so firm a purpose, as rather to suffer a thousand deaths than perfidiously depart from thee? Shall I not be 'steadfast, unmoveable, always abounding in the work of the Lord, knowing that my labour is not in vain in the Lord?' Wilt thou make me assured of thy love, which passeth all understanding; and shall not I again love thee with all my heart, with all my mind, with all my strength? Wilt thou assure me of my salvation; and shall not I, having this hope, purify myself even as thou art pure? Who, (adds he,) understanding these things, will deny that the doctrine of election supplies to the pious soul plenty of matter for such and the like meditations? And who will deny, that in the practice of such meditations lies the very kernel of all holiness and godliness?"

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## WISDOM.

THIS word *wisdom* is applied with different senses in the Holy Scriptures, but generally means, when it respects created beings, that intelligence and faculty of the mind by which such beings distinguish truth from error, or adopt the good and reject

the evil before them. It is a word taken from the *taste* of the body, and applied, figuratively, to the discernment of the soul. But it has also a peculiar application to the ever-blessed God himself, and refers to his infinite comprehension and knowledge. It is an attribute, the faint glimmering of which we can perceive in the material world, and indeed some little traces of it, though miserably obscured, within ourselves. We usually consider, and in condescension to our capacities it is so considered in the Bible, that wisdom is a *quality* in the Most High, by which he orders and disposes all things. Yet God is rather to be thought of as *wisdom* itself in the abstract; for whatever may be applied to Him as an attribute or perfection, *that* he is. He not only *possesses* wisdom, but *is* wisdom itself, essentially and infinitely. He not only *has* power, but *is* the Power by whom all the universe of beings and things is created and preserved. The ordination also of any purpose, with him, is inseparable from its exact accomplishment. Thus, at the creation of this world, when God said, "Let there be light," without any interruption or intermission, "there was light." Speaking and doing, with JEHOVAH, are one and the same. His will is his command; and his command is both energy and effect.

In this abstract sense of the word *wisdom*,\* it is not and cannot be applicable to a creature. The first angel in heaven has wisdom; but the wisdom is none of his own: he derives it immediately from that source from whence sprang his existence, and by which that existence is maintained. He is not a being independent, but receives all his wisdom, happiness, and whatever he has and is, from his Divine Creator. And if the Lord JESUS CHRIST was only an exalted creature, and let the measure of his exaltation be what it may, it must be a bounded exaltation at the most; and consequently it would be the blasphemy of falsehood to ascribe infinite and abstracted wisdom to him. It would indeed be that robbery of God which would merit the vengeance of his insulted glory. With respect, therefore, to *wisdom* essential, God is and must be "*the only wise*." And yet we find, that the HOLY GHOST applies this attribute, in its essential form, to the LORD REDEEMER in various Scriptures, and thereby presents to our minds, in the revelation of him under this as well as other titles, an irrefragable argument of his proper Divinity. If CHRIST be *the wisdom of God*, he is God himself; unless we can separate God from his Wisdom, and set his perfections and attributes at a distance from his being.

"The LORD possessed me (says this glorious WISDOM), in the beginning of his way, before his works of old: I was set up from everlasting, from the beginning, or ever the

\* In Prov. 1. 20, the Hebrew word for *wisdom* is in the plural number, though applied to Christ and joined with verbs singular, and seems to imply the intercommunion of the Divine Persons in proclaiming salvation by Jesus Christ.

earth was.”\* Accordingly, the prophet Micah speaks of his Almighty Saviour, as the “Ruler in Israel, whose goings forth have been from of old, from everlasting,” or (as it is in the emphatic original) “from the days of eternity.”† So likewise “the angels round about the throne, and the living ones, and the elders,” whose “number was ten thousand times ten thousand, and thousands of thousands,” are represented as “saying with a loud voice,” that all heaven might hear, “Worthy is the LAMB that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”‡ Nor can these blessed spirits be accused of blasphemy, or be defiled with idolatry; and therefore certainly they would not offer all this, as an incense of praise, before the throne, if the LAMB who sits upon it, in character of the Redeemer, was not also their Maker and their GOD. They certainly would not “worship Him that liveth for ever,”§ were they not impressed with the eternal dignity of his nature, and with their own dependence upon him.

If *Jesus Christ* were not the WISDOM of GOD, how could he have foreknown his people, or how attend to all their various and innumerable concerns? Any thing short of an inherent foreknowledge both of them and the absolute determinations of redemption, would not only degrade that redemption, to a mere matter of chance, but the Redeemer himself to an unwise impostor. He must appear to be a double cheat, since he could not only rob God of his essential glory, but delude myriads of souls into an idle confidence to their own destruction. But *prudence*, and therefore *providence*, are his: He foresees, and in foreseeing appoints, all the means by which they are to live in nature and in grace, and bestows on them every assurance of that love by which they shall finally come to heaven.

If *Christ* were not the WISDOM of GOD, essentially and properly, he could not impart wisdom to his redeemed creatures, so as to make them “wise unto salvation.” He *himself* would stand in need of teaching in that case; because there would be a wisdom still above him, and an infinitude of knowledge which he could never explore. Dependent in his own being, he could not supply his followers with unremitting instructions, nor give them heavenly counsels in the various exigencies which might befall them.

If *Christ* were not the WISDOM of GOD, his very attempt to redeem man, by means so contrary to every idea of worldly prudence, must have defeated his own design, and would only have been crowning the summit of folly. But to counteract all the designs of earth and hell, and to turn their united force and malice into his own glory and his people’s salvation, is surely giving that proof of the Divinity of his wisdom, which the sophistry of earth and hell will never be able to refute.

\* Prov. viii. 22, 23. † Micah v. 2. ‡ Rev. v. 11, 12. § Rev. v. 14.

But, however it may appear to others, the redeemed of the LORD have an internal evidence from the Spirit, and an external testimony from the word, of their God, that *Christ* is their WISDOM, as well as their *righteousness, sanctification, and redemption*. They have been "taught by Him" to know themselves, their own sinful and undone state by nature, and their entire dependence upon him for life, for grace, and salvation. And such persons see clearly, that no power but God's, and that no wisdom but God's, could possibly have delivered their souls from destruction, and their minds from the captivity and ignorance of sin. To exhort such people to trust in a created arm, or in a created wisdom, for infinite and eternal redemption, would be just as ridiculous as to bid them warm the whole world with a spark of fire, or enlighten the universe of nature with a candle.

The Redeemer hath manifested himself to be the WISDOM of God, not only in the formation of the visible world (for all things were created by him and for him), but likewise in the whole economy of his providence and grace, since the world began. Whatever we see around us as men, points out his wise arrangement and superintendence; and whatever comfort we possess as Christians, directs us to the wisely gracious Spring from which our comfort must continue to flow. "He showeth his people the secrets of wisdom, that they are two-fold in existence;"\* or, that they have an *outward* form sometimes perceptible by the natural understanding, and an *inward* doctrine intelligible only to the enlightened mind. The knowledge of this "truth, as it is in Jesus," is the gracious channel of all our consolation by him, and leads us on to closer communion with him. Dr. Sibbes truly observed, that "all comfort should draw us nearer to Christ; else it is lying comfort, either in itself, or in our application of it." No wisdom without *Christ*; and no comfort of grace without the wisdom of grace. To know *Christ*, is the best knowledge, because it endures for ever: to win *Christ*, is the best gain, because this also is everlasting. Thus the apostle desired earnestly "to know Christ and the power of his resurrection;" because, without that knowledge, all other science was not worth his knowing. Nothing indeed but this can make the heart holy or happy. Hence, we may commiserate a vast number of wise and learned people (as the world esteems them) whose wisdom and learning do not deliver them from the follies, the snares, and the wretchedness, which worldlings in common are exposed to: their knowledge, on the contrary, seems rather to spur on their miseries than to prevent them. These, at best, are only "ignorant with a grace, and fools with discretion." They seek to know every thing but the way to be happy; and cannot endure to be ignorant of any topic, except the most important of all,

\* Job xi. 6.



which is the end and purpose of their own being.\* In the knowledge of *Christ* is included all wisdom, because *Christ* is wisdom in himself, and the fountain of wisdom to others.

“ This having learn'd, thou hast attained the sum  
Of WISDOM ; hope no higher, though all the stars  
Thou knew'st by name, and all th' ethereal powers,  
All secrets of the deep, all Nature's works,  
Or works of God in heav'n, air, earth, or sea,  
And all the riches of this world enjoy'dst,  
And all the rule, one empire.”

Happy believer, who hast *Christ* for thy wisdom and redemption ! Thou art known of him : and one day thou shalt know him, even as thou art known. The vision of faith, and of the strongest faith, here, is at best but “ through a glass darkly ;” but not so in thy rest above : there “ thou shalt see him as he is,” and (O astonishing thought ! ) there “ thou shalt be for ever like unto him.” All the present darkness of thy understanding shall be done away ; every cloud of sin dispelled ; every veil of ignorance removed. In their stead, the everlasting brightness of *Christ*, thine everlasting Wisdom, shall pierce and break in upon, shall irradiate and illumine, shall delight and inform, thy capacious soul. O what a blessing to see the Sun of Righteousness without a cloud ; to enjoy him whom our hearts have been drawn to love and to long for ; and to hear the effusions of his

\* The false or heathen philosophy, which derives all knowledge from *sensation*, naturally enough ends there. The Christian philosophy (if the sublime theory of divine revelation can bear so poor a name) makes *faith* the first principle of that spiritual understanding which transcends the low sensations of our corrupt and carnal nature, as God himself does, who is faith's sole Author and Object. They who follow the former of these, rejecting every thing which doth not rest upon *animal perception*, or which doth not proceed from a supposed *nervous vibration*, necessarily found their hypothesis on MATTER ; and their whole scheme, therefore, when developed, is neither more nor less than real MATERIALISM. Hence, they justly enough call themselves the people of *sense* ; i. e. people whose very reason is mere sensation, and who trust only the evidences occurring to that sensation for every thing, discarding whatever is not referable or subject to it. This sensual mode may, and indeed doth, serve the purposes of our corporal life, in which we exist as *animals of the earth* : but it can ascend to no higher employment. The latter, or the Christian philosophy, which through faith begins and ends with God, necessarily traces all *sensible principles and operations*, as well as the *spiritual*, to ONE high and SPIRITUAL CAUSE. It neither represents man's body, acting by its own vibratory motions like a clock, nor man's soul, depending upon a case (or, as it is called in Dan. vii. 15, a *sheath*) of matter for all it thinks : but it looks to God, as the great Author of life and thought, as the great Exerter of spiritual life and true understanding, as the great Teacher, either *by or without matter*, of truths infinitely beyond the nature of matter, as the great Preserver of the soul, when the material part of our nature is reduced to its mean first principle, and as the great Consummator of our happiness which is as much above vibratory and animal sensation, as HE, who is ETERNAL FELICITY in himself, is above so gross and grovelling a perception. In a word, this philosophy teaches its disciples (in the apostolic sense) “ to touch not, taste not, handle not ;” because all these sensations and their objects are to “ perish with using,” and because the *mind only*, and those *congenial existences* with which it can properly commune, are incorrupt and interminable. The SPIRIT of *faith* generates in the true believer this *life of faith*, which is not only *above* sensation in its principle and in its sublimest effects, but, in many cases (of which sufficient proofs occur in Holy Writ), *without or contrary* to it. Carnal reason may, and does, subvert the condition of man, as a carnal *animal* living in this present world ; but there it ends : it is the business of faith alone, as a grace of the Holy Spirit, to lead up the *soul* to the intellectual world, and to commune with those objects, which “ eye hath not seen, nor ear heard, neither have entered into the heart of man.”

eternal wisdom through an eternity of joy! What knowledge can compensate the loss of knowing this? What doubtful perishing science of doubting perishing man, is to be put into the balance with a science which points the way to heaven, and which blesses us there? Is it of any great use what we know for a few hours, days, or years, if we remain fools for eternity? —In the grave, “all the thoughts” of worldly wisdom, or of temporal science, “perish” and can rise no more: on the contrary, the knowledge which is imparted by the love of God breaks forth beyond the gloom of death into native brightness, enlightens the mind, and cheers the spirit, with delight ineffable and eternal. May this, dear Christian, be highest in thy esteem upon earth, as it will undoubtedly be thy privilege and thy portion, thy happiness and thy glory, in heaven!

Jehovah's ways, in wise design,  
Are fram'd upon his throne above;  
And ev'ry dark or bending line  
Meets in the centre of his love.

With feeble light and half-obscure,  
Poor mortals his arrangements view;  
Unknowing, that the least are sure,  
And the mysterious, just and true.

His flock, his own peculiar care,  
Though simply now they seem to roam,  
Are led or driven only where  
To bring them, best and safest, home.

True; they nor know nor trace the way,  
But, trusting to his piercing eye,  
None of their feet to ruin stray,  
None of them fall, or droop, or die.

My favour'd soul shall meekly learn  
To lay her reason at his throne,  
And, weak his secrets to discern,  
Shall trust him for her Guide alone.

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PROPHET.

By the word *Prophet* is to be understood, not only a person enabled to *foretel* events, but also a *teacher* or *expounder* of the law under the *Old Testament*, and a *preacher* or *promulgator* of the Gospel under the *New*. In *both*, “the testimony of Jesus is the spirit of prophecy;” for that Spirit gave forth the testimony at first, and will continue to seal it to the end. In Him, as their central point, the Testaments unite; and on Him, as the chief Corner-stone, have the foundation and building of apostles and prophets rested hitherto, and must rest, to eternity.

It appears, that when *divine revelation*, or the gift of prophecy,\* in its strict sense of *prediction*, ceased, which was soon after the time of Israel's return from the Babylonish captivity, the *exposition* only of what had been revealed supplied the place, for the edification of the church. Nicodemus seems to have been one of those *masters* or *teachers* in Israel, who professed to deliver this exposition, and who had, before his time, been distinguished into three classes, of *Wisemen*, *Scribes*, and *Disputers*, to whom the apostle is thought to allude, when he asks, "where is the Wise? where is the Scribe? where is the Disputer of this world?"† The title of *Wisemen* was arrogated by the conceited Pharisees, who were likewise termed *masters of the traditions*; for by them seems to have been broached the distinction of the law into *written* and *oral*, or expressed and traditional. *Scribes* were, generally, expounders of the *written* law, to which alone they adhered; and it is remarked, that, while both Scribes and Pharisees combined in seeking matter of accusation against Jesus Christ, each sought it in the way agreeable to their respective professions; for, as the *Scribes* were employed in endeavouring to catch him with the *written* word, so the *Pharisees* as zealously accused him of breaking the *traditions* of the fathers, in eating with publicans and sinners, and in neglecting some of their formal punctilios. The *Disputers* were full of their allegories and cabalistic interpretations, which, being interlarded with fancies and fables, could not but occasion debates and objections, both among themselves and the rest of the Jews.

But Jesus Christ had nothing to do with these. They were "of the earth, earthy;" and their professions, views, and

\* Prophecy under the law is well defined to consist in five particulars; *doctrine* or instruction; *thanksgiving*, *admonition*, *prediction*, and *exposition*. All these are the "fruit of the lips," which the original word metaphorically implies. 1. *Doctrine* was the first species of prophecy. Hence the Jews had their "schools of the prophets," and the "sons of the prophets;" that is, persons instructed in those schools in the *doctrines* of the Jewish religion. In this sense, most probably, Eldad and Medad prophesied, or expounded, the institutions given from God, and the relation they bore to the *Messiah*; in which sense Moses might well wish that "all the Lord's people were prophets," Numb. xi. 27—29. Of this kind the "company of prophets," whom Saul prophesied with, are supposed to have been, who were skilful in the knowledge of the law. 2. *Thanksgiving* was another kind of prophecy; so it is said of the sons of Asaph, &c. (1 Chron. xxv. 1—3), that they "prophesied according to the king's order," with harps, "to give thanks, and to praise Jehovah." 3. *Admonition*, or *denunciation* of God's judgments, was a third sort of prophecy, which Ezekiel was commanded to use towards Israel, Ezek. xxi. 2, and other places. 4. *Prediction* was, in the strictest sense, understood by *prophecy*; and *this* had its degrees of excellence. Sometimes it related to the person, offices, and sufferings of the *Messiah*, which was the most excellent, and wherein Isaiah was distinguished above others; and sometimes it related to more temporary concerns, and the commonwealth and affairs of the Jews. 5. *Exposition* was termed prophecy, because, by spiritual illumination, it rendered the meaning of the prophets plain and obvious. Thus Aaron was Moses' prophet or expositor; so Saul is understood to have prophesied (1 Sam. x. 13), and thus the apostle is supposed to mean (1 Cor. xiv. 1.) where *προφητεύω*, *to prophesy*, can intend nothing more than the spiritual faculty of expounding the Scriptures. This last species of prophecy remains in the church of God, and will remain, till the final consummation of all things. See more on this head in Godwin's "Moses and Aaron."

† 1 Cor. i. 20.

altercations were likewise for the most part (because the true knowledge of God and of the end of the law was then declined), "earthly, sensual, devilish." By these, and other means, they were ripening apace for the judgments which afterwards came upon them; but the sum or finishing stroke of their iniquity was the crucifixion of the "Prince of Life," of whom they were "the murderers and betrayers."

*Christ* was revealed to be a *Prophet*, in the highest and most emphatical sense. He came into the world to publish and declare the *will of Jehovah* to his redeemed, and to show them the way and the means of his salvation. He taught this will by his words, and confirmed the truth of his words by a thousand wonderful and miraculous deeds. Both his deeds and his words were declarative of infinite mercy, and demonstrated his person to be completely full of Divinity, of grace, and of truth. It was he that spake by his Spirit, in the prophets of old; and, whatever good tidings of comfort and salvation they bore to the church, they received and derived the whole from him. They "knew nothing by themselves." All *their* graces were *his* gifts; and he inspired them with holy boldness, with admonition, with predictions of peace, as either they, in their own persons, or the ancient church, had need. They spake in the NAME JEHOVAH; and that blessed NAME graciously accompanied whatever he led them to speak. Nor they alone, but the apostles, evangelists, prophets, pastors, and teachers,\* since his advent in the flesh, have declared his will by the same inward operation of his Holy Spirit. He hath never left himself without witness in his church, and he hath promised that he never will. In the present day, we see multitudes embracing the truth of his Gospel; and of many in those multitudes it may be reasonably hoped, that they feel what they profess, and that they know, by the best of evidence, in whom they have believed.

Moses was directed to declare the advent of the great *Prophet* to the children of Israel, and gave them a remarkable reason

\* Eph. iv. 11. The apostle here sets down the five orders of ministers, which Christ hath given to his church. 1. *Apostles*. These were men sent out, by Christ himself, to preach the gospel throughout the world. 2. *Evangelists*. These were either ordained to preach by the apostles themselves, or were their companions in labour and travel. Of course, these two first orders have long since ceased: the name however of *Evangelists* is now particularly applied to the writers of the Gospels. 3. *Prophets*. Under the New Testament this name is generally given to the preachers or expounders of the word; for "the Spirit of prophecy is the testimony of Jesus." 4. *Pastors* are those who presided over a limited district or settled congregation, and were appointed to "feed" the flock of Christ. Almost equivalent to this name is the title of *bishop*, which implies an extraordinary care, and constant *visitation*, of the persons or flock committed to his charge. It is (as St. Austin hath observed) *nomen oneris, non honoris: sacerdos* (adds he) *est superintendere; ut intelligat non se esse Episcopum qui praeesse dilexerit, non prodesse.* De Civit. Dei, l. i. xix. c. 19. In this view, the title belongs to an high office in the church of God, which claims a superintendency over spiritual persons and spiritual things, and is therefore greatly responsible for both. It is an awful charge, and might well be received, as of old, with fear and trembling. 5. *Teachers*. This seems a title common to all the preceding orders, and even ascribed to Christ himself. By *itself*, it denotes a person, enabled by the Spirit of God, to be an *instructor* of "the ignorant and them that are out of the way."

why the Saviour should bear the name. When the law, in all its terrors, perhaps internal as well as external, was promulged from Mount Sinai, the people "removed and stood afar off; for they could not endure that which was commanded;" and so "terrible was the sight, that Moses said, I exceedingly fear and quake." Afraid of the repetition of these awful horrors, they said to Moses, "Speak thou with us, and we will hear; but let not the ALHIM speak with us, lest we die."\* Moses, reminding them of this request, promised from the Almighty, that they should not hear this voice of JEHOVAH, nor see the fire (the emblem of his wrath against sin) any more; but that *Jehovah* would raise them up "a prophet from the midst of them, of their brethren,† like unto himself, whom they should hear." From all which he intimated to them very plainly, that, as they in themselves were too unholy either to see God, or to hear his law, which condemned their unholiness, a *Mediator*, like unto Moses, i. e. *arrayed in flesh and blood*, should one day be made manifest. Him they might gladly hear, and to him they might, with humble boldness, approach, as to that Prophet who should both teach and inspire them with the knowledge of salvation, and be himself the means of their reconciliation to God.

Isaiah prophesied of *Jesus*, in the same view, "as a rod out of the stem of *Jesse*," or as one that was to take his *human nature* from the line of *Jesse*, "upon whom the SPIRIT JEHOVAH was to rest, the Spirit of wisdom and understanding, the Spirit of counsel and might, and of the fear of *Jehovah*."‡ These were not the qualifications of a prophet in a *subordinate* degree; but of *Christ*, our Prophet, in the *highest*.

Again, the same prophet holds the like language of the Redeemer in another part of his most evangelical writings, and speaks of him as the "Anointed of JEHOVAH to *preach* good tidings to his people."§ &c.

*Christ* applies the peculiar dignity of the office to himself;|| for which, knowing that it pertained to the *Messiah* alone, the unbelieving Jews would have cast him down from the precipice on which the city of Nazareth was built. It is applied to him by the apostle Peter, in his second sermon in the temple;¶ and very remarkably by Stephen, before the Jewish Sanhedrim. Moses (says he) declared to the children of Israel, "A PROPHET

\* Exod. xx. 19.

† Deut. xviii. 15. How strikingly and how anxiously does this divine promise seem to be recorded! "From the midst of thee" that the great prophet should be raised up, would be infinite goodness; but, that he should be "of their brethren," and not ashamed to own his people as such, is an amazing condescension indeed: and lest any doubt of his humanity should remain, it is added, "like unto Moses." A man of trouble, as well as a leader of the people, is the pattern given of his appearance in the flesh. This text beautifully characterizes the *human nature* of *Christ*, and his prophetic *mediation* for his chosen.

‡ That this great prophet here promised was *CHRIST* alone, see many excellent arguments in a sermon upon the passage, by Dr. James Robertson, Professor of Oriental Languages at Edinburgh, p. 9, &c.

§ *Ibid.* xi. 1, 2.

|| *Ibid.* lxi. 1.

¶ Luke iv. 21.

¶ Acts iii. 22.

shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear: this is he [the Prophet] that was in the church in the wilderness; with the ANGEL which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us; whom our fathers would not obey.”\*

In the fulness of time, when he became God “manifest in the flesh,” both to teach and secure the way of salvation, he received also a testimony from the *Father*, that he was “doubtless that Prophet who should come into the world,” under the audible declaration of, “This is my beloved SON: *hear ye him.*” He was to be heard as God in our nature, declaring to our nature the counsels from God in his own. “The Father (says the excellent Witsius) spake once, that the Son might be heard always;” and be heard, too, as the unerring Prophet and conductor of his people from earth to heaven.

The Jews had a strong expectation of his appearance under this very title and character. Accordingly, some inquired of John the Baptist whether *he* was “that Prophet” of whom Moses spake; while others, convinced by the irresistible demonstrations of his mission, positively pronounced Jesus himself to be “of a truth that Prophet who should come into the world.”

*Christ was eminently a Prophet*, both in *predicting* many events which have been already accomplished, and in *expounding* the Scriptures concerning himself: but he was not merely a prophet, though “the Prophet of the HIGHEST.” He was *like* unto Moses as a man, but he was infinitely *above* Moses; or there seems no great room for encouragement to the Israelites, when he testified of THE PROPHET “that should be raised up.” Moses, doubtless, pointed them to one *greater* than himself, who should go between God and his people, and intercede for them: and he must mean likewise a *durable*, an *everlasting Prophet*; one that should subsist throughout all generations; or the promise of *a prophet*, or *one prophet*, would hardly seem worth so particular and so anxious a record, which he left to the Israelites concerning him. But, to put it beyond doubt that this Prophet was *divine*, Moses adds, “*Him shall ye hear;*” as if he had said, “his words will be clothed *with power* to his people, and *they shall be made willing* to receive him, though Israel hath often disputed and murmured about receiving me.” No prophet, but the PROPHET of prophets, could ensure success to his preaching, so as that “the word should not return to him void,” nor fail of “accomplishing the end” for which he gave it.

Blessed be God, our gracious Redeemer is to this day the Teacher and the Prophet of his people. He points out to them the way of salvation through his holy word, and “opens their

\* Acts vii. 37—80.

understandings, that they may understand the Scriptures." In this respect, the saying is truer than the Rabbins ever meant it, "No prophet, no law;"\* for, but for Christ the Prophet, the law is a nullity, both in what it reveals, and in what it proposes: and so likewise is the Gospel, which is but the consummation or end of the law. Without his blessed teaching, all the means of grace are ineffectual; and even a Paul might plant, and an Apollos water, in vain. "He spake as never man spake," when upon earth; and he prophesies or teaches his people, as no man can teach, by his Spirit from heaven. He preaches *with* his ministers, giving, by their word, demonstration to the mind; and he preaches *in* his people, applying that word, with saving or reviving efficacy, to their hearts. *Both*, therefore, should be ever looking to him, the great PROPHET, "the Shepherd and Bishop of their souls," for every measure of gift and grace, as well as for the completion of all in everlasting glory. He hath not said to the seed of Israel, "Seek ye my face in vain." The weakest believer is welcome to Christ. He that thinks he knows least, and is most sensible of his own ignorance, is the most welcome to Christ. Such shall ever be "taught of God;" and "who (says Elihu to Job) teacheth like him?"† He makes his people wise unto salvation; for, "of God he is made unto them wisdom" itself. There is nothing needful for them to know which they shall not know by him. They may not be *more* learned than the children of this world; but they are (what is of infinitely greater consequence) *better* learned: they know the best things in the best way, and with a knowledge, too, which not only lasts, but improves, for ever. By them the hidden substance or wisdom of things is truly perceived. As the sensual eye of any animal can see the form and whiteness of an egg, while it requires another kind of discernment to understand, that this in due time shall produce a living creature; so the carnal sense of man may apprehend the shapes and properties of a thousand natural objects, and of the world itself which contains them; but the eye of faith only can look beyond these outward semblances for the inward and eternal purpose to which God hath, in his multifiform wisdom, assigned them all, namely, the spiritual benefit of his people and his own admirable glory by Christ Jesus. To a man of the earth, the world seems only a spot for him to eat, drink, and sleep on, with all the little low cares attendant upon these; but to the Christian, all around him not only holds forth the greatness and majesty of God as a Creator, but his wonderful designs and intentions of conveying eternal life and happiness, to myriads of creatures, beyond these outward means, for which alone, like a temporary fabric, they were altogether arranged. This should be matter of comfort to the *ignorant* Christian; to

\* MATH. *More Nev.* p. liii. c. 45.

† Job xxxvi. 22.

one who is little acquainted with what the world calls knowledge. Let him be assured, that his measure of earthly knowledge is according to God's will; and, if it were for God's glory, he doubtless would have known more. That man knows enough savingly, who knows Christ truly: and he that knows nothing of Christ by his Spirit and power (whatever he may have learned beside), will be found hereafter to have studied a great deal for a very little purpose. His lot (if he depart in this state) will be with the "foolish virgins," who had "no oil" of grace in their souls. But the Christian is privileged to plead even his very ignorance, as an argument of notice, with Christ his Prophet, and to take up his promises by faith and lay them in prayer before him. Christ will think it no reproach to be put in mind (as it were) of his promises. "He giveth wisdom liberally, and upbraideth not:" and his wisdom is not only to be learned as a notion, but to be enjoyed as a substance. It is both the light and the food of the redeemed. No man that prayed in faith for the wisdom of God unto salvation, ever went without it. "He filleth the hungry with good things; the rich alone (those who presume upon their own capacity and knowledge) he sendeth empty away." O then, believer, pray to be emptied more and more of thyself, of thy carnal will, and of all un sanctified knowledge, that thou mayest be filled with Jesus, and with that wisdom which leadeth to the contemplation of God, and to the everlasting enjoyment of him. Neither much nor little human knowledge will hurt thee, if it be thus subordinate, in thy soul, to that which is divine. Learning is a useful servant; but must never be the master. Let it *follow* thee to Christ, not *lead* thee from him. If thou art rightly taught, thou wilt see the shallowness of all human erudition, and how little *that* deserves the name of science which mortals are proud to know. Thou wilt learn the most difficult and abstruse subject in the world, which no man ever could learn without divine instruction;—even thine own *ignorance*—a branch of knowledge, which men abhor to be acquainted with, but which, after all, is the summit of their attainments upon earth. He is the solidest Christian who is most acquainted with this; as he was justly esteemed the wisest of the heathens, who professed to know nothing beside. All others only resemble our modern balloons, inflated and borne aloft with light and inflammable air. After all, be watchful over every earthly furniture of the mind; because, in this corrupt state, it will naturally bear a close attachment to envy and pride. When thou art sweetly "taught of God," thou wilt see aright in what rank thou art to place all human attainments. When thou art led on by Jesus, a few minutes of his instruction will make thee wiser, in reality, than all the pompous knowledge (or rather splendid ignorance) of the schools acquired in years. So thought that excellent Christian and scholar, Dr. Rivet, upon his death-



bed. One lesson from Christ will make thy heart burn for more : He will instruct thee, not only by lessons of wisdom, but also by lessons of love. He hath promised to be with his people "always," and "to the end of the world ;" and therefore he will be ever *with thee*, guiding thee by his counsel, till he hath brought thee to his glory. Then thou shalt be *with him* through the everlasting ages. O gracious promise of divine felicity ! O heavenly wisdom of life eternal ! Doth not thy heart pant for some of these precious foretastes of the blessedness of heaven ? — O that it may glow with desire now ; and it shall soon glow with praise and delight for ever.

Teach me, my incarnate Lord,  
By thy living, lively word ;  
And, in Spirit ever nigh,  
That delightful word apply :  
Be my PROPHET, when I call ;  
Be my Light, my Life, my All.

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## PRIEST.

THE apostle gives a brief definition of the priest's office, where he says, that "every high priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins ;"\* for which end, he alone was anointed with the "holy oil," and was admitted into the "most holy place."

The design of this institution was to prefigure the gracious work of *Christ* in man's redemption, as well as the means which he would employ, in the fulness of time, to accomplish it. Considered in any other view, the office would have been nugatory, and the slaughter of so many living creatures, as was prescribed in the Jewish economy, bloody and cruel. Had man continued without sin, neither the blood of beasts in the type, nor the blood of Jesus in the end, would have been poured out for his sake. The sacrifice of the one and the other was a demonstration, that the blood or life of man was forfeited, and, but for a substitute, must have been lost, and have perished for ever. The offering of beasts, which began from the fall, was instituted to commemorate both the forfeiture of all that was good in Adam, and the means by which a recovery was to be obtained through Jesus Christ. For this reason, after Christ was manifested in the flesh, God by his providence gradually ordered the removal of these institutions and ceremonies, which were meant to typify of Him ; and we find they have been every

\* Heb. v. 1.

where discontinued (from the time of the temple's demolition, where only they could be duly exhibited) by those at least who believe either the old or New Testament, unto this day.\*

It may not be amiss to draw a brief parallel betwixt the type and the Antitype; the high priest of the Jews, and the great High Priest of all that believe, both Jews and Gentiles. This will explain their mutual relation, and the design of this great office in the work of salvation.

The *high priest* under the law was consecrated to JEHOVAH, for the purpose of presenting and offering the gifts, the prayers, and services, of the people. Thus Christ presents to God the spiritual oblations of his redeemed, and, by taking away the iniquities that cleave to their most holy things, renders their persons and their performances highly acceptable to Him. Thus he is represented in Rev. viii. 3. None but a priest could offer incense, Numb. xvi. 40. Christ, therefore, as the Angel of the Covenant, and as a "Priest for ever," Psalm cx. will make his people acceptable for ever.

The Jewish *high priest* went into the most holy place, once in every year, with the blood of the sacrifice, to expiate, typically, for the sins of the people. So Christ "is entered into heaven itself," of which the *most holy place* was a shadow, "to appear for ever in the presence of God for his people; not by the blood of goats and of calves, but by his own blood, having obtained eternal redemption for them."

The high priest put off his glorious apparel, which manifested the dignity of his person and various particulars of his office, and put on garments of white linen only, when he entered into the holy of holies, on the great day of expiation. And Christ, therefore, of whom the earthly priest was the type and representative, divested himself of all those appearances of power which he had discovered in many miraculous acts, when he was about to offer himself as the great Propitiation; and then changed his raiment, or put off the grossness of his unglorified body, rendering it wholly spiritual, when he was to carry his own blood, or the merit of it, before the Majesty on high.†

\* It is remarkable, how the most sensible and learned of the Jews since Christ have puzzled themselves, respecting the design and end of God in the precepts of the law; and how they agree only in one point of the controversy among themselves, that those institutions do not ultimately refer to the Redeemer. Thus they take up any conclusion but the right. A Christian cannot but pity the best and most learned of them, the excellent Maimonides, when he handles this subject, overwhelmed, as he was, with all the prejudices of his people. *More Nev.* p. liii. c. 28, & seq.

† This idea of the *garments* extends not only to the person of Christ, but to all who are so vitally united to him as to be accounted his members. These, in their natural state, are described to be in polluted clothing and filthy rags. Their souls are impure, and the bodies which cover them are, in God's sight, abominable and unclean. The High Priest, therefore, of our profession, like Joshua his type in Zech. iii. stood "clothed with filthy garments;" i. e. bore our nature, and the filth of our iniquities in that nature, before the presence of Jehovah; and, having made an atonement for them, he changed his apparel, i. e. laid down the body which had the imputation of our sin upon it, and resumed it in so glorified a state, that, though the same intrinsically, it was modified into such a pure and spiritual quality, as to pass through other

There was to be no man "in the tabernacle of the congregation," when the high priest went in to make the atonement in the holy place; nor was any one permitted to enter, till he came out and had finished the solemn service.\* So the blessed Jesus "trode the wine press of God's wrath alone, and of the people there was none with him." "His own arm," replete with omnipotence, "brought salvation to him," and to his people through him; "and his zeal" for God's glory and their happiness, "greatly upheld him."† No power, but divine power, could have accomplished the arduous task; and therefore, in the manhood of Jesus, "dwelt all the fulness of the Godhead bodily."‡ He entered the lists alone; and, as He alone obtained the conquest, to Him must be rendered all the glory.

In these particulars, and in some others, the Jewish high priest *could be* a striking resemblance of Christ; but he could not *personally* typify the Mediator throughout: he could not *suffer* and *die* for the people. And, that none might fancy that *a man alone* could be the mediatory or atoning object in the sight of God, this part of the service and type was to be exhibited upon *clean beasts*—both to show the *passiveness* of the victim, and the *merit* and *worth* of the sacrifice to be *other than merely human*.§ It is

substances, and be visible or invisible to the gross senses of his disciples, at his pleasure. See John xx. 19, &c.; Luke xxiv. 31; 1 Cor. xv. 44. We may from hence form a small, though not adequate, conception concerning the change of our own raiment in the article of death, and concerning the state of our own sublimated bodies at the resurrection; for the promise is, that we shall be "like Him, who shall change [not the substance, but the habit or scheme of] our vile body, that it may be fashioned like unto his glorious body, according to the working [or energy] whereby he is able even to subdue all things unto himself," Phil. iii. 21.

\* Lev. xvi. 17.

† Isa. lxiii. 5.

‡ Col. ii. 9.

§ The whole ceremonial law was "the shadow of good things to come," and hence it is a *testimony* of them (and so called), which every man, who values or understands his Bible, must rejoice in, as a *prophetical* evidence of "the truth in Jesus." The *priestly office* referred to the *person* of Christ; and the *various oblations*, to the several branches of his *work* in the economy of salvation. The essay we are upon treats of the *former*; and this note shall be employed in giving a short account of the *latter*.

The offerings to JEHOVAH were of two kinds—the *most holy*, and the *holy*—the one to be presented by fire, and the other to be dedicated to his service, either for the temple or his priests.

1. The *most holy* were called זָבַח (Lev. ii. 2), *fiery offerings*, or, more frequently קָרְבָּנִים (from a word which signifies to *draw near*; and therefore, instead of the general name *offerings*, it might be rendered *approachments*, *gifts to draw near with*, or the like.) Believers, like Abel, were to offer sacrifices "in faith;" and, by this, they truly *drew near* to Jehovah under the symbols. Hence prayers are called "calves of the lips," Hosea xiv. 2, because they are sacrifices spiritually through Christ; as sacrifices were prayers symbolically.\* They were also to be *made* or *brought near* to JEHOVAH, or לַפְּנֵי to the *Persons of Jehovah*, who promised to receive them graciously; or to receive them, in the Hebrew emphasis, as a *savour of rest*. He would be satisfied and well pleased in them and their signification.

Of these *most holy* קָרְבָּנִים *approachments*, there were two kinds:

1. The זָבַח *sacrifices*, or rather *slaughters* (from זָבַח to *slay*), which was a general name for the *fire offerings of slain animals*, were to represent both the wrath and vengeance which the faithful who offered them confessed they deserved, and also the vicarious sufferings and atonement of Christ for them, in the *three* points of view into which they were distinguished: the עֹלִית, or *ascensions of flame* to Jehovah, which denoted the cries and aspirations of the Son of God, in his sufferings for his

\* OUTRAM de Sacr. p. 227. See also Mede's Works, p. 284 &c.

not possible that the "blood of bulls and goats" could expiate for the sin of man: it is equally impossible that *one* man's blood could atone for the offences of *many*. At the most, the blood of *one* could extend but to *one*; and, therefore, the great atonement with God must be of an *infinite and extensive nature*, calculated to reach *backward from the fall* of man, and to look *forward with its satisfaction to the end* of time. Now, nothing can have this *infinite and extensive merit*, but what is *divine*; and consequently, if Israel be "saved with an everlasting salvation" by the merit of Jesus, Jesus himself must be a *Divine* and an *everlasting* Person. If he were not *Divine*, his atonement could not have merited beyond himself, and of course he would have perished in the undertaking, as entirely as the bulls and goats in the sacrifice; \* and if he were not the *everlasting* God, he would not

people, respecting the sins of their nature; the חטאות, (from a root which signifies to *deviate* or *transgress*) a name given to the sacrifices by a metonymy for their purpose, which was, by Christ, for the general and actual *transgressions* of the people, either through ignorance or unbelief; and the זשמות, so called for the reason just mentioned, and meaning *guiltinesses*, or sacrifices for the known or presumptuous sins of the people. All these were accepted in their several victims, as pledges of atonement, and of validity through the *Messiah* to whom they referred.

2. The מנחות *presents* or *gifts* (translated *meat-offerings*, though no *flesh* was in them, the composition of which may be seen in Lev. ii.) stood to exhibit the perfect righteousness and complete salvation of Christ. No *Mincha* was offered by itself, but always in conjunction with one of the offerings for sin above mentioned. This was to show, that Christ cannot be divided; but that they who are partakers of his righteousness must first, or at the same time, be partakers of his atonement.

Under the most holy offerings the שלמים *peace-offerings* must also be ranked. These were partly offered by fire and partly eaten; and they correspond in purpose with the Christian sacrament of the supper. They denoted the *application* of Christ's sacrifice to the soul, and the soul's "feeding on him by faith with thanksgiving." They exhibited the *communion of peace* between God and his people through Jesus Christ.

II. The *holy-offerings* were called תרומות *offerings held up on high, or to the Highest*, translated in our Bible *heave-offerings*; and they were so named to acknowledge God's right in all things, and that all came freely from him. They were also called תנופות *wave-offerings*, because they were waved to and fro, to the right and to the left, backwards and forwards, to all the quarters of the world, to express that the earth is the Lord's and the fulness thereof, and that it could produce nothing to men but by his special appointment. These consisted, therefore, of the productions of the earth. They were the tenths of all increase, the first fruits in general, the breast and shoulder of all peace-offerings, the tenth of all the tenths, and, in short, gold, silver, or any thing else, dedicated to the service of the sanctuary. Spiritually, they meant all our works, duties, and attainments.

There is a wisdom and an arrangement in all these things, and in other services dependent on them, which, connected with the intention, cannot but strike the believing mind with the most solemn awe, at the wisdom, foreknowledge, and goodness of God, and also with the most convincing demonstration of the truth of his word. Were these things duly and deeply understood, they would form a complete answer to all the erroneous opinions current in the world, and lead on the soul to a most delightful communion with those saints, in their services under the law, who are now in glory.

It may be a pardonable addition to the length of this note to observe, that the first sacrifice of a believer, in coming to God, is the spiritual *passover*, or that first act of faith in Christ, by which he *passes over* from the state of nature to the state of grace. After this, he has the privilege of communing with Christ in all his offices, and of entering more fully into the display of them, according to the measure of wisdom given. All the parts of the law, he then finds, confirm, and are confirmed by, the gospel; and he rejoices to see his Redeemer's love and lively operation, from the beginning to the end of the sacred volume.

\* "The design, in the entire consumption of the sacrifices for sin, was to teach, that sin was no otherwise to be blotted out and taken away, than by wholly burning the body of the victim: as there remains, after such combustion, no trace of the sacri-

only have failed himself, but all that have hoped, or do hope in him, must likewise fail with him. How little do the Arians and Socinians dream, while they blasphemously and ignorantly attempt to degrade the Mediator from his essential *Divinity*, that they are both robbing *him* of the merit of his sacrifice, and robbing *his people* of the very basis and means of their salvation! They unite the folly of Turks with the blasphemy of Jews, and are far more inconsistent, and more inexcusable, than both.

Christ was the great *propitiatory sacrifice*, and the *anointed Sacrificer* too. As the great sacrifice of the covenant, he was cut asunder and severed, his human soul from his human body—like as the covenanting sacrifices typified before his advent, which thereby continually “showed the Lord’s death till he came.” Through these sacrifices the covenanters passed, symbolically expressing the agreement and reconciliation made, wiping away all former offences, and sealing their transmission by blood and by death. Thus God admitted Abraham into covenant, and preached the manner by which alone he could be admitted, in Gen. xv. The Lord passed as “a lamp of fire” between the *severed* sacrifice, in token that his wrath, excited by sin, had received satisfaction, or would receive it under that sign from the great propitiation; and so the Lord received Abraham into his covenant, and purified him by the blood of it to enjoy the promises. And thus all believers, like that great believer, do in spirit pass through “the vail, that is (says the apostle), the flesh of Christ,” through which the wrath of God hath passed before in satisfaction of his justice, and are thereby admitted into the communion of his grace here and of his glory hereafter. This is the only way of receiving Christ, and of finding access to the Father through Christ. This is the only way also which the Holy Spirit uses, according to the established decree of Jehovah, to bring sinners to salvation, by thus “baptizing them into Christ,” and so enabling them by his regeneration “to put on Christ.” And this was eminently signified by the passage of the Hebrews through the Red Sea, which was *divided* for them, and in which (according to the apostle), they were *baptized*: for, by this fact, the church was taught, that there is no escape for her from her pursuing and besetting enemies, but through HIM who must be smitten and divided in soul and body, that, “by this new and living way,” they may pass to the promised land. The same idea is preserved in the New Testament by the breaking of bread and the pouring out of wine in the Lord’s supper, which is a confession by believers, that their lives were forfeited by sin, and an eucharistical oblation, or an offering up of prayer and praise, to JEHOVAH, through CHRIST, who was sacrificed for

see; so henceforward should remain no remembrance of the sin.”—MATT. *Mores Nev.* p. lii. c. 46. This was the Levitical Gospel terminating in Christ; and worthy of all acceptance, though declared by a Jew.

them and in their stead, commemorating thereby the divine covenant of grace and love, and communing with the parties of it by faith—of which communion the participation of the elements, like the participation of the ancient sacrifices, is the instituted and ostensible symbol. This is the true way of beholding Christ, who bled as *the Lamb* without spot, and offered himself as *the Priest* without sin: in both views, therefore, he could not but be acceptable to God. “He came by water,” full of purity and perfection, “and by blood,” replete with mercy and propitiation. He came not by “water only;” for then his infinite holiness must have rejected our sinful nature; “but by water and by blood,” that, through his atonement, we might be made partakers of that holiness and of life everlasting. And further, when it is considered who the Lamb without spot, and the Priest without sin, was, even **JEHOVAH**, the omnipotent God, united to our nature, there is no circumscription to the merit of either character; and the dignity of both is high and deep, and broad and long, beyond conception or degree. Happy they, who have the divine gift of faith to plead this meritorious sacrifice for their sin-burdened consciences—thrice happy, who are thus enabled, with holy confidence, to call this blessed High Priest of Jehovah their own!

In the 110th Psalm it is solemnly asserted, that “Jehovah hath sworn and will not change,\* thou (the **ADONAI**) art a priest for ever, after the order of Melchizedec.” Of this Melchizedec we find it written, “that he was *King* of Salem and *priest* of the Most High God;”† and the apostle, in the seventh chapter of the Epistle to the Hebrews, proves, that the priesthood of Melchizedec was superior to that of Aaron, and that, therefore, Aaron’s priesthood was not *perfect* in itself, but was intended to be *changed*, when the *unchangeable priesthood* of the Lord Jesus Christ, after the order of the kingly priesthood of Melchizedec, should once appear. If the priesthood of Aaron was inferior to that of Melchizedec, how much more does it fall short of the transcendent excellence of the eternal priesthood of Christ! The institution of the *Levitical* priesthood was but for a time, and, in itself, was only calculated to point out a more perfect and glorious establishment, which should one day succeed it: and therefore, in the “fulness of time,” when another priesthood was about to commence in Christ, Zacharias, who was a

\* The word **נָחַם**, commonly translated *repent*, is improperly applied to **JEHOVAH**, with respect to its usual idea of *sorrow* or *compunction*; and therefore it might have been rendered, with greater propriety, *change* or *alter*; for “with God (respecting his nature) there is no variableness, neither shadow of turning.” Dr. John Edwards justly observes, that when God is said to *repent* (as, “it repented the Lord that he had made man,” &c.) we are to understand by it, that he acts in a *contrary* manner to what he did before; and he quotes Theodoret upon the passage, who says, that “God’s *repenting* is no other than the *changing* of his dispensation.” *On the Style, &c. of the S.S.* Vol. II. p. 53.

† Gen. xiv. 18.

descendant of Aaron, was struck dumb upon the revelation of it, in order to show, that the typical priesthood was then ending, and that the great High priest, in whom all nations should be blessed, was about to come forth to execute his office. The priesthood of Melchizedec, who for that purpose "was made like unto the Son of God, abideth continually:" it was a kind of priesthood which did not consist in the exhibition of *carнал* types and sacrifices like Aaron's, but in the offering up of *spiritual* services to God; and therefore it was consecrated by the divine oath or covenant, which clearly implied its eternal designation and perpetuity; whereas the Levitical priesthood, which was to endure but for a time, and during that time was only to shadow forth the other, was ordained for that reason, "without an oath," as being inherently no part of the great covenant of God. Besides, Melchizedec was *king*, as well as *priest*. The apostle notes *his name* (for all the patriarchal names among the Hebrews had a meaning in them, and in that respect were very unlike our modern arbitrary appellations), which signified *King of Righteousness*, and the city over which he presided was called *Salem*, or *Peace*; so that he was also *King of Peace*—in both which respects he was an eminent "figure of Him that was to come." For our blessed Redeemer is the *King, Priest, and Peace* of his people, and, in this "order" or manner, will continue such "for ever."

The prophet Zechariah foretold of the *Messiah*, under this conjoined character. As emblems of Christ's priestly and princely offices, the prophet was directed to make crowns, and to set them upon the head of Joshua (or Jesus—for this man typically bore the *name* as well as the office of Christ), who was the high priest at that time, and to say to him, "Thus speaketh JEHOVAH SABAOTH, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of JEHOVAH; and he shall bear the *glory*, and shall sit and rule upon his throne; and the counsel of peace shall be between them both."\* In perfect harmony with the voice of the prophet is the language of the apostle to the Hebrews: "We have such an High Priest (says he) who is set on the right hand of the majesty in the heavens—a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."† In both these texts, the "temple" or "true tabernacle," which Christ is said to build, and of which he shall be the *Minister* and *High Priest*, is the *redeemed* of the LORD, by whom they are "fitly framed" and "builded together," and for whom they are appointed as an "habitation, through the Spirit."‡

The apostle also notes, what may well be repeated, since it contains matter of the highest comfort, that Christ was not

\* Zech. vi. 12, 13.

† Heb. viii. 1, 2.

‡ Eph. i. 23, and ii. 21, 22.

consecrated as an ordinary high priest, by human investiture, but with an oath, and *that the oath of Jehovah*; for which reason, he was a *surety*, and “a surety of a better testament.”\* All, therefore, which this High Priest was appointed to perform, for the salvation of God’s people, shall be fully and acceptably performed. Jehovah hath *sworn*; and it came to pass, according to his oath. As an evidence of it, Jesus cried, “It is finished,” when he gave up the ghost; and as a proof of his *ability*, in being the *surety* of his redeemed, he laid down his life and rose by his own power from the dead, and then entered into the heaven of heavens to prepare a place for them.

Christ, our Redeemer, then, is a Priest, an High Priest, a Priest upon his throne, an everlasting High Priest, a King as well as Priest, the King of Righteousness, and the King of Peace: from all which the apostle infers, that “he is able to save them to the uttermost (or for evermore) that come unto God by him, seeing he *ever liveth* to make intercession for them;† that he is higher than the heavens,‡ far above all principality, and power, and might, and dominion, and every name that is named;”§ and that *the oath of JEHOVAH consecrates the SON*, the High Priest of his people, “for evermore.”||

How replete with grace and consolation is this office and title of the Divine *Immanuel*, to a weary, convinced, and heavy-laden soul! What a fund of meditation, and what a prospect of hope, are to be found in this delightful name! What pleasure in the reflection, that it belongs to Jesus, our brother—one like to ourselves, as to his human nature, in every thing but sin—and that he hath answered every purpose for which he assumed this office of benignity and love! He is our *Prophet*, to teach us the way of life; our *sacrifice*, to purchase life; our *Priest*, to intercede for us, and to plead the merit of the sacrifice; and our glorious and exalted *King*, “to ordain peace for us, and to work all our works in us.”¶ Sure, was ever grace or love like this! Was ever pardon or peace purchased at so dear a rate, or granted upon such undeniable security! How then should the “heirs of promise” rejoice in the hope of that glory which Jesus hath procured, and in the sufficiency of that salvation which Jesus hath merited for them! Oh! what blasphemy is there in unbelief, when it doubts of the fulness of Jesus’ merit, or distrusts the riches of Jesus’ grace! How justly may the reproof be applied to every believer, which was given to poor Peter, sinking in the sea—“O thou of little faith, wherefore dost thou doubt?”\*\* Jesus offered his blood, as a willing sacrifice, to purge away the contaminating sores and leprosy of sin; and his obedience unto death, to satisfy the righteous requirements of the broken law. He performed all so amply, and in such wise, that

\* Heb. vii. 22.

† Heb. vii. 25.

‡ Ibid. v. 26.

§ Eph. i. 20.

|| Heb. vii. 28.

¶ Isa. xxvi. 12.

\*\* Matt. xiv. 31.



they shall never so much as appear against his redeemed. Nay, so far from appearing against them, the holy law is become a charter of promises in the Saviour. He fulfilled its demands; and the wages he has earned, and what the law promises to obedience, are paid to his depending people. Though they may look back with shame "on their many fruitless friendships, ill-judged enmities, rash presumptions, cowardly despairs, unmanly flatteries, bold indecencies, idle schemes, airy hopes, groundless fears, opportunities lost, admonitions slighted, escapes unacknowledged, evils unimproved, blessings neglected, trifles admired, with a whole swarm of infirmities;" yet, being in Christ, they may look to him, by whom all the guilt of these enormities is done away. Christ answers to the law for the whole.\* The law writes nothing against Christ, because, by his obedience unto death, he magnified and made it honourable; and the law can write no charge of guilt against the believer, because he is *in Christ*. He is a sinner indeed against it *in himself*, and it grieves his very soul that he is so: it causes him to "groan in his earthly tabernacle, being burdened;" but his transgressions shall not be imputed. Christ bare the punishment due to his sins; and the sinner, who believes, can never justly bear it again. Law and justice, being once satisfied in the Mediator, have nothing but blessings for his people. They cannot exact the penalty twice. The redeemed of the Lord cannot taste of that eternal death which he tasted for every one of them. They may and do suffer many afflictions in this life, and are, in the world's estimation, of all men the most miserable; but even these afflictions are blessings, though blessings in disguise, and are made necessary and effectual for their spiritual health and welfare. Sin yet remaining in their mortal bodies, they are subject to the evils brought into the world by sin, in common with others; and

\* The *בכור*, or *פטר*, the *firstling* of all *unclean* creatures, was either to be *redeemed* or *destroyed*, according to the law. This injunction preached, that man, who is naturally unclean before God, lies under an absolute necessity of redemption, in order to be happy; and that only a *clean first-born*, sacrificed in his stead, can answer that end. Numb. xviii. 15; Matt. i. 25.

There is a most striking precision in the *terms* of the law, employed in these symbolical representations of the means of salvation, which, to say the least, are much obscured in our translation, but which answer most pertinently to their correlative spiritual ideas in the New Testament. Thus *גאל*, usually rendered to *redeem*, implies rather a vindication, prosecution, or assertion of a lost right or inheritance; and so Christ is that near kinsman, or brother, who made it his duty to prosecute and recover the lost inheritance of his family; and, in this sense, he is their *גאל*, *Recoverer* or *Avenger*. (See before, under the name *Redeemer*.) The word *פדה*, also rendered to *redeem*, means to *lay down a price*, or *substitution*, in order to *ransom*: and thus Christ bought his people, with his own blood, or life, which was the *price* of their deliverance from Satan, sin, and death. The term *יטר*, signifies to *commute* or *exchange*: and so Christ was the *תמורה*, the *exchange* or *substitution* of his people, standing in their law-place and stead. But the most frequent word used is *כפר* to *hide* by *expiating*, to *atone*, or to *propitiate*, and is employed to express the purpose of the *sacrifices for sin*: and Christ is therefore the *כפר*, *expiation*, and the *כפרת*, the *covering* of the Ark, and *propitiation*, through whom the *sins* of his redeemed are *blotted out*, and by whom they have therefore a *propitious access* to the *Father*.

this must be the case, more or less, till the *evening\** of this mortal life is brought on: but the guilt of sin is removed by the blood of Christ, the love of sin is cast out by the Spirit of Christ, and they cannot serve sin any longer in preference to Christ. They have a new Master, and are become new creatures in the frame and disposition of their minds. They have new joys, new hopes, new fears, new desires, new conduct, and, in a word, they are truly "renewed (as the apostle speaks) in the spirit of their minds." Their sins now (for there is no perfection in this life) are not committed in presumption or pleasure, but in sorrow and frailty. They have indeed the same old nature, called "the flesh,"† and consequently in it the same corruptions; but it is flesh "crucified with Christ," and lingering on to perfect death; they are corruptions mortified and subdued, though rising and rebellious; and, in the fulness of time, when the shades of evening appear, both this flesh and these corruptions shall be exchanged for glory. It is the true believer's hearty prayer, that it may be so; and for this, among other ends, he is "waiting," like Jacob, "for the full salvation of his God." This is one peculiar and characteristic difference between the children of grace and the people of the world.

Consider then, the fearful and fainting believer, and consider for thy comfort, that this precious atonement of Christ will reach as far as faith can reach, or hope desire; for Jesus is an High Priest, prevalent in intercession; Jesus was a sacrifice, infinite in merit, and everlasting in its consequences. If all the sins that ever were conceived in thought, or brought forth into act and deed, combined with all the practical ungodliness that ever was committed from Adam to this hour, and were laid all together upon thee, the efficacy of Christ's blood is sufficient for the atonement of them all; and, if he gave thee the grace of faith in his infinite atonement, thou wouldest be presented without spot or blemish before the throne of God. On the other hand, if thou didst never commit but *one* sin, and that sin only in thy *thought*—and if thou finally didst leave the world without faith in this great propitiation—that very little sin (as some might call it) would suffice to sink thee down into a world of woe. Faith is the great distinction and discrimination between one man and

\* This remaining sin in believers seems to be prefigured by that rule in the law, which accounts a person who hath only touched any thing impure to be "unclean till the evening." After that period, though it was then impossible, according to the law, to make any fresh offering for sin, the same person was admitted to be holy, through the sacrifice, or faith in the sacrifice, offered before.

† "Purge out the old leaven," 1 Cor. v. 7. The apostle means the *flesh*, and the *works* of the flesh. This doctrine was strikingly exhibited under the law, by the prohibition of leaven at the passover, which the apostle alludes to. Christ was not to be received by the old believers more than by us, through our *flesh*, or its wisdom and strength, but through *faith* and in *holiness*. See Exod. xii. 15. The word  $\text{לֶחֶם}$ , *leaven*, signifies the *flesh*, mere flesh without life; and  $\text{פֶּתַח}$ , *leavened bread*, the *dead works*, or fermenting corruptions, of the dead and sinful flesh. Hence the reason of the law, on which the apostle comments accordingly.

another; and, as a short answer to that ignorant and ungracious cavil, "that, if a man believe in Christ, he may live as he lists," let it be noticed, that the faith of God's elect never leads them to sin, nor leaves them *in* sin; and they who sin that grace may abound, or because it hath abounded, have at best only the faith of devils. True faith is a gracious principle wrought by the Holy Spirit in the soul, and induces love, and every other Christian virtue. Faith mortifies the flesh with its affections and lusts, and crucifies, overcomes, and subdues both the love and the force of corruption. It enables a man to be an Hebrew, as well as an Israelite, "indeed"—one that *passes over* to God from this present evil world.\* Faith is omnipotent, because it is derived from, and cleaves to an omnipotent God. "All things are possible," in this view, "to him that believeth." The pardon of sin is possible; the victory over sin is possible; the resignation of the heart to God is possible; and the triumph over Satan, death, and hell, is possible; but only to faith. Without faith in the omnipotent Saviour, these things would be as impossible to the sinner, as to gather the stars with his hand, or to pluck the sun from the sky. Faith in Christ is the *destruction* of sin. Where faith is, sin can never be delighted in, can never be imputed. It views Christ, and rejoices in Christ alone; because it sees the abundant fulness of his merit, and upon that fulness lives from day to day. Rejoice, then, O believer, in the all-sufficient sacrifice of thine all-efficient Priest. Be assured, that as the drop of ink, which hangs on the point of a pen, would be lost and annihilated in the depths of the sea; so all thy sins and iniquities, however vile and however aggravated, when thrown into the unbounded ocean of thy Redeemer's merit, would be utterly absorbed and for ever disappear. "Who shall lay any thing to the charge of God's elect? It is God" the Saviour, the all-sufficient **JEHOVAH**, "that justifieth: who is he that condemneth? It was **CHRIST**," the anointed priest, that offered, and the undefiled Lamb, "that died." Say then, and O say it with everlasting gratitude and love, "Thanks be unto thee, O God," for thine infinitely precious, thy glorious, thy "unspeakable gift!"

\* So Deut. xxix. 12. "That thou shouldest *pass over* into the covenant of Jehovah thy Alehim, and into his compact אלתו, which Jehovah thy Alehim maketh with thee," &c. In this respect, all true believers, and only such, are the Hebrews. They pass over the bound which divides sin from grace, and become followers of them who inherit the promises. Thus Enoch walked with God, passing out of the spirit and practice of the world. Thus Noah passed over the flood, which drowned the ungodly. Thus Shem was "the father of all the children of Heber," bearing that name of honour, as his descendant Abraham did "the father of the faithful," on account of his eminent graces in spiritually passing over terrestrial things to the things eternal. His great grandson Heber probably received his name as a token of his parent's faith in this very thing. And, to add no more, thus all the *first born* under the law were to "pass over unto **JEHOVAH**" (Exod. xiii. 12); because they peculiarly typified the Lord's portion or people, and the lot of his inheritance, who pass to him from death to life, from sin to grace, and finally from earth to heaven.

## KING.

THIS title is frequently applied in the Old and New Testament to the *Messiah*, which would be unjustly applied if he were not **JEHOVAH**; for *he* only can be *King over all*. King and God, in a strict and true sense, are synonymous. God is called King, because he presides over, rules, directs, and preserves, his whole creation. The term is used to express the supremacy of his authority and power. It would, therefore, have been blasphemy to ascribe this title to Christ, in the extensive and infinite sense of the Scripture, if he had not been *one* of the coequal and co-eternal Persons in the Trinity; and, consequently, since it is thus ascribed to him, another proof or attestation is afforded to his people, that he is indeed Jehovah incarnate, God over all, blessed for ever, and that he is also, in a peculiar manner, *their King*, under the comfortable and endearing title of *King of Saints*.

This dignified character was frequently connected with that of the *prophet* or *priest*, under the Old Testament, in one and the same person; but none, except Christ, was allowed to inherit all the three together. Men might be his types or representatives in *one* or *two* of his covenant-offices: but it was reserved for *him alone* to bear these and all the other gracious characters together in his own person. He might be faintly described in the persons of Moses, David, and others, for the edification and comfort of the ancient church; but none, but **JEHOVAH**, could sustain *all* the titles which the Scriptures exhibit of an *eternal Redeemer*. God alone could perform what those titles imply, as the necessary means of instruction, conversion, and salvation, to lost sinners. And it may be laid down as a maxim, which has been, is, and will be corroborated by the experience of God's people in all ages, that no man, really and scripturally convinced of the weakness, depravity, and corruption of his nature, and of the infinite spirituality of God's righteous law, can see any true prospect of help, or entertain any just hope of salvation, but by the active and passive obedience of an Almighty, a Divine, and an everlasting Saviour. The man who grounds a hope upon any object or person *less* than this rests upon a *creature*, worships a *creature* (which is blasphemy, idolatry, and folly united), and consequently both opposes the revelation of God, and deprives his own soul of the comforts resulting from it.

The slightest inspection of the Bible, and even common reason, must convince any man that **JEHOVAH**, the self-existent God, is *King* and Ruler over heaven, earth, and all created nature; and therefore it would be superfluous to confirm a truth which admits of no more dispute than the plainest demonstration in Euclid.

The revelation that the *Messiah* was to be *King*, in the same

sense as JEHOVAH himself, is frequently found in the *Old Testament*, and is expressly and repeatedly confirmed by the *New*. Now, this would be impossible and untrue, but upon the positive ground of the *Messiah's* Divinity, of his being Jehovah, or *one* of the persons in the Godhead. Take away this idea of him but for a moment, and his kingship and empire dwindle into the rank of a viceroy, a deputy, and a province; and the old notion of the Heathens, that the Supreme God cannot himself attend to the care and burden of his own creation, and therefore delegates that care to subordinate beings, in some respects better and in others worse than men, is fully and absolutely revived.

Christ is not a *King* upon *terms*; if he were, he might *cease* to be a king. Nor is he a *finite* monarch; because the covenant with him in the Trinity existed from everlasting: for "*thou* the ALHIM," the covenanters (says Moses in the 90th Psalm) "*art* [in the *singular* number, to express the *unity*] from everlasting to everlasting."

The very *nature* of his kingly authority, and the *enemies* he had to combat with, prove, as fully as facts can prove, that Jesus Christ must be, not only *more than man*, but also the omnipotent God.

Thus the Psalmist, calling upon his King, by the appropriating title of "*My God*,"\* says, "*Thy kingdom is an everlasting kingdom (of all ages, from eternity to eternity), and thy dominion endureth throughout all generations.*" And, in another place, where he speaks "*touching this King*"-Redeemer, he expresses himself, "*Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.*"† So Daniel still more directly, if possible, applies this *eternity* of dominion to Christ, where, prophesying the fall of the great empires of the world, he says, "*The God of heaven shall set up a kingdom which shall never be destroyed;*"‡ and "*this kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"§ This is confessedly the *spiritual* kingdom of Jesus Christ, which literally prevailed against all temporal dominion, and passed the bounds of the Roman Empire, in spite of every opposition from the world. The evangelist Luke, reciting the words of the angel || to the Virgin Mary, declares, that CHRIST "*shall reign over the house of Jacob [all his faithful people] for ever, and of his kingdom there shall be no end.*" And the apostle Peter preaches to the church, that "*an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*"¶ These, and other texts, fully prove that the kingdom of Jesus is the kingdom of Jehovah, because it

\* Psalm cxlv. 1.

† Psalm xlv. 6.

‡ Dan. ii. 44.

§ Ibid. vii. 27.

|| Luke i. 33.

¶ 2 Pet. i. 11.

is an *everlasting* kingdom; and that Jesus was JEHOVAH, because Jesus had that kingdom to bestow, *as his own*, upon his people.

But, if there had been no positive evidence of this truth to be derived from the express words of Scripture, the very *enemies* which the Lord Jesus had to vanquish and destroy for his church, would furnish us with a strong and convincing proof, that he must be far above angels and men, and no other than the omnipotent God himself. Satan, like "the strong one armed," had forced the possession of man, and would have bound him like a miserable captive for ever, had not Christ been stronger than the united force both of him and his. The devil has had very great natural and spiritual influence in all ages; and the natural particularly before the manifestation of Christ, who came to destroy the powers of darkness, to confound the idolatrous attention that was paid to them and their oracles, and to establish a perpetual victory over them. Hence Satan is called "the prince of the power of the air," "the spirit working in the children of disobedience," the "prince of this world," and by other names expressive of his subtle and mighty agency. Nay, his very adherents and dependents are styled "principalities," and "powers," and "the rulers of the darkness of this world," the authors "of spiritual wickedness in the heavens," as well as on the earth. All these, *rabie cordis anhelii* (to use the words of Boethius) "panting with rage of heart," against poor, fallen, weak, and miserable man, are confederated in diabolical league against his salvation: and, beside all these, a *law* stood out against him, at once proclaiming *its own* purity, and *his* utter apostasy and defection. These enemies Christ subdued; and his perfect scheme of duty he fulfilled for his people; so that, in him, it is truly an advocate for them, and both cancels their debt, and revokes the punishment which they had incurred by their transgressions. Nay, even Satan himself is *judged* and silenced, both as the *tempter* to sin, and as the *accuser* for sin. He is judged by the *life* of Christ, who lived "without sin, though tempted in all points like as we are," and who perfectly fulfilled all righteousness: and he is judged by the *death* of Christ, because he made a full satisfaction to the justice and law of God for his people's transgressions, and thereby left no room for accusations against them.\* And that last enemy of nature and of man, *death* with all his horrors, who could have vanquished but God, on whom all things depend, and whom all must obey? To vanquish death is to give immortality; and who can give immortality but JEHOVAH? Yet Jesus, we are assured, not only "hath immortality," but gives it, "in becoming the Author of eternal salvation to all that

\* See an excellent amplification of this "judgment of Satan," in a faithful and pious "Address, from a Clergyman to his Parishioners," by the Hon. and Rev. Mr. Cadogan. The great leading truths of the Gospel, and of the Church of England, are here drawn up, not only forcibly in a small compass, but admirably and almost entirely in the words of the Book of God.

obey him." He triumphed over death in his own person, and vanquished him by "laying down his life" for a season, and by "taking it again" at his will, when he had fulfilled the justice of the Godhead. He thereby manifested that he was indeed "the Resurrection" and "the Life" in himself, at once the Conqueror of death and the Prince of Life, for the everlasting salvation of his redeemed. All these things, and many more which might be considered in the *kingly office* of the blessed Redeemer, most incontestably prove, that every power in heaven, earth, and hell, is subservient to his will; that, of course, he must be omnipresent, omnipotent, and eternal; and, therefore, that he is surely "God over all, blessed for ever."

It may also be observed, by the way, that both the *means* of salvation, and *grace* wrought by those means, and *glory* the perfection of grace, are all described by one epithet, "the kingdom of God;" because, as it has been well remarked, "those whom God by *means* brings to *grace*, he will by *grace* bring to *glory*." Now, Christ, being the AUTHOR of eternal salvation to all that believe, is the Author of the *means* as well as the *end*, is the *Occasion* and *Accomplisher* of all its purposes, and for that reason, is justly confederated in the *kingdom* with God the Father and the Spirit. The kingdom of God and of Christ, mentioned by the apostle, is but one kingdom; because God and Christ, with respect to the Divinity of nature, are but one.

The Scriptures are full of the *Messiah's* kingly office; and no wonder; for, if he were not a King and a Conqueror, what must have become of his people, surrounded, as they are, with innumerable enemies *without*, and troubled with treacherous and deceitful hearts *within*? The Psalmist, in particular, is ever exulting in the omnipotence and dominion of his Saviour, who was "to set his throne upon the holy hill of Zion,\* to rule his enemies with a rod of iron," and "to dash them in pieces like a potter's vessel." He reiterates the praises of the "King of glory," and tunes his heart, with seraphic melody, to celebrate his victories, his power, and his everlasting dominion. He displays, in all the strong colouring of an Oriental style (which, though generally hyperbolic when applied to human affairs, is much too low for the sublimity of this subject), the honours and dignities of his Divine Redeemer; and he rises in idea upon idea, strengthening one strong expression by a stronger, when he contemplates the ineffable glories, and everlasting benignity, of

\* Psalm ii. As *Christ* is described by various titles, so the *church* is represented under different images and names, in the Holy Scripture. In this place she is called *Daughter of Zion*, and, in others, the *Israel of God*, *Jerusalem*, *Daughter of Jerusalem*, *Zion*, *Mount Zion*, *Holy Mountain*, *Temple*, *Holy City*, &c. All which have a reference to the *church's* election or holiness under the law, and typify her spiritual perfection and nearness to Christ through the Gospel.—There seems a peculiar beauty in the subsequent words; Christ shall "rule his enemies with a rod of iron," with punishment and with vengeance, "and shall dash them in pieces like a potter's vessel," making his own conquest *complete*, and their overthrow *final and irretrievable*.

his person and power. Nor is he content by himself to magnify him; but he calls upon all the faithful to join in praise, and endeavours to raise a chorus, as it were, from the very universe of nature.

*Prophets*, as well as *Psalms*, are equally sensible of the transcendent glories of the Mediator's kingdom, and invite the church to "rejoice greatly," and to "shout; because her King cometh," *just* and mighty to "bring salvation," *lowly* and gracious to bestow it.\*

*Apostles* "know the joyful sound," which prophets had proclaimed, to join with them in rejoicing; because they saw, by faith, the spiritual majesty of their crucified Lord, and were witnesses of his spoiling the powers of darkness, and of his triumphing over them for ever. They understood, that "of him, and through him, and to him, are all things;" and, therefore, they ascribe "the glory" and "dominion" to him without end.†

*Angels*, and the "spirits of just men made perfect" in heaven, adore also the worthiness and majesty of "the Lamb, who is Lord of lords, and King of kings,"‡ and continually ascribe salvation, and power, and might, and dominion to him, for ever and ever.

And shall not *believers* on earth, who are to be companions of all these in heaven, join in their grand acclamations to this gracious Lord!—Yes; all, who know him *by faith*, must praise him *in spirit*. "Out of the abundance of the heart, their mouths will speak:" and none can be silent in his praise but those who are "silent in darkness."

The believer has a *peculiar* and *internal* argument, which the world does not apprehend, for owning and blessing the *sovereignty* of his adorable Saviour. He knows what he himself is, and what he always was, by nature; he once felt himself entirely averse to every good word and work; and he sees with irresistible evidence and clearness, that, by any energy of his own, he could never have changed the apostasy of his heart, and the perverse rebellion of his will. On the other hand, he beholds a new nature implanted in him, which wars against these corruptions; he perceives in his soul a tendency to God, and the things of

\* Zech. ix. 9. The kingly office of Christ was also symbolically prophesied of under the rod of Aaron, budding, blossoming, and producing almonds, in Numb. xvii. This chapter exhibits a striking example of the *manifold* or *multiform* *wisdom* of God. 1. It shows that all power is from above, and that God delegates it to whom he pleases. The *rod* is the well-known emblem of this power; and this, under the Jewish Theocracy, was appointed to Aaron and his sons, who only were to be the immediate ministers of God in holy things. This appointment sanctioned by a miracle, was to put an end to the ambitious and rebellious murmurings of the people of Israel, which had proved so fatal to Korah, Dathan, and Abiram. 2. It was more especially to declare, that the office of making an atonement before God, and of ruling in the house or church of God, belonged *only* to HIM, who, as the spiritual Aaron, is a "Priest upon his throne," and as the true Melchizedec, is the *King of Peace*, bearing "the government upon his shoulders" for all his redeemed.

† Rom. xi. : 6.

‡ Rev. xvii. 14; xix. 16.



God, which was never there before ; he finds a mind within him fully opposite to the "mind of the flesh," and differing from the men of the earth in its sentiments of those things which are usually called great and good ; he loathes, as perfect abominations, what were once the idols of his hopes and pursuits ; and he perceives a light in his mind, and a joy in his heart, which are so far from being of the world, or having the least relation to it, that he possesses them clearest and strongest when he is most secluded from the world, or most persecuted by it. All this ensued, not by the preaching, or the reading, of metaphysics, or moral suasion, or the like genteel (or rather Gentile) divinity of the times, but by the preaching or reading of Jesus Christ alone, and by the declaration of his Gospel ; so contrary and humiliating as it is in all respects to the pride, and passions, and corrupt inclinations of man. From all this he argues, and surely argues well, that there is a wonderful change passed upon him ; that Satan could not, or would not, effect it if he might ; that he had neither ability nor disposition to do it of himself ; and that, certainly, what could enable him to master so many corruptions, to see such beauty in truth, to feel such a love for it, and to be made so happy by it (all of these being a *spiritual*, as well as *new creation*), must be necessarily above the common effects of nature, and nothing less than divine. The Scripture comes upon the mind, and describes these very circumstances as essential to and consequent upon faith ; stating it as a universal proposition, that this "faith is the operation of God" alone, and "the effectual working of his power."\* Can any thing be more conclusive with such a man, that Jesus Christ, having done all this, and promised to do as much more, in him and for him, must necessarily be God, as well as man ? If he had been mere man, he might have promised indeed ; but all his promises would have died and perished with him : but, *because* he is God, he hath both promised and done, what only pertains to the truth and power of God to promise and to do. Indeed, to such a one, all this is more than demonstrable : it is demonstration itself. Others may dispute, and cavil, and rail, about the Divinity of Jesus Christ : *he* cannot. Christ has given him "an understanding that is true,"† not visionary and floating in the head, but solid and joined with the experimental perception of the heart. Thus, "believing on Christ, he hath the witness in himself,"‡ and, in this frame, can no more doubt of the Godhead of his Saviour, than he can doubt of his own existence, and the evidences attending it.

It is remarkable also, that among other proofs of the Redeemer's Divinity, and among other mysteries of godliness, the apostle pronounces this to be one, that CHRIST should be "believed on in the world." And, indeed, when it is considered, on the one

\* Eph. iii. 7.

† 1 John v. 20.

‡ Ibid. v. 10.

hand, what a mean and forlorn appearance he made upon the earth, how he was sustained in his body by our common aliment through the bounty of his followers, that he needed clothing, and was exposed to pain and weariness just like ourselves, and especially that he finally suffered an horrid and scandalous death, leaving, to human view, all expectations of his future life and success in irreparable ruins; and, on the other hand, that the mind of man is always intent upon schemes of temporal happiness, wealth, and grandeur, while his body is irreconcilably averse to pain and sufferings; when all this is considered, it is a demonstration of the *kingly* power of JESUS, that such multitudes have, in all ages, contrary to their carnal hopes and interests, and often with sure consequences of misery and death, declared themselves his subjects, and testified their only hope to be in his name. It is such a miracle, that nothing but his own Almighty power could possibly have performed, carried on, and maintained it, from time to time, or that can do so from henceforward, according to his own promise, to the end of the world. If the heart could be reached by any *outward* proof, here is one absolutely unimpeachable. But the heart cannot *thus* be reached. It needs the very same miracle of grace to bring it into "this mystery of godliness," which the church of God at large hath ever needed for its invincible support, and which it will continue to need to the end of time. The *internal* operation only of the Spirit of Christ can render any *outward* testimonies of him effectual for spiritual life and salvation. But if the outward testimonies of the Gospel itself are only efficacious by that divine power which is promised to accompany them, what force can those testimonies be expected to have, which are not only without Christ, but against him in all his offices, and which, in denial of, and direct contrariety to that power, lift up the pride and pretended capacities of a poor, fallen, ignorant, and miserable worm? We can only expect those consequences which have already appeared, in the open blasphemy of his person and mediation, and in all the daring ungodliness and lawless immoralities of the times.

The *kingly* office of Christ, thus inwardly exerted, is full of glory to his people, because it is full both of ability to save, and of dignity to bless, and because it includes and comprehends all other offices and characters. His other titles of grace proceed from this, as from their source; and they centre finally in it, as their end. His *prophetical* office is to teach his people, that he is their *Defence* and their *King*; and his *priestly* office is to exhibit the infinite and everlasting atonement of their *King* and their *God*. As a *Prophet*, he convinces their understandings; as a *Priest*, he purifies their souls; but, as a *King*, he governs them in love and grace here, and will govern them in perpetual blessedness and glory hereafter. How happy, then, must *they* be, who are continually *taught*, for ever *pardoned*, and always

*governed*, by the wisdom, blood, and righteousness of Jehovah incarnate! In one office, they have *light*; in another, *peace*; and, in the third, *security*. In the enjoyment of one, they in fact enjoy all; for, though indeed they may be *distinguished* in the order of experience, and seen in different views, they can never be *divided* in their consequent operations and effects. Where Christ reigns as King, there he is "all in all."

What a comfortable reflection does this office of Christ yield to the feeble Christian! When he is assaulted by violent temptations, or strong distresses of any kind, he is privileged to fly to Jesus, and his *King* in covenant, either for his power to subdue them, or for his providence to take them away. Promises and invitations, one upon another, are presented to him for his encouragement; assurances are given that he shall never perish, and that nothing is able to pluck him out of Christ's hand; trials are sent, on purpose, that he might come and mark the truth of these promises and assurances: and, when he is enabled to come, how sweetly does he find the promises made good to his soul! what additions of strength does he gather! and what encouragement does he receive to support his faith and confidence in his God! None see, but tried and buffeted believers, the *absolute necessity* of this *kingly* office of Christ for their salvation. The same Spirit, which convinces of the urgent necessity of his righteousness to cover them, convinces also of the equally urgent necessity of his government to rule them. They plainly see, that if he were not *King over all*, he could not be *Saviour from all*, unto their souls. Salvation implies power; an infinite salvation, infinite power; an eternal salvation, an eternal power: and as power, infinite and eternal, can subsist only in God, this power, subsisting in Christ, demonstrates him to be the *God of all power*. The doubting frames, the perverse desires, the rebellious wills, the depraved and languid affections, the refractory tempers, which (like so many Canaanites in the land) remain, and will remain, in believers below, absolutely *require* such a *kingly* Saviour as Jesus, not only to prevent harm and destruction, but to turn them to a profitable exercise and advantage. Christians would not know what enemies they have, did they not sometimes feel their malice and rage; nor the worth of their King, but for the evidence he continually gives them of his support. If Christ were not an Almighty Saviour, the legions of sins and the legions of devils would block up the avenue to heaven, and force the strongest of believers into every possible distress and ruin. How then should all believers prize their King; and while some, who are strangers to God, and to the "plague of their own hearts," are not only doubting themselves, but labouring, with a diabolical industry, to excite a doubt of his Divinity in others, how ought *they*, who have tasted of his grace, to celebrate and testify the power which bestowed it upon them! Their lives as well as

their lips, should convince the gainsaying world, that "they have been with JESUS," that they are under the dominion of his Spirit, and have touched the sceptre of his love. And when they have passed from the *Mount of Corruption*\* (like their Saviour) over the Kedron, the little *dark* rivulet, or that narrow strait which divides them from "the lot of their inheritance," and the temple of their glory in heaven, how shall wonder and joy inflame their souls, in the clear prospect of what "God hath prepared for them that love him!" With what transport shall they enter upon the full enjoyment of those crowns and dominions which their King and their God hath laid up for them! They shall "see him;" they shall "be with him;" they shall be "like him." O "joy unspeakable and full of glory!" When shall we thus appear in the presence of God! When shall we cast our crowns at his feet, and for ever adore him! "Surely I come quickly," says the LORD. "Amen," says the believing soul: "Even so, come, LORD JESUS!"

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## BRANCH.

THE Redeemer seems to have been described under this title, to inform the ancient church, that the *Messiah* would shoot forth or spring, as to his *human* nature, from the race of man, and, in particular, from the royal line of Judah. It is very certain, that the Jewish church, from the instruction of its prophets, believed this of him: and the persuasion was so current, that the very common people (as we find in John vii. 42) could assert, that Christ was to come "of the seed of David, and out of the town of Bethlehem, where David was." For this reason, probably, the *Messiah* is not represented by this name, till some time after the death of David, from whom he was to trace his descent. Thus the prophet Isaiah speaks of him, as "a Rod out of the stem of Jesse, and as a Branch that should grow out of his roots, upon

\* Mount Olivet was so called (2 Kings xxiii. 13) from the abominable idolatries once committed upon it; and it answers to the world, the mystic Babylon, or *destroying mountain*, as the same Hebrew name is translated in Jer. li. 25. Upon this Olivet, both topically and typically, Christ agonized for the sins of his people. He passed over, and "drank of the brook in the way," that is, he "tasted of death," and thus ascended the "mountain of holiness," or the presence of God. Comp. Matt. xxvi. 42; Heb. ii. 9. In this he was the "forerunner" of his people. They are gathered from the spiritual Babylon or Olivet; they pass over and drink of the brook; and they ascend to the Mount Zion after him. This seems to throw light upon that controverted text, Psalm cx. 7, which, agreeably to the above comment, may be thus paraphrased: "He [CHRIST] in passing to glory, shall drink of the *dark brook* [which Kedron signifies] in the way to it, shall descend to the deep valley in which it lies, or, in other words, shall taste of death, and enter the grave; by which means he shall not only lift up himself as the Head of his people, but lift up their heads also in joyful hope, that as He for them is now entered into the holiest, so they, in their due times, shall follow after him." Vide Jer. xxxi. 40, with Rev. xxi. 4.

whom the SPIRIT JEHOVAH was to rest.”\* The idea appears to be taken from a flourishing tree, springing, growing, and bringing forth branches; or, rather, from a tree cut down, out of whose roots should arise a scion or shoot, that God would bless and prosper. The Saviour himself adopts the similitude, and, to express the absolute dependence of his people on himself, declares, that “He is the *Vine*,” and that “they are the *branches*,” deriving sap from him, and bearing fruit by his support and vigour.

Though this image seems designed to show the *human* nature of Christ, and to point out from what stock that nature would spring; yet, in one respect, it may also refer to his *divine* essence in conjunction with his *humanity*; for he says of himself, “that he *came forth* [as out of his proper abode, which the word signifies] from the Father,”† and, therefore, must have co-existed with him, before the assumption of his humanity; and again, that “he and the *Father were one*,” and therefore they must have existed both co-essentially and co-eternally.

The office-character of this blessed BRANCH is most comfortably represented and illustrated by a variety of beautiful figures in the fourth chapter of Isaiah. “In that day (at the appointed time) shall the BRANCH JEHOVAH be for beauty and glory.”‡ The remnant of Israel (which, as we learn by the apostle, “is according to the election of grace,” Rom. xi. 5) was to be made holy, clean, and fruitful by him; he would be their defence, light, glory, and refuge, from every enemy, and from every harm. And though to the world he would appear as a “tender,” feeble “plant,” and “as a Root out of a dry ground, without form or comeliness, or beauty, that they should desire him;” yet, like the palm-tree, he would flourish under the greatest oppression, and, however laden with his people’s sins, would shoot up, and rise superior to all the incumbent load.

He was gracious to undertake, and he was able to perform, this arduous and unparalleled work of benignity; because he was a Person in JEHOVAH, the self-existent Godhead. Were he a Being inferior to the infinitely Divine, the celebration of his offices with so much care of ceremonial institutions, and with the splendour of the highest images which the human understanding

\* Isa. xi. 1, 2.

† John xvi. 28.

‡ Isaiah iv. 2. The word for Christ the *Branch* in this text is צמח, which is taken from a root that signifies a *rapid and vigorous increase*. So Christ, by his almighty power, spread forth his truth in the Gentile world with astonishing rapidity, though the corruption of nature within, and the wickedness of the world opposed it, and though there was nothing, in its external appearance or motives, which could induce any man to receive it; but, on the contrary, every kind of temporal interest and terror to incline him a different way. The other word, rendered *Branch*, as in Isaiah xi. 1. is עץ, and signifies a *tender shoot*, which requires care for its preservation. This is beautifully applied to Christ, who took our feeble nature upon him, and condescended to be a babe in it, that out of apparent weakness he might show his strength, and prove, that, in so low an humiliation, he could work out the salvation of his people.

can conceive, not only seems an idle parade, but (with reverence be it spoken) would be the solemn revelation of a falsehood from God; for he declares, by the mouth of his prophet, that "he would raise unto *David a righteous* BRANCH [in distinction from David's mere natural branches, which, like the other sons of Adam, were corrupt and sinful]; or a BRANCH the JUST ONE; and that a King shall reign and prosper, and shall execute judgment\* and righteousness in the earth: in his days, Judah shall

\* These words, *judgments, testimonies, law, precepts, &c.*, frequently occurring in the Old Testament, and particularly in that seraphic Psalm the 119th, seem in general but ill understood by the church of God at this time; though, when they were used in the ancient language, and by the ancient church, there was a particular meaning in them, and particular comfort and improvement were to be gathered from each of them. It has always been regretted by good men, that the holy tongue, calculated as it is to express in many instances spiritual things with a striking peculiarity, cannot be translated, *de verbo in verbum*, into any other language, whether ancient or modern, without either detracting from the sense, or losing that peculiarity. The words above recited afford a remarkable instance of it: and as they occur frequently in the Bible, and especially in the Psalms, with much importance, the reader will excuse the length of this note, which is an humble attempt to explain them.

**LAW.**—By the word *לורה*, rendered *law*, we are not always to understand the law given to Moses, as is generally conceived of the term in the reading of the Old Testament, nor the law as a covenant of works, as is commonly understood of it in the New: but, when it is used in a higher and more absolute sense, it means the *general revelation of the mind and will of God*, and the *comprehension, doctrine, or investigation of his decrees*. The Psalmist, therefore, in the Psalm above referred to, when he speaks of "walking in" and "keeping the law," is to be understood in an *evangelical* sense, as desiring to *comprehend and observe* the gracious revelation of all God's will, and to *meditate* upon it as containing the reasons of his Gospel and grace, which the revelation of that will or law was ordained to convey to those whose minds were prepared to receive them. This view the Psalmist appears to have had of it, when he says, that it "is perfect," that is (according to the apostle), able to make perfect or complete in divine knowledge, and thereby "restoreth the soul." The word *law*, therefore, and the terms that follow, have a higher and nobler meaning than the merely literal one, or there would have been but little necessity or use for the commanded "meditation by day and night" upon a few short moral precepts, and a code of ritual observances. The whole law, in this view of it, is (as Bishop Lowth justly observes) a grand and multifold allegory, which engaged the whole attention and discussion of the Jews. See Josh. i. 8; Psalm i. 2, and also a most elegant dissertation upon this subject in Bishop Lowth's *Pral. de sacra Poesi Hebraeorum*, p. 94. Edit. 3.

**TESTIMONIES.**—The word *עויות*, rendered *testimonies*, is derived from a root which comprehends the idea of *futurity*, and plainly points out, that the matters to which the word is applied, have a reference to some *future* circumstances, which are *beyond* or *above* their present designation. Thus the tables of stone are called the "tables of testimony," because they not only testified God's present will, but looked forward to Christ, who alone was completely to fulfil them. The tabernacle, and its appendages, which included the whole Jewish ritual, is also called "the tabernacle of testimony;" because it was calculated to form a sensible exhibition of those spiritual things which Christ would, in *future* times, perfect and accomplish for the salvation of his people. The evangelical sense, therefore, which the ancient believers, who "were Israelites indeed," had of these *testimonies*, was their symbolic representation of God's future performances of grace, in the person and offices of Christ, for their redemption. These were all "Amen," or sure and faithful, in Christ; and the study of them "makes the simple wise unto salvation."

**PRECEPTS.**—*פקרים*. The word is derived from a root, which signifies, to *visit, appoint, superintend, &c.* It relates to those institutions of the law, which point out the *visitation and support* of the church by the Messiah, the *Shepherd* and *Bishop* of their souls, and which were appointed as visible tokens of his spiritual presence and protection. These institutions, and the presence or visitations of God in them, were all "right" and "well ordered;" and therefore, they could not but "rejoice the heart" of his people.

**STATUTES.**—*חוקים* signifies the *delineations, descriptions, and determinations* of God's holy will, which no creature has a right either to increase or diminish, Deut. iv. 1, 2. In the 119th Psalm the word seems to have a particular reference to the *ceremonial law*,

be saved, and Israel shall dwell safely [or in the confidence of faith]: and this is his name, whereby HE [the BRANCH] shall be called," or, rather, "which they [i. e. *Judah* and *Israel*, his *people*, whether Jews or Gentiles] shall call HIM, JEHOVAH OUR RIGHTEOUSNESS."\* Words cannot be more express than these; that the *Saviour* is a *Branch* from David; that he is a *King* for the salvation of his people; and that he is JEHOVAH himself for their everlasting justification. But, lest any occasion of doubt should arise upon the vast comprehension of grace in this declaration, it is repeated "line upon line," in a subsequent part of the same prophecy, where the Redeemer is called the BRANCH of *righteousness* in the abstract; to show that he has power to make his *people* righteous, because *he* is *essentially* righteous, or *righteousness itself*.†

But, further, to prove the Saviour's assumption of *human flesh*, and that he was not to be wholly of the divine nature (as some of the ancient heretics imagined); another prophet ‡ is enjoined to

which was wholly founded upon the *delineations, types, and shadows*, "of good things to come." Thus, when the Psalmist says, "teach me thy statutes," he evidently means, "Teach me, O Lord, the spiritual doctrine of these external rites, that, under the outward and visible signs, my faith may behold and pursue the glories of thy inward and spiritual grace."

COMMANDMENTS.—The word מצוות is a general term, and denotes all the *ordinances, injunctions, and commands* of God, whether *moral, ceremonial, or evangelical*. These were all *pure*, and pointed to the purification of a sinner in the covenant of grace thereby "enlightening his eyes."

JUDGMENTS.—מִשְׁפָּטִים. God's *purposes, determinations, and decrees*: the mysterious counsels of his righteous will, and the revealed ordinations of his irreversible grace. "Quicken me (says the Psalmist) according to thy judgments;" i. e. Let thy purposed grace replenish me with spiritual life. These are the "everlasting truth" of God; and they are not only "righteous altogether," and "one equally so with another," but were revealed to show forth God's righteousness in providence and grace, and to bring his people into due subjection to, and communion with, it. "They are more to be desired," therefore, "than gold, yea, than much fine gold; sweeter also than honey, and the dropping of the honey-comb." Each servant of God is "made illustrious by them;" and, "in diligently observing them," is found רב עקב *the great end of our being*.

WORD.—דבר and רכרה, or אמר and אמרה. These terms are indiscriminately rendered *word* in our translation, though their sense, as well as sound, is not a little different in the original. In the 9th verse of the 119th Psalm, for instance, דבר is translated *word*, by which may be understood *what is spoken, revealed, or explained*, by God the WORD, either in precept or promise to his people. It corresponds with the Latin word *loquor*. "Wherewithal shall a young man cleanse his way?" The answer is, "By taking heed according to thy (spoken or revealed) word;" i. e. the expressions of thy will, communicated either immediately from דבר the Oracle in thy holy place, or mediately by the prophets and their writings, inspired by thee. The noun masculine אמר is justly applied to God the WORD. Thus in Psalm the 19th, it is delightfully sung, "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day proclaims the WORD, and night unto night declares his knowledge. Without the WORD, and without his words (or revelations) their voice is not heard;" i. e. they are misunderstood and perverted, unless they are referred to the WORD who made them. And that the Church of England concluded, that this whole Psalm related to Christ, appears from the appointment of it for Christmas Day, as declarative of his *Divinity* and *glory*. (See Wheatly's "Illustration of the Common Prayer," c. v. sect. 3.) The feminine אמרה denotes what is said in a strong *active* sense, implying (like its root and like the Latin *dico*) power and energy in saying. Thus God the WORD said, "Let there be light, and there was light." Comp. Gen. i. 3, with John i. 2.

\* Jer. xxxiii. 5, 6.

† Jer. xxxiii. 15; Dan. ix. 24.

‡ Z. ch. vi. 12.

reveal him, as *the MAN the BRANCH*, who should build the temple of Jehovah, or raise up his church and people "into an holy temple in the LORD." In this respect, he is also called Jehovah's SERVANT *the BRANCH* ;\* because he would fulfil all his will, and perform the counsels of the everlasting covenant.

Though this *Branch* is said to spring both from JEHOVAH and from David, as appears from the texts recited, he is not *two persons*, as the Eutychians have imagined ; nor was he to be *two Messiahs*, as the Rabbins dream ; † but *one* person of *two* natures, namely, the human and the divine.

Under this natural image, there appears a beautiful illustration of the relation that subsists between Christ and his people. All "the fruits of righteousness, with which believers are filled, are by Christ Jesus to the glory and praise of God." ‡ "As the branch cannot bear fruit of itself, except it abide in the vine ; no more can they, except they abide in him." § They, like so many dependent boughs, derive from him, *the emphatical Branch*, all their life, strength, and nourishment ; nor can they vegetate a bud, or produce a leaf, a blossom, or a fruit, but in him and by him. And, as is the tree, so is the production. "If the root be holy, so will the branches." || The branches of Christ produce fruits that bear a likeness to the nature of Christ. It is impossible to be in Christ without producing fruit ; for there are no barren branches in him. Christ is not a *cumberground*, nor may his people. *His* life virtually feeds *them* with life ; and "because he lives, they shall live also." He has done every work for them that was requisite to *make* them "alive unto God ;" and he does every work in them that is necessary to *keep* them so. "He shall bear the glory," ¶ (says the prophet) to whom indeed all glory is due ; and they shall be glorious in him, that God may be all in all.

The stock of man became dead and corrupt through the fall. Sometimes a branch appears that seems to discover life and to bear fruits ; but when these are tasted and tried, however fair to the eye, like the imaginary apples of Sodom, they are altogether filth and ashes within. Nor are rotten trees more replete with vermin, or less capable of being applied to a good purpose, than

\* Zech. iii. 8.

† The Jews fancy to themselves the advent of two *Messiahs* : they call the one *Messiah Ben Joseph*, or *Ben Ephraim* ; and the other, *Messiah Ben David*. The former is to begin the work of their carnal deliverance, by bringing them into their own land, and subduing the sons of Ishmael and the sons of Esau (the Turks and Christians), but shall finally perish in his war with Gog and the great Armillus. This Armillus they feign to be a monster or giant twelve cubits high, who is to set up for the true *Messiah*, and to fight against Israel. The latter (*Messiah Ben David*) is to appear upon the death of the other, to complete the Jewish conquests, and to instate them in the full possession of their ancient territories.—What madness and nonsense is the human mind susceptible of, when it is left of God, and exposed to its own corruption and depravity ! How truly does the great *Messiah*, whom they rejected, describe them as persons who, "seeing, see not ; and hearing, hear not ; and who do not understand !" Matt. xiii. 13.

‡ Phil. i. 11.

§ John xv. 4.

¶ Rom. xi. 15.

|| Zech. vi. 13.



the nature of man is unfitted, while overrun with corruptions, for the intrinsic acts or intentions of righteousness and truth. This is a just, though an humbling, picture of man; nor can he possibly recover himself from this dreadful state, any more than a rotten tree can renew its former vigour, or give itself the life which it enjoyed before. But though this decay of human nature from all true holiness is declared by the Scriptures, and is visible to every eye; yet, because a luxuriant gourd twines round the stock, or some baneful ivy invests the branches with green, careless observers have fancied the tree to be alive, and have admired the specious verdure without, insensible or regardless of the death within. What was said of the Athenians may be said of all men; that if they know what is right, they have no will to do it.\* True it is, though man's heart became dead to God, and the things of God, through the fall, pride and presumption were then quickened, and are the barren ivy and the bitter gourd which yield all the ornament and all the fruit which he possesses, or indeed desires to know. The axe must be laid to the root of these; and every plant, which "the Father" of mercies "hath not planted, must be rooted out" before the tree can be recovered to life, or, when recovered, "bring forth its fruit unto God."

If these things are so, it must highly concern thee, reader, to consider whether thou, who art "a wild olive by nature," art grafted by grace into Jesus Christ, the true olive branch of life and peace, or not. If thou art not, here is one rule by which it may be known: all these things will appear "like idle tales," and seem as impertinent to thy comfort and happiness, "as water spilt on the ground" is lost or unfit for the use of man. Spiritual things must be always tasteless and insipid, where the faculty to relish them is not imparted. The soul, in such a state, is restless and unsettled; it scarce knows what it seeks, whither it is hastening, or what will be the end of its being. In the language of the satirist—

The mind when turn'd adrift, no rules to guide,  
Drives at the mercy of the wind and tide:  
Fancy and passion toss it to and fro,  
Awhile torment, and then quite sink in wo.

At the thought of the world, and its amusements, honours, or riches, thy heart beats for joy: at the thought of Christ and his salvation, the same heart drops like lead; all seems flat and lifeless; and the idea is too dull for a moment's entertainment.—The reflection is melancholy; and thy aim will be immediately to get rid of it. Thou wilt covet the pleasures of sin for their short season; and though (as the Rabbins say truly enough) "it is the property of a beast not to fear sin," yet thou dost not often fear it, or its final consequences, more than the beasts that

\* Cic. de Senect. § 64.

perish. This is thy sad but true condition, and the condition of all men in their state of nature. Baptist Mantuan (the Monkish poet) wrote history, as well as verse, in the following lines :

*Ambitiosus honos, et ops, et fœda voluptas,  
Hæc tria pro trino numine mundus habet.*

Ambitious honour, wealth, and pleasure,  
These sordid three in one combin'd,  
Are the world's trinity and treasure,  
The god of ev'ry fallen mind.

But can there be a surer proof than this of alienation from God, and of being "in the gall of bitterness and in the bond of iniquity?" How could a man live in heaven with comfort, who is either ignorant of, or hates the business of heaven? The place of joy and praise, to him, would be miserable. Having no spiritual faculties for its enjoyment, it would seem another hell to such a person, were it even possible for him to be there. It must be the same, O unbeliever, to thee. It is impossible for thee to love God, and at the same time to fly from him: and, if thou lovest not God, it is plain thou hast yet no evidence of his having set his love upon thee. "Unto you that believe (says the apostle) Christ is precious."\* But Christ is *not* precious to thee; and, therefore, though like many others thou hast fancied thyself a believer from the cradle, thou really hast never believed at all. True believing is FAITH; and "without faith it is impossible to please God." Faith is that gracious principle, wrought in the soul by the Holy Spirit, which takes God at his word, and cleaves simply to him for the fulfilment of it. Faith empties man of himself; shows him his utter depravity by nature, and the vile enormity of his heart and life; cuts down his high opinion of his own will, strength, and righteousness; causes him to fear and to detest all unrighteousness; leads him to depend on Christ as the "only hope" of pardon, peace, and salvation, and is the channel of holy joys and of divine communion with the FATHER, SON, and HOLY SPIRIT. This is true faith; and, if thou hast none of these evidences of faith in thy soul, whatever thou *mayest* have hereafter, as *yet* thou hast no right to the title of a *believer* in Jesus: and, if thou diest (as thou hast lived) in this state, thou hast but too much reason to fear, that the "portion of the unbelievers" will be thy portion for ever.

To the *Christian indeed*, this covenant-title of Christ is a precious title; because it points out to him the *freeness*, the *certainty*, and the *perpetuity*, of the love of God to his soul. The branches cannot receive sap with greater freedom and certainty from a flourishing tree, than believers are privileged to derive life from Jesus Christ. And as there is in Jesus no restraint of grace; so likewise in him there is no end of it. "Grace for

\* 1 Pet. ii. 7.

grace out of his fulness"\* will be the theme of eternity. Glory is but the perfection of grace; and where grace is begun in the soul below, it provides a wing, and wafts up the spirits of the just to its own proper end and perfection above. "*Because* I live (says Christ) ye shall live also." When the life of Jesus shall end, then must the Christian's; but never before.

This title also exhibits the *person* of Christ in a most endearing and reviving view. He was to be the Branch out of a stem of Jesse. When the tree is cut down, frequently there will arise a scion or sprig from the main stock, which will grow up again to another tree. The house of David was cut down very low indeed, when Christ sprang from it. In all respects, he courted (as it were) humiliation; and he would not appear from the lineage of David, till that lineage was upon a level with the lowest of the people. "He made himself of no (worldly) reputation," because he sought no more in this world than by what means he might gather his people out of it. He rendered himself lower than the lowest, that whoever might be lowest next to himself, should have no cause to despair. In this deep humility of Christ, the spiritual eye sees an unutterable glory. The honours of the world are nothing in the comparison, and lighter than vanity. Christ saved his people from the world, in contempt of all its glories, by lowliness and debasement. He saved them from all the powers of darkness, in a feeble body, and, to outward appearance, by weakness itself. He saved them from death by dying, and from the ruins of the grave, by descending into it. All was humility and degradation in Christ, while he lived upon earth, that, by overcoming all the causes of that humiliation, he might raise up his people with himself to the highest pitch of glory. Thus, this Branch of the root of Jesse rises higher and spreads wider than the original tree; and, though it sprang in one sense at first from the earth, it hath raised its top to the throne of God, and "its leaves are for the healing of the nations."

Christ is the *King of Peace*, and the *God of love*. He is the ample *Branch*, and the fruitful *Vine*. Doubting soul! there is nothing terrifying in these characters; nothing to make thee harbour hard thoughts of Christ, however hard thy thoughts may be of thyself. Unbelief alone separates thee from thy God, holds thy nature in darkness respecting his free salvation, and affords Satan a cover, from whence, with his fiery darts, he may annoy and perplex thy soul. Always remember, that thy very nature is thy worst enemy, the devil thy worst counsellor, and the world thy worst friend. "Continue," therefore, "constant in prayer" (for prayer is the voice of faith; and faith and prayer are as correlative as the mind and the body); and say with Austin, "Lord, deliver me from the evil man myself; overrule the

• John i. 16.

counsels of Satan, like the counsel of Ahithophel,\* to his own ruin; and banish the friendship and love of the world, thine enemy and mine, from my inmost soul."—God shall send thee a good deliverance. "Thou shalt be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; thy leaf also shall not wither, and whatsoever thou doest, it shall prosper:† thou shalt not see when heat cometh, neither shalt cease from yielding fruit;‡ and thy waters shall issue from the sanctuary;§ for ever and ever.

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## STAR.

THIS is a title of similitude, when applied to persons (as it frequently is in the Scriptures); and is meant to convey an extraordinary idea of them, in some illustrious offices or characters. It is used especially to describe the spiritual worth or brightness of particular angels or men. Thus, at the creation, it is said, "the morning stars sung together," that is, exegetically, "all the sons of God shouted for joy;"|| by which we can only understand the *angels*, who triumphed in that fresh instance of the majesty and power of their Maker. And, again, the King of Babylon, who is thought to have assumed the appellation of *the bright Star* (in our translation called *Lucifer*), the *son of the morning*, or glorious luminary of the day; intimating, in a blasphemous way, that all nations depended upon his splendour; is said to be "cut down to the ground;" because, among other impious presumptions, he had boasted "to exalt his throne above the stars (which there imply *the people*) of God."¶ The preachers of the Gospel are likewise called *stars*, and sometimes *angels*, when they shine forth in the glories of their Redeemer, and display the rays of heavenly doctrine in their lives and conversations. Private Christians are also privileged to be such stars below, as to "let their light shine before men, that they, seeing their good works, may glorify their FATHER which is in heaven." All these, in their several capacities, must and do "shine as lights in the world," and are, according to their degrees, conspicuous "as a city upon an hill which cannot be hid." And though "one star may differ" now, as well as hereafter, "from another star in glory," yet the least star is a star, *must* give light, and *cannot but shine*. Nor are they *meteors*, which only give a sudden blaze, and then are no more; but *stars*, which excel in splendour below, and which shall cast forth uninterrupted rays of glory in the firmament of God for ever.

To describe another beam of the majesty of JESUS, an unholy

\* 2 Sam. xv. 31, and xvii. 14.  
§ Ezek. xlvi. 12.

† Psalm i. 3.  
|| Job xxxviii. 7.

‡ Jer. xvii. 8.  
¶ Isa. xiv. 13.

prophet was compelled to proclaim him under this distinguishing title. He was to be *a Star* to arise "out of Jacob,"\* on purpose to deliver his people, and to subdue their enemies. And, whether by this was metaphorically meant the great luminary which we call the *Sun*, or not, there can be no doubt-but that this *Star* was to exceed all other stars in glory, and to be distinguished by his own peculiar lustre; for "the Gentiles" were to "come to his light, and kings (the 'kings and priests' which he would 'make to God and the FATHER') to the brightness of his rising."† All who give light in heaven and in earth, give light by his beams: His alone is an unborrowed, an undervived lustre, because of Him alone it can be said, that He is "the brightness of the glory, the express image of the FATHER's person," (for by him alone we know the Father) and that He "upholdeth all things by the word of his power."‡ He "is the Day-star" which ariseth in his people's hearts below, and which guides them (as his emblem did the Eastern Magi to Bethlehem) by an unerring course, to the place of his rest above; and thus, by a most sublime and wonderful revelation, he hath declared himself to be the grand accomplishment of the Scriptures, "the root and the offspring of David, the (emphatically) bright and Morning Star."§

Doubtless, these Magi, whatever outward phenomenon or luminous substance they saw in the air, had some express revelation, that the bright object portended the great *LIGHT of the world*. A tradition might have informed them, that a *Star* was to arise out of Jacob, and that its splendid rays would peculiarly be shed over the land of Israel; but it was some better light only which could have pointed them (as well as the shepherds, and all other believers) to its great Anti-type, *JESUS*, and induced them to "worship him" with divine adoration, in a stable, in the lowest poverty, and appearing with all the littleness and inability of a babe.||

The heathens, misled by a thousand "lying vanities" and superstitions, paid their adorations to the stars; and the heathenized Israelites are reproached for "bearing the tabernacles of Moloch and Chiun their images, the star of their gods, which they made to themselves:"¶ but *JEHOVAH JESUS* is the only

\* Numb. xxiv. 17. In reference to this remarkable prophecy, it is supposed that an infamous impostor among the Jews, in the time of the Emperor Adrian, assumed the title of בר כוכב, *Son of a Star*, the more easily to delude his infatuated countrymen, who seemed willing to have any but Christ to reign over them, and of whom a vast multitude perished in the rebellion which this false Messiah had prompted them to raise against the Roman government.

† Isa. lx. 3.

‡ Heb. i. 3.

§ Rev. xxii. 16.

|| The elder SPANHEIM has ably considered the difficulties upon this appearance of the star to the Magi, in his *Dubia Evangelica*, P. 11. Dub. 34, to which the inquisitive reader is referred.

¶ Amos v. 26; Acts vii. 43. Various have been the expositions of these difficult texts; and when so learned a man as Selden confesses that he does not understand them, it may induce a modesty and moderation of opinion in most who follow him.

“everlasting light;” and the ALEHIM of heaven, the only source of grace and glory.

In the night of nature, and amidst the darkness of this evil world, Jesus Christ, like the true polar star, attracts the needle of his people’s faith and affections to himself, having first touched their hearts by the magnetic virtue of his living SPIRIT, who from thenceforward, by the unerring compass of his outward word and secret illumination, steers them to “the haven” of peace, “where they would be.” Not a vessel, thus directed, can fail of making its desired port. No voyage upon the material sea can be conducted with such certainty of direction, and safety of passage, by the rules of art, as is the spiritual voyage of the children of God, by looking to JESUS, and by being directed by Him. It is impossible to make shipwreck, when the course of a Christian lies to its right point: and because the Christian is not his own pilot, but under the guidance of that unerring SPIRIT, who alone can lead him into the truth, to *this point* his course, however wavering at times, through the strong blasts of corruption, does ultimately tend. “How happy,” then, “are the people who are in such a case! Yea, blessed are the people who have the LORD for their God!”

As Jesus Christ is the resplendent *Morning Star*, the *Day*

However, it seems generally agreed, that Moloch, Melchom, or Milchom, was an idol of the Ammonites, (answering to the Chronos or Saturn of the Greeks and Romans, the Mithra of the Persians, the Typhon of the Egyptians, and the Adramelech and Anammelech of the Sepharvaites) whom the heathen nations worshipped, sometimes with obscene, and sometimes with barbarous rites. It is supposed, that the tabernacle of Moloch was only an imitation of the tabernacle of the Jews; as the idolaters were ever remarkable for copying and abusing the religious institutions, both right and wrong, of their neighbours. Satan always inclined those, over whom he had power, “to pervert the right ways of the LORD.” As to the word *Chiun* in Amos, which the LXX translate Παιζαρ *Raiphan*, and the evangelist Παιζαρ *Remphan*, it is observed by several authors, that the letter  $\beth$  *Caph* in  $\chi\iota\upsilon\upsilon$  *Chiun* being mistaken for  $\daleth$  *Resh*, and the letter  $\mu$  epenthetically introduced, so considerable an alteration has been made from the Hebrew text. Gyraldus (in *Herc. vit.*) says, that the Egyptians called Hercules in their language *Chon*; and the Persians and Arabians, according to Aben Ezra, Kircher, &c., gave a nearly similar name to Saturn. Under different epithets, they all meant the Sun. Thus Macrobius says, that the Egyptian priests signified by Hercules (the etymology of which he makes to be ἥρας κλισίε, *the glory of the air*) that he was *τῶν ἑσπερίων καὶ διὰ παντὸς ἔστιν, the Sun’s energetic power in all and through all the material world*. The fable of his twelve labours is also thought to be only a mystical representation of the Sun’s annual revolution through the twelve Signs of the Zodiac; and that of his wearing a lion’s skin seems to have been derived from the Egyptian astrologers, by which they implied, that the sign *Leo* was the Sun’s peculiar house in the Horoscope. The *Star of Chiun* or *Remphan* is supposed to have been a figure of the Sun, or a star, depicted upon the front of the idol, of which there are many examples among the Heathens; and it plainly shows, that the idols themselves, in their various forms, stood for representatives of some properties in that glorious orb, to whose honour they were principally devoted. Thus their priests used to invoke him by the titles of *Omnipotent Sun, Spirit of the World, Power of the World, Light of the World*. It was (as Maimonides observes) the most refined degree of all their speculation, to consider God as the universal Spirit, and the visible universal nature as his body. Vide MACROB. *Saturnal*. lib. i. c. 20. SELDEN. *de Diis Syriæ*. Synt. ii. c. 14. KIRCHER. *Œdip*. Synt. iv. c. 22. HYDE *de Rel. Vet. Pers.* c. 5. Godwin’s “*Moses and Aaron*,” lib. iv. c. 1. ROBERTSON, *Thes. in rad.*  $\chi\iota\upsilon\upsilon$  *Pocock*. *Not. in Maimon. Fort. Mos.* p. 38. MAIM. *More Nev.* p. iii. c. 29.

*Star*, the *Star out of Jacob* ;\* so it is thy privilege, happy believer, to shine in his beams, and to become a star of light to his glory. They who are stars of God *must and shall shine*. There is not one of the etherial orbs, but which has more or less splendour, and must really be luminous in order to be seen ; nor can there be a true believer in Jesus upon the face of the earth, who does not partake some ray of illuminating grace, or discover some reflecting beams of holiness and truth, visible in its measure to all men. The darkness of this world, with respect to “the things of God,” is so palpably obscure, that the least ray of grace, whenever or wherever it exists, must be obvious. The darkness itself will show it by contrast ; nor will it endure what is so contrary to itself. A person without light in his mind, and grace in his life, has no right to the name of *Christian*, while he remains in that condition ; for, instead of being a star preparing for lustre in heaven, he seems only a worthless clod, mouldering away into earth. They on whom *the Star of Jacob* shines, and to whom he imparts his surrounding heavenly beams, find him a star of potent influence, communicating his genial nature to their souls, dispelling the grossness of sin with the obscurity of error, and quickening them to every act and inclination of a new and spiritual life. And if JESUS thus shine upon thee in this polluted world, and scatter even glory upon the dunghill of thy outward man, in what splendour shalt thou appear, faithful soul, when thy dross shall become gold, and when thou shalt stand, in the full blaze of his glory, before the everlasting throne ! Oh ! how wilt thou shine, when thou art immoveably fixed, like a star in the firmament, near the person of thy Saviour, for ever and ever ! They who stand nearest to the *Morning Star* will shine the brightest above ; and they who walk closest to Christ receive most from Him below.

But if it be thy grief (and it will be thy constant grief and regret), that thy graces now shine with a feeble ray, and that the life of faith and heavenly hope is weak within thee, look out of thyself, and turn thy attention to Him who alone can increase and strengthen, can guide and guard, thy soul to heaven. The light of grace may, to sense, appear languid and low ; but, in reality, it is constant and sure. All the powers of darkness cannot extinguish it ; and yet one sin can deprive thee for a time of all its comforts. This may seem a paradox ; but thy experience will prove the truth. It is Christ who gives the light—it is Christ who maintains that light—and it is Christ who must perfect it in glory. And, blessed be God, he *will* perfect

\* Numb. xxiv. 15, &c. By the *Star* in this text, some of the Jewish commentators have understood the Divine nature, or Jehovah ; and by the *Rod*, what the LXX have rendered it, ἡ ἀνθρώπινη φύσις, or the *human nature* : and accordingly the text hath been understood to declare the conjunction of both natures in the *Messiah*, to whom alone the prophecy can belong. See more of this in HURT. *Dem. Evang. Prop. ix. c. 3.*

it; for he has solemnly engaged his person and offices, his attributes and perfections, not to "quench the smoking flax," but to "make darkness light before thee, crooked things straight, and not to forsake thee." "Though thy grace be languid as the glimmering spark—though the overflowings of corruption threaten it with total extinction—yet, since the great JEHOVAH has undertaken to cherish the dim principle, many waters cannot quench it, nor all the floods drown it." "Hope," therefore, "in God;" for thou, in a little time, shalt praise him for the gracious fulfilment of all his promises, and shalt know assuredly that he is the light of thy countenance, the crown of thy happiness, the strength of thy heart, or, in a word, thy LORD, thy GOD, and thy GLORY.

Jesus on thee shall quickly shine,  
With beams of favour all divine.  
That heav'nly bright and Morning Star,  
Which ancient faith beheld from far,  
Shall, with his own illustrious ray,  
Burst forth to give thee lasting day,  
Before thy ling'ring heart shall move,  
And urge thy pace, and strength improve;  
Nor suffer thy faint steps to slide  
In error's paths, or lose their Guide;  
But all his radiant light and love  
Shall point thee to thy rest above.

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## STRENGTH OF ISRAEL.

THIS title, STRENGTH OF ISRAËL, which occurs in 1 Sam. xv. 29, signifies, not mere passive strength, but energy, or strength carried out into act or effect; and therefore some translations have rendered it the *Victory*, the *Triumph*, the *Conqueror*, of Israel. It points out that active and continual strength of grace which Christ, as the covenant head, exerts *for* and *in* his people; and it includes, also, an idea of the same strength *triumphant* over every opposition, and enduring *throughout eternity*.<sup>\*</sup> Applied to this Divine Person, it denotes his almighty, victorious, and everlasting power; and therefore it is said in the context, that the "STRENGTH of Israel will not lie (or deceive) nor repent (or change); for he is *not a man* that he should repent."

Man had no sooner fallen from God, and lost his moral righteousness and original strength, than a Mediator was promised, who was to combat with the enemy of his soul and obtain a victory for him. Hence, war was declared against hell from

<sup>\*</sup> For this reason, an ingenious writer would rather construe this title of Christ — *The ETERNAL ONE of Israel*; but, with deference, the root includes also the idea of *prevailing strength or power*. It would be no force upon the word, in this place, to construe it, paraphrastically, *The eternal and victorious MIGHTY ONE of Israel*. See Jones's Answer to "Essay on Spirit," p. 175, 2d Edit.



the beginning; and earth was allotted, for a time, to be the seat of it. It was not therefore without a particular designation of Providence, that the Jews were always in conflicts with enemies, from the time of their emigration from Egypt into Canaan, and after their establishment in it; and that they never obtained a victory, but expressly by the Lord, whom they were to acknowledge as the only Giver of it. All this was but a type or shadow of what passes in the spiritual life, and an emblem of those conquests which both believers then, and believers now, obtain through Christ, the *Strength of Israel*. "Enmity was put between Satan and the woman (the church); and between his seed (rebellious angels and unregenerate men\*), and her seed (Christ in the church): it (Christ, would bruise his head (crush and destroy his cunning and power), and Satan would bruise his heel (injure his inferior and subordinate nature).†

Christ has the justest claim to this title of *conquering Strength*; because his Israel were "without strength"‡ in themselves, and, but for his gracious interposition, must have fallen a prey to their implacable enemies. For this reason, the prophet speaks of him as "treading the wine-press alone," and having "none to help or uphold;" so that "his own arm," or strength, "brought salvation to him, and his zeal" alone "upheld him."§ He declares, that Christ, "travelling in the greatness of his strength," took the kindest part in their sorrows, and was moved by sympathy at their affliction—that, therefore, "in his love and in his pity he redeemed them, bare them" by his power, "and carried them" through his might "all the days of old." If this be their happy case, we may well inquire, though in another sense, with the prophet, "Shall the prey be taken from the mighty, or the lawful captive delivered?" or ask, with the apostle, "Who shall separate us from the love of Christ," who hath redeemed us from going down into the pit, and who, being strong in might, will not suffer us to fail?

Jesus hath declared himself to be "stronger than the strong one armed,"|| and proved himself to be the Son of God with power, by casting out devils from the bodies of men, by resisting every violence of temptation, by triumphing over death, and by vanquishing the united efforts of the powers of darkness.

The apostle expressly asserts him to be that Divine Person of whom the Psalmist sings, and whom he celebrates in his glorious names of JAH, JEHOVAH, AL, ALOAH, ALEHIM, ADONAI, SHADDAI, FACE of the ALEHIM, FATHER, and JUDGE, throughout one of the most sublime and seraphic hymns¶ in the book of God. This blessed Redeemer was he who "led captivity captive," who "scattered his enemies," and "proclaimed his everlasting name." This was he "who went forth before his

\* Matt. iii. 7; xiii. 38; xxiii. 33. † Gen. iii. 15; Heb. ii. 14. ‡ Rom. v. 6.  
§ Isa. lxiii. 3, 5. || Luke xi. 22. ¶ Psalm lxxviii. comp. with Eph. iv. 8.

people in the wilderness—who sustained them there”—who alone, as *Jehovah Adonai*, “hath the issues” and deliverances “from death.” If the testimony of an inspired writer can be credited, the sixty-eighth Psalm was penned for the *Messiah*; he actually accomplished all that is written of him in it; and it suits him, and him only, as the great Deliverer and Redeemer of his people. And if this Psalm do really belong to CHRIST (which no man, who pretends to believe the Bible, can refute or deny), there is full, precise, and insurmountable evidence in it, that the *greatest* names which are or can be applied to the GODHEAD, and the most stupendous acts that ever were performed by him, as the objects of our faith or sense, are expressly, particularly, and infallibly applied to the REDEEMER. The proofs in this one Psalm, standing with the apostle’s exposition of it, are in themselves sufficient to demolish the whole preposterous system of the Arians and Socinians, respecting the inferior Godhead, or mere humanity, of the *Messiah*. It is however a striking instance of the superlative cunning of devils, that, while they believe and tremble at his name, they have the address and ability to beguile poor mortals into an opinion which, if true, would annihilate CHRIST, or which, being false, must destroy themselves. And it is also an instance of the surprising corruption of man, that persons should acknowledge the Scriptures to be a divine revelation, and yet dare to oppose and blaspheme the positive evidences of Christ’s Divinity, which those Scriptures, almost every where, imply and contain. The following argument, taken from this idea of *strength* used in the Scriptures, is by itself sufficient to prove the Divinity of the Lord Redeemer.

The Psalmist says, “JEHOVAH ADONAI is the STRENGTH of salvation :”\*

The evangelist affords us the assumption; CHRIST is the “HORN (a well-known Hebraism for *strength*) of salvation;”† and “none other :”‡

CHRIST, therefore, is JEHOVAH ADONAI, or the saving and omnipotent God.

It would be long to adduce every argument, or to recapitulate every instance, which might be drawn from the Bible, declarative of the omnipotence of Jesus Christ. *He* is indeed almost continually exhibited as the *Strength* of his people, and *they* are as continually exhorted to look up to him, and to be “strong in the power of *his* might.” For their sakes, he “spoiled principalities and powers, and made a show of them openly, triumphing over them in himself :”§ and to him, sitting upon his throne, the redeemed ascribe salvation and *strength*, and to him give thanks, as the “Lord God Almighty, who is, and was, and is to come,” and who had taken to him his own “great power, reigning”

\* Psalm cxi. 7.

† Luke i. 69.

‡ Acts iv. 12.

§ Col. ii. 15.

and triumphing over his enemies for ever.\* He says of himself, that "whosoever liveth and believeth in him shall never die:" but, as the man is accursed who maketh flesh his arm, and whose trust is not in God; it necessarily follows, that whosoever *liveth* in Christ, and *trusteth* in Christ, liveth and trusteth in God. The Scripture would otherwise contradict itself in the most essential point, respecting the *Object* of our faith: nor is it at all conceivable, any more than it is at all revealed, how it is possible for us to *live in* a creature, as believers are privileged to *live in* Christ. And, therefore, CHRIST is GOD. But, if men do not "believe the record that God hath" uniformly "given of his Son," and the plain declarations, in consequence, that prophets and apostles have made concerning him, neither would they believe, to any real purpose, though one should rise again from the dead. None are so blind as those "whom Satan hath blinded," nor any so hardened as they who, in the conceit of their own knowledge and ability, are left by God to that hardness with which sin hath steeled the heart, and which is impenetrable by any power for good, but the power of omnipotence itself.

Since then Christ is both STRENGTH *for* his people to subdue their enemies, and to remove every obstacle laid in their way to eternal life—and also STRENGTH *in* his people, to enable them to hold on and to hold out through their earthly pilgrimage and warfare—it highly behoves those who have been made willing in the day of his power, to rely upon, to rejoice in, and to testify of, his Godhead and glory.

If Jesus, by his *own power*, hath made an end of sin—hath answered the holy law by divine obedience, crowning it with everlasting honour—hath fulfilled its penal as well as its preceptive requirements, by offering himself up as a spotless sacrifice, as well as by bringing in an everlasting righteousness, which, through the eternity of his nature, can everlastingly justify—and if he hath bound Satan and overcome all evil, in order to clear his people's way to glory—he is just such a Redeemer as the convinced sinner wants, and exactly such a Saviour as poor, outcast, wretched, and helpless creatures can require. The tidings of such a Mediator is like the dew from heaven to their thirsty souls: nor would they forego "the joyful sound" and "lively hope" of such a dear Lord, for a thousand or ten thousand worlds.

But if this gracious Redeemer add to his victories, as a Conqueror *for* them, some blessed tokens of his sovereign power, as a Conqueror *in* them—if he deliver them from being the slaves of sin and Satan—if he rescue them from the painful drudgery of serving a thousand unruly lusts and passions—if he release them from being miserably fooled by a deceitful and perishing

\* Rev. xi. 15, 17; xii. 10; xvii. 14.

world—and if he bring them into the glorious liberty of the children of God, by removing their doubts and fears concerning death and eternity—*this* is the very Deliverer, and the very salvation, which a fainting, oppressed, and sin-hating pilgrim could desire.

And all this is as sensibly experienced, and as demonstrably known, by the children of God, as the sun is known and felt to shine at noon-day.\* The “wretched joys of worldly men flourish, like dismal weeping willows, watered by a ditch; poor the figure they make; flux and obscene the ground on which they stand: but the joys of believers flourish, like cedars of Lebanon, from the fountain of heaven, and are rooted in a rock—the Rock of their salvation.” These are as tokens *within them*. And if any scoff at this internal evidence, which the Lord gives, and hath promised to give, his people, concerning the truth of his salvation, it may be taken, *ex confesso* and for granted, that they *know not* that evidence: and if they do *not* know it, how can they, with the usual pretence of superior rationality, presume to *judge* of it? To say that some people may be *deceived*, respecting the possession of this evidence, is saying nothing, unless it could be proved that the *evidence itself* is a *deception*, and that God’s promise of giving it is *untrue*. But, as this cannot be done, the hypocrisy of some professors can no more invalidate the truth of God, than the more direct oppugnation and malevolence of its enemies.†

\* For a most convincing proof of this truth, among a thousand which might be mentioned, the author is happy to instance the meek and holy life, with the peaceful and blessed death, of his truly Christian and respectable friend, the late Mrs. TALBOT. The reader may be both edified and delighted in perusing an account of her most joyfully solemn transit from earth to glory, given by the Hon. and Rev. Mr. CADOGAN, in a pathetic and excellent discourse on Rom. viii. 35, published on the occasion. Were all Christians like that amiable “mother in Israel,” the following lines, which were excited by reading this sermon, would be as applicable to them, as indeed it is to be wished they might be to all, who profess to “follow Jesus in the regeneration.”

Redeem’d from slavery of earth,  
In Christ renew’d by heavenly birth,  
Which only CHRIST could give;  
Patient, submissive, humble, mild,  
With life and conscience undefil’d,  
*See how the Christians live!*

Looking to JESUS as their Friend,  
Waiting for glory as their end,  
With ardent, longing eye;  
Yielding with joy their latest breath,  
And rising o’er the force of death,  
*See how the Christians die!*

† There are professors (with grief be it said) at this time, who indulge some strange pretensions of living without or above this *internal righteousness* received from Christ by the agency of the holy Spirit, and who content themselves with an imagination, that Christ is as well their sanctification *out of them*, as their justifying righteousness; that they are partakers of his holiness, only as it is *in himself*; and that they are not to *derive it* from him, so as to be actuated by it in any respect as a principle of holiness *within them*. It is only necessary to say, that the vilest Antinomian fruits have been already produced by this Antinomian tree; and that this could not possibly produce any other; because, where Christ is not the root of influence and the channel of union between God and the soul, the soul must naturally act upon its own powers; and these, since the fall, are altogether “earthly, sensual, and devilish.” The whole

The Christian, through infinite grace, "knows whom he hath believed," and is divinely persuaded, that his Redeemer is "able to keep" the dearest concerns of his body and soul, "which he hath committed"\* to his care, through time for eternity. The world may rage, Satan may roar, the flesh may entice; but the believer's refuge is in the STRENGTH OF ISRAEL, who can neither deceive nor change, and who likewise can neither be deceived nor be overcome. How happy, then, is it to fight under Jesus' banner, in the full assurance of victory and triumph! How cheerfully should the soldier of Christ venture forth under an all-wise, all-powerful, and all-victorious Lord! How transporting the thought too of finally sitting down with him, after a short warfare, upon a throne of peace and everlasting glory!† Then, throughout an eternity as delightful as long, how ravishing the employment, how pleasing the study, how transporting the praise, which will engage all the faculties of the redeemed—in recapitulating the victories of JEHOVAH-JESUS—in exploring his motives of love, of wisdom, and of grace—and in celebrating his exuberant goodness in their unchangeable salvation! When the soul is thus enabled to cast "anchor within the veil," and to reflect upon this blessed state of cessation from sin, and enjoyment of holiness and bliss, how can it refrain from crying out, with the apostle, "I have a desire to depart, and to be with Christ, which is far better"—infinitely more desirable, than the splendid wretchedness of this all-promising, yet all-deluding world! Happy is the man, who, with a great believer of old,‡ can look beyond death, and say in his last hour, "I rest in the Lord, and in the acknowledgment, faith, and confidence of Jesus Christ. O delightful glory, and desirable righteousness! O pleasant

book of God condemns such futilities, and, in all its parts, points out CHRIST, not only as JEHOVAH OUR RIGHTEOUSNESS, working "all our works" for us as the meritorious cause of salvation, but as JEHOVAH OUR RIGHTEOUSNESS, working "all our works in us," as the very life and earnest of that salvation which soon shall be fully possessed in glory. See Isa. xxvi. 12; Job xxxiii. 29, with Phil. ii. 13; 1 Thess. ii. 13; Heb. xiii. 21.

This animadversion extends also to persons of an Arminian turn, who, believing the necessity of *personal holiness*, fancy the possibility of producing it from a power within themselves, or at least in concurrence with some grace aiding and assisting that power. But the truly experienced Christian knows, that all his life is in Christ, and must be derived, moment after moment, from Christ, in the *utmost dependence*, or by the *nearest union*. He "can do nothing without Christ," intrinsically and really holy; and, therefore, he lives upon Christ, that he "may do all things through him" and his strength. It is treason against the Redeemer, in his view, for a man to talk of holiness in any thing without Christ; and an impossible case for a man to be truly holy, in the least degree, but from union with him. "He that hath the Son hath life," and will show it: "and he that hath not the Son of God, hath not life," and can exhibit nothing at most but a mere shining gloss, varnishing over the impurity of a fallen nature.

\* 2 Tim. i. 12.

† "One eye on death, and one full fix'd on heav'n,  
Becomes a mortal, and immortal man."

DR. YOUNG.

‡ Joachimus Curæus, who died 1573. MELCH. ADAM. See also a treatise, entitled, "Scripture Truth Confirmed and Cleared," by that experimental divine of the last century, the Rev. Mr. Robert Fleming, of Cambuslang in Scotland.

change and translation from sin into a state of holiness, from darkness into light, and from death into life!"

This is the happiness of those who have the *Strength of Israel* for *their* strength, and who depend in no respect upon themselves, but upon him alone *for all in all*. Such feel and know themselves to be at most but subordinate agents in spiritual things, "moving as they are moved, working as they are first wrought upon, free so far only as they are freed by him," and neither wiser nor stronger, at any time, or upon any occasion, than he is pleased to make them. Of themselves, they cannot do more than the apostles, to whom Christ said, "Without me ye can do nothing:" consequently, they trust in no *active* energies of their own for good. Nor is their *passive* power, or resistance to evil, at all more conspicuous. They can neither command their eyes, their thoughts, or their affections, from sin; nor, in the evil day of sorrow, poverty, disgrace, and terror, can of themselves hold boldly on, and hold steadily out, looking to Jesus, their Lord, from heaven. They will all, with one mouth, confess that they are nothing without Christ. Whatever they have here, or expect hereafter, they have and expect all from their EVERLASTING STRENGTH alone. "Win CHRIST, win all," is their motto, which they wish to be ever inscribed upon their hearts. In short, Christ is all and in all to them; and it is the one desire of their souls, when they are in their right mind, to be all and in all for him. They would seek every thing with Christ—without him, nothing.

Reader, is this thy character and pursuit? At least, is it thy wish and desire? Look to the *Strength of Israel!* If the wish be *real*, he gave it thee; for thou hast not one upright wish by nature in thy soul: and, if he gave it, he gave it as an earnest of the thing wished for, which also must come freely from him, who (blessed be his name!) knoweth "no variableness, neither shadow of turning."

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## HUSBAND.

So contracted is the intellect of man, that with great difficulty he apprehends any thing concerning the Divine nature; and therefore God, in condescension to his narrow capacity, communicates his unutterable glories under various similitudes, taken from such objects of sense as may most aptly communicate so much intelligence of Himself as may be necessary for human happiness and salvation. For this end, He has entitled himself, in his several persons and offices, by such names and appellations (in number above two hundred throughout the Scriptures) as convey a kind of detached or distinct view of his most glorious

or most gracious attributes; so that the minds of his people, though unable to embrace one complex idea of those attributes, may, in such an analysis or separation, meditate upon them in order, and gather the knowledge or comfort respectively contained in them.

This title of *Husband* is an endearing appellation; and therefore it is no wonder, that JEHOVAH the Redeemer, whose love for his people equals infinitude itself, should assume this character of the most intimate nearness and affection.

But, in order to be the *Husband* of his church, it was necessary that he should take upon him the *nature* of the church. There can be no social communion, without a communion of nature. This nature, therefore, Christ received by the wonderful operation of the Holy Ghost: in it he appeased the justice of God, and by it he became the channel of every blessing to men. They, on the other hand, are made "partakers of a divine nature" through his mediation; and so they "have fellowship with the *Father*" and the *Spirit*, by union with the *Son*, who is their *Head* and *Fountain of Life* for this very purpose.

As it was necessary for *him* to receive the *human* nature, that he might be the affectionate and proper Husband of his people; so it was equally necessary for *them*, that he should be *divine* and *everlasting*, since the mercies requisite for their salvation and comfort must, if mercies at all, be *everlasting* and *divine*. It would give them but small pleasure to hear of a Saviour for a *day*: and then to hear of a mere *human* Saviour, would take that pleasure, small as it is, utterly away. In the very reason of things (to which we may hear a frequent appeal upon other occasions), if CHRIST be the Husband of his church—if that church have been maintained by him in all ages and countries—if it now subsist in thousands of gracious souls, scattered far and wide—and if all these have, at all times, and do, every moment, receive the instances of his tender regard, influence, and protection, and shall receive them without interruption and without end, can any man in his senses think and speak of such a Saviour and such a Husband, but as one infinite, everlasting, and divine? Could a creature, be that creature who he may, attend to so many wants, supply so many desires, yield millions of gifts and graces, and maintain them all in glory, and all this, at one and the same time, in myriads of his espoused people, scattered over the earth, or received up into heaven? A person who can believe this to be the task and operation of created might, might next believe that he is able to do it himself. The utmost difference between the rank of one creature and another—between the first angel in heaven, and the minutest animalcule upon earth—is not more than as the two extremes of an inch upon the scale of an infinite line; nay, the first angel in heaven, or highest created being in glory, is the merest animalcule, and

almost an absolute nothing, when compared with the immensity and infinitude of God.

Glory be to sovereign grace, we are not left, however, to these deductions of our own minds, cogent and convincing as they undoubtedly are, for the basis of our hope in Christ, as the Husband and Guardian of our souls: we have also "a more sure word of promise," and the authority of God himself, by which we may depend on the care, power, and love of the Redeemer. "As a young man marrieth a virgin, so shall thy Builder [or *Maker*] marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."\* And, again—"Thy *Maker* is thine HUSBAND (the LORD OF HOSTS, JEHOVAH SABAOTH, is his name); and thy REDEEMER the HOLY ONE of Israel, the God of the whole earth shall he be called."† One would think that an Arian, a Samosetanian, or a Socinian, must blush to talk of inferior Deity, or created might, in the Saviour of sinners, after reading a passage which gives so divine a description of him. It would be fairer to renounce the Bible at once, than to endeavour (as some have done) to set it at variance with itself, with the analogy of faith, and (it might be added) even with common sense. Nothing, however, can be more strong than the words by the prophet. The *Redeemer*, the *Holy One* of Israel, the God of the whole earth, the LORD of Hosts, possessing an incommunicable name and nature, is the *Builder*, the *Maker*, and the *Husband*, of his church.

It would take up too much room to recite the many passages, which occur in both Testaments, bearing an allusion to the cordial and perfect communion between Christ and his people, from the institution of marriage. It seems a favourite, because the tenderest, idea to represent the intimate love and grace of our redeeming God. The book of the *song* carries this allegory throughout; and those who have read their Bibles but little must know, that it is a sacred image used to illustrate the highest privilege and the most intimate access of the believer to his Lord. Some particular texts of this kind may be found in the note below.‡

And how should it affect us with wonder and delight, with astonishment and joy, when we consider that Christ is ours, and

\* Isa. lxii. 5. Bishop Lowth has observed, that all the translations, following the Septuagint, have erroneously rendered בניך *thy sons*, as though it were the plural of the noun substantive בן *a son*; whereas it is the participle *Benoni* of the verb בנה *to build*. The word is applied to Jerusalem (as a type of the church) with peculiar elegance and propriety, as may be seen in the context. *Praelect. de Sacra Poesi Hebr.* p. 407. Edit. 3.

† Isa. liv. 5.

‡ Jer. lii. 14; xxxi. 32; Hos. ii. 19, 20; Rom. vii. 4; 2 Cor. xi. 2; Eph. v. 30—32; Rev. xxi. 2. St Austin has a remark upon this subject, which probably is more ingenious than solid: *Sicut plures uxores antiquorum potrum significaverunt, futuras nostras ex omnibus gentibus ecclesias uni viro subditas Christo: ita noster antistes unus uxoris vir significat, ex omnibus gentibus unitatem uni viro subditam Christo. De bono conjug.*



that we are his, in the bonds of an everlasting covenant! That such fallen, weak, and foolish creatures as we are should be so intimately related to the holy Saviour, as to become "members of his body, of his flesh, and of his bones," would surpass the very belief of angels, who are most able to see the benignity of their Maker, if God himself had not declared it. Upon the foundation of such love to us, how ought we to love him again; and how show the cordiality of our attachment, by our lips, our lives, our time, our all! They who know most of Christ, will love him most, and will be most ready to confess that they cannot love him enough after all. They can deplore, and often with tears, that if God did not love and abide by them, more than they can love or abide by him, even in their best moments, they must soon fail, and be undone for ever. How much more, then, may they weep over their "negligences and their ignorances," their thoughtless and their slumbering hours, which have been stolen away, or lost, without a ray of light, or sense of love, towards their best, and dearest, their nearest and everlasting Friend! Blessed be God, his mercy doth not depend upon *their* love to him, which is full of frailty: but upon *his own* love to them, which is perfect and immutable. Here is the Christian's security; and here only he can rest his hopes for life eternal.

As God hath bestowed such abundant honour upon the state of marriage, it may not be wholly impertinent or useless to subjoin a few hints upon so interesting a subject, by way of suggestion or improvement. The greatest honour a Christian can do this sacred institution, and the greatest comfort he can receive in it, will arise from "setting the LORD always before him" in the undertaking, from following the directions of his word, and from living by faith for all the mercies in the state itself, promised and declared.

The grand rule, or injunction, for *believers* is, to marry *only* "in the Lord."\* "Those that marry in Christ, cannot marry without Christ." Where that rule has been disregarded, unhappiness has ever ensued. Nor could it well be otherwise. Can two persons of different views, different hopes, different fears, different desires—in short, can a man and woman, who differ upon the most essential point in the world, and between whose course and whose end there is an everlasting difference and separation—be happy together in a state where there should be but one wish, one view, one hope, one soul? As well might fire and water coalesce, as two such compositions, the believer and the unbeliever, harmonize together. Can two yoke-fellows, the one pulling forward towards God, and the other drawing backward towards the world, ever be easy to each other?—Well might the men or women tremble, who have hope in Christ, and yet dare

\* 1 Cor. vii. 39.

to chain themselves to others who have none. And those especially might tremble the more, who can presume to form this connexion, from the unworthy motives of carnal consideration, or (as it too often occurs) from the base and sordid motives of worldly interest, or human pride. A partner, dead to God, must be a dead weight upon the soul; and (if grace, extraordinary grace, did not prevail) would keep it from rising to heaven: and even where grace should so prevail, the poor believer's heart would feel many a sore trial, would droop all the way through time, and at last enter into rest with many a bitter sigh. On the other hand, a unity of spirit, in the greatest and most important matter, would go far to overcome the subordinate differences of temper, infirmity, or prejudice, and doubly endear all the outward blessings of this common life. The grace of Christ assisting both, and enabling both to assist each other, would, like a doubled flame, glow stronger and brighter by communion. And the hope and expectation of each meeting the present partner hereafter in heaven, would almost necessarily render that partner the more endeared and valuable upon earth. While they remain below (as Bishop Hall no less justly than elegantly observes), "neither the husband nor the wife are any more their own. Not only the wife, who is the weaker vessel, hath yielded herself over to the stronger protection and participation of an abler head, but the husband hath resigned his right in himself over to his feebler consort; so, as now her weakness is his, his strength is hers. Yea, their very flesh hath altered property: hers is his; his is hers. Yea, their very soul and spirit may no more be severed, in respect of mutual affection, than from their own several bodies."\* This should be the aim and the conduct of Christians in conjugal society. And what are the considerations of any other kind which can balance the thought of living for God and to God, with one whom God loves; and of being blessed together, not for a few years only, but throughout eternity?

As there can be no communion betwixt light and darkness, or betwixt a person of real religion and another of none at all; so there appears but little room for comfort when the parties are of different persuasions and professions in religion. Bigotry to a sect may be expected often to attack, if not prevail over, the love to a person. And there are but few people, who, having conceived particular prejudices in favour of any one party, can cordially entertain a candid and kind opinion respecting another. They have been taught, perhaps, in their earliest life, to be disgusted with some peculiarity; and, it must be owned, they are ready enough to view it in its worst light ever afterwards. It is best, even among truly serious persons, not to hazard some consequences (which must be tenderly passed over) in attempting an union upon disuniting principles.

\* *Occas. Medit.* lxxiv.

It may be expected, in mentioning this subject, that person, fortune, and other prudential considerations, should come under discussion. But it is unnecessary here. There is generally enough, if not too much, of the carnal mind in the strongest believer to prompt him upon these points, and to influence his conduct. It is not, however, to be understood, that people are to run thoughtlessly into the chains, and to form this connexion with persons whose views and habits of life, though sincere Christians, are not accommodated in any just measure to their own, or much less to follow the wild dictates of a wilder imagination; but the sense is, that no contract of this kind ought to be formed among Christians, but upon Christian principles; that there ought to be a union of the heart betwixt the parties, and a unity of sentiment in things pertaining to God; and that all other considerations should be subordinate to these most essential and indispensable requirements. Where the great requisites are wanting, the little earthly ones cannot purchase or procure happiness.

It was a rare case, and, for its rarity, deserves to be mentioned. An excellent minister of the Gospel, who died in the year 1761, declined an overture of marriage, where the personal accomplishments and a large worldly fortune would have been thought by most people to have been very sufficient inducements alone, but which were yet heightened by the gracious sincerity of the person, and the consideration likewise of her conversion to God by his ministry, though he highly respected the party, and had neither then nor afterwards any other attachment, and was himself in rather low circumstances at the same time; only, and because (as he said, and his truth could not be doubted by those who knew him) it should never be so much as suspected, to his own disgrace, or to the slander of the Gospel through him, that carnal and base interests had been the measure of his proceeding.

Sentiments of the kind above mentioned seem necessary for the believer's own contentment in the choice and society of a partner. His own mind being calm and serene, calmness and serenity, from the unity of heart and principle with his partner, and from his influence over the rest, will most likely be diffused through all his family. What an excellent man said of Christians in general, is applicable to married Christians in particular: "It would be a good strife between them, one to labour to give no offence, and the other to labour to take none."\* In that state of life, his true character will certainly appear. He will discover what he is, in a situation of no restraint. It is a true saying in the political world, *magistratus indicat virum*; "the magistrate shows the man:" and it is equally true in the religious world, that the husband evinces the Christian. Let a man be friend,

\* Dr. Sibbes in his "Bruised Reed," &c.—a most comfortable book for Christians in trial.

and father, and husband, and Christian, at home, and we may give him credit for all these characters throughout the world beside.\*

Taking our thoughts, however, from mortal men and mortal things, we may say with the apostle, that "the time is short," and that "it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." The believer's great concern is, that he be one with Christ, and espoused to him by all the endearing ties of love and grace, in all the grateful means of holiness and duty, and through all the circumstances of his health, his life, and his calling. Thus "married to Christ," he will be in union and communion for ever with "all that are Christ's." He shall meet them all in glory, and dwell with them, never to part again. If Tully,† an Heathen, could console himself with the thought of quitting a turbulent, disordered world, and of enjoying the company of philosophers and his beloved Cato in another state, what reason has the Christian to exult in the promise of being brought "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and (what crowns all) to JESUS, the Mediator of the new covenant!" Blessed be God, "He which testifieth these things, saith, surely I come quickly." May thy heart and mine, O believer, reply, "Even so, come, Lord Jesus!" Amen.

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## LIGHT.

THE religion inculcated by nature, when rightly understood, is the religion of CHRIST. There is no material object about us, but which holds forth some spiritual instruction to the believing mind. Nature was intended for a sensible manifestation of divine

\* DR. HORNE, Dean of Canterbury, hath so just and pious a remark upon this point, that it is copied here with pleasure. "When men cease to be faithful to their God, he who expects to find them so to each other, will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth; and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another farther than he holds him by that tie. Hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependents such; as judging, and rightly judging, that true Christians are the only persons to be depended on for the exact discharge of social duties." Com. on Ps. xi. 2.

† *De Senect.* § 88.

grace ; and though altered in many respects from its original construction, for the sin and punishment of man, yet it still points beyond itself, and leads the awakened soul, from matter and all its forms, to those intellectual contemplations which ever end in God.

There is nothing more familiar to our senses, and nothing, through its wonderful swiftness and exility, less cognizable by us, than the attenuated substance which we denominate *light*. Air is solidity itself in comparison with it. The gross dulness of our animal senses renders the substance of light, and the swiftness of its particles, almost inconceivable by us. But, so far as we can conceive, we know that swiftness is only a comparison of that which moves, with that which standeth still ; and all motion bears a relative proportion to the resistance of mediums through which it must act. Hence, that which is too pure for the impeding action of grosser matter (as *spirit* for instance) cannot be affected by it, and so passes on from one point to another with a facility which eludes the dull grossness of animal sensation. Distance, for this reason, is almost a nothing to pure spirit ; and the nearer any matter approaches to spirit in itself, or the less resistance it meets with from what is upon or about it, so much the greater and easier is its velocity, and the less perceptible is its motion through that which is comparatively at rest. If spirit be connected with matter, as the soul is with the body, then the spirit can only proceed in that *ratio* by which it can move the body ; and hence the body is fitly compared to the soul's *prison*, or to a dead weight which *presseth it down* ; for it cannot exert its own pure activity, but meets in its companion with that inertness or resistance by which God hath contrived to detain it as an inhabitant of this terrestrial world. And this conjunction of things, so heterogeneous in their natures as soul and body, is, when duly considered, a most wonderful circumstance in itself, and a most convincing argument of divine providence and power. When spirit is detached from body, it can pass (and perhaps does pass through innumerable worlds) with all the inexpressibly active velocity proper to its being. But body can only act as it is acted upon, and proceeds according to the resistance of bodies more potent, that is, more compact, than itself. Thus, a ship cannot pass through the dense body of water so swiftly or so easily, as a balloon can pierce the more rarefied substance of the air ; the resistance to motion being less *within* the one than *within* the other (for *weight* is resistance), and the resistance *without* being also more lessened to the one than to the other : and so the earth itself (and probably the other heavenly bodies) has a yet more impetuous course ; for the ether, surrounding its atmosphere, is so attenuated as to form scarce any resistance to so weighty and dense a body, and therefore we that inhabit it feel nothing of its motion as we roll along upon it, though we move, in fact,

many thousand miles in a day. *Light* and its *velocity* are still more astonishing to our conceptions; for those who have made these matters their study, have calculated, from repeated experiments, that this velocity is at the rate of above eleven millions of miles in a minute of time. Yet the motion of *spirit*, being a substance of far greater subtlety, and far more removed from the perception of animal sense than light can be, must proportionally exceed it in rapidity, because it can pervade all the intervening mediums of place to place with inconceivably less resistance. But to HIM, who can meet no resistance at all from his creatures, how shall distance, or motion, or any other bound be prescribed, since he is always every where present, and can only be thought of, both in this view and in a higher, as that "*fulness which filleth all in all?*"

Avoiding, however, as not immediately necessary to our subject, all physical disquisitions, we will consider the name of LIGHT (as the Holy Scripture always considers every thing) in the *spiritual* use and instruction which was designed by God, in applying the title to himself, and to his graces and blessings, like so many rays, springing from him.

The light of the material world informs our visual sense with *precision*, *knowledge*, and *pleasure*: it affords us not only comfort, but *prosperity* and *security*, by its representation of danger and evil. It gives us a communion with other substances and things, and enables us to seek among them whatever is pleasing or profitable to our nature. We see, and know, and understand, by this wonderful medium, ten thousand circumstances, which would either elude the sagacity of our other senses, or be entirely beyond them.

It is not surprising, then, if nature preach her God,\* that this distinguishing property of nature should be employed to speak forth some of his praise. And but *some* it is enabled to speak; for, *lux diei, umbra Dei*—the very light of the day is but the *shadow* of God.† And if light itself, by which we receive so much benefit, and which is so familiar to our visual faculty, almost escape all human investigation, how much more shall He, who formed it, transcend our search, and, "though he be not far from every one of us," how far must every one of us be from exploring him!

The original word אור translated *light*, signifies light in *action*, or *essence*, light engaged for some purpose of use or advantage, and frequently includes the idea of *fire*, and the illuminating

\* Read nature; nature is a friend to truth;  
Nature is Christian; preaches to mankind;  
And bids dead matter aid us in our creed.

YOUNG.

† It was an extraordinary sentiment for an Heathen (Jamblicus, the Platonist) that "God had light for a body, and truth for a soul." One might almost suspect, that he had seen the yet more sublime expression of the Psalmist, "Thou coverest thyself with light as with a garment," Psalm civ. 2.

*blaze* proceeding from it. It aptly represents the active, irradiating, and vivific operation and influence of the God of heaven, engaged in the salvation, happiness, and glorification of man; and is, therefore, by an easy figure, often used to express them. In this view, the Psalmist sang, "JEHOVAH is my LIGHT and (in consequence) my salvation;"\* and the prophet published, that JEHOVAH was the "everlasting LIGHT" of his people, and the "ALEHIM their beauty," or glory.† "God (says the apostle) is LIGHT, and in him is no darkness at all."

And is JEHOVAH the "Light of his people?"—We shall find, upon inquiry, that CHRIST is that very light; the only one who imparts light; and that he is, therefore, with respect to all in his person which is not human, the blessed JEHOVAH.

The proofs are so express, that but a very few of them need to be cited.

The prophet Isaiah calls the Saviour "a great Light," in a passage of Scripture which confessedly relates to Christ alone,‡ and which is applied to him by the evangelist Matthew.§ The same prophet likewise calls him the *Light of Jehovah*,|| the *Light of Israel*,¶ and the *Light of the Gentiles*;\*\* which titles are also, in the New Testament, pointed out as peculiarly belonging to him.††

John, his forerunner, styles him *το φως*, the *Light*, and the *true Light*, or that underived essential light which is the source of all the other light that ever appeared in the natural, moral, or spiritual world. John himself, by the testimony of Christ, was, indeed, "a burning and a shining lamp," or *candle*, *ὁ λυχνος*; but he had no flame or brightness which Christ had not kindled from his own glory. At best, his was only the light of a planet, which first borrowed and then reflected the rays of the great Sun of Righteousness. As with his representative luminary in nature, when this sun appears, the light of inferior orbs is swallowed up in his glory. The Latins called the sun *sol*, *quasi solus*, because it always appears *alone*; and so does the incommunicable and essential glory of Christ. All the prophets and apostles were lights in the world; but none of them had any light of their own, or more than he was pleased to give them. The evangelist John, in his Revelation, saw Christ the Lamb to be "the (only) Light of the new Jerusalem."‡‡ It *had* no other: it *needed* no other.

The very Rabbins had also this idea of the *Messiah*, and believed him to be the Light of God and of the nations."§§ Thus R. Solomon Gallus expounds those words of the Psalmist, "Send out thy LIGHT," &c., as relating to the great Deliverer of Israel, who was to guide their feet into the way of peace.|||

\* Psalm xxvii. 1. † Isa. lx. 19, 20. ‡ Isa. ix. 2. § Matt. iv. 14, &c.

|| Isa. ii. 5. ¶ Ibid. xlii. 6. \*\* Ibid. xlii. 6. †† Luke ii. 32.

‡‡ R<sup>v</sup>. xxi. 23. §§ HUZT. *Dem. Evang.* Prop. ix. c. 54. ||| Reuchlin. *Cab. l. iiii.*

Christ himself professes to be “the Light of the world”\* and his testimony, though of himself, is undoubtedly true. He gives *light* and “*the light of life* ;”† because he is both *Light* and *Life* essentially in his own person, and can bestow it on whom he pleases.

And, if all these ascriptions and testimonies do not amount to a full evidence of the Godhead and mission of the Redeemer, it will be hard to say what can, or indeed to find any evidence at all, that can put to silence and surmount the cavils which ignorance or prejudice may propose. The names and the offices of Christ are so much beyond the characters and abilities of all the creatures, that one cannot but wonder how any, who profess to believe the Scriptures, should be so obstinate and perverse as not to acknowledge him, in the very terms of the once doubting Thomas, to be their LORD and their GOD. The best that can be said of them is, what the Scripture will justify us in saying, that they deny this most essential truth, because his light “hath not shined into their hearts.” If they possessed a small degree of the apostle Paul’s faith and grace, they would make the same noble confession, and style the great Redeemer, “the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man (respecting the ineffable glory of his divine nature) hath seen, nor can see: to whom be honour and power everlasting, Amen.”‡

From this brief review of the Scriptures, we have room and reason to conclude, that *Jesus Christ* is the *true Light*, essential and supreme as to his superior nature, because he is truly and essentially JEHOVAH. Opaque matter might as soon have light in itself as any being have the *light of life*, radically and originally, without being “God over all, blessed for ever.”

The resplendent glory or light of Immanuel, as it shines forth in his own divine nature, is too illustrious and dazzling for the visual intellect of man. As the material sun shines too bright to be looked upon by the human sense; so our souls are much more feeble to gaze spiritually upon the Sun of suns, and the unclouded Light of infinite worlds. Moses longed to behold him; but Moses could not fully behold what he longed for.§

\* John viii. 12; xii. 46. † Ibid. and Eph. v. 14. ‡ 1 Tim. vi. 15, 16.

§ Exod. xxiii. 19, &c. Maimonides takes this Scripture in a metaphysical sense. The sum of his comment upon it is, that Moses could not see a purely spiritual and intellectual being as God is; because Moses was an intellectual being, existing in, or compounded with, matter and form. He could not comprehend God, in the verity of his essence, by his human intellect, unseparated from body. To conceive of God’s essence aright, is to conceive of it in a total abstraction from all other modes of existence, which the human faculty cannot attain to, existing (as it does here) in so different a mode of being, as that of matter united with spirit. Moses, therefore, only understood of God what he might apprehend by the channels of sense, and what, in respect of the transcendent excellence of his nature, might be justly named his *back* or *inferior parts*. MAIMON. *Proem.* in Pirke Aboth, *apud* Pocock. Port. Mos. p. 231. See also much to the same purpose in his *Moré Nevoch.* p. l. c. 54, &c.



The rays of the Redeemer's majesty, unveiled with human flesh, are too effulgent for the most ardent and confirmed faith that ever yet was given to the sons of men. Moses saw Christ (for it was *He* who accompanied his people through the wilderness); he saw him in his glory too; but it was only his אהריו, or the תפנה resemblance of his future human nature, or what was *afterwards* to appear. He beheld Christ's divine nature by faith; and he beheld also with his bodily eyes (what only could be seen by them) the similitude of that *human form*, which, in respect of time and dignity might indeed be termed his *back parts*, or the sensible and inferior vehicle of his glory. Spiritually, Moses must have known him long before this transaction, as the ראשון and אחרון (Isaiah xlv. 6) the *FIRST* and the *LAST*, as the *Head* and *Beginning* of all things to the church, and the final *End* and *Consummation* of all the counsels of grace; but he wished more particularly to see *how* GOD could be "manifest in the flesh," and what that amazing conjunction of the divine and human natures was, by which he might be able himself to behold or communicate more nearly with JEHOVAH. The manifestation to Moses was extraordinary, and given for an extraordinary purpose; but the same manifestation, only in a way more abstracted from sensation, is the common privilege of all the children of God. These, for their comfort and assurance, under the impressions of divine grace, are allowed, not with bodily senses, or by outward visions, but in a holy and spiritual exercise of faith, to commune with, and to contemplate the divine nature through the medium of Christ's humanity, and thus to understand his eternal power and Godhead, through its ineffable conjunction with the nature of man. Here they can "behold," and "with open face, as in a glass, the glory of the Lord;" and, in order to behold and understand him yet more perfectly, they "are" finally and fully to be "changed into the same image," both in body and soul, "from glory to glory, even as by the *Lord the Spirit*."\*

This blessed privilege was preached to the ancient believers by the *Urim* and *Thummim*† upon the breast plate of the high priest. *Urim* signifies *lights*, and *Thummim*, *perfections*. The names of the twelve tribes were written or engraved upon the precious stones, which, both from their splendour and beauty, and from the divine oracle attending them, as well as their spiritual import, might well be called by those dignified names. The spiritual Israel are *lights* in the Lord, and they are *instructed* and made *perfect* in Christ Jesus to their own salvation. There

\* Thus Beza and others justly translate it; and thus translated, it declares the personality and essential Divinity of the third Hypostasis in JEHOVAH. 2 Cor. iii. 18. For more evidence of this matter, see the second part of this work, *passim*.

† See a learned dissertation on the nature and use of the *Urim* and *Thummim*, among the ancient Jews, in Prideaux's "Connexions of the History of the Old and New Testament," Vol. i. p. i. b. 3.

is a continual use made of *light*, as a metaphor, throughout the Scriptures; but, when it is applied to Jehovah, it may ever be taken to point out the second Person in Jehovah, who took our nature upon him. He was *the emphatic Light*: not the blaze of sensible light, not the splendour of ten thousand suns; but, above all these, *the Light*, because *the Life*, of all that lives, and thinks, and understands. In a particular manner, he is the Light, in being the High Priest of his people. He bears their names upon his breast. He is their Light, their *Ur*; and they are lights in him, the *Urim* of the world. They are near his *heart*, and are worn upon his bosom: they partake also of his *strength*, and are borne upon his shoulders. In his *perfection*, they are *perfect*; and among them resides his living voice of truth, which leads them aright by his counsel, and finally brings them to his glory. He carries them into the holy of holies, by giving them an abundant entrance into his everlasting kingdom.

Christians, then, are to have light *in* themselves, though not *from* themselves. Their light is wholly derivative; and, when *their Sun* does not illuminate, *they* cannot shine. They are, indeed, "lively stones,"\* and "stones of fire;"† but, abstracted from his life and heat, they are like the stones of earth, without life or fervour. They were once, and would be always, if grace did not bless them, *darkness* itself in the abstract; and, when they became Christians, they had light, it is true, but it was light *in the Lord*. Christ gave them *his* light; and he maintains it, given. "In thy light (says the Psalmist, addressing Christ) shall we see light;" and, therefore, he prays, that this "loving-kindness may be continued to them that know him."‡

The men of the world, on the other hand, are constantly represented in a state of *darkness*. "They know not (says Asaph) neither will they understand; they walk on in darkness."§ "The way of the wicked (said the wise man) is as darkness: they know not at what they stumble."|| And a wiser than he hath declared, that "the very light which is in them is darkness." Hence, their portion hereafter is called by the same name—"an outer darkness"—a darkness remote from every approach of light and joy, and into which whosoever is "shut out," shall not be restored for ever. In this world, they are destitute of that light which is truth, and the life and peace resulting from it; but, in the world to come, they participate only of that everlasting night and sorrow, from which there is no redemption.

Sin is the cause and principle of all spiritual darkness, both in the people of God and in the people of the world. On the contrary, righteousness and truth constitute all moral, spiritual, and evangelical light. Faith, embracing the righteousness of Christ, is enlightened by him; and the believer, as he walks

\* 1 Pet. ii. 5.

† Ezek. xxviii. 14.

‡ Psalm xxxvi. 9, 10.

§ Psalm lxxvii. 5.

|| Prov. iv. 19.

with Christ, will find increasing light, both in his mind and experience. It is a vain distressing hope, which many entertain, of obtaining light and peace by any means, or from any quarter, but Christ alone. And where we do hear of faith in Christ alone, how few seem to know, that it is vastly above flesh and blood, to commit all hopes, all fears, all concerns, all joys, and, in fine, every thing which can affect either soul or body, simply and unreservedly into the hands of Christ, and so to live and bear up by this faith, as to pass on, often contrary to the very probability of aid, and to all the insinuations of sense! Indeed, our Lord says, "all things are possible to him that believeth;" but it is not always possible to believe, and never so in truth, but by the effectual working of a divine power. It is easy, likewise, to be active (as we think) for Christ; and our hearts will take some pleasure, if not pride, in the honour of such activity; but to be passive to his holy will, to yield up ourselves to the very issue; as clay into the hands of the potter, and to rest satisfied with the issue; this is a proof of that genuine faith which every one might wish to find in himself, and to see more of in the world. Lot petitioned for a *little* reserve in Zoar: and there is a secret corner in all our hearts, into which our WILL sometimes contracts itself, and seems to retire; but expands again upon occasion, and rushes out to the bitter annoyance of the soul.

Men may have also much apparent light in their understandings, and may not only know much of outward things, but also be able to subtilize, and raise nice distinctions upon, many or all the doctrines of the gospel. But what has been said concerning professors of divinity, may be equally applied to professors of Christianity at large, that "they know not a tittle of the things of God as they ought, if by their knowledge they are not delivered from the dominion of sin and the pollutions of the world." The true apprehension of God is formed in the heart, with an increasing likeness to God. There is, however, a knowledge, which, because it is not real, shows its own falsehood *by puffing up*. Indeed, it is hard to say how far an unrenewed mind may penetrate into spiritual concerns, and be unrenewed after all. We have seen some advance very far indeed, yet miss the mark, as well as come to nothing at last. The devils know much of the letter of the gospel; but could they be acquainted, as a true Christian is with the life and power of it, they need not put on the appearance of, for they would become in reality, angels of light. A true Christian hath not *so* learned Christ. "A renewed understanding (says a good man) is not taught by words and sentences, be they what they will, but by the mind of God and Christ in them."\* In a real believer, sound doctrine and sound experience go together. God hath joined them; and no man can rightly

\* Dorney's "Contemplations," p. 153.

put them asunder. It has been the fashion with some to speak contemptuously of doctrines, however evangelical; but with no great wisdom. It is God's peculiar glory to give his people light; and his knowledge is too precious to be despised. Sound experience is perhaps extremely rare, unattended with sound doctrine. The heart indeed might be warm; but, if the head be uninformed, it could only produce a "zeal which (to say the best of it) is not according to knowledge." "Heat without light (said a great and good man) is the character of the fire of hell." Whereas a clear head and a warm heart have not only most light *in* them, but send forth most lustre from *without* them. A dark empty mind may fitly characterize an unsettled professor; but a fervid, glowing illumination of head, heart, and life, most happily becomes a Christian.

To the distressed and sorrowing believer, this name of LIGHT may impart many considerations of comfort. He wants a "present help in the time of trouble:" and what can be a more present help, than He who exists every where and at all times? We lately hinted the immense velocity of natural light. But that is too faint an image to represent or express the swiftness of the LORD of *light*, in regarding the prayers of his people, when they call upon him. A ray of the sun may pass from that orb to the earth in a few minutes; but *instantaneous descent* is too long a name, with too tedious an idea, to describe the access of God to the hearts of the redeemed. He hears them, even before they ask, and, while they are asking, is already present with their souls.

Light, in the Scriptures, very frequently implies joy. It is a natural cause of that cheerfulness which most people feel in a fair and shining day. But, in a sense far superior to this, "*Light* is sown for the righteous, and gladness [שמחה, the motion or vibration of that light upon the soul] for the upright in heart."\* When God "sends out his light and his truth" (and "his word" to command these "runneth very swiftly") then shall the spirits of his people rejoice, and be exceeding glad. They shall know a peace, a complacency, and sometimes a transport, which no worldly man can know, and no earthly mind conceive. It is "the peace of God" himself; and therefore it is no wonder if it do "pass" in *extent* to his people and in *nature* to the world at large, "all human understanding."

Believer, thou art constituted a light in the world, and all thy real business in it may be comprehended in one word—SHINE! "Let your Light," says our Saviour, 'shine,' and 'shine before men' too; that is not forbidden, yea, it is commanded. But it is thus commanded, 'Let your light so shine before men, that they seeing your good works'—yourselves as little as may be—your

\* See more on this point, under OIL OF GLADNESS.

works more than yourselves (as the sun gives us its light, and will scarce suffer us to look upon itself)—‘may glorify’ *whom?* You? No, but ‘your Father, who is in heaven. Let your light shine’—it is given for that purpose; but let it shine always to the glory of the *Father of lights.*”\* Oh! what a wonder of omnipotence is it, that a poor clod of earth, as dank and as filthy as a dunghill, should ever be so irradiated, as to send forth one ray of glory for God! Nor yet, believer, is this a ten thousandth part of thy privilege and portion. Thou art hereafter to “shine,” and in a very little while too, “as the brightness of the firmament,” and “as the stars for ever and ever.”† Nay more, thy Saviour exceeds the commission of his prophet, and declares, that thou shalt “shine forth as the *sun* in the kingdom of thy Father.”‡ O live upon this promise! It exhibits a lustre, and a dignity, that throws into shade all the honours and advantages of this perishing world. Shine on then, till thou shine, without a cloud of doubt or of sin, for evermore.

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## SHEPHERD.

SCARCE any one can be ignorant, that the office of a shepherd consists in feeding, attending, directing, and defending a flock of sheep; and that it is his duty to account for every one of them committed to his care.

The Holy Spirit hath chosen this emblem, and Christ hath applied it to himself,§ to express the vigilance, love, and protection, which the great Redeemer hath ever entertained for his people, and which he will manifest continually, till he hath brought them to his glory. In this view, nothing could more aptly express the conduct of his grace, or their absolute need of it, than the image of a *shepherd* and his *sheep*.

The *Messiah* was very early known, under this title, in the church of God. Jacob, when his family stood round his dying bed, and attentively sought the parting blessing from the lips of an expiring father, pointed his offspring to the Author of all his mercies, as “the *Shepherd* of Israel,”|| who had promised to continue those mercies to them. The Psalmist celebrates him under the same beneficent character,¶ and delights himself in the consideration and assurance of being found as a favoured “sheep of his pasture.” The evangelical Isaiah comforts the afflicted in Zion with the prospect of the *Messiah’s* appearance in this gracious office, and, in a heavenly rapture, calls upon Jerusalem

\* Archbishop Leighton’s Commentary on 1 Pet. ii. 9, p. 292. † Dan. xii. 3.

‡ Matt xiii. 43.

§ Isa xl. 11, with John x. 11, 12.

¶ Gen. xlix. 24.

¶ Psalm lxxx. 1.

and Judah, upon the whole "church of the first-born," to lift up hearts and voices, and to "behold their God." The other prophets proclaim the same good news; and when *the* SHEPHERD himself appeared, he would be known to his people under the same gracious name. He proved himself to be such in the days of his abode upon earth; and instances of his pastoral care and watchful regard have ever since and do now appear, though (as to his immediate presence) he be departed to heaven.

This and the infinite extent of his charge demonstrably prove, that this exalted Shepherd is divine. The most considerable of all God's creatures cannot be invested with his essential attributes and perfections. They are, and must be, peculiar to the Deity alone. Of these, undoubtedly, omnipresence is one. But the Redeemer, the Shepherd of Israel, must fill all time and all space with his presence; or the legions of fallen spirits, vigilant and sagacious as they are, while he guards a part of his flock in one region, might devour and destroy it in another. Yet Christ, as to his humanity can only reside in a circumscribed limit; and the very condition and qualities of that inferior nature necessarily imply a bounded occupancy. He must, therefore, in order to exercise this pastoral charge as it requires, be the divine Jehovah, as well as the incarnate Jesus; and it becomes necessary that "the fulness of the Godhead (as the apostle says) should dwell bodily (really and substantially) in him."\* Unless he were God, how could he attend, with an unwearied application, and with unwearied love, to the innumerable wants, infirmities, wanderings, and diseases, of his flock, scattered every where, and every where demanding him? How could he have such an intimate communion and intercourse with his people, separated by the utmost distance of earth, in the same moment; and, in the same moment, likewise continue his fellowship and his blessing with those of his fold already in heaven? Either Christ, therefore, is an *omnipresent* Shepherd, every where attentive without omission and without failure; or he is not *the* Shepherd promised in the scriptures, and requisite to fallen man. And if he be omnipresent (as the case demands), he must necessarily be God; because omnipresence (as was observed) is *one* of God's incommunicable perfections.

But, beyond the absolute occasion which the circumstances of God's people have of an omnipresent Pastor to superintend them, they have also the most urgent necessity for an *omnipresent* hand to supply all exigencies in their spiritual life. They have a thousand distresses, which require immediate relief; a thousand mental diseases, which need a present remedy; a thousand errors, which demand an instant correction.—Who, then, beyond the immediate care of all these, could also heal ten thousand back-

\* Col. ii. 9.

slidings; who bear with a million of wayward petulancies and froward disaffections; and who improve the whole of an infinite multitude of infirmities, in an innumerable multitude of sinful, silly, straying sheep, to the particular advantage of *each* of them; but that omnipotent and omniscient JEHOVAH, who fills all things with his presence, and cannot be absent from any? Yet this SHEPHERD of Israel is described to be so minutely regardful of the sheep of his pasture, and so attentively concerned in the necessities of every individual of them, as not only to "feed his" whole "flock," but to "gather the lambs with his arm, to carry them in his bosom, and gently to lead those that are with young." It follows, therefore, that this SHEPHERD of Israel, so immediate in presence and so almighty in power, is (as the prophet styles him) the ADONAI ALEHIM, the LORD GOD.\*

But the character of this Shepherd rises, if possible, higher in dignity, and reaches to an height which neither men nor angels can fully comprehend, if he be considered in the astonishing wonders of his love. The infinitude of his presence and his power may create amazement; but the height and depth, the length and breadth, of his grace and his kindness, surpass all knowledge and comprehension, excite at once admiration and joy, and fill the wondering heavens with delight. To love rebellious man, who merited nothing but vengeance, was great; but to love him in the way he has shown, is a vastness of affection which nothing but an infinitude of mercy, none but God himself, could be equal to, or display. He submitted to the indignity of the meanest, to the distresses of the weakest, to the infamy of the vilest, to the very tortures of the damned, when he "laid down his life" for those who only have used him with ingratitude, and who never can use him otherwise, if left to the perverseness of their own will. If this love of Jesus be not above all *created* affection, what is? Can men produce any thing like such an example, not only of disinterested regard, but of calumniated kindness, in the histories of the earth? No history, no memory, can furnish an instance of resemblance. Can even angels present a copy of such abused tenderness from among the higher orders of being, from the thrones, the principalities, and the powers of heaven? So far from it, they seem filled with astonishment at this exhibition of unparalleled goodness, and earnestly "desire to look into it."†

Thus, even reason, depraved as it is, cannot but conclude upon so plain a matter of fact, that JESUS CHRIST, the ΑΓΧΙΠΟΙΜΗΝ, the *chief Shepherd*, is JEHOVAH himself, "whose mercy endureth for ever."

But we have not only the evidence of reason, supported as it is by the testimony of patriarchs, prophets, and apostles; nay,

\* Isa. xl. 10, 11.

† 1 Pet. i. 12.

we have not only the assertion of Jesus himself when upon earth, to demonstrate the *Divinity* of "the Shepherd and Bishop of our souls," but we have also the express declaration of Jehovah, given before the advent of the Redeemer, to confirm this essential truth. For thus saith JEHOVAH SABAOTH, the LORD OF HOSTS, by the prophet Zechariah, "Awake, O sword, against MY SHEPHERD [the Shepherd of my appointment and decree], and against the man that is MY FELLOW [or compeer]: smite the Shepherd, and the sheep shall be scattered."\* This very prediction and declaration could relate to none but Jesus, who was indeed "smitten of God, and afflicted" with the sword of his vengeance drawn forth against sin; and, accordingly, he both applied it to himself,† and confirmed the application by rising again, in full demonstration of his own divine power.

It would exceed the narrow limits prescribed to these essays, to enter into a large discussion of the suitability of circumstances between this great Shepherd and the souls who are his sheep, or to dwell prolixly upon his ability to protect, feed, and govern them, and upon their dependence on him for every supply and blessing. This has been often and amply done already. The principal object here in view was, the argument for his *divine nature* arising from his *divine commission*, and from his *capacity* to execute it *completely, momentarily, infinitely, and eternally*, agreeably to the mind and will of the blessed Trinity, in the covenant of grace. If his Divinity be established, all is established concerning him. How far the evidence advanced may satisfy the Deist, the Arian, or the Socinian, it may not be easy to say; but this may be said, that neither these, nor all the arguments in the world, can enforce a *spiritual conviction* and a *believing assurance* of this truth savingly upon the mind, unless the Spirit, who only can truly lead into divine knowledge, open the heart with meekness, and fill the soul with his light. In this sense it is, that the apostle says, "No man can say that Jesus is the LORD," can acknowledge him to be Jehovah, and perceive an interest in him as such, "but by the Holy Ghost."‡ And therefore, while we read and while we write, it is God who must bless. Paul "might plant," and Apollos "water;" yet Paul would plant, and Apollos water in vain, unless God himself vouchsafed to "give the increase."§ The very Scripture itself, all dictated by grace, and full of wisdom and glory, is (as an ingenious writer hath observed) "like the cloudy pillar it records, a light to the true Israelite, but darkness to the Egyptians."||—A darkness, which none but the Author of light can remove.

Though this truth of Christ's Divinity may seem of slight importance to an unawakened soul, it appears of the utmost con-

• Zech. xiii. 7.  
§ Ibid. iii. 6.

† Matt. xxvi. 31, 32.

‡ 1 Cor. xii. 3.

|| "Centaur not Fabulous," p. 43.



sequence to every real believer in Jesus. He sees himself in the true character of a sheep; a silly, straying, helpless creature, travelling in a wilderness of briars and thorns; baited by wolves and dogs, and surrounded by a thousand noxious animals; ignorant of the way to find any pasture; careless, when in a good herbage, of remaining in or securing it; too indifferent, when out of the way, and quite unable to stroll back again into it; heedless of the past, and utterly improvident of the future; insensible of remote dangers, and frightened inordinately at those that are near. In such a view of his own state and circumstances, how great is his need of a kind, an attentive, an able Shepherd; of one who can commiserate his condition, and guide him in the right way; who can select what is proper for him, and reject what is hurtful; who can guard him against his enemies, and repel the fury of their assaults; who can heal the wounds made by thorns, or the sores occasioned by sins; who will support him when he cannot stand, and carry him when he cannot go; who will find him the best pasturage, and graciously preserve him in it; who (in short) will not suffer him to perish, nor allow any "to pluck him out of his hand!" Seeing the necessity of such a Saviour, and believing God's promise of such a one, "he rejoices in hope," and is finally enabled to pass through "the valley of the shadow of death, fearing no evil." He beholds so much omnipotence, omnipresence, and love, in his divine *Shepherd*, and such an occasion for these divine attributes to his present comfort and final salvation, that he cannot part with the precious truth for ten thousand worlds, nor barter the solid hope resulting from it for all the visionary speculations of those, who, while they deny it, can propose not one tolerable ground of peaceful expectation in its room. Such a man is rather astonished at the both unscriptural and unphilosophical conclusion, that a Saviour can redeem from infinite evil, without being infinite himself; that a Redeemer can execute an eternal salvation, and yet not be eternal in his nature; and that he can supply the wants of the moment throughout all space, and the wants of ages throughout all duration, without being omniscient to know, omnipresent to relieve, and eternal to maintain. He that can embrace such an hypothesis, has but little right to upbraid others with enthusiasm or delusion, since he professes himself a convert to the blasphemous contradiction and nonsense of a subordinate God, or of an agent performing what is impossible but to God alone, without being more than a man.

Let the believer in Jesus rejoice (and he only can rejoice) in the all-sufficient Divinity of his risen and exalted Lord. Let the gracious tenderness and care which have been already shown him to his own wonder and thankfulness, be to him a well-grounded argument of that everlasting love which was intended for him without beginning, and which shall be continued to him

without end. To such a man, how sweet and delightful are those words of his Almighty Shepherd: "My sheep hear my voice, and I know them, and they follow me; and I *give* unto them *eternal life*, and they shall never (no, never) perish; neither shall *any* pluck them out of my hand!"—O what grace, and love, and power, are manifested here! And for whom are they manifested in this tender, kind, compassionate manner?—For thee, O Christian; yes, for thee. "He emptied himself" once of his primeval glory, that thou mightest be filled for ever with abundant grace. What love hath been revealed to thy heart, when millions of men and worlds of angels have been passed by, who deserved this grace fully as much as thou! The greatest rebel in hell is a very near brother indeed to the slightest sinner upon earth. And what thou hast received was all derived from the good pleasure of thy heavenly Father, without any previous wish or request of thine own to obtain it. Thy Shepherd gave the first impression of grace; and it is he alone, who, by his Almighty SPIRIT, can stamp upon thee his likeness in glory. Acknowledge him, then, in all thy ways; and, in all his marvellous works, admire him. Depend upon him, like an helpless sheep, for every thing; for he hath promised "to supply all thy need according to his riches," and "according to the greatness of his power." Manifest thy love to him by an unfeigned love to the brethren, thy fellow-sheep in the same pasture, thy fellow-heirs of life everlasting. Soon will the time appear, when, "setting his sheep," and thee among them all, "on his right hand," he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and soon shall they enter, divested of all their sorrows, cares, and fears, into the heavenly Jerusalem, "the prepared mansion," and "joy of their Lord."

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## SERVANT.

THE word *Servant* is applied in the Holy Scriptures to various ranks, offices, and circumstances, both of angels and men.

With respect to God, all the creatures, whether animate or inanimate, *serve* his purpose and decree, and fulfil the counsels of his will. Wicked men and wicked spirits subserve his great designs, involuntarily, and by an irresistible constraint. Angels and saints obey his sovereign will, from the strength he gives them, from the delight they have in it, and from the love which fully possesses them.

Even amongst men, all may be said to be the *servants of each other*; because none can well subsist without the ministration of the rest; nor obtain service from them, but by becoming, in

some respect, a servant himself. *Kings* are only the first servants in the several nations of the world; and, as such, are bound to be of eminent usefulness to mankind. See 1 Kings xii. 7. They have the interests of millions to study and promote, and can become only truly great and honourable in proportion to the benefit arising from their ministry. *Magistrates*, in their several classes, are public servants; and indeed all the services, rendered by one man to another, are reciprocal, and depend upon some expected attentions in return. Thus are multitudes united in social bonds; and the particular interests of individuals, rightly pursued, coalesce with each other, and form the general welfare of states and empires.

But the ordinary acceptation of the word *servant* relates to a person appointed to some particular office or duty; and he differs materially from a *slave*; for a servant may perform the functions assigned him, with the concurrence of his own will; but a slave must undergo his task whether he will or not: his will is absorbed in that of his master, without a right of calling it into question. Happily, this species of servitude, so disgraceful to humanity, is exploded in this country, and ought to be more so than it is, in (what is called) the Christian world.

*Christ* may be said to be the servant of his people, because he came into the world, "not to be ministered unto, but to minister."\* *Serving* his redeemed, is but another term of less emphasis for *saving* them.† And he *served* them *effectually*; for he *wrought out* an everlasting salvation for them.

But how is *Jesus Christ* the *Servant of God*, since we acknowledge him to be essentially God himself? To this it may be answered, that *Christ*, as to his divine nature, is *ΑΥΘΕΟΣ*, the true and self-existent God; and, with respect to *that essence*, cannot be said to serve, so far as service is correlative with command. But, with respect to his *person*, as covenanting to assume the human nature, and uniting it to himself; as undertaking to undergo a series of humiliation and sufferings for the redemption of his elect; and as actually performing the covenant of the divine will (to which himself had acceded from eternity) *in the very nature of man*; he may emphatically be entitled, without any derogation of his Divinity, the SERVANT of God. Nay, so far from derogating from his Divinity, the very ability to perform the service appointed, proves him to be truly divine. The service, here to be considered, does not imply an *inferiority of nature*, but only regards a *performance of office*. It relates to him as the person *doing* or *suffering*; not as *being* or *existing*: and it chiefly adverts to his *human form*, which, occupied by his

\* Matt. xx. 28.

† Thus some have thought, that *Servator* is a word of purer Latinity than *Salvator*: but it is certainly of less force, and falls short of the great idea contained in the name of *Saviour*.

Divine existence, was made a fit instrument to execute and endure all the counsels of his holy will. He "humbled himself,"\* which plainly implies a former condition of *superiority*: and (*σαυρον εξευωος*), *he emptied himself*, or "made himself of no reputation;"† which evidently includes *will* and *power* in himself to do, and a *prior state of exaltation*, which he was contented to lay aside. If he had been a *mortal man*, where was the *humility* of his undertaking to save a multitude of men? If he had been only a *creature*, how could he possibly *divest himself* of character and glory? What had he to be divested of, which in that case could be an eternal good to man? And how could a creature, *emptied* and *without reputation*, fill others "with all the fulness of God," or have "power to lay down his life, and power to take it up again?" These are questions which *they* ought to answer, who degrade the glorious work of redemption to the operation of a created being, and treat this Servant of the Most High, as the slave of their own imaginations. It seems more rational to deny the existence of redemption itself, than to suppose the great Redeemer, who possesseth the "keys of heaven,‡ of hell, and of death,"§ who *created* all things, and who alone restores what is restored, to be a mere man without strength, a mere angel without independence, or an inferior God, which in fact, is none at all.

We must therefore consider the office of Christ as principally in view, when he is spoken of in the Scriptures as the *Servant* of God. So that remarkable text, "Behold my Servant whom I uphold,"|| must be understood of the work which the manhood of the Saviour undertook to do, through its ineffable union with the Godhead. This is the sense received, not only by Christian expositors, but even by the Rabbins, who lived before his manifestation in the flesh.¶ In the prophecy of Ezekiel, we find

\* Phil. ii. 8. † Ibid. ii. 7. ‡ Matt. xvi. 19. § Rev. i. 18.

¶ Isaiah xlii. 1. See also verse 19; and xliiii. 10; xlix. 3—5; lii. 13; liiii. 11;

Zech. iii. 8. In some of these texts the LXX translate עֶבֶר, by ἰσραηλ μου MY SON. That remarkable text also in Hosea xl. 1, "Out of Egypt have I called my Son," which is applied to Christ in the Gospel as the head of the church, suffering with it, and acting for it, implies the *servitude* of Christ, and what he condescended to be for his people. What he did naturally, as to his body, in going down into the "house of bondage," was doubtless intended to convey the spiritual truth, that he had taken upon him the "form of a servant," and was become "subject to the law to redeem them that were under the law," that they might obtain liberty by him from the slavery of a worse prince than any Pharaoh. His being "called out of it," fulfilled the great purport of the prophecy, which was, that in Him, as their Head, his people also should be delivered from the bondage of corruption, and so finally enter the glory of his heavenly Canaan. The deliverance of the Jews from Egypt was both a type and a prophecy of this great truth concerning Jesus and his redeemed, and as such was delivered by the Holy Ghost to the prophet and apostle. Comp. Hos. xl. 1, with Matt. ii. 15.—The Jews and others have attacked this passage in the evangelist, only because they did not understand its *intention* in the prophet.

¶ Jonathan, the Chaldee, the famous expositor, R. Alschech, &c., understand by the word *servant* in this text, and in the 52d chapter, the MESSIAH; and the last mentioned Rabbi, treating of "his visage" being "marred," expressly says, "That only could be marred which was derived from man, or the human nature, not that which proceeded from God; and so by the term, 'his form,' is to be understood that

Jehovah styling the *Messiah*, "my Servant the beloved,"\* who was ordained to be "a Prince among (or in the midst of) the flock," or his people. His human nature was taken into the divine, that he might be "the Head over all things to the church, which is his body, the fulness of him that filleth all in all."† Now, he could not be the Head to the church, with any use or consequence, if he were merely man; nor be able to "fill all in all," if he were less than the infinite God. But as GOD-MAN, he could undertake both; could bless the church as her great *Messias*, or *Intervener*, who was to receive from the Godhead in his human nature, and in his divine to carry her up to the eternity and triumph of his power. Other passages might be adduced, descriptive of the *service* which Christ was to perform, agreeably to the covenant of grace; but it is perhaps unnecessary to instance them now, since all his offices, and titles (of which we are treating) relate to his illustrious work in general, or to some eminent branches of it in particular. It may suffice, therefore, to add, that "Jesus did all things well," and performed his office with so complete an exactness, as admits of no possible impeachment or defect. As the "covenant" was "ordered in all things," because ordered by the wisdom of God, who provides not for

only which is from men, and not that which comes from heaven." (*Huls. Theol. Jud.* tom. 1, p. 323.) R. Simeon likewise, who lived many years before the birth of Christ, in his Commentaries upon the book of Genesis, (*Galatin. de Arc. Cath. Ver. lib. iii. c. i.*) clearly declares, that the *Messiah* was to be born of a woman; and affirms, that, "in the third period of time (*viz.*, that which will succeed the two preceding periods of the patriarchs and prophets) this wonderful conjunction (of the divine and human natures) shall be effected, and the world above united to the world below. For, by the medium of an holy body, the superior world is to be incorporated) or made one with) the inferior." And just afterwards he adds, "thus the holy and blessed God will be at once above and beneath." In another place, the same Rabbi says, "This mystery (concerning the Divinity) of the SON will not be generally revealed, till the *Messiah* shall come; because then will the prophecy be fulfilled, 'the earth shall be filled with the knowledge of the GLORY of JEHOVAH.'" These indeed are human testimonies; but they serve to show what was the *ancient* expectation concerning the *Messiah* in some of the most respectable Jews.

If it be inquired, how Christ could act, obey, and suffer in his human nature, without an impeachment of his Divinity, it may be answered, that his Divinity alone could have enabled his humanity to do and suffer all that was before determined of him; and therefore, instead of degrading, this obedience yields the strongest proof of the vastness of his love, and the omnipotence of his person. "He had power to lay down his life, and he had power to take it up again;" that is, his divine hypostasis could give up his human life, and at pleasure assume it again. Toletus (cited by Amesius in his *Bellarmin. Enerv.* tom. 1. c. 3.) illustrates this matter by a remarkable similitude. "As a man (says he) bearing a sword in a scabbard, can, at his will, draw it forth, and by one hand hold the sword, and the sheath by the other: so the divine person (or Divinity in Christ) withdrew the soul from the body, as a sword from the sheath, through death, retaining *both* at the same time in union with himself; and then, replacing (as it were) the sword in its scabbard, re-united the body and soul through his resurrection." Christ suffered in the flesh, but sustained and overcame through the Spirit. He had soul and body as a real man (not as the Appollinarians, &c., asserted, a body with no intellectual soul but the Divinity) which he endowed with invincible energy as God. Thus the Athanasian Creed well defines him to be "perfect God and perfect man; of a reasonable soul and human flesh subsisting;" and gives, in the compass of a few lines, equally nervous and elegant, an incomparable formulary against the opinions of a variety of heretics; with which, touching the great article of Christ's divinity in particular, they had very early and very much infected and infested the church.

\* Ezek. xxxiv. 23, 24.

† Eph. i. 22, 23; iv. 15; Col. i. 18.

“less than all;” so it was *sure*, because He, who undertook what was ordered, was *omnipotently able* to execute it; for otherwise it must have been uncertain. He actually did perform “all that was given him to do;” and, in proof of it, the human nature was raised from the dead, and is “set at the right hand of God (in the effulgence of his glorious omnipotence), far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”\*

And here one cannot but admire the mercy, love, and goodness of the blessed God. He sent his Son, not in the splendour of an earthly potentate (though that had been an immense degradation from his greatness), but “in the form of a servant,”† in the condition of a poor, despised, rejected man; to redeem a company of creatures, who were alienated from him in their hearts, rebels in their lives, and traitors in every inclination of their souls. He came to serve those who naturally hated him and his service altogether; and was contented to lay down his life for their sakes, who sought in their fury to force it away. By this humiliation and suffering, he became the victim of justice to appease the divine vengeance, and to reconcile enemies to the friendship of heaven. Yet, had he rested here, all had been but in vain. He sent down his SPIRIT also into their hearts, to quicken them to a spiritual life, to subdue the power of their corruptions, to change the bent of their wills and affections, and to melt down their souls into love with himself, and thus to render them his true brethren for ever. O “what manner of love is this!” What *essential services* are here!

How illustrious in this view do the divine perfections of the Saviour appear! He hath loved us, like that God whose whole nature is INFINITE LOVE.

All the attributes of Jehovah are honoured likewise by these unparalleled services of Jesus. The *law*, that bright transcript of his holy *will*, is “magnified” and “made honourable” by his complete obedience. Divine *justice* is perfectly satisfied by the atonement of his sufferings for *sin*. The *truth* of God is displayed and asserted in the most wonderful manner, since it spared not Immanuel himself, when the guilt of his people’s transgressions were “laid upon him.” The *mercy* of Jehovah is rendered unspeakably illustrious, in saving a herd of condemned criminals, by the imputation of their sins to one so dear to himself. The *love* of the Almighty appears in all the richness of

\* Eph. i. 21.

† The low estimation which *would* be made of the person of Christ was strikingly foretold by the prophet, in setting upon him “for” his “price thirty pieces of silver,” Zech. xi. 12. This was exactly the value, fixed in the law, upon a man-servant, or maid-servant, as a compensation to the master for the loss of life; and it has a particular reference to the Redeemer, who was esteemed so much a servant, that Judas for his precious blood could obtain no more. Exod. xxi. 32. comp. with Matt. xxvi. 15.

grace; which, while his people were enemies to him in heart and life, delivered up "his only begotten Son" to death, that they might be delivered from wrath through him. God's *righteousness* is exalted by the active obedience of the Saviour, and manifests him to be "just" in justifying him "that believeth in Jesus." Nor does the divine *wisdom* appear less conspicuous than the other divine perfections; since it could find out a way, so inscrutable to angels and men, to glorify and harmonize all the attributes of God, while it imparted eternal life and salvation to sinners. From hence we must conclude, that the whole of redemption, both in its original plan and formal execution, could only proceed from God, and by God only could be effected. God, indeed, "was in Christ, reconciling the world to himself;"\* and Christ, as the *Minister* of that "reconciliation, is the POWER of God, and the WISDOM of God."†

Now, believer, as Christ hath done so great things for thee, in which thou hast reason to rejoice, it becomes at once thy duty, thy interest, and thy privilege, with humble gratitude to give up affections, hopes, and all, to his person and service. Never forget, that thou wast once a "child of wrath, even as others," and a miserable bond-slave to sin and Satan. Christ made thee free, and he must keep thee free. Thou hast or wilt find, that "his service is perfect freedom." To be a servant of God, is a title which Christ for thy sake was not ashamed to bear. He became also the *servant of his people*, and thought it no degradation of his illustrious character, "not to be ministered unto, but to minister." He served all, that all might serve God. Whoever thou art, however low and contemptible in thy own eyes, or in the eyes of the world, if thou art but a Christian indeed, he descended from his glory, expressly to serve and to save thee. He stooped to be thy servant, that he might make thee the friend, or, rather the very *son* and *heir*, of his God and thine.

In this view, what a wonderful *immortal* is the true Christian! How happy his true life, when he lives it! How honourable his proper service, when he acts it! If there were no heaven hereafter, yet what a blessed thing is it to have unruly passions subdued, vile affections changed, the sinful and miserable world kept out, and deluding spirits vanquished!—and, in their room, to find the peace of God brought in, the sense of mercy and goodness established, the heart alive for God, the soul in union with him, and Jesus all in all! But when a glorious *hereafter* is to succeed these present mercies, one may well cry out, with a good man now in glory, "What! all this, and heaven too!" Here it is, that we begin to understand, how that, to a true Christian, there cannot come an evil. The alchymy of faith transmutes the basest metal, which the world, or the flesh, or

\* 2 Cor. v. 13.

† 1 Cor. i. 24.

Satan, can attempt to put upon him, into the purest gold. Lastly, death itself, the common evil of nature, and the curse of sin, is neither curse nor evil to him. On the contrary, it is so invaluable and important a privilege, that, without it the Christian could not enjoy the final great blessing which God will give him. Thus faith makes the believer's life holy, and his death precious. It is this alone which softens the bed of sickness, and presents eternal glory full in view; and this will leave him only when it has brought him safely thither. When faith has done its last, blest office—when hope is lost in fruition—and when everlasting life and love become at once his proper end of being and crown of glory—then shall be brought to pass the saying that is written, "*Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?*" Thanks be to God, who giveth us the victory, through our Lord JESUS CHRIST!"

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## LAWGIVER.

HUMAN life upon earth may be distinguished into three modes or conditions: 1. NATURAL; 2. ARTIFICIAL; 3. DIVINE, OR SPIRITUAL.

I. The *natural* life, or life by which we exist as beings compounded of a material body, a sensual or sensitive soul, and an intellectual spirit, must also be considered in its *pure* state as before the fall, and in its *impure* or *corrupt* condition as we now find it.

The *pure* life of man, who, in his original creation, coming from a perfect Being, had therefore "a sound mind in a sound body," was exerted in all its faculties, both animal and rational, for his own real good and for the glory of his Maker. His earthly fabric perfectly corresponded with and served his soul; and these, like complete instruments to a wise artificer, conveyed to the spirit, or mind,\* from all the objects of this system, through the medium of the senses and affections, various illustrations and instances of the divine glory and goodness, both in the natural objects, and in those sublimer things, of which they were ordained to be the pictures and representations. Thus the spot of earth, where he was placed, became his garden, his cultivation, his worship, his paradise.

But the present *impure* and *corrupt* life of nature is a dreadful reverse. In the *very day* of man's fall, his mind was seized with *spiritual* death, according to the curse foretold, and his animal and sensitive part became subject to *corporal* death, which is

\* On this distinction of our nature into *body*, *soul*, and *spirit*, see the note upon 1 Thess. v. 23, at p. 144.



equally inevitable, and which was postponed only by a pre-ordained system of mercy, that, out of this mighty ruin God's attributes might display a new and rising glory, to the admiration of his intelligent creatures. This impure life of man, which now exists under "the shadow of death," is passed in slavery of body to the degenerated appetites and affections of a degenerated soul, in darkness and alienation of spirit from the life, knowledge, and love of his Creator, and under the confused and confounding impressions of an altered world, and of other fallen creatures and spirits like himself, who together constitute the real "Mystery, *Babylon* the great, the mother of the [spiritual as well as natural] fornications and abominations of the earth." The spirit is *now under*, not *over*, the body and animal soul—receives, often false, and at best but faint intelligence of spiritual things—and is generally so immersed in things earthly, as though *these* were the only objects and end of his being. Upon the corrupt principle of this fallen natural life came in, partly through sin, and partly through a necessity arising from that sin, what may be called,

II. The life *artificial*. Man, becoming a sinner, was, as a part of the curse, to supply his necessities by *labour*: and this labour implies continual *care* and *art*, which, through the blindness of the mind from sin, are carried on with constant pain and solicitude, and being diverted from *God* the true object to a lower and more vile one, *self*, must necessarily end in "vanity and vexation of spirit." He has now, not only real necessities in the subsistence of his body, but imaginary wants and pernicious affections in soul and mind, owing to the loss of that proper Good which alone could *fill* them, and to the blindness just mentioned, which induces him to pursue what is not so, in its stead. All men are subject to these evils, and the rich, if possible, more than the poor; for their imaginations and appetites are commonly more heated, by the frequent indulgence of a corruption, whose cravings, like death and the grave, are infinite and insatiable. Our common experience (if we observe it) confirms this melancholy truth of divine revelation, and might almost of itself enable us to see, that all this is but the sad effect of the dominion or "law of sin" (as the apostle calls it), which acts and rules in the frame of man. Hence arise all the machinations of pride, ambition, lust, avarice, and other sensualities; and from these, for their support, are occasioned war, murder, rapine, fraud, and every other violence and subtlety, which both punish and increase the sins of the world. Hence too, though in a more decent form, originate all the modal refinements of life; for these are either opposite to the happy existence of a pure nature, or are made necessary (to say the best for them) to the tolerable subsistence of a corrupt one. From the depravity of man also arises the necessity of civil and domestic law and

government, which, after all, can only restrain or suppress, but can neither alter nor renew him. The inclination to sin remains, and will ever remain, the same. His modes of action may vary, and foul sins may be exchanged for sins more refined, as gross sensualities for pride of fame and the like ; but the principle and the end of all his action will continue as before. As a necessary correction, then, to this multiform discord, providence *ordained* political institutions, in order to prevent the absolute destruction and desolation of the world, which the anarchy of evil would otherwise occasion. But all these (and many others which might be mentioned) are merely *artificial*, and necessary only *per accidens*, or through the fall, to the nature of man : for, had he continued a perfect creature, he would have needed none of the present arts to support the difficulties, and none of the compulsory institutions to correct the enormities, of his life. These, however, serve to prove, as well as God's revealed law itself, how deplorably human nature is depraved, and how perverted or *dead* (in a moral view) it is now become, respecting the original purpose and use of its creation.

Now, as this artificial life is founded in man's sin, and therefore doth not and cannot render him truly happy either for time or eternity, the wisdom and love of God devised and prepared a new system, which is deemed, in the Holy Scriptures,

III. The life *divine*, or *spiritual*. To explain and lead to this *new life* were these Scriptures imparted ; and they are both revelations from God in themselves, and record revelations from him—giving both the mystery and the history of this regenerating life. They shew us, that all was to be and was accomplished through JEHOVAH, who took upon him the human frame called *Jesus*, and so became *Immanuel*, or *God with us* ; that he died to destroy death, and sin the occasion of death, and lives for ever, as *Jehovah the Righteousness* of all his people ; that these, with many other important truths inseparably connected with them, were the result of an everlasting covenant in the Godhead, and ordained in JESUS CHRIST, as the great Θεανδρωπος, or the GOD-MAN MEDIATOR between the divine and human natures. Hence he took the human nature to become in that nature the Head over all things to his *church*, that is, his *called*, or *chosen* ; as he was head over all things in the *creation* at large, by his Divine nature, from everlasting. To this church he became, therefore, in a peculiar manner, their LORD, and their GOD ; and, among other denominations and offices, to accomplish his own mediation, and their salvation as the effect of it, he would be known as its

## LAWGIVER.

He hath given them a *law*, which “ shall never be broken.” This word *law*, in its full sense, means the will and mind of God revealed and established. There is a law ordained in the

natural and sensible world; and what we know of it, we know as the *rule*, by which natural things subsist and proceed. But the law in the spiritual and invisible world we could only know by communication from its Author; and therefore God delivered it, at least in its eminent degree, to Moses for the instruction of his people. Upon this revelation to Moses all the subsequent revelations are founded, down to the advent of Christ, to whom they uniformly and principally related: and thus the gospel itself is only the completion, or rather a part, of the law or mind of God, declaring at once the great object, and confirming the great purpose of the whole, in the salvation of sinners. The very name תורה, *law*, signifies a *teaching institution*; and it is so, when the mind is enlightened by grace, and hath a spiritual faculty to perceive it.

In order, therefore, to apprehend Christ rightly in his office of *Lawgiver*, it may not be improper to consider, as briefly as possible, the *law* which he hath imparted for his subjects.

The law, given through Moses, may be distinguished into *civil*, *moral*, and *ceremonial*.\*

1. The *civil* part of it respected primarily the Jewish polity only, as a glorious Theocracy, or government by God alone, who was its immediate Ruler or King: and, in its subsequent intention, it represented under that outward example, that God is the *only King* of his redeemed, who are before him the true nation of priests, or royal priesthood, or the peculiar people, living under the rule of his grace now, and hereafter possessing the dominion of his glory.

2. The *moral* part of the law was chiefly revealed in the ten commandments; and it shows what is "holy, just, and good." It is a transcript, so far as was necessary to man, of the Divine mind; and it is also a perfect rule of action, by which his intelligent creatures must work, both to *be* perfect, and to *shew* their perfection. Adam received it as a principle of life and duty; and therefore it was to him a *covenant of works*, by obedience to which he might stand, or by disobedience fall and be ruined, and his posterity (as we feel it to our cost) together with him. It must eternally stand, though man and all the creatures should eternally fall.

Its use, since the corruption of man, is to show to the redeemed the perfection of God, and contrastingly their own imperfection and departure from him. The Spirit of God graciously works by it with this view, and preaches from it, most convincingly to the heart, the condemnation and spiritual death of our nature brought in by sin, and the absolute necessity of a Saviour before God; because "by the works of" this "law,"

\* The names given to the law in Psalms xix. and cxix. are names of *application*, suited to the several states and experiences of the ancient believers. See an explanation of them at p. 191.—Note.

which no imperfect creature can perform, "shall no flesh (which is a term used to signify what is imperfect and corrupt) be justified." It was, therefore, the first published, in order to lead men forward to the great intention of,

3. The *ceremonial law*. This is unhappily too little understood; and therefore there arise such sad mistakes about the gospel, which this law was framed to reveal, establish, and confirm. It is even now a truth, once uttered by Rabbins, that "many hear the *voice* of this law, who do not hear its *word*." The *sound* and the *power* are distinct things. It is, in fact, the gospel in emblem, type, or shadow: and so every Christian finds it, who is instructed by divine grace, and who thus possesses the means of knowing it.

In its *external* application, reaching to the outward man only, it inculcated purity and reverence of body with all its functions; and so it affected all, who professed to be under its authority, whether truly converted or not: but,

In its *inward* purpose and power, it taught, under the influence of the *Spirit* of wisdom (who arranged the whole, and enabled Moses, Bezaleel, and Aholiab, to comprehend the glory of it) *the great and everlasting salvation of Jesus Christ*. For instances—

The *passover*, in Exod. xii., symbolized the means by which God's people *pass over* from the spiritual Egypt towards the spiritual Canaan, even by the blood of the Lamb, "slain" in the divine purpose "from before the foundation of the world."

The *מִצְוָה*, or *lifting up to God*, which the Israelites were to bring, as a preparation for the *Tabernacle*, which God would have to be constructed, that he might appear evidently to  *dwell* or *rest* among them, denoted, that with "the heart they were to believe unto righteousness," and that all the mechanism of the holy things, which was to be set before their eyes, was to be understood in an *elevation* superior to that which mere animal sense could apprehend.

The *ark of the covenant*, the *first* object to be constructed, preached the covenant of grace entered into between the Divine Persons, or ALEHIM in JEHOVAH, whose sensible representations, respecting their gracious offices, the *cherubim*\* were. The *Father* and *Spirit* were thus described, looking upon and shadowing with wings the *mercy-seat*, the *propitiation*, the *Mediator*, the *place of their feet*, all synonymous terms, expressing the human nature assumed by the Divine in the person of Jesus Christ, who was crowned, who was connected with, and who covered all the *ark* or *church* beneath him, and with whom all the church were thus to be represented as "one, even as Christ and

\* Ezek. x. 20. This [the cherubim] "was the living one, which I saw under [כַּרְיִימוֹת], *pro, vice*, the substitute or emblem of] the Alehim of Israel." In this view of the prophet, the cherubim mean something great and glorious; in any other, they mean nothing, or nothing but what is frivolous and unworthy of the place assigned them.

God are one," and as *partakers in him of the divine nature and glory*, John xvii. &c., To be a true believer, was to have a place by faith in God's ark, to be *covered* with Christ the *mercy-seat*, and so to be *under the wings* or protection of the *Alehim*, or three Persons in covenant. Thus it is said of Ruth, that "she came to trust under the wings of JEHOVAH the ALEHIM of Israel," his people. Thus to seek the *faces* of JEHOVAH, was to appear before the Ark, where only was his *Shechinah*, divine manifestation, under the law.\* This was the Psalmist's sense of the "shadow of God's wings," which he so frequently mentions as his own "trust" and "joy," and which he so earnestly exalts before others. And our Lord himself, carrying with the same idea the fostering affection of a bird, laments over the Jews, as persons who had refused to be "gathered" under his protection, though he had borne their fathers "on eagles' wings (i. e. by the power of his Spirit), and brought them unto himself." Exod. xix. 4; Isa. xxxi. 5. In short, the fabric of this ark gave birth to many spiritual ideas for the use of the ancient church, which caused them to prize it so exceedingly above all the sacred economy.

The whole *tabernacle* represented Christ for his people, and his people in him;† and all the utensils were meant as instruments of their faith, and of his glory. The necessary brevity of these essays forbids a detail of every circumstance; and, therefore, it shall only be added concerning this graciously beautiful structure, that the court before it represented the admission of the redeemed, through the sacrifice of Christ and the washing of regeneration, by the altar and laver—that the holy-place, with its golden candlestick, table of shew-bread, and altar of incense, symbolized the believer's state in grace, brought out of the air or spirit of this world, *enlightened* by Christ, *fed* by Christ, and *offering prayers and praises* through Christ, to the Divine Persons within the veil, or holy of holies. This last place denoted the state of glory, and the ark the situation of the redeemed in it, as just now described.

The *ordination* of the *priests* and *high priest* was calculated to reveal what God's royal priesthood are to worship him by, and what Christ would be to his people in the great agency of their salvation. The reader may see some brief hints on this subject in the former essay entitled PRIEST.

All the *sacrifices* were full of an evangelical sense and intention. The *עלה*, or *offering of ascension by fire*, was to denote the *ascension* of our minds to God through the propitiation of Christ, who suffered divine wrath for our sins, and who first caused the

\* Of this mind is Bp. LOWTH also. *De Sac. Poes. Hebr.* p. 363. Edit. 3.

† In view of its being only the sign of a *greater object* signified, Christ remarked, concerning the strong notion, which obtained among the Jews, of the great holiness of the *temple*, that "in this place is one (meaning himself) greater than the temple." Matt. xii. 6. Solomon gives the reason: "Behold, heaven, and the heaven of heavens, cannot contain *THEE*; how much less this house which I have built!" 2 Chron. vi. 18.

merit of his sufferings to *ascend*, and then “ascended up on high” to plead that merit before the throne. It implied the resurrection, as well as passion, of the Redeemer, and likewise the spiritual resurrection of his people from the death of sin through him; all which is acceptable to God as a “sweet-smelling savour.”—The מנחה, *meat-offering*, or rather *fragrant anointed offering of fine flour* (Lev. ii. 1), symbolized the presentment of Christ’s righteousness for the justification of his people before the throne of God.—The זבח שלמים, or *sacrifice of peace* (Lev. iii. 1, and vii. 11), expressed the pouring forth of the blood of Jesus, and the eucharistical communion of his people upon his sacrifice, the type of which they were to eat together under the law, in commemoration both of what he was to their souls, and of their “living only by the faith of the Son of God.”—The חטאת, or *sin-offering*, was presented for general sins of ignorance, as was the זבחה, or *trespass-offering*, for sins of positive guilt or pollution, whether of body or mind. They were enjoined to signify, that *all our sins* require a propitiation, and that only the sacrifice of Christ could effect that propitiation. Many rites, attendant upon all these several offerings, had their distinct use and sense; but they are too various to be treated of in this place.\*

The *feasts* were all shadows and commemorations of “good things to come;” and the Spirit of God led his ancient chosen among the people into their scope and design, giving them thereby his own “joy and peace in believing.”

Thus the books of Exodus and Leviticus, which chiefly contain the *ceremonial* law, were to the redeemed of old what the *Gospel*, commonly so called, is to the redeemed now. They exhibited the Lord’s death till he should come; when, receiving their own fulfilment as so many prophecies of it in emblem,† they were to cease in their outward exhibition, and to live only in the record of the written word. They now stand as memorials of God’s revealed will concerning the salvation of his people, and, together with the New Testament, form one grand LAW and charter of grace, ensured by the love, the life, and the blood, of JEHOVAH-JESUS.

This is the LAW of God. And the *subjects* of this law, under

\* See more on this subject in the note at p. 172.

† “The law prophesied till John,” Matt. xi. 13. This very fact furnishes an invincible argument, even to reason, concerning the truth of the Christian religion. For, it was impossible for Moses, or any other man, so many centuries before Christ, to have devised such a complicated, yet harmonious, system of emblematic prophecy, as the law exhibited to the sense as well as the intellects of men, concerning the redemption by the Messiah: and it was at least equally impossible for Jesus of Nazareth, poor in outward appearance, and supported by none, in outward view, but by persons, too indigent to establish a faction, and too simple and illiterate to plan one so exactly to have accomplished all the series of prediction both in law, Psalms, and prophets, if he had not been the true Messiah, that long and ardently expected Saviour of his people. If this be true (and who can deny it with the least candour or reason?) the Christian religion is true, its Author is Jehovah, and its purpose is equally “ordered and sure.”

the *spiritual influence* of the Framer, in its *civil, moral, and ceremonial* branches, are "the heirs of salvation," the "chosen of Christ," whom "he foreknew," and "for whom (expressly omitting all others under the general name of *the world*) he prayed," or mediated, as their High Priest, before the throne of glory, John xvii. 9. This great truth, offensive as it is and ever will be to the pride and confidence of the carnal mind, was preached by the choice and calling which God made of the Jews, and by which they were to represent his people in all ages. These, whether Jews or Gentiles, are a "remnant saved," and only a remnant; for, compared with the world at large, the rule is, πολλοὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ, *many are called, but few are elected*. Blessed be God, however, when gathered together, they shall be a great number, all numbered of God, though innumerable by man; "named," too, "as the stars," and "written in heaven;" recorded there, as it were, by an everlasting pen, and, in consequence, indelibly recorded and most certainly known.

The LAWGIVER is Christ. This glorious Person in Jehovah was with and "in the church in the wilderness," and was to be "of their brethren, like unto Moses," i. e. clothed with human flesh. He it was who appeared in the bush, and who styled himself the "ALEHIM of Abraham, and Isaac, and Jacob." To him Isaiah looked as the *Judge*, the *Lawgiver*, and the *King*, who was to "save" his people, (Isaiah xxxiii. 22,) and for whose "law the isles," or Gentiles, "should wait." "He also fulfilled" (what man could not do) his own law, "magnified it, and made it honourable."

If Christ be the *Lawgiver*, he must be JEHOVAH;\* for none but Jehovah could plan and reveal a law of this kind, which is one great complication of authority, prophecy, providence, and perfection. If Christ had been a mere *man*, he would have fallen under the lash of his own reproof, when he gave laws and injunctions to his disciples, by "teaching for doctrines the commandments of *men*." And if Christ be the *Law-fulfiller*, he must also be JEHOVAH, for none could execute this infinite and everlasting plan for myriads of creatures, but an infinite and everlasting being. If the Divinity of Jesus could be taken away, there would be no authority, or sense, or accomplishment, either in law or gospel. In that case, Christ must have been an impostor; and Moses, with the prophets and apostles, were false witnesses concerning him; and all their testimony in the Bible must be treated as a

\* The wisest Heathens, according to Cicero, had the same idea respecting the origin of all law, viz., *legem neque hominum ingenii excogitatam, neque scitum aliquod esse populorum, sed ÆTERNUM QUIDDAM, quod universum mundum reget, imperandi prohibendique sapientia*. De leg. l. ii. Presently, he adds, *illa divina mens, suprema lex est*. See also a remarkable fragment of the same great philosopher, preserved by Lactantius, l. vi. c. 8. So likewise a more ancient orator, Πας νόμος θεοῦ καὶ δικαιοσύνη. "All law is the invention and gift of God." DEMOSTH. apud SELD. de Synedr. l. i. c. 2. And Boethius, concerning God himself; *Lex et sapiens arbiter æqui*. Cons. Phil. l. iv.

fable. But, as this is too absurd as well as too abominable, the *Lawgiver* and the *Law-fulfiller* can be neither more nor less than the omnipotent God.

Strong as this truth appears in the theory of the word, it comes with superadded strength in the *experience* of that theory to all true believers. In this grand scheme of divine invention as well as intention, God hath all the glory through Christ from his people. His law is written in their hearts. This brings them to Christ, as "their LORD and their God," and by him they are united to the FATHER and the SPIRIT. "Christ in them, and God in Christ," is their motto and their end. By him, they are not only positively "predestinated," but "effectually called." He is their LAWGIVER in both. The cause of their faith is his election, and the cause of his election is his own free grace and mercy. Through him alone the outward vocation becomes an inward calling, which he gives them power by his Spirit to obey; and by him also they are justified, sanctified, and finally glorified. The "gift of faith" from him, which is sometimes called "the first-fruits of the Spirit," and the "earnest" of redemption, is an internal evidence, wrought in their hearts by his Holy Spirit, of their being subjects of his kingdom. And this faith, founded according to its name *ῥῆμα* upon the sure *fidelity* of God in his written law or word, he causes to grow to that measure and fulness which is termed *πληροφορία*, or *full assurance* both of the heart and *understanding*, and by which the happy possessor knows, as by an invincible demonstration, that he is not deceived in the *ἐπιγνώσις*, or most *certain and experimental knowledge of the mystery of God* [i. e. the SPIRIT], *and of the FATHER, and of CHRIST*. Col. ii. 2. This is the only real knowledge both of the Persons and doctrine of the TRINITY.

A further evidence of the Divinity of Christ as the *Lawgiver* arises from his continual power in his people, from age to age, ruling and swaying the course and conduct of their lives. "He is the God of their lives." He not only mortifies their fallen, *natural* life, with its corrupt propensities, but also that *artificial* life, whose endless depravities are founded upon them. At the same time, he induces and invigorates his own *divine* life in their souls, "renewing them (daily) in the spirit of their minds."

Their very trials and temptations, which mostly arise from their natural constitution and the perverted system of things about them, he over-rules for good, rendering them the means of improving their faith, of quickening their hope, and of preparing their spirits for glory.

This it is to be a *Christian* indeed. And when a man is arrived through grace at this stature in Christ, his mind is not to be "carried about with every wind of doctrine, by the sleight of men, or cunning craftiness, whereby they lie in wait to deceive;" but it stands upon Christ as a rock, and can contemplate his own past



experience of his truth, which is fully confirmed by the *word revealed*, that *only direction or law* to him of solid worth, measuring all other principles, but itself submitting to be measured by none.

In a word, if all this be demonstrated to spiritual understanding in the Bible, and brought into real proof and experience by Him who is the Sum and Substance of the Bible, doth it not demonstrate at the same time, that Jesus, the LAWGIVER, whose testimony it is, can be none less than JEHOVAH, "God over all?" If he gave law to *nature*, or the elementary world, and, in proof of it, suspended that law, as in the case of miracles,—if he controlled the *artificial life* of sin in men, by his providence, turning their designs to his own will,—if he hath given *spiritual life* to his people, and maintains it infinitely and eternally when given,—how can man be so blinded as not to see, and so hardened as not to own, the essential Divinity of his person? No created wisdom, though next to omniscient,—no created strength, though nearest to what is almighty, could possibly plan and execute that amazing scheme and system of salvation, into which, it is said of the angels, as of their highest effort, that "they desire to pry." A man must have the credulity of an Atheist, and fancy that all the universe was framed by accidental vortices, or the blindness of a modern infidel, who laughs at a book which he cannot read, before he can venture to presume, that the redemption of man is the fortunate effort of a creature.

There have been many attempts in the world against the Divinity of JEHOVAH THE REDEEMER; but, blessed be God, they have all failed, and must fail, of their intended design. The "elect" of God shall never be finally "deceived," nor "the gates of hell prevail" against his church of the redeemed.

A Christian, therefore, can commiserate the unhappy industry of a modern experimental philosopher (learned and ingenious in earthly things, but wretchedly ignorant and incapable in divine) who has employed himself in marshalling what a Sciolist like himself may probably believe to be *the corruptions of Christianity*, and in mustering testimonies from the reluctant Fathers to the support of a system which denies the Divinity of their Lord and Master. Were they alive, they would doubtless thank him for his pains in ranging them under the banners of Socinus, or rather Carpocrates, Cerinthus, and Mahomet, his undoubted antecessors. They would certainly be much surprised to be told, that the names of *Father*, *Son*, and *Spirit*, in the orthodox sense, are not to be found in their writings or in the Bible. But, admitting for a moment, that the Fathers were all Unitarians, or agreed with Mahomet as this man professes to do, in the Socinian notion of the term, though it be far enough from the truth, there is no one point whatever gained. The Fathers were but men, and fallible, though generally good, men. Their piety was warm and lively; but their knowledge, not only human but divine, was, with very

few exceptions, confessedly moderate and slender. Few of them could read the Old Testament in its own language; and fewer studied to read it, as the grand confirmation of the New. Their evidence, however, or the evidence of any other men, were they favoured with tenfold more abilities, is not to be taken for valid, without, and much less against, the authority of the word of God. "Let God be true, and every man a liar," who opposes his truth. But the fact is, they were *Unitarians* indeed, and so is every *Christian*, for "Jehovah our Alehim is one Jehovah." We and they worship one God; but both are adorers of that ONE GOD IN THREE PERSONS, according to his own revelation of FATHER, SON, and HOLY SPIRIT.\* Those are names which appear in the Bible, as names assumed by JEHOVAH. Either, therefore, there are three Jehovahs, or the three names belong to three Persons in one Jehovah. The former it cannot be; because God himself says, there is but one Jehovah: the latter, then, is the truth; because Jehovah has revealed himself under these three names, as names respectively belonging to three distinct Persons.

The doctrine of the Trinity is the Christian ark of the covenant. Destroy this (if such an expression may be used), and it would not be difficult to prove, that all the redemption of Christ is an idle imposture, and of no more validity than the Koran of Mahomet, the Shaster of the Bramins, or the reveries of any ancient or modern Heathen. The Bible stands or falls with this grand proposition. If it be not true, then the doctrines of the incarnation, atonement, justification, and everlasting salvation

\* Justin Martyr, who lived very nigh to the apostolic age, A. D. 140; Irenæus, who wrote soon after him; Clemens Alexandrinus, of the same century; Tertullian, about the same period; Cyprian, A. D. 230, particularly in his celebrated quotation of 1 John v. 7; and, certainly, Athanasius, A. D. 320, to say nothing of the cloud of witnesses after him, were surely among the most ancient and the most remarkable Fathers: and all these expressly and distinctly mention the *three* divine Persons in the Godhead, as Objects of their *worship* and *adoration*. That they worshipped them as *one God*, is readily granted; and so do the Christians now, whatever the Socinians, and their brethren, the sons of Mahomet, may assert to the contrary.—For several falsehoods, imputed to the Christians by the doctors of the Koran respecting the Trinity, the reader is referred to *SALDEN de Synedr. Vet. Hebr. l. ii. c. 4.*—Though it be but of little consequence to mention such opinions, yet the notion of the above-mentioned philosopher (whom the ignorant folly of his admirers, and an unmeasurable conceit of his own abilities, which in spiritual things are of the lowest form, have puffed up with all the absurdity of the most impudent pride, but whose unworthy name shall not stain these pages), I say, his notion, concerning the ejaculation of Thomas upon the appearance of Christ to him after his resurrection, is too ridiculous to raise any but a smile of contempt or commiseration. According to him, the words, "My Lord and my God!" were a mere expression of the apostle's astonishment; so that, instead of being a declaration of his faith and of his satisfaction in Christ's resurrection, they only amounted to a breach of the third commandment, and, in the presence of Christ himself, to a foolish and impious taking of the venerable name of God in vain. Such men would do well to recollect, that an angel had before applied these very names to Christ, and that this fact also is recorded in one of the Gospels. "Many of the children of Israel (says he, speaking of John the Baptist) shall he turn to the *Lord their God*; and he shall go *before him* in the spirit and power of Elias," &c., Luke i. 16, 17. It scarce needs to be added, that the *PERSON* whom John went before, is *CHRIST*; and consequently, that he was called by the angel in this place, and by the Holy Spirit in many others, both *LOAN* and *GON*.

by Christ, are also untrue, and no man can be saved upon the system laid down in the Scripture: consequently, *that* also is false; and the several authors of the book conspired, from age to age, against their own temporal and eternal interest, and amidst all the pains of death, to delude and deceive. But, if the Scripture be a true revelation from God, then this doctrine of a Trinity in Jehovah is true likewise, the satisfaction for sin is true, the prophecies and promises are true, and the experience of these in all ages by the people of God is neither enthusiasm, rant, nor delusion. They can say, with equal confidence and comfort, what no Socinian or other infidel ever could, that "*we know that the Son of God is come, and hath given 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.*" All other notions of the Godhead, excogitated by proud and carnal reason, are *idols*, from which the children of God are exhorted to "keep" themselves.

*Christian*, thou hast here before thee, from the scheme and plan of the word and law of thy Redeemer, another demonstration of the Divinity of his person: and, were it necessary, arguments might be multiplied, and proofs might be given, from his names, his offices, his sayings, and his deeds, to fill not only one volume, but a hundred volumes of this compass, with the important truth. But were the theme pursued ever so extensively, it must all result to one conclusion, or it would be nothing to thee. *It must come home to thy heart, thy experience, and thy interest;* or, though the doctrine be very true, thou, with all thine assent, wilt not be the better for its truth. When the *law* of Christ "is put into thine inward parts, and written in thine heart," then, whether thou art *small* or *great*, high or low, rich or poor, thou wilt *know* HIM, who put it there, to be JEHOVAH himself, who promised in his *covenant* to do all this, and to be the ALEHIM of his people, Jer. xxxi. 33. Of this, if thou art indeed a Christian, thou hast had thine experience, and hast proved the doctrine to be true in itself, and true to thee. Upon this ground of the covenant stand fast. No unbeliever, no Arian, no Socinian, nor other denier of the Divinity of Christ and the Holy Spirit, ever did or could *experimentally live*. The word of God must be untrue, if it were possible. Nor do these men conceive any thing more of the matter, but usually to make it the "stumbling-stone" of their spiritual ignorance, or the scoff of their pride. Regard neither the one nor the other farther than to pity them; and, with respect to their *persons* (under the utmost abhorrence of their *principles*), let the apostle's maxim be thine: "Be gentle to all men, apt to teach, patient, in meekness instructing (or, if they are too conceited for this, in kindness praying for) those that *oppose themselves*; if God peradventure will give them repentance to the acknowledging of the truth; and that they may

recover themselves out of the snare of the devil, who are taken captive by him at his will."

Reader, thou wilt forgive the length of this essay, if it be rendered the means of thy seeing and enjoying some additional evidence concerning the Divinity of God thy Saviour and Redeemer.

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## ROCK.

It scarce needs to be mentioned, that a rock is one of the most durable, compact, and impenetrable substances in nature; and that, as it cannot be injured by the ravages of time, it is most capable of resisting the violence of the elements, or the efforts of man. For this reason, God would be known to his people under the name or emblem of a *rock*, as the fittest representation of his permanent and invincible power, and as the natural object by which they might conceive and be assured of their everlasting stability in Him. Their spiritual Rock is firm; and their dependence upon him is privileged to be firm also.

Moses celebrates the glories of this Rock of Israel, and holds him forth as the Confidence and Salvation of the Jews, in his admirable song,\* just before he left them to sing it new in heaven. It was the dying testimony of his faith, and one of the most precious legacies to the church, which he could possibly have left behind him. "I will publish (says he) the NAME OF JEHOVAH; ascribe ye greatness to our ALEHIM. He is THE ROCK; his work is perfect." The rocks of nature rent before Him, and, as a lively copy of his grace, poured forth streams of water for the support of his chosen.† "But Jeshurun waxed fat and kicked: then he forsook God who made him, and lightly esteemed THE ROCK of his salvation. Of THE ROCK that begat him, he was unmindful, and forgot AL that formed him." This is the base ingratitude, not of Israel only, supported as they were by miracle in the wilderness, but of all men, who are equally nourished and preserved by the power of God. Health, strength, food, raiment, and every other blessing, without grace to use them, are abused and perverted to the vilest purposes, instead of being employed in the service of the liberal Hand that bestowed them. Men, left to the corruptions of their own hearts, "are (as the Psalmist sings) even as beasts before God."‡

\* Deut. xxxii.

† Psalm lxxviii. 15.

‡ Psalm lxxiii. 22. There was a *moral*, as well as a *spiritual*, doctrine implied in the prohibition of certain animals under the law. God's people were not to resemble in their manners the predominant evil tempers of many beasts, who, for those evil tempers, were marked out as vile and unclean. The fierceness of some, the gluttony of others, and the filthy, base, or savage dispositions of the rest, were to be held in

Thankful Hannah rejoiced in the Lord her Strength, and confessed, "There is none holy as JEHOVAH; for there is none beside thee: neither is there any ROCK like our ALEHIM."\*

David inquires, "Who is AL besides JEHOVAH? and who is a ROCK besides our ALEHIM?"† And, at another time, he supplicates his gracious help as "JEHOVAH his ROCK;"‡ and was assured that, "though his heart and his flesh failed, the ALEHIM was the ROCK§ of his heart, and his Portion for ever."|| He looked upon JEHOVAH "as his Defence;" and he always found his ALEHIM to be "a Rock of Refuge."¶ He sings of the ALEHIM as the ROCK, and of the REDEEMER as the HIGH GOD.\*\*

The sublimely evangelical prophet holds the same comfortable language, and exhorts the church "to trust in JEHOVAH for ever; for (says he) in JAH JEHOVAH is the ROCK of AGES."†† And again, "Behold the NAME JEHOVAH cometh from far," for the destruction of his people's enemies; therefore (says he to the faithful), "ye shall have a song—and gladness of heart, as when one goeth with a pipe to come into the mountain of JEHOVAH, to the ROCK of Israel."‡‡

To Him also the seraphic Habakkuk appeals, as the Avenger of idolatry and wrong, when he says, "Art thou not from everlasting, O JEHOVAH my ALOAH, mine HOLY ONE; we shall not die: O JEHOVAH, thou hast ordained them for judgment, and, O ROCK, thou hast established them for correction."§§

greater abhorrence than their mere flesh, which, entering the mouth as such, "could" never "defile the man:" and men, living under dominion of those depravities, are therefore more impure in the sight of God, than those beasts, which are possessed of them, possibly can be in the sense of the law.

Upon this account, it may be believed, that according to the figurative language of the prophecies, consonant with the usual manner of expression in the East, the change which passed upon Nebuchadnezzar, sworn with the opinion of his own glory, was literally a sudden deposition from his exalted rank, to eat, live, and converse with those who were esteemed "the beasts of the people," or refuse of mankind, whose ignorance and vices were similar to those of brutes. His restoration also to his kingdom, when his mind had been duly humbled by this humiliation of his outward circumstances, was crowned with "the return of his reason, or understanding," by which he saw that God had made this disposal of him by his providence, in order to convince him that all things are in his own hand, and not in the power of creatures, however lifted up or supported by creatures. He was "driven from men," that is, from those who for wisdom and rank were esteemed such, and eat the food of beasts, living the life of the common herd, and appearing like them in his bodily condition, "till he knew that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever he will." After this revolution in his mind, God induced another revolution for his return to the throne, from which, in a moment, he had been "driven" and "displaced," and set him up again with all his former honours, but with the additional glory of knowing and acknowledging from whom alone he had received them. This is the true understanding of a man: the contrary is the dull grossness of a beast.

Both the Pythagoreans and Platonists borrowed this manner of expression, together with their principal doctrines, from the East; and the Christian Boethius elegantly represents his *Philosophy* as following them, in the fourth book of his *Consolatio Philosophia*. See also Vallinusus's Notes upon him. Edit. Lugd. Bat. 1656.

\* 1 Sam. ii. 2. † 2 Sam. xxii. 32; Psalm xviii. 31. ‡ Ibid. xxviii. 1; xix. 14.

§ צור־לִבִּי, literally, *Rock of my heart*. Our translators, in this and in some other texts, have rendered the word otherwise; but nowhere more apposite to the idea of power, strength, and durability, than what the *radical* sense itself contains.

¶ Psalm lxxiii. 26. ¶ Ibid. xciv. 22. \*\* Ibid. lxxviii. 35. †† Isa. xxvi. 4.

‡‡ Ibid. xxx. 29. §§ Hab. i. 12.

The above cited texts declare, that JEHOVAH, AL, ALOAH, the ALEHIM, the HOLY ONE, and the NAME JEHOVAH, is the ROCK OF SALVATION: and if this attribute can be and is applied to JESUS CHRIST, it constitutes another proof of his right to the names, JEHOVAH, &c., and, consequently, of his essential Divinity.

Moses hath affirmed that JEHOVAH ALONE, who is *the Rock* (*καρ' ἰξοχη*), the *emphatical Rock*, "did lead Israel" through the wilderness.\* But the apostle Paul, spiritually describing that journey, and the Rock which "went with them," positively asserts, by the SPIRIT of God, that "this Rock was Christ."† And CHRIST himself, upon Peter's confession of his faith in him as the promised Messiah, declares, that the FATHER alone had revealed this knowledge to Peter, and points to his own person as *the Rock* on which He would build his church. *Christ*, therefore, is JEHOVAH the ROCK. This argument is incontestable.

Now if Christ be the Rock to whom both the law and the prophets referred, he must be so on account of his essential Godhead; for to talk of eternity, invincible strength, and security, as essential properties in a created being, would be ascribing to the tenuity of a shadow all the hardness of a stone. But, considering that Jesus is God, there will appear a perfect congruence in the names and epithets ascribed to him as the Rock of Israel, and a beautiful propriety and agreement in the image with the other ideas, which those names are intended to convey. For instance, that JEHOVAH is a spiritual *Rock* of strength, is no wonder, when his "eternal power and Godhead" are in view. Or, that "the spiritual Rock" is JEHOVAH, is no matter of surprise, since it only expresses, by an emblem, his great power and perpetuity.

Thus, it is plain, the attributes, which are given to Christ, prove him to be JEHOVAH; because, they are and can be predicable of no other.

The Christian's Rock of defence, of refuge, and of foundation, therefore, is the adorable Jesus.‡ Christ is the believer's home, and the believer's all. In the Redeemer is the fulness of grace,

\* Deut. xxxii. 12.

† 1 Cor. x. 4.

‡ The *rational* part of the Christian foundation, or those external proofs of its verity which are objects of *reason* (for the greater and nobler part, which is *internal*, is solely and really an object of *faith*) are sure and invincible, and have been proved to be so by the plainest and fairest ratiocinations. Mornæus, Grotius, La Pluche, Leland, and Bishop Huet, among the moderns, have distinguished themselves in this way unanswerably. The method of the last, as he himself hath given it in his *Sum* of a very considerable folio, may not be displeasing in its recital to the English reader. The *first* point proved in his "Evangelical Demonstration" is, "That the books of the Old and New Testament were written about those very times, in which they are stated to have been written; and by those very authors to whom they are ascribed. 2. Upon the proof of this, it follows, that the whole history of Jesus of Nazareth was predicted in the Old Testament, long before it came to pass in the New. 3. These two positions being established and admitted, it must next be admitted, that the books of the Old and New Testament are indisputably true. 4. And if the prophecies concerning Jesus in the Old Testament are fulfilled in the New, and if thus the books of both Testaments, in this reciprocal confirmation, must be allowed to be true, the consequence is equally certain, that Jesus of Nazareth is the *Messiah*, and that no fair

of power, of security; and none, who trusteth in Him, shall ever be confounded. The rocks indeed of nature may perish, and, at the final consummation of all things, shall crumble to atoms in "the wreck of worlds;" but the "Rock of Ages" and of salvation shall endure for ever. Through all eternity, He exists the *same*; and his being can suffer neither diminution nor decay.

If Jesus were not the eternal God, what a cloud of horror and despair must overwhelm the awakened soul? Where can a creature, who waits for immortality, expect to find it, but in Him alone, who is the Author, the Essence, the Proprietor of life eternal? To depend upon a *finite* being for an *infinite* mercy, must be the quintessence of folly, and would constitute that very enthusiasm which some rational irrationals affect to blame. And to leave the world under so sad a delusion, is a far more shuddering affair than to step from any earthly precipice into a dark and unfathomable gulf below.

Jesus is that living Rock, from whom flow all the living waters, "which make glad the city of God."\* To the inhabitants of Zion, and to the heirs of salvation, this *Rock* (as Job experienced) "poureth out" the everlasting "rivers of oil,"† or the most perfect pleasures and purity for evermore. They are "satisfied" with delights, "as with honey, out of this stony Rock." This sustained the church in the wilderness under the law; and this alone supports the church in a desert world under the Gospel. The former "did all eat the same spiritual meat, and did all drink the same spiritual drink," as the latter, even "of that Rock which was Christ." "He was the Substance of the ceremonies, the Doctrine of the prophets, the Accomplishment of the promises, the Joy and Salvation of the patriarchs and prophets, the Desire and expectation of all flesh."

This title, then, of our God manifestly indicates, that he is able to succour, and able to save. He affords "a shadow" to the weary traveller,‡ a strength to the needy in distress, a refuge from the storm,§ a basis for his feet.|| He pours forth a river for refreshment,¶ oil for gladness,\*\* and honey for delight.†† He

doubt can possibly remain concerning the truth of the Christian religion.—This is the sum of his "Demonstration," which he has endeavoured to establish by all the evidences, which his uncommon learning and abilities could furnish for the purpose. And yet, after all these learned and laudable labours (for they justly deserve the approbation of every Christian mind) it must be acknowledged, that there is infinitely more real demonstration of the truth in the experimental application of one verse in the Bible, than in all the rational and literary deductions in the world: just as there is incomparably more conviction to be found by touching, tasting, or seeing any object, than can be obtained from a thousand eloquent discourses upon the form or colour of it. A full conquest can then, and then only, be obtained over the doubt of a naturally unbelieving mind, "when the Spirit of truth comes and guides it into all the truth," and when he so "glorifies" the Redeemer, as to "take" the various circumstances or his great salvation, and "show" or enforce them upon the heart and understanding together, by his own divine power. This is what the apostle calls the "demonstration of the Spirit," than which nothing can be more clear, convincing, and irresistible.

\* Psalm xlvi. 4.

† Job xxix. 6.

‡ Isa. xxxii. 2.

§ Isa. xxv. 4; iv. 6.

|| Psalm xl. 2.

¶ Ibid. xxxvi. 8.

\*\* Isa. lxi. 3.

†† Psalm cxix. 103.

is strong to resist his enemies, and sharp "as a flint" to destroy them. Well then may we ejaculate, with wise and holy Ethan, "O LORD GOD OF HOSTS, who is a strong LORD like unto thee; or to thy faithfulness round about thee?"\*

Reader, hast thou been blessed with the various experiences of this truth in thy soul?—These are not the mere fervours of imagination, but the abiding and sensible perceptions of the inner man. Hast thou known what it is to have the "munition of rocks" for thy safeguard and salvation? And previously to this, hast thou felt a change pass upon thee, not effected by the powers of flesh and blood, nor induced by mere moral suasion, nor by the all feeble efforts of human reason, but by the operation and energy of the Most High? "Has" thy own "rock been turned into a standing water," and thy "flint into a fountain of waters?"† or, in other words, is thy "heart of stone" removed, and hast thou received, in its stead, an "heart of flesh."—This is the great work of God. Man cannot change the substances of things, nor reduce adamant to fluids. Nor canst thou do any thing good of thyself; nor any creature work so divine a change within thee.

Believing soul, thou art built upon a Rock indeed; and thy building, or, rather, the building of God in thee, shall stand fast for ever. Indefectible is thy foundation; and thy superstructure will be indefectible too. If others represent the Rock of Ages, as a shifting, unsolid quicksand, or if they attempt to mould the unchangeable God after the fashion of their own unsettled minds, do thou adhere to the words of faithfulness and truth, and rest thy all upon Him who hath declared himself to be "JΕΗΟΥΑΗ without change;" and who, having loved "his own," will invariably "love them to the end." When the *Lord of Hosts* can lose his power, or the God of truth become a liar, then, and then only, shall they who lean upon his arm, and believe in his word, perish from their hopes, and be deceived into destruction.

Learn, therefore, to discard all such unworthy representations of thy faithful Lord, as may incline thee to doubt of his truth in fulfilling his covenant of grace and of glory. Such low thoughts of God can originate only from the grossest darkness, and are really unworthy of the devil. He knows, to his cost, that the LORD is faithful and just in all his ways, and that his punishment is irremediable, because his Avenger cannot change.

Begin then, even now, in thy soul, O believer, the joy of thy redemption. "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Both thou and all "the ransomed of JΕΗΟΥΑΗ shall return" from the miserable captivity of sin and Satan, "and shall come to Zion," to the church of the first-born whose names are written in heaven,

\* Psalm lxxxix. 8.

† Ibid. cxiv. 8.



“with everlasting joy upon your heads: ye shall obtain joy and gladness, and sorrow and sighing shall flee away.” *It will be* but a little while, Christian, if thou art young, and it *can be* but a very little while, if thou art aged, ere this blessed Scripture shall be fulfilled to thee. The whole of thy time upon earth is but a span; and how much of this span has been lost! So Simonides being asked, how long he had lived?—“a very short time,” says he, “though many years.”\* But thou art to live really and for ever with thy God.

In the divine persuasion of this comfortable truth, say with the prophet (and, like him, mayst thou feel while thou sayest it!) “Behold, God is my salvation: I will trust and not be afraid; for JAH JEHOVAH is my strength and my song, he also is become my salvation.” This is the melody of heaven; and there is no true harmony, beside this, among the inhabitants of earth. Every thing else is discordant and vain.

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## PHYSICIAN.

WHEN man fell from God, he fell immediately into such a disease of body and soul, as inevitably entailed upon him and all his posterity, not only death spiritual and temporal, but (if a remedy had not been provided) death eternal. Hence, the bodies of men have been pained with maladies of innumerable kinds, and their souls tormented with the still more horrible diseases of envy, malice, lust, and sin—all of them incurable by nature, and each of them sufficient by itself to destroy the world. All the elements, since that melancholy hour, have been at war with man. The air he breathes, and the food he eats, while they yield him a momentary relief, the better (as it were) to support their rage, augment the principles of corruption, and drive him onward to his tomb. Hostile spirits, the partners and the instigators of his rebellion, vent their unceasing malice upon his soul, foment the raging passions which themselves endure, and seem to feel a gloomy pride in making their victim as completely miserable as themselves.

This is the present state of man. Yet how many are there, who resist their own experience, and who dare to blaspheme the God of purity, by saying, that their nature is just as holy now, as ever it originally was; and that, in these very circumstances, the Almighty created and infused the living spirit into Adam? Thus they foolishly charge God with all the moral evil which we daily see disgracing and tormenting the world, and with all the

\* STOBÆUS, Serm. xcvi.

natural ills which insert a portion of misery into every enjoyment of life. But reason, as well as Scripture, loudly proclaims, that He who is transcendent in purity cannot be the Author of sin; and that he could not, consistently with his goodness and truth, punish and distress his creatures, unless they had affected his justice and deserved his resentment. This insensibility of disease is one of its most dangerous symptoms, and, if no extraordinary aid interpose, leaves the poor creature, who hath it, both helpless and hopeless together.

“But unto you (says the living God) that fear my name,”—that acknowledge the revelation of my will, and believe in my saving word—“shall the Sun of Righteousness arise with healing in his wings.”\* As if JEHOVAH had said, though my people have contracted a thousand diseases in their bodies and souls, by turning aside from the right way, yet will I send Him who is able to save, who shall “heal their backslidings, and love them freely.” He shall “heal the broken in heart, and bind up their wounds.”† “In his days shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness: the meek also shall increase their joy in JEHOVAH, and the poor among men shall rejoice in the HOLY ONE of Israel.”‡ Wherefore, “Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.”§

This was that ANGEL, or *Sent One*, in the wilderness, who “went before” the people of Israel, who “blessed their bread and their water,” who supplied all the wants of that amazing multitude, and who “took away sickness from the midst of them:”|| and this ANGEL was JEHOVAH, “that healed them.”¶

This was the *Physician* to whom David tuned his harp, when he sang—“Bless JEHOVAH, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; and who crowneth thee with loving-kindness and tender mercies.”\*\*\*

The prophets foretold the appearing of this Physician, described his office of healing, and declared his ability to perform it; because he was no other than JEHOVAH.

And when the Physician appeared, in the fulness of time, he demonstrably proved himself to be the Divine Person whom prophets had preached and expected, and to whom Psalmists had pointed their praises and sung. He went about doing good, and healing all manner of diseases that could distemper the body, and every species of iniquity that could infect the soul. When the Grecian painter, Zeuxis, presented his incomparable pictures for nothing, his vanity prompted him to give this reason for his conduct, “that his performances were above all price.” So

\* Mal. iv. 2. † Psalm cxlvii. 3. ‡ Isa. xxix. 18, 19. § Ibid. xxxv. 4, 5.  
|| Exod. xxiii. 23—25. ¶ Ibid. xv. 26. \*\*\* Psalm cxlii. 2—4.

Jesus, the *Lord of all*, above the suspicion of a vain-glorious pride, performed his mighty work of healing freely and without reward; because it was impossible to propose any to him, which could either merit his favour or claim his acceptance. And we do not find that a single person, among all the multitudes which he healed, was so insensible of the worth of the remedy or the dignity of the Physician, as to make him so degrading an offer. He healed for nothing; and those, whom he healed, could give him nothing, but what his own bounty had conferred upon them before. Jesus declared himself to be the great Physician, of whom Moses in the law and the prophets did write, and confirmed that declaration by tokens, as supernatural as they were various, upon the bodies and souls of men. No disease of the body ever passed under his all-healing hand, without a perfect and incontestible cure. There was not a malady which could affect the human frame, but which found in him a gracious remedy; and not only those infirmities which had been incurred by the misfortunes of life, but even those with which men were born, and which are therefore deemed absolutely incurable, were removed in an instant, and healed by a word, to the astonishment of the patients themselves, and even to the conviction of those who hated his person. There were enemies enough to Jesus, who would have been glad of any opportunity to have detected his pretensions, had he been an impostor.\* Nor were his enemies simple men, easily deceived by specious pretences, but some of the wisest and most learned in the Jewish nation—Scribes, Pharisees, chief priests, and lawyers—who watched every occasion to entrap him, and who, it appears, scrutinized his actions with the utmost perspicacity and care.† To prove that he was more than man, he carried his capacity to heal beyond the methods of man. As, in the beginning, at the speaking of a word, all creation was formed, and universal nature received its being; so, at the speaking of a word, this great *Immanuel* restored the spirit to its tenement of clay, and raised a putrefying corpse, in a moment, to its former possession of life.‡ The Jews saw it, and were astonished; and some, that were astonished, believed. Others remained, though under the conviction of their senses, in the amazing unbelief of their hearts; which may serve to show us, that it is impossible for man to believe in Christ, by the powers of his own will or strength, “even though one rose from the dead.”§ And this wonderful fact also declared, that it is apparently more easy to restore the forsaken clay to reanimation and vigour, than to quicken a spirit, hardened in unbelief, and “dead in trespasses and sins,” unto

\* “A learned physician (says Bishop Stillingfleet) undertook to make it evident, from the circumstances of the history, and from the received principles among the most authentic physicians, that the diseases, cured by our Saviour, were all incurable by the rules of physic.” *GUL. ADR. de Morbis Erang. in Orig. Sacr. L. ii. c. 10.*

† *John ix. 13, &c.* ‡ *Ibid. xi. 43, &c.*

§ *Luke xvi. 31.*

“newness of life.” He who performed the one, did however demonstrate himself able also to perform the other. Some of his disciples were renewed in the spirit of their minds, and were brought into spiritual life, by a single word, unattended with the exterior means of conviction, or with any other evident cause. Their prejudices, their worldly pursuits, their consideration of friends, of pleasure, or of fame, vanished in a moment, or, in a moment, were submitted to his will. Their hearts were in his possession, whenever his grace demanded them; and they could have no motive for their constant attention to a person of so much apparent poverty and sorrow, but an inward constraining power, whose efficacy was seen in retaining those whom he was pleased to retain, under all the obloquy and contempt with which they were insulted, and under the continual expectations of persecution and death. He cured those in the spirit of their minds, whom he pleased to cure; and, whom he pleased not thus to cure, he passed by.

The Jews were witnesses of this Almighty Physician's skill; and, unable to resist the undeniable evidence of their senses, imputed his power to Satan: as if the arch-enemy of man would become his friend, or the grand cause of all we could attempt to relieve *that* in man, which he cannot remove in himself. But Satan never willed to do such honour to Jesus, nor, by advancing Christ's kingdom, to ruin his own. Thus they unwillingly admit these facts to be miracles, or the effects of a power more than human; and their evidence, being the evidence of enemies, is equally unsuspecting and strong.

Porphyry, Celsus, Julian, the Emperor and Apostate, and the Jews, in the height of their enmity to Jesus Christ, have also *admitted* the miracles which he performed; but imagined (yet with great absurdity, considering *the end* for which he performed them) that he was an adept in magical arts, and so made use of some diabolical powers.\*

Those whom the Saviour healed bore a grateful testimony to the Divinity of his power, and, under the influences of his grace, acknowledged and adored the glory of his person.

GOD the FATHER, and GOD the HOLY GHOST, the other co-existent subsistencies in the Divine essence, witnessed him to be “the LORD from heaven, the only begotten of the Father, full of grace and truth.”

The very *devils*, feeling his omnipotent constraint, testified aloud of this wonderful Physician, and confessed him to be “the CHRIST, the SON OF GOD.”† All hell acknowledges his Divinity, under the tremendous force of his wrath; and the unhappy worms who now deny his “eternal power and Godhead,” will one day

\* See this argument accurately pursued by Grotius, in his Treatise *De Ver. Rel. Christ.* lib. ii. § 2—5, and lib. v. § 2—5.

† Luke iv. 41.

be glad to shelter themselves under it from the vengeance due to sin, or must be compelled to own what they now deny, by a long and sad series of unabating sorrows.

And, indeed, considering the *nature* and *extent* of the maladies which it was decreed he should remedy, how could such cures be performed, unless the Physician were Almighty to heal? How could such causes be removed, unless Jesus were Almighty to save? None, before the Saviour, ever wrought such mighty works by a word of command, or by a simple touch. The effects too were as permanent, as the cause was momentary. Yet these were but temporal mercies, and were given in order to show the omnipotence of healing, which resided in Jesus for the salvation of souls. What sickness is to the body, that sin is to the mind.\* Christ therefore showed himself *Lord* over both, by removing the one and the other; and, to give an infallible criterion, that he had power to forgive sins, or to heal the soul, which the Jews themselves owned to be the essential prerogative of Jehovah, he cured a paralytic in a moment.

“Who can forgive sins but God only?” This was their question to Christ; and it implied an undeniable truth. He took them, therefore, at their word, and forgave the sins of a man before them. He proved, that he had effected this spiritual fact, by another equally impossible to man, which appealed to their senses: “Rise up and walk,” was a command of equal force from HIM, as, “Man, thy sins are forgiven thee:” and for the same reason only—because HE WAS TRUE AND VERY GOD, accomplishing both the one and the other at a word.

Nor are this Physician’s cures the cure of a day, but remain for ever and ever. The soul which is once healed and restored by Jesus Christ shall never perish; because, upon the introduction of everlasting life, death has necessarily lost his dominion over it. He heals for eternity. This he could not do, were he not eternal in his own nature; but, being the God of ages, his mighty influence extends, from before all worlds, to worlds infinite and perpetual to come. And as JEHOVAH only could heal thus, it follows, that Christ had a nature superior to the human, conjoined with the human, which nature was JEHOVAH.

The *cause*, or *principle*, of Christ’s healing was as wonderful as the healing itself. For “Himself took our infirmities and bare our sicknesses;”† and he did this, by “his ownself bearing our sins in his own body on the tree.”‡ He received our disease, and imparted to us his health. He sustained our sorrow, that we might have his peace. He underwent our death, that we might enjoy his own everlasting life. O what a compassionate Physician is here! Just as gracious, merciful, and kind, as he is able, intelligent, and sure.

\* Mark ii. 17; Luke v. 31.

† Matt. viii. 17.

‡ 1 Pet. ii. 24.

Having assumed our nature, he is intimately acquainted with all our infirmities. There is not a disease of the soul, but he has "balm from Gilead,"\* some "leaves of the tree which are for the healing of the nations,"† to apply for its cure. He knows the root of the disease; and he knows too the efficacy of his medicine, and his own ability to heal. Yet, "they that be whole need not a physician, but they that are sick."‡ And who can *these* be, in the midst of this distempered world, where sin is as epidemical as the pestilence, and rages in its malignant symptoms like a plague? Where shall we find those healthy souls, who need not this Physician's aid? There are none such born of women; but there are many who fancy themselves in this perfect case, and are light-hearted, only because they are light-headed. But when a man is once brought to his right mind, he may turn the language of the most avowed Atheist against himself, and say—

*Nunc ratio nulla est restandi, nulla facultas,  
Æterna quoniam pœnas in morte timendum.*

LUCRET.

No sense to oppose, no vigour now remains;  
For after death he dreads eternal pains.

A person raging out of his senses, in a violent fever, may imagine himself easy and well; but this very circumstance is one of the worst symptoms of his disease. Thus many poor dead sinners, and many Pharisaic professors of religion, are as insensible of any spiritual malady as a stock or a stone. The first dose given to these persons by the great Physician, if he give them his aid, is, to make them feel and to bring them to their senses; and then they are the first to complain, how deceived they have hitherto been, and how really and dreadfully disordered at present they are. And when they feel the intolerable torments of sin, and cry out for help in the excruciating pangs of their disorder, they are not far from a remedy. Jesus, who hath brought them to the sense of this, will never leave his patients, till he hath made them perfectly whole. None ever cried to him for help, and cried for his mercy in vain.

But in the midst of the contagious air which men breathe below, and through the natural indiscretions of the human heart, the patients of the great Physician are and have been occasionally assaulted by a dreadful relapse; some have fallen into the original horrors of their disease, and some have been quite insensible under it. Yet, these being the great Physician's charge, though he may let them sustain their anguish a while, that they may be taught prudence in venturing out of his sight into the world, he will "never leave nor forsake" them, till he hath stopped their spiritual "issue of blood," but will again

\* Jer. viii. 22.

† Rev. xxii. 2.

‡ Matt. ix. 12.

“heal their backslidings, and love them freely.” He is JEHOVAH to recover, as well as Jesus to heal. “For a small moment,” indeed, “his anger may endure, yet in his favour is life:” “weeping may endure for a night, but joy cometh in the morning.” He that could raise the dead can cure the dying.

As to thee, O believer, who hast received “life from the dead” by the heavenly art of thy Divine Physician, what reason hast thou to rejoice in his salutary aid, and to place an entire confidence in that goodness which hath “delivered thy soul from death, thine eyes from tears, and thy feet from falling!” It is thy grateful duty to evince the soundness of thy cure, by “leaping” in his praise, and “walking”\* to his glory. The very possibility of receiving any more attacks from the distempers of sin, shall ere long be removed, and thou wilt experience, that the help of thy Physician extends beyond the grave, and throughout all the successions of everlasting ages. The day is at hand, when thou wilt praise him among the chosen bands of immortal saints, who, like thee, were recovered from disease, and sin, and death; and who, with thee, shall celebrate his honours for ever. The song will be that of “Moses and the Lamb,” and the burden of it—“Who is like unto thee, O JEHOVAH, amongst the mighty ones? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth,” from the world, “the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation. JEHOVAH shall reign for ever and ever. Amen.”

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## STONE

AND

## CORNER-STONE.

CHRIST was very early represented by the emblem of a *stone*; as it served to impress an idea of his durability, firmness, and strength. Thus Jacob, in his dying blessing, imputes the stability of his son Joseph's faith, under all his trials, to the assistance of the “Mighty One, the Shepherd, the *STONE of Israel.*”† He had been enabled to rest upon the promised Redeemer, and therefore “his bow abode in strength, and the arms of his hands were made strong.”

It seems probable, that the setting up of stones for a witness to a covenant, so often mentioned in Scripture, was at first an emblematic appeal to the *Stone of Israel*, for the sincerity of those

\* Acts iii. 8.

† Gen. xlix. 24.

who erected them, and for a memorial to others of their adherence to the compact or agreement. In after times, this practice, like many other external observances in religion, was not only abused and corrupted by the Heathens, but even by the Jews themselves.\* What might at first be intended only as an emblem of, or an appeal to, the *Hope of Israel*, became afterwards a "stone of stumbling," and a mark of idolatry, both to the chosen nation and to the rest of the world. When Jacob set up a stone at Bethel,† and dedicated it by the pouring of oil, it was in testimony of his thankfulness for the mercies which God had shown him, and of his faith in the fulfilment of those promises which had there been given. He set it up as a witness that he took God at his word, and as a seal that God was true. It merited no rebuke, and it received none. But, when the Israelites were come out of Egypt, lest they should adopt the depraved customs of that sink of idolatry, they were expressly cautioned and commanded "not to set up any image of stone in their land, to bow down unto it."‡ They were to show themselves unenslaved by the superstitious abominations of that land of bondage, from which Jehovah, by the most signal instances of his power, had set them free. He had demonstrated, that the influences which the

\* The custom which prevailed almost universally among the Heathens, of erecting memorials of stone, both for a witness of covenants, and for an object of worship to the idol Margemah, Markolis, or Mercury, seems extremely ancient. R. Elias Ascenaz (cited by Kircher in his *Oedipus*, Synt. iv. c. 2.) says, that the religious honour, which was paid to Markolis (the same as the Anubis of the Egyptians, as the Hermes of the Greeks, and Mercury of the Romans), consisted in throwing stones together into a heap—which practice originated from an idle fable concerning the gods, not worth repeating. To this idolatrous rite Solomon is supposed (by Selden and others) to allude in Prov. xxvi. 8, where, instead of rendering the text, "As he that bindeth a stone in a sling,"—which does not afford the comparison of folly, intended; it should have been translated, "As he that throweth a stone to Margemah" (or Mercury), which cannot profit the idol; "so he that giveth honour to a fool," of which he is wholly insensible. SELD. *de Mercurii Aervo*. There were also *Mercurii*, or *Hermæ viales*, for the direction of travellers. Dr. Plot (in his "Natural History of Oxfordshire") thinks, with Dr. Stillingfleet, that the Britons, long before the arrival of the Romans, were acquainted with the Greeks; and that they learned from them the practice of setting up unpolished stones, instead of images, to the honour of their gods: and he asserts, from Pausanias, that, near the statue of Mercury, there were thirty square stones, which the Pharii worshipped, and gave to every one of them the name of a god. Stones were universally set up for memorials, and were sacred to the election of kings, &c. by the Danes and other northern nations. The same author seems also of opinion, that the celebrated Stonehenge, in Wilts, was "neither a Roman temple nor Danish monument, but rather somewhat belonging to the idol Markolis, which Buxtorf says the Rabbins called קוליס בית, the *House of Kolia*." *Nat. Hist. Oxf. C. x. § 81, 102, &c.* Plutarch, in his life of Cimon, mentions the erection of *stone-Mercuries*, with inscriptions upon them, in honour of taking the city Eione from the Persians: and Gyraldus (*de Diis Gent. Synt. II. p. 84*) asserts, that the heathens had their *Deus lapideus*, or stone-god, to swear by; and relates, from Polybius, the form of an oath, which was so taken, between the Romans and Carthagenians, relative to a treaty of peace. Livy also mentions an oath of Hannibal, taken after the same manner. Many have thought, that the whole of this custom was a vile abuse of Jacob's consecration of the stone at Bethel.

† Gen. xxviii. 18. So Joshua under an oak, אלה or אלון, so called from the covenant, of which it was a natural symbol from the אלהות, and under which the ancient *Proseuchæ*, or places of worship to God in covenant, were usually appointed. Joshua xxiv. 26.

‡ Lev. xxvi. 1.



idolaters believed to reside in the talismanic images, or pillars of stone, around their country,\* to preserve it either from invasion or abandonment, were nothing to Him; and that therefore, the whole expectation of his people's safety and perseverance should be directed to himself alone. If they wished to raise a token to perpetuate the remembrance of any great occasion, or if they were commanded to do it (as in their miraculous passage through Jordan), they were to consider it merely (as Samuel did, when he set up his *Eben-ezer*) as a memorial of God's mercy and of their own thankfulness. This was the only *religious* use they were allowed to make of this ancient custom: and it was never forbidden, upon *civil* occasions, where there was no danger of idolatry.†

The stone which Daniel saw "cut out without hands," i. e. without any *human* aid, and smiting the empires and powers of the world, when it "became a great mountain and filled the whole earth," is justly expounded to be the Divine *Messiah*—who will ere long confound the force and cunning of devils and men, and "set up" his own "kingdom" of glory, "which shall never be destroyed."‡

Zechariah also comforted the church, with assurances that the *Head-stone* (or the Saviour) should be brought forth with shoutings, and that everlasting grace was upon it.§

The prophet Isaiah, speaking to the church, says, "Sanctify **JEHOVAH** **SABAOth** [the **LORD OF HOSTS**] *himself*, and let *him* be your fear, and let *him* be your dread: and *he* shall be for a sanctuary; but for a *stone of stumbling*, and *rock of offence*, to both houses of Israel."¶ But the apostle Peter affirms that **CHRIST** was "the **STONE** which the builders disallowed," and that "the same is made the head of the corner, and a *stone of stumbling*, and *rock of offence*." Here (as a valuable writer observes) "the *Stone of stumbling* and *Rock of offence*, in the former text, is the **LORD OF HOSTS HIMSELF**—a name which the Arians allow to no other but the one, only, true, and supreme **GOD**. But, this *Stone of stumbling* and *Rock of offence*, as it

\* The Egyptians were ever addicted to astrology and magic, and are supposed to have set up, according to the principles of those arts, several idols, dedicated to Baal Zephon, in the passages of their country, to prevent both emigration by their dependants, and irruption from their enemies. Baal Zephon, according to Kircher and the Rabbins, was an idol in the form of a dog, set upon a high pillar, in which the Egyptians placed great superstitious confidence; and not the name of a city, as Selden supposes. There seems, however, much more of reason in Selden's arguments and opinion. Vid. *Synt. de Baaltzephon*.

† Joshua xxiv. 26; 2 Sam. xviii. 18.

‡ Dan. ii. 34, 45.

§ Zech. iv. 7. The **אבן הראשה** in this text strongly expresses the absolute dominion of Christ, over his whole church especially, according to the apostle in Eph. ii. 20. **אבן** in Scripture (as Mede observes) sometimes means a *king*; and he quotes Gen. xlix. 24, where Christ is called the *Stone of Israel*, and Isa. xxviii. 16, where the word, *stone*, is rendered *king* by the Chaldee, in proof that he is *basilicus* by being *βασις* of the house and people of God. *Oper.* p. 633.

¶ Isa. viii. 13, 14.

appears from the *latter* text, is no other than CHRIST, the same Stone which 'the builders refused:' therefore, CHRIST is the Lord of Hosts himself, and the Arian is confuted upon his own principles." This is an argument so drawn from the Scripture compared with itself (as the same author remarks), that its conclusion may indeed be *denied*, and so may the whole Bible, but it cannot be *answered*.\*

CHRIST is not only to be considered as a *Stone* of memorial for all generations, in which sense indeed he is "a living stone," and truly "precious;" but also as a *Corner-stone*, and a *Foundation*, on which believers are to build all their hopes of present and eternal salvation. In this latter view, he is often represented in the sacred writings; and perhaps his own Divinity and his people's security are as strongly exhibited by this image, as it is possible for an object, familiar to our senses, to illustrate and declare them. A corner-stone, which is not *eternal*, can yield no hope of perpetual stability for any superstructure raised upon it; and nothing is properly or peculiarly eternal, but Jehovah. He who represents this tried, this sure, this everlasting Corner-stone, as any thing less than Divine, independent, and Almighty, attempts to rob it of those very attributes which are the main foundation of faith and comfort to them who build upon it. Such a one has reason to be careful, lest it one day "fall upon him," and (in the words of Jesus himself) "grind him to powder."† God everywhere seems jealous of his glory; and he who dares to assault it proceeds at the peril of his own soul.

The corner-stone is the key-stone of the building.‡ Upon this it must necessarily stand; and, if this be removed, it must as necessarily fall. How lively is this image of Jesus Christ, and of the absolute dependence of his people upon him! As he is the divine Lord of all things, on whom his redeemed have rested all their hopes from the earliest ages of the world, well might Isaiah, speaking by the Holy Spirit, denominate him "the tried Stone, the precious Corner-Stone, the sure Foundation in Zion."§ The apostles and prophets, and all his elect from the foundation of the earth to its final destruction, are and will be living and lively stones built upon him; and, because "he abideth always," they shall abide for ever also. They are not founded

\* Jones's Catholic Doctrine of a Trinity, p. 1, 3d Edit. † Matt. xxi. 44.

‡ The remark of Estius upon Eph. ii. 20, is ingenious. *Angeromanus* (*g. d. sum-mangularis*) *is dicitur*, &c. "That is called the *Corner-stone*, or *chief Corner-Stone*, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters. And the apostle not only would be understood by this metaphor, that Christ is the principal foundation of the whole church, but also that in him, as in a corner-stone, the two people, Jews and Gentiles, are conjoined; and so conjoined, as to rise together into one edifice, and become one church." Julius Firmicus made the same remark, long before, in his tract *de Errore profanarum Religionum*; *Lapis sanctus*, i. e. *Christus, aut fidei fundamenta sustentat, aut in angulo positus, duorum partietum membra aequali moderatione conjungit*, i. e. *Veteris et Novi Testamenti in unum colligit gentes*. Vid. cap. xxi.

§ Isa. xxviii. 16.

upon a *creature*, either like to or above themselves, but upon the *Creator*, upon Christ, who made all things; upon Christ, "who is God blessed for ever." Low are the thoughts of that man who degrades the supremacy of JEHOVAH-JESUS, even to the pre-eminence of the first angel in heaven; weak is such a man's hope of a certain salvation; and poor must his consolation be, if it only result from feeble confidence in a created Saviour. If such men would be faithful, or if they *can* be faithful, to their own hearts, they might find a test even there of the mistake, by the sensible withdrawing of God's presence, if ever they enjoyed it, or by an immediate inclination to deny or blaspheme it. It may be laid down as a rule, that a man, denying Christ to be the co-equal and co-eternal *Son* of the *Father*, or, in other words, to be supremely God, can never receive comfort from him as a Redeemer: and, if he knows not what this means, his pledge of hope, and expectation of life eternal, is a problem even to himself. Upon the principle of reason, it must be folly to depend upon a creature for one's happiness, who must himself be dependent upon another being for his own. Does not even common sense suggest the expediency of applying to the source at once? It seems as right to deny, that there is any Saviour at all, as to deny those attributes in him, by which alone he can be an effectual Saviour. And it is the height of boldness to call him "Lord, Lord," as many do, and yet to declare him a mere servant or a creature, as helpless as themselves.

But Christ is a memorial-stone of his own Divinity to his redeemed, in all the signs, and wonders, and works, which he accomplished for their salvation. No creature could have manifested such transcendent love; none, inferior to JEHOVAH, could have displayed such omnipotent grace. Who could bestow merit, but He who had merit to spare? Who could redeem a "multitude" of saints, "which no man can number," but He who could pay a price which no creature can count? Who hath aught to spare, but he that created all, and in whose power alone are all things both in heaven and earth? Christ then may justly be the Christian's Ebenezer, his *Stone of help*; for he alone could deliver him from the bondage of corruption, the tyranny of Satan, and the punishment of hell: he alone could bless him with the liberty of grace, the freedom of holiness, and a title to heaven. The believer, firmly trusting in Jesus (to use the words of an ingenious writer), "is powerful in *his* power, wise by *his* wisdom, happy by *his* happiness. He reaps the benefit of every divine attribute, and loses his own insufficiency in the fulness of infinite perfection."\* Christ is his *Stone of fortification* (for so the words might be rendered), and is become his *strong Tower* against all that attack him. Christ also is his *Corner-Stone*. On

\* *Spect.* Vol. vi. No. 441.

him alone his soul hath been enabled to build for pardon and peace in time, and for life and glory in eternity. To such an enlightened mind, Jesus is all and in all; and he sees, that, whatever exists without Jesus, exists in misery, and, in the end must fall into ruin. There is no peace in life, nor hope in death, without the knowledge of Christ, and without confidence in him. In him, and in him alone, is everlasting security.

“And how then should the hearts of all the expectants of life rejoice at the laying of the foundation by so wise a Master-Builder, who counted the cost of the whole superstructure, when He drew the model of it in his eternal purpose, and has power enough to carry it on, so that neither the reproach of Satan, nor the contradiction of man’s polluted state, shall ever have cause to say, he laid a foundation, but had not wherewith to finish it!” The building of God standeth sure, defended by his omnipotence, his covenant, his truth, and all his glorious attributes and perfections. What cost him so much, must be well secured; and what is so precious in his sight, can never be out of it.

Rest, then, humble believer, all thy hopes upon this *Corner-Stone*, so perfectly tried, so inestimably precious. He that believeth and trusteth in him shall never be confounded.\* Till thy Corner-Stone fail, and thy Foundation sink away, thou canst never be removed. He is a “living,” an ever-living, “Stone;” and it is thy privilege to be a “lively stone” in him. His life is the cause and spring of thy liveliness. He hath life in himself; and, therefore, he is able both to impart life, and secure life, to thee. There are no “stones of emptiness”† (as the prophet speaks) belonging to him. All his redeemed are “lively stones,” and are so called, because they partake of his own nature and durability.

Here then is strong consolation for thee, in the midst of a miserable and tempestuous world. Though darkness be *without*, if light be *within* thy dwelling, fear not; God shall, ere long, increase it to the perfect and perpetual day. Hold fast, and thou shalt hold on: or, rather, because Christ hath laid fast hold upon thee, thou shalt remain his own for ever. “Fear not, neither be dismayed;” the arm which supports thee is divine. All hell hath felt its force, and, irretrievably vanquished, shall acknowledge its power. Thou art “God’s building;”‡ and therefore, though floods may beat, and the winds blow, thou shalt stand fast as thy Rock, and thy faithful Witness in heaven.

But what amazement shall seize the builders, when they behold the “Stone,” which once they refused, appearing “the HEAD of the corner!”§ Those sagacious mortals, who fancied their *dicta* were to build up the opinions of the world, and who, with their wisdom, never knew God, will find a strange revolution in

\* 1 Pet. ii. 6.

† Isa. xxxiv. 2.

‡ 1 Cor. iii. 9.

§ Acts iv. 11.

sentiment and feeling, when JESUS, whom they once denied or degraded, shall appear in the clouds of heaven, and thunder his creation to judgment.

At that awful period, those self-sufficient persons, who, out of a swarm of idle thoughts, were for making a system of wisdom, and "out of a giddy whirl of innumerable amusements, as so many minute particles of pleasure, were for forming a world of happiness," will find their hypothesis as crude as their deceiver's, and the consequence of it unhappily the same. The "Stone of stumbling," and "the Rock of offence," will then fall upon their heads with a perpetual vengeance; and the Saviour, whose Deity and omnipotence they madly disputed, will instil terrors by his presence, and give them a dismal proof, that he is almighty to destroy.

Happy, in that day, unspeakably happy, shall those appear, who, as lively stones, "are builded together in Christ for an habitation of God through the Spirit;" and who stand "upon the foundation of the apostles and prophets, Jesus Christ himself being THEIR CHIEF CORNER-STONE."\* God shall dwell in them, and they in Him, to eternity. The mode and the measure of this communion are ineffable; for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him: and if the things to be possessed are thus above all language and conception, how much more must he transcend all created intellect, by and for whom they were created, and in whom they are all to be enjoyed? Every vessel of grace shall then be full of glory. Every one of the redeemed shall be changed into Christ's glorious image, shall be a triumphant king, and a holy priest, unto God and the Father; yea, shall live and reign, blessing and blessed, without measure and without end. O what a transformation shall then appear in all the redeemed; what a wonderful translation from inquietude and sorrow, to rest and joy; from sin and temptation, to holiness and triumph; from darkness and death, to light and life; from earth and Satan, to heaven and God! The view of this glory animated the Psalmist, and is sufficient to animate each faithful heart, to address his blessed Master, and say, "Thou, LORD, art my help and my deliverer; make no long tarrying, O my God!"

Opress'd with weariness and care,  
With sickness, grief, and pain,  
I sojourn like a pilgrim here,  
And pant my rest to gain.

My fears are great, my foes are strong,  
My soul is much abhorr'd;  
Yet wait I, and have waited long,  
For thy salvation, Lord!

\* Eph. ii. 22.

## FOUNTAIN.

THE word of God, as it treats wholly of the great work of redemption, and of what has a relation to it, is full of descriptions and titles of the person and offices of the great Redeemer. It represents his omnipotence and sufficiency of salvation under a great variety of such striking and beautiful images in nature, as are best adapted to illustrate his own dignity, and convey the most pertinent ideas of the efficacy and worth of his great undertaking to his people. Among the many objects of the material world, few could be selected to this end with greater propriety, than a *spring* or *fountain* of waters. For he is the source of all things; because "he is before all things," and because "by him all things consist."\*

Christ is the Fountain of all *being* and *life*, both spiritual and corporeal. Whatever is, is by him. He is the "Prince of Life,"† disposing his gift of existence according to his sovereign will; and in him and through him all creatures "live and move and have their being." In a peculiar sense, he is "the Life" of his people;‡ for, when they were spiritually "dead in trespasses and sins," he commanded, and they came forth from the grave of nature and evil; he breathed into them by his Holy Spirit, and (like Ezekiel's army) they moved and lived. He lives in them, and they in Him. David beheld him thus, as the *Fountain of Life* to his soul, and was divinely assured that "in his light, he should see light."§ Jeremiah, in this sense, likewise calls him "the *Fountain* of living waters,"|| which deluded Israel had forsaken "for broken cisterns that could hold no water," and expresses the utmost astonishment at a madness which could prompt them to leave the Author of all fulness and blessing, for the lying vanities of idolatry, or the perishing nothings of the world. And Christ himself declares, that from him proceeds, and that he will bestow on his redeemed, "the living water, and the water of everlasting life,"¶ from "the *Fountain* of the water of life, freely."\*\*\*

The Redeemer is not only a Fountain of natural and spiritual life, but, as his people are defiled and polluted with sin, he is likewise a Fountain of ablutio, to wash and to make them clean. The prophet Zechariah presents him to the view of believers under this beneficent description, and speaks of him as a *Fountain* that should, in the day of his appearance, be "opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."†† And, long before him, Joel prophesies of Christ

\* Col. i. 17.

† Acts iii. 15.

‡ Col. iii. 4.

§ Psalm xxxvi. 9.

|| Jer. li. 12, 13; xvii. 13.

¶ John iv. 10, 14.

\*\*\* Rev. xxi. 6.

†† Zech. xiii. 1.

as "the *Fountain* that should come forth out of the house of the LORD," from among the people of the Jews, and "water the valley of Shittim," diffusing his abluting and reviving streams to the gladdened Gentiles. When the Messiah was manifested, he fully answered these descriptions of him, and poured forth his blood, that he might cleanse his chosen from all their sins.\*

Jesus Christ is also a *Fountain* of *grace*. "Of his fulness have we received, and grace for grace." "The grace of our Lord is exceeding abundant."† Whatever grace and strength his people need, they are privileged to seek it from him, as from a fountain opened, full, and perpetual. David celebrates his Redeemer as such, and thankful for his repeated mercies, says, that "all his springs" (or fountains) are in him.‡ Nor was the apostle less sensible of his Master's excellency, nor less persuaded than the Psalmist, that "he was able to make all grace abound" towards himself, and to those "who believe in his name."

*Happiness* and *joy* flow in a golden current from this precious *Fountain* of man's salvation. Whatever comfort his people need, to him they must look alone, and in him alone they shall find it. Peace and pardon spring from him, and all "the pleasures that are at God's right hand for evermore."§ From him proceedeth "the river, whose streams make glad the city of God;"|| in him is "the fulness of joy;" and to him do the happy hosts of heaven attune their songs of gratitude for all the blessedness of his favour, and for the eternal continuance of his love.

What completes the excellency of this *Fountain* of life is its *everlasting duration*. It flowed without a beginning, and will continue to flow without an end. "The mercy of the LORD is from everlasting to everlasting." This *Fountain*, this "Ruler in Israel, whose goings forth" of grace "have been from of old, from everlasting,"¶ shall reign, shall roll along the stream of glory throughout all future existence, and fill, what none beside can fill, an unbounded eternity. And his people shall live through him. Their days shall be commensurate with the days of heaven; and the fountain they could only taste below, they shall drink of in the realms above, with a satiety which shall heighten the desire that shall never be palled.

If Christ, then, be a *Fountain*, he must necessarily be *self-existent*; for, were he otherwise, he could at most be but a

\* 1 John i. 7.

† 1 Tim. i. 14.

‡ Psalm lxxxvii. 7.

§ Of this mind was the excellent Boethius, which he has expressed with a seraphic elegance:

*Da pater augustam mentem conscendere sedem,  
Da fontem lustrare boni, da luce reperta  
In te conspicuos animi defigere visus.  
Disjice terrenæ nebulæ et pondera molis,  
Atque tuo splendore mica: tu namque serenum  
Tu requies tranquilla piis; te cernere finis,  
Principium, vector, dux, semita, terminus idem.*

Cons. Phil. l. iii.

¶ Psalm xlvi. 4.

¶ Micah v. 2.

*stream*: and, in that case, the Spirit of truth (with reverence be it spoken) hath given an erroneous description of him. But God, who cannot lie, and God, who cannot deceive, hath exhibited the wonderful Immanuel to human view under an image which at once expresses the absolute independence of his nature, and the continual effusions of his grace. None, but a blinded perverter, or a hardened infidel, can degrade this Fountain to a rivulet, or level the nature and manner of its existence to his own. The greatest and most perfect of all the works of JEHOVAH are but emanations of his power, streams of his exalted magnificence, and conduits to convey his glory. Nothing created by him can possibly be *himself*. It is an impudent abuse of language to call that a spring, which is only derived, or to denominate that a stream which is underived: in other words, if Christ be a creature, or any thing less than JEHOVAH himself, it would be false to term him a *Fountain*; or, if he be God self-existent, it is absurd to speak of him as a *Stream*. Men may abuse and corrupt terms and titles; but JEHOVAH is precise and infallible in the purport and signification of his names.

The characters and operations of this Fountain are such as can bear no doubt of the Divinity of its essence; because they are predicable of, and can be applied to, no other than JEHOVAH. Life and being are derived from him; and, in the days of his flesh, he demonstrated himself the *Author of life*, by giving it where it was lost, and the *Lord of life*, by restoring it, in one word, to those that were dead. He is everywhere described as the Pardoner and Absolver of sin; and the Jews (if they had not asked in unbelief) would have asked very justly, "Who can forgive sins but God only?"\* And, therefore, Jesus, to shew that he had power to forgive sins, and to give in consequence an undoubted proof of his Godhead, performed a miracle upon the man sick of the palsy; which might have convinced the Jews, if even signs and wonders could have convinced them, that he was the Person who "should come" for man's salvation, and that they were to "look for no other."† It is said of him by the apostle, that "he thought it no robbery to be equal with God;"‡ but it *must have been* a robbery of those essential glories which JEHOVAH hath declared that "He will not give to another,"§ if Jesus had assumed that equality with only the pretensions of a creature; and blasphemy to have claimed the worship and adoration due only to the *Almighty*, if he had been in any degree less than *Almighty* himself. And, if he be indeed *Almighty*, "having all power in heaven and in earth," there can be none *above* him; for an *inferior Almighty* is an absurdity in terms, and is just as much nonsense as it is blasphemy. He must therefore be co-equal and co-eternal with the Father and blessed Spirit, upon this

\* Mark ii. 7; Luke v. 21. † Matt. xi. 3. ‡ Phil. ii. 6.  
§ Isa. xlvi. 11.



testimony. The Saviour is also represented as the *Giver* of "everlasting life;" but how could he *give* it, if it were not *his own*? And how could everlasting life be *his*, unless he be the *Author* of it? And how could he be the *Author* of everlasting life, without being *self-existent*, or JEHOVAH? Thus it appears that common sense, rightly induced, agrees with the voice of Scripture, and confirms the revelation of God. Those *minds must be corrupt* indeed, *and destitute of both the truth* itself and the very shadow of it, who, professing to believe the word of Jesus, can have the hardness to deny his Divinity, or to degrade him into a subordination which Divinity itself, in the very nature of it, cannot possibly allow.

It seems necessary to dwell upon this subject in these days, when men are uncommonly assiduous in depraving the excellency of Jesus Christ, as though they had some extraordinary interest in proving him a created being, or as though they could be more happy by being less sensible of his all-sufficiency to save their souls. But, could they accomplish this purpose of Satan, and even deceive mankind, that there was no dependence of entire salvation to be made upon the Lamb of God, what end could it answer to their own peace, or "to whom could they go" for eternal life?—Could they, like the dissolute of the earth, "horridly rejoice in the miserable and mistaken thought, that this short life, shortened by vice and vanity, is their all, and, like the snuff of a candle, shall go out for ever;" and could they "rejoice to think, that, after all their bustle and ambition, they shall only, by their putrid carcasses, add rankness to clods of earth, and defile the very dirt;" what purposes of interest, but the interest of devils, would such a rejoicing, if better founded than it is, answer to themselves or to others?—Extinction might gladden hell; for annihilation is the *wish*, and the *interest* as well as the wish, of all the damned.—But, blessed be God, "his foundation standeth sure;"\* "his elect shall never be" finally or absolutely "deceived;"† and "the LORD knoweth them that are his."

Happily defended from the contagion of blasphemy and error, and made superior through grace to the "perverse disputings" of men, the faithful Christian "knows whom he hath believed,"‡ for present well-being and for eternal happiness. Being divinely persuaded to the contrary, he is not to be diabolically persuaded, that Christ, who quickened him from the dead, who daily supplies his soul with needful grace and comfort, who hath given an earnest of his heavenly inheritance, and hath promised, in the best time, to bring him to the possession of it, can possibly be a creature like himself, since he is the Creator of so much goodness and mercy to his body and soul. On the contrary, he sees, in the person of his Redeemer, an inexhaustible treasure of grace

\* 2 Tim. ii. 19.

† Matt. xxiv. 4; Mark xiii. 22.

‡ 2 Tim. i. 12.

and glory, *because* this Redeemer *is divine*. He needs an infinite and everlasting Saviour; and Jesus Christ is just such a Saviour as he needs. He beholds himself empty of all good, and Christ full of nothing else; and he is enabled to come to Him, and to "receive out of his fulness grace for grace." "The apostle saith (Eph. iii. 8), that in Christ there are unsearchable riches, an inexhausted and inexhaustible treasury of grace and wisdom. And there had need to be a treasure of riches in him; for there is a treasure of sin in us; so our Saviour calls it, 'the treasure of an evil heart,' Matt. xii. 35. He was 'full of grace and truth,' not as a *vessel*, but as a FOUNTAIN, and as a SUN, to note, that he was not only full of grace, but that the fulness of grace was in him."

How little reason, then, has the doubting believer to harbour his fears, since a never-failing Fountain is open to him for the supply of all his necessities, and for the cure of all his pains! Christ is adequate to all things, and must surely be adequate to such a pining worm as thee. What sin hast thou, which Christ cannot cleanse; what distress, which he cannot relieve; what sickness, which he cannot heal; what sorrow, which he cannot assuage; what loss, which he cannot make up; what hope, which he cannot fulfil? Is any thing too hard for Christ, too much for his grace, too late for his aid? Entertain no such mean thoughts of him, whatever thou dost of thyself. "He is the LORD GOD omnipotent, and he reigneth."\* All things are in his hand, and surely *thou* art. It is thy happy portion to be (and O that thou mayest believe it!) not only *in* his hand, but "graven upon the palms of his hands;" he has a continual remembrance of thy wants and of his own glory in supplying them. A woman *may* forget her sucking child; it is a possible case, though an unnatural and a most improbable one; but God thy Saviour *will not* forget thee.† Come, then, and drink of the water of life freely, from the perpetual Fountain of redemption and salvation, which God hath provided. O how sweet is the meditation of his love; how unspeakably delightful are the profusions of his grace! Well might the Psalmist burn within him for the perfect enjoyment of his Father's house, and his heavenly home, when he says, "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh cry out for the living God."‡ One hour spent with God, one day's communion with the Redeemer of Israel, is better than a thousand, is better than ages, dissipated in the most pleasing gratifications of a dying world. None can know the blessedness of living to God and living with God, but the true believer. His soul is weaned from the world; it appears to him vain and perishing; its cares low and nugatory; its hopes light and unhappy; its end quick and certain. Christ is the Fountain of his life; and from him he wishes to derive every

\* Rev. vii. 6.

† Isa. xlix. 15, 16.

‡ Psalm lxxxiv. 2.

stream of comfort, of holiness, and of glory. His heart is engaged to him; and he can yield it to none beside. If he for a moment withdraw his allegiance, or for a season is permitted to abate in his affection to Jesus, he finds darkness and pain succeed, and never can be easy till he returns again. And if all this blessedness, this comfort, this peace in life, and this tranquillity in death, flow from this divine Fountain of blessedness, through the freest grace and the freest love, to the human heart, "who would not be a Christian?" And if this be only a prelibation of life immortal, and the earnest of an uninterrupted happiness in heaven, without any merit or title, but free favour, on the part of man, who would not acknowledge the omnipotence and glory of a *Divine Redeemer*, performing thus for his people infinitely "above all that they can ask or think?" For if the streams of his love be glorious and infinite, how much more must the Fountain, his person, exceed in glory!

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### PORTION OF JACOB.

THIS title of the great Redeemer, as it stands in the context where it occurs, displays at once the essential glories of his person and the infinite riches of his grace.

The prophet Jeremiah was directed to draw an emphatical parallel between his glorious Master and the abominable idols of the Heathen. One might have thought, that the common sense and understanding of his people would have rendered every precept upon that subject unnecessary. But "so foolish and so ignorant" were the Israelites at that time, and so prone to adopt the superstitious corruptions of their neighbours at all times, that "line upon line," and "precept upon precept," were continually inculcated upon them, lest they should forsake, as a nation, the ordinances and institutions of their God. In order, therefore, to describe their particular advantages, and to strike them with the force of that distinction, which the LORD had made betwixt them and all the nations upon earth, the prophet triumphs in declaring, "That the PORTION of Jacob is not like them [the idols]; for he is the Former [or Fashioner] of all things, and Israel is the rod of his inheritance; the LORD of HOSTS is his name."\*

JEHOVAH SABAOTH, or LORD OF HOSTS, then, is the PORTION of Jacob, who framed and fashioned all things.

Now, JEHOVAH, considered in his own essence, arrayed with innumerable attributes peculiar to that essence and incommunicable to his creatures, could not be their *portion* or possession.

\* Jer. x. 16, and li. 19.

He could not, in this view, be so appropriated by them, as to be properly and strictly their own. The finite nature of man, so far from possessing, cannot form an idea of infinitude: the acutest metaphysician must be lost in conceptions of so unbounded a theme. Much less can man's finite nature, in its sinful and fallen state, have any claim to JEHOVAH as a *portion*; when it not only wants faculties, but also a desire to possess him. From hence, therefore, appears the absolute necessity of a Mediator, who might not only interpose for the reconciliation of God and man, but enable the latter, in a mode which infinite wisdom could alone suggest, to partake of the divine nature, and be glorified in it for ever.

This wonderful Mediator was JESUS. He having assumed our humanity, and that humanity being "taken into God," we are privileged to claim here, and to enjoy for ever, whatever that humanity, which is the head of our own nature, doth claim and enjoy in JEHOVAH'S glory. CHRIST being both the second person in the sacred essence and very man united to that person, and having given himself as our portion, we are interested, through him, in whatever is connected with him. All which he possesses, as the God-man, he possesses for his people: without *them*, his stipulations and purchases would be for nothing; and without *Him*, all they have is worse than nothing.

The prophet, then, in this place, cannot be understood to speak of the PORTION of Jacob as our Deists do; or to suppose him only an ethereal uncovenanted Being who fills infinite space. Such an airy portion is not adapted to the nature or the wants of man, nor could possibly make him happy. Our spirits, as well as our bodies, are local, and must seek, what they are privileged to seek because it is promised them, an *immediate presence*. And this immediate presence we shall certainly find in our Redeemer; because "in him dwelleth" (as Beza justly observed), not merely the fulness *της Θεοτητος* of the *Divinity*, but *της Θεοτητος* of the *Deity* or *Godhead*, "bodily," or substantially. Thus, through Christ, we are entitled to draw nearer to JEHOVAH, and be more intimately his own, than even the angels themselves. Oh! "what manner of love is this, that we (poor, sinful, helpless worms,) should be called," in so glorious and transcendent a sense, "the sons of God!"\*

From a consideration of these circumstances, there seems no reason to doubt, that the prophet had in his immediate view the great *Messiah*, who was to appear for the salvation of his people, when he denominates him "the PORTION of Jacob." Yet, that we might form no mean conception of his person and dignity, because he can be appropriated as a *portion*, it is added, apparently to display the essential glory of his Divinity, that he is "the

\* 1 John iii. 1.

Former" or Moulder "of all things," and that "the LORD OF HOSTS is his name." By him, the living WORD, were all things made, and without him nothing. And here it must be noticed, that the care taken throughout the sacred volumes, and particularly in the Old Testament, in asserting the proper Divinity of the *Messiah* wherever they treat of his person, is truly admirable. Amidst all his condescensions to human weakness, and with all his unutterable love in taking human nature upon himself, the holy pages never suffer the believer to form a degrading notion of his illustrious LORD, but constantly and carefully inform him, when they are treating of his covenant-offices, which seem peculiarly to respect his humanity, that he is also the HOLY ONE or ADONAI, JEHOVAH or God. One instance shall suffice among many: "Thy Maker (says the prophet to the church) is thine Husband, the LORD OF HOSTS is his name; and thy Redeemer the HOLY ONE of Israel, the *God* of the whole earth shall he be called."\* Here, to be Husband of the church, evidently implies a similarity of nature with her. He must be *man*, or his being is altogether heterogeneous, as well as superior, to her own. But, though man in her nature, he is Jehovah Sabaoth in his own—her *Creator* and *Maker*, as well as her dearest and most intimate friend. He is her *Redeemer*, it is true, and as such her *near Kinsman* indeed; but yet he is likewise the exalted *Holy One* in himself, and the "God of the whole earth," the supreme Disposer of all things.

In the very reason of things we must conclude, that CHRIST must be *human* to be our *Portion*, and *Divine* to be our *lasting Portion*. His *Divinity* crowned his work with salvation; and his *humanity* rendered that salvation our own. Without *humanity* he could not suffer our pain; nor without *Divinity* entitle us to righteousness. By the *conjunction* of his Divinity and humanity, he was qualified to interpose as the great Mediator; both by showing the infinite condescensions and love of God, and by lifting up the poverty and fallen pretensions of man. He made perfect reconciliation between them both; and that reconciliation must subsist for ever.

It might have been thought (as it undoubtedly is) an amazing instance of grace, that JEHOVAH incarnate should become the *Portion* of his people: and it seems a matter of equal astonishment, that he should descend so low, as to make his people *his portion*. "All believers (says Archbishop Leighton) are the Lord's clergy; and, as they are *his* portion, so he is *theirs*." They are HIS OWN, and he calls them so; and they are *his own*, in right of his Divinity: he is both GOD their Creator, and GOD their Redeemer. This precious truth is the burden of Moses' song, to which he demands the attention of both heaven and

\* Isa. liv. 5.

earth.\* “JEHOVAH’s portion (says he) is his people : Jacob is the lot (or, as it might be rendered, the cord, the bond, the indissoluble bond) of his inheritance.” In the covenant of redemption, there seems a reciprocal communication between God and man, in every affection and in every interest. The goodness of the Lord centers in his people’s happiness; and their happiness is complete in his glory. He gives all things to them which they are able to enjoy; and they are glad to confess, that all things which they possess are the free effect of his bounty.

And indeed (as Bishop Hall truly observes,) “every thing we have is too good for us, if we think any thing we have too good for God.” O incomparable effect of this wonderful and gracious union! All the attributes of God are glorified: all the faculties and wishes of his people are gratified and blessed for ever and ever.

Come then, happy believer, and contemplate thy unspeakable interest and estate, freely given and fully established by JESUS thy Redeemer. If thou art the *Lord’s* portion, he will never lose thee. He did not lay down the price of his blood, that the purchase of it might be carried away by the devil. A wise man *would not* make so wretched a bargain; and the Author of all wisdom *cannot*. The Lord will never lose the least particle of his inheritance; for he valued it more than his blood. It cannot be taken from him by fraud; for he has infinite wisdom: nor wrested away by force; for he has infinite power. Thou art his portion now; and thou shalt be his portion for ever. It was the sense of this, brought in and maintained by the Holy Ghost, which animated the Heart of the dying *Stephen*. Depending upon the Divinity of his Redeemer, he addresses a prayer, which to any but God would be impious and absurd; *Lord Jesus, receive my spirit!* The spirit could return only to God, who gave it; and returning to the Redeemer, it declared him to be that Jehovah, who is indeed *the Creator of the ends of the earth*.

If thou art the Lord’s portion, thou art not *thine own*. Self and selfishness have nothing to do with him: O that these apostate principles may have less to do with thee! Thou art the Lord’s; and to him must thou live. All the precious graces with which thy soul is clothed, and all thy claim to everlasting glories, are in no sense *thine own*—were never derived from, and can never be maintained by thee. The grace to exert and apply grace, is likewise, as little *thine own*, as the sun in the firmament. If grace were not supplied *every moment*, the strongest believer in the world would not stand a moment. In the instant where grace failed, he would fall, and fall never to rise, till grace should restore and raise him up again.

It is the wisdom of grace to have a constant perception in the

\* Deut. xxxii. 9.

mind, from whence all grace and happiness must flow. For the want of this, how much sad experience, how many melancholy hours, are found in the Christian world! The blindness of man's heart would lead him to make up his happiness without his God: and believers themselves are too prone to encourage the dismal mistake. But how can any (to use the words of a good man,\*) "make themselves happy in despite of God, and carry through that *self-interest* which they have set up in opposition to him? Why, then, they must conquer Omnipotence, and do what neither angels nor devils dare attempt! Let such vain mortals try their skill first; let them command yonder sun and moon to stand still, and invert the order of nature; let them change the seasons, and bring snow in harvest, and cause the flowers to spring in winter; and if they find the inanimate creation will obey them contrary to the law of their Creator; then, but never, never till then, let them proceed with confidence and courage to set up themselves as their *last end*, or live to themselves as their ultimate felicity." What a revolution in persons and things will the day of God exhibit in the eyes of heaven, of earth, and of hell! How many, who were thought in the foremost ranks of the redeemed below, from the dazzling splendour of some outward attainments, who will be glad to take the lowest room, and rejoice in that mercy which did not quite shut them out of the kingdom! And how many, who shone gloriously here, shall then be consigned to darkness everlasting! On the other hand, what a pleasing surprise will obtain above, when many are raised to the most exalted thrones, who were scarce so much as known or heard of in this world; and many found in Abraham's bosom, whom the narrow bigotry of man shut out as unfit for the bosom of one church or other upon earth? "Then shall their light rise in obscurity, and their darkness be as the noon-day." Isa. lviii. 10.

It is one genuine mark of a true believer, when he seeks to *please* the Lord in all he *does*, and to *submit* to the Lord in all he *suffers*: in these two respects, no hypocrite, or carnal professor, *can* possibly follow him. By means like these, O Christian, art thou to prove it to thy conscience, that thou art *not thine own*, but that JEHOVAH is thy *Portion*. And the more thou art enabled to prove this comfortable truth, the more wilt thou see the unspeakable privilege and happiness of belonging to none but Christ. The lower thou sinkest in thine own esteem, the higher will thy Master rise in thy heart. Wonderful, passing wonderful, will it appear to thee every day, that JEHOVAH in Jesus should be the portion and possession of his creatures, of fallen creatures, of rebels, of his enemies; and that thou hast been admitted unto the fellowship of his grace, when thousands and millions, richer,

\* See an excellent sermon on "Self disclaimed and Christ exalted," preached before the Synod at Philadelphia, in America, by the Rev. Mr. Bostwick, May 25, 1758— a sermon fit to try the heart of a Christian, whether in a private or ministerial capacity.

perhaps, and wiser, and nobler than thou, are shut out and left for destruction! Did the field of thy heart promise to yield a richer or a finer crop of goodness than the fields of their hearts? Alas! they were all upon a level—all equally rough and “fallow ground.” Distinguishing love made the difference at first, and must preserve it now it is made.

Consider then, thou dear immortal soul, who art made the LORD’s portion, and whose portion thou art, what an amazing nearness, what an indissoluble connexion, subsists betwixt Him and thee. Consider it for thy present comfort: and mayest thou find, in the consideration, life and food, grace and glory! “My sheep,” says the dear Redeemer, “hear my voice; and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” Let thy spirit answer, with the Psalmist, though “my flesh and my heart fail,” yet “God is the strength of my heart and my PORTION for ever.”

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## KEEPER.

THIS name may properly finish the present division of essays; because it implies a doctrine which lies at the root of every Christian’s hope, comfort, and experience,—namely, the doctrine of the *final perseverance* of “all the elect people of God.”

The Psalmist, in celebrating the praises of the Lord, assures the church, that JEHOVAH is her KEEPER.\* He then describes *how* the LORD keeps her. “JEHOVAH is thy shade upon thy right hand. The sun shall not smite thee by day; nor the moon by night. JEHOVAH shall *preserve* thee from *all evil*: he shall *preserve* thy soul. JEHOVAH shall preserve thy going out and thy coming in [i. e. in all the circumstances and avocations of life], from this time forth and for evermore.” Two principal points are asserted in these precious words. 1. JEHOVAH, and JEHOVAH alone, the omnipotent and self-existent God, is the KEEPER and PRESERVER of his people. 2. The people of God are kept, at *all times* and in *all circumstances*, by his mighty power, unto everlasting salvation: they are preserved *even for evermore*. In the *first* particular, the *Divinity* of the great KEEPER is declared; and, in the *second*, the eternal *security* of his people through his omnipotence and faithfulness. This was the *Psalmist’s* Gospel. He preached it to others; and he felt it himself. He did not speculate upon what he did not understand; but he had a clear evidence, and a sweet perception, of these

\* Psalm cxxi. 5, &c.



two glorious doctrines, which he delivered to the people. "Shall I (says he) lift up mine eyes to the hills?" Shall I look to created objects, or to created power? "Whence should my help come?"\* He cheerfully answers—"My help cometh from JEHOVAH, who made heaven and earth,"—from Him who is God over all, blessed for ever. Upon this foundation, and upon this alone, he could add, "He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold [observe and mark it well], He that keepeth Israel shall neither slumber nor sleep." Precious hymn of yet more precious truth! O that it were as delightful to the reader's heart, as it was to the heart of him who wrote it! Then, like the Psalmist's, "his meditation would be sweet," and "he would be glad in JEHOVAH,"† and in JEHOVAH alone.

"He would be glad in JEHOVAH;" for he would see that none but JEHOVAH could keep and preserve his soul. He would perceive, with unerring demonstration, that, in "wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, as well as against flesh and blood,"‡ it would be impossible for him to stand a moment (and much less to stand and prevail to the end), if the arm that upheld him were less than divine. He is convinced of it, as of an indisputable point, that He who can support all his people through all their difficulties, and in every moment, and in all ages of the world,—that He who is as quick to perceive their wants as able to supply them,—for he neither "slumbers" nor "sleeps," neither relaxes in his superintendence, nor remits a tittle of his care,—and that He who gives present grace as the earnest of future glory, must be neither more nor less than the LORD GOD OMNIPOTENT, who "reigneth."

This character, under the name of JEHOVAH, is the character of CHRIST. Just such a one is JESUS, the *Shepherd of Israel*. He says of himself to the FATHER, "Those that thou gavest me I HAVE KEPT, and NONE of them is lost, but the son of perdition (who was decreed to be lost); that the Scripture might be fulfilled."§ And he declares to his disciples, "My sheep hear my voice, and I know them [for I know all things] and they follow me: and I give unto them eternal life [because I am the eternal source of life, and give what is truly my own], and they shall never perish by no means (ου μη απολωνται); neither shall any pluck them out of my hand." What words can infer his Divinity more strongly than these? To give life, is not, cannot be, the attribute of a creature. An angel could not create or give life to a sparrow, or a fly. And to give eternal life, therefore, must surely be the sole prerogative of the supreme, the everlasting, God. In a word, here are such attributes of grace and power claimed

\* Psalm cxxi. 1. See the margin. † Psalm civ. 34. ‡ Eph. vi. 12.  
§ John xvii. 12.

by CHRIST, that, if he be not JEHOVAH himself, he was the greatest blasphemer, and the most abandoned impostor, that ever appeared in the world. The jealous honour of the ALMIGHTY would, in that case, have given him the fate of Herod, and convinced his followers (as Herod's sycophants were convinced) that, instead of being God, he was only a vile, perishing, and corruptible man. His *actions*, however, confirmed his *claims*: the latter *announced* him to be God; the former *proved* him so. But as to those, who pretend to believe the Scriptures, and yet deny the proper and eternal Divinity of CHRIST, they add absurdity to blasphemy; for there is not one, no, *not one*, attribute of power, love, and grace, ascribed to the FATHER, which is not equally and directly applied, in the holy volume, to the SON and to the HOLY GHOST. And if the three Persons are *equal* in attributes, and in the *use* of those attributes, where remains their difference or inequality?

The apostles follow their LORD, in ascribing to Him, what He claimed as his own, all the power "which" essentially "belongeth unto God." Hence this great "Preserver of men" is called the "Saviour of all men;" for all men are preserved in the enjoyment of their natural life, and the things pertaining to it, by his goodness and power. He is the God of all, "in whom all live, and move, and have their being" [or, in other words, by whom they *exist, act, and think*]; and, in this sense too, he is the Saviour and Preserver of all men. But, in a higher sense, and in a more especial way, Christ is the "Saviour of them that believe." St. Jude says, that those, who are "sanctified (or set apart) by GOD the FATHER, are PRESERVED in Jesus Christ:"\* and further, that "glory and majesty, dominion and power, are now and ever" to be ascribed "to the only wise GOD OUR SAVIOUR, who is able to keep from falling, and to present faultless before the presence of his glory with exceeding joy." St. Paul styles him the "Head of the church, and the Saviour of the body."† And, in another place, he declares of him, "I know whom I have believed, and I am persuaded (and he staked his life on the persuasion) that *He is able to KEEP* that which I have committed unto him against that day;"‡ the day of his appearing.

From what has been premised, it seems evident, that the KEEPER of the faithful is no other than JEHOVAH. *This* the Psalmist has proved. It appears equally evident, that CHRIST is their KEEPER and PRESERVER. *This* he hath declared himself; and his apostles have repeatedly declared it of him. It follows, therefore, that CHRIST is truly and essentially JEHOVAH. All the sophistry in the world cannot elude this conclusion; nor all the heretics in the world destroy the premises. And, if CHRIST

\* Jude 1

† Eph. vi. 23.

‡ 2 Tim. i. 12.

be JEHOVAH, he is all that supreme, eternal, omnipotent Being, which Arians, Socinians, and others, deny him to be.

All the doctrines of grace, all the Gospel and revelation of God from the foundation of the world, and all the salvation and happiness of the redeemed, entirely depend upon the proper and essential Divinity of Jesus Christ. Take away this Cornerstone, and the building (which we have been taught to believe is the building of God) falls in a moment to the ground. Remove this Sun from the Christian system, and we are immediately enveloped in gross, in everlasting, darkness. Nor can the doctrine of Christ's Divinity stand immovable, but upon the fundamental doctrine of the Trinity. If the Deity was but *one* person, according to the Sabellians, the Deity could not be a *Mediator* betwixt himself and man. But the Godhead consisting of *three* Persons, *one* of them might, and *one* of them (even the SON) assuredly has "reconciled us" to the whole essence or Godhead, by the voluntary humiliation of himself. Upon these capital and leading truths, rest all the graces, hope, perseverance, and joy, of the people of God. Could they be expunged from the Bible, or obliterated from their hearts, nothing but horror and anguish, with everlasting darkness and despair, could possibly succeed. But their Divine Keeper "giveth his servants grace, by the confession of a true faith, to acknowledge the glory of the eternal TRINITY;" because, without grace, they could not savingly *acknowledge*, what only by grace can rightly be known: and he also imparteth "the power of the Divine Majesty to worship the UNITY;" because no man can worship in truth the ONE JEHOVAH, without the promised "power from on high," without "the effectual working" of the HOLY SPIRIT, or that "power of the Divine Majesty" which he graciously exerts "in all that believe." Blessed be God, his truth, like his mercy, "endureth for ever;" and, against his chosen church, the gates of error and of hell can never, and shall never, prevail.

CHRIST, then, is the Christians' KEEPER; and, because He is an everlasting Keeper, they are kept "for evermore." He hath engaged himself by "an everlasting covenant, not to turn away from them to do them good, but to put his fear in their hearts, so that *they shall not depart* from him." The whole of their perseverance, like all other parts of salvation, rests simply upon God: they have no ability to induce it, or to maintain it, so long as for one moment in themselves. Till this was understood in the mind, and believed on in the conscience, they neither knew God nor their own hearts. As people in a vertigo, who fancy the whole world is whirling around them; so they imagined that all the dispensations of providence and grace were in a jumbled confusion, like the atoms of Epicurus, instead of the most perfect order and arrangement. They mistook an involved and intricate series of truths and facts, which infinite wisdom only

could have disposed, for disorder and perplexity, merely because their own wisdom could not explain them. They represented the Most High, therefore, in language, which implies him to be a changeable, variable, short-sighted Being, like themselves. They supposed him dependent, in the operations of his grace, upon the caprice and humour of their will and affections. They imagined, that God could show favour at one time to their souls, and love them for a season, but not to the end; that he could receive an atonement for their sins at the hands of Christ, and yet, upon the discovery of a weakness, which he must know was in them before, wholly renounce that atonement as a thing of nought, and as a price laid down in vain; that he could appoint them to a complete salvation, and yet be disappointed by them; that he could make positive and unconditional promises in Christ to the redeemed, which promises might be rendered void and nugatory by *their* perverseness and resistance; that he might fully intend their everlasting happiness, but might finally be frustrated in those intentions; and that, therefore, as there was no confidence to be placed in such a Being, the wisest and the surest way was to place it in themselves. This was their creed by nature. And though it be not expressed, perhaps, in the same terms, the sense of these terms is the ruling principle of all un-awakened hearts. What blasphemy cannot the mind of man entertain before it receives that grace which is not given in vain; and before it is subdued by that will which governeth all things in heaven and on earth! There is not an error so monstrous concerning God, but what has been received by the depraved understanding of man. The apostle has given the reason, and it extends to all men by nature; they "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."\* But "God is not a man, that he should lie, neither the son of man, that he should repent [or change]. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?† The STRENGTH of Israel will not lie, nor repent; for he is not a man that he should repent."‡ He says of himself, "I am JEHOVAH, I change not; therefore ye sons of Jacob are not consumed."§ If God changed from his purpose in saving a man, whenever the man, left to his own will, would change from the desire of being saved, he must renounce the strongest believer upon earth, in five minutes after he had committed him to himself. The helpless creature would *soon* be "consumed." However, God's people are not set upon "slippery places," but upon a "Rock," upon a "sure foundation, a tried Corner-stone, elect, and precious;" and, resting there, "they shall never be confounded." "The

\* Eph. iv. 17, 18. † Numb. xxiii. 19. ‡ 1 Sam. xv. 29. § Mal. iii.

soul once born of the Holy Ghost (says an able writer) is never *unborn* from that day forward. Regeneration is a divine act, which, having once passed upon the soul, stands good for ever, and is physically incapable of reiteration." The redeemed are not bought with the blood of Christ, that the devil might run away with the purchase: for they "are *KEPT*," not by their own power, but "by the *POWER* of God through faith unto salvation." The *LORD* never made that sort of *everlasting* covenant, which a poor, weak, and silly worm might frustrate; nor can be reduced to any imaginable dilemma, which his infinite wisdom did not foresee, and for which his infinite strength did not provide. Archbishop Leighton well observed, that "the tenor of an *external* covenant with a people (as the Jews particularly found) is such, as may be broken by man's unfaithfulness, though God remain faithful and true: but the new covenant of grace makes all sure on all hands, and cannot be broken; the *LORD* not only keeping his own part, but likewise performing ours in us, and for us, and establishing us; that as He departs not from us first, so we shall not depart from him. 'I will betroth thee to me,' says the *LORD*, '*for ever.*' It is an indissoluble marriage, which is not in danger to be broken either by divorce or death." And again: "The firmness [of God's building] is answerable to the nature of the foundation. Not only the *whole frame*, but *every stone* of it abideth sure. It is a simple mistake, to judge the persuasion of perseverance to be self-presumption; they, that have it, are far from building it on themselves, but their foundation is that which makes them sure: because it doth not only remain firm itself, but indissolubly supports all that are once built upon it." \* Even Bishop Sherlock, charmed no doubt with a view of this convincing and comfortable truth, could not but remark, that "men may be grieved and tormented with seeing affairs under their conduct go wrong, may be overjoyed at some unexpected success: but can this ever be the case of a Being of infinite power and infinite wisdom? *Nothing can happen but what he orders or permits; for his power is over all*: nothing that he orders or permits can be *wrong*; for his wisdom is equal to his power. What *disappointments*, then, are there to grieve him?" † "Known unto God (says the apostle) are all his works from the beginning of the world." He knew his people would be rebels, and could no longer follow, than he might be pleased to lead. He knew, that Satan and the powers of darkness would oppose; he foreknew *when* and *where* that opposition should arise, and he predetermined the bounds of its success. He also knew, and foreknew, the *objects* of his everlasting love, arranged the *times* and *circumstances* of their appearance, and ordained the *moment* and *manner* of their final consummation in glory. This God knew, and this hath God

\* *Comment. on 1 Pet. ii. 6, 10.*

† *Sermons, Vol. ii. Sermon ii.*

wrought. His omniscience, equally with his omnipotence, is illustrious in all things. They shine, without our direction, on all the visible world; they order, without our counsel, the wide-expanded universe of nature; they subsist, without our aid, in all we can see or know. And if the visible and natural world thus subsist and proceed according to the will of God, beyond our wisdom or ability to correct or to create an atom, what pretensions can *we* have to determine the events of that world of spirits, to which, willing or unwilling, we are drawn, and which is undoubtedly no less well ordered and sure? If the several orbs of heaven keep their appointed courses with the nicest exactness, and, without the aberration of a moment, for ages, shall not the "path of the just" be equally determined, and the bounds of his habitation as precisely appointed? Or is it of more consequence, in the mind of the Almighty, to arrange the forms and circuits of inanimate matter, than to direct and preserve the existence, the pursuits, and the happiness, of an immortal soul?\*

Come then, thou, "who hast found mercy to be faithful,"—come and rejoice in the promised faithfulness and truth of thy covenant God. Cast all thy care upon him; for there is not a moment in which he careth not for thee. Fear not to hold on, and to hold out, to the end; for JESUS IS JEHOVAH; and JEHOVAH-JESUS is with thee. Though thou couldst not abide a moment in thy own strength, yet "He abideth ever." His nature had no beginning; and the love of his nature can never have an end. "With him," and with all his attributes and perfections, "there is no variableness, neither shadow of turning." His love and his grace are set upon thee; and, till his love and his grace can change their natures, thou never shalt lose them. God hath made thee a member of that spiritual building, which was not planned for a day, or a year, or an age, but was designed for his own glorious habitation for ever. "From everlasting to everlasting, he is God; and his mercy is *from everlasting to everlasting* upon them that fear him." Thou regardest him, O believer, with a filial fear; and, therefore, it is a comfortable token, and worth a thousand worlds, that this everlasting mercy hath rested upon thee.

But, perhaps, some doubting heart may say, I have seen many

\* In a philosophic view only, all the inanimate creation was formed for the animate, the corporeal for the spiritual, the least valuable for that which is most so. Take the common and well-known instance of a seed or an egg: what a quantity of gross and heavy matter hath God appointed to surround and attend upon an almost imperceptible particle of life! When its purpose to that life is answered, it is thrown aside and decays. So the vast fabric of the world, by a like analogy, only subserves the design of God in the support of living beings, whose substance is minuteness itself in a comparison, though certainly of infinitely more value; and so (however the men of this world may relish such a truth) the low animal life of themselves and the other creatures is supported here, only in subservience and ministrations to that higher and more spiritual life, which God bestows upon his children. When "the number of his elect shall be accomplished," the world and all that belongs to it, like a mere form or shell separated from the living substance, shall be dissolved and pass away.

great men, many learned men, many wise men, even men of acknowledged gifts, and men who have used those gifts in the service of God—*these* have I seen to fall—fouly—deeply—long: and how can so weak and so ignorant a creature as I am, expect to endure? The premises are indeed too true; but the consequence, however, doth not follow. They fell, not *because* they were more or less great, or wise, or learned, but because they left their only security for standing, and trusted in themselves. With all their wisdom, they either forgot or had not truly learned the wisdom of leaning upon Christ. They used their gifts, perhaps, too much to their own glory; and when they were sated with human praise, having no better object in view, they grew tired of the labour by which they had acquired it. They went backwards, because they either did not rightly apprehend, or had lost sight of, the value of those important things which are before them. Not relishing the comforts of God, and not being able to live without comfort, they sought it in the world. Now, though we can say of such men, with our Lord, that, having put their hand to the plough, and, turning back, they are not fit for the kingdom of God, yet we must say too, that these dreadful examples are permitted, in order to show the faithful, that there is no security of salvation in human wisdom, genius, or knowledge, but simply, and only, in the *Keeper of Israel*.<sup>\*</sup> They do not invalidate the truth of Christian perseverance; but they show by whom alone that perseverance is to be obtained. The meanest believer has the same security of holding on, and holding out, with the greatest saint in the world. Neither of them can stand a moment, but as he is *kept*. The greatest Christian, without his Divine Keeper, would soon equal the greatest infidel: but the humblest and the weakest heart, with Him, shall never be overborne, nor fail of glory.

What a sweet assurance of peace and happiness does this reviving truth bring into the soul! It unfolds a true and a solid comfort, far unlike the highest enjoyments of the men of the world. These live like the swine upon husks; or, using the poet's phrase,

————— to subsist such strive  
On joys too thin to keep their soul alive.

And if the *assurance of heaven*, from the faithfulness of God, be so sweet and so strong in itself, what will the *enjoyment of heaven* be, and the perfect possession of its glory? O reader, if thou hast had any true and saving experience of God's mercy, thy heart

<sup>\*</sup> Thus "the children of Ephraim" [a name sometimes emphatically applied in the S. S. to the *carnal* Jews, in order to distinguish them from the *true*] being armed and carrying bows [i. e. well accounted by all outward means and advantages for the spiritual warfare] turned back in the day of battle," or in the hour of temptation fell away. The reason is given in the context. "Their spirit was not stedfast with [or, rather, had no faith in] God." Psalm lxxviii. 8, 9. See also v. 22, 27.

will bound within thee, on the contemplation of Jesus as thy *Keeper*, and even long to anticipate thine unalienable blessedness above. Thou wilt often look out for the celestial shore, as the weather-beaten mariner does for his native land. Begin, then, the praises of thy redeeming God even here; and show to the world around thee an evidence of thy Saviour's Divinity, by a conversation of meekness and holiness, and by a life unspotted and divine. Nothing convinces like facts. Let the powerful operation of thy gracious LORD be seen in all thy intercourse with mankind; and, upon every occasion, demonstrate that thou neither art running, nor hast believed in vain. So, in a little time, when the work of faith and patience is accomplished, and when all is done that is designed to be done, in thee, and by thee, thou wilt give the best and most cogent proof of the doctrine of *final perseverance*, by persevering, through thy KEEPER'S faithfulness and omnipotence, unto the end.

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## CONCLUSION.

WE have now gone through our considerations upon some of the many names ascribed to JESUS CHRIST, and have endeavoured to make it appear, either from the *names* themselves, or from the *offices* which they denote, that they are only applicable to him as the true God, or as one of the Persons in the Divine essence. We have also attempted to draw such practical inferences from each of these titles, as might serve, through the blessing of the Holy Spirit, both to quicken our faith, and prompt us to evince, to the enemies of CHRIST'S Divinity, the reality and efficacy of that Divinity by our lives and conversations. The real faith of a Christian, illustrated by works of grace and righteousness, supported under an immensity of difficulties and temptations, and carried on to a death of triumph and joy, is such an argument of the truth of CHRIST'S power and Deity, by whom alone it is obtained, as might, or at least ought to, carry conviction to every sincere and candid mind. May this glorious argument, supported by the demonstrations of holiness, and urged with humility, meekness, and zeal, be constantly exhibited by those who profess to call upon JESUS as their LORD and their GOD! This is the best way of putting heretics to shame, who have usually (however they would save appearances) but little of this sort of evidence by which to maintain their cause. They may combat the matter with words, but, when called to climb the mount of evangelical godliness, like the servants and asses of Abraham at Mount Moriah, they are sure to be left behind. Nor is this a wonder. A wicked man is too heavy of flesh, and too slothful in spirit, to ascend the hill of holiness, though heaven itself be on



the top. They who deny the Divinity of Jesus (we may take their own word for it) are certainly not under the impressions of his power; and, if they never come under the impressions of his power, they have no power of this sort in themselves, and "are surely none of his." If they are none of his, then they have no Saviour, because, according to the Scriptures, He only is the Saviour. In this case, they stand (exactly as the Heathens stood) without the light and hope of a divine revelation: and so it seems impossible that they should live otherwise than the Heathens lived—"in the vanity of their mind," and in the alienation of their hearts from God. In this respect, the ancient and modern infidels are much upon a par. And, therefore, it is we see from day to day, that vice and wickedness are as prevalent, that debauchery and luxury are as fashionable, that true religion and godliness are as lightly esteemed, in modern London, as ever they were in those nests of infamy, ancient Athens, Corinth, and Rome. Thus one principal root of this heterodoxy of principle and practice appears to be fixed, either in the *absolute denial*, or in the *perverse apprehension*, of the Saviour's Deity;\* in either of which cases, as the fruit is evil, the tree proves itself not to be good. True Christianity, however, cannot be grafted on nor foster the plant of sin: it is the dung of Socinianism, Sabellianism, Arianism, Pelagianism, and Arminianism, which makes the pestilent branches of moral evil luxuriant, and enables it to cast a disgraceful shade even upon the "husbandry of God."† To these ungracious principles is it owing, that so many of our churches are abused into worse than dissenting meetings (for these would be comparatively tolerable, when there is no essential

\* There have been two principal *genera* (if one may so speak) of heretics who have opposed the *essential* and *proper Divinity* of Jesus Christ; and these *genera* may again be resolved into their different *species*. The first *genus* or kind consists of those who admit that Christ had a participation of Deity (though in an erroneous sense) before he assumed the nature of man. Under this head may be classed the several *species* of the Arians and Semi-Arians. The other *genus* of heretics includes those who absolutely oppose his Divinity, and deny his very being and existence before he was born of the Virgin Mary: and these may be subdivided into the Ebionites, the Cerinthians, the Samosatensians, and Photinians of old, and the Socinians of modern times.

Other heretics have broached absurd and unscriptural notions concerning the *humanity* of Christ. The principal of these (for their collateral branches are too numerous to be recounted here, and indeed are now no more) were the Sabellians, who believed that the whole Godhead became incarnate; the Apollinarians, who imagined that Christ had no human soul, and that his body was animated, in its stead, by the Deity; the Manichees, who affirmed that Christ had no real body, but bore only the phantom and appearance of one; the Nestorians, who asserted that the two natures of Christ were two distinct and separate persons; and *others* who maintained that Christ's body was not really formed of the Virgin Mary, but fashioned and delivered down from heaven. Such crowds of errors and heresies, as have arisen upon one or other branch of Christian doctrine, may convince us, that either men read not the Scriptures at all, or read them without the teaching of that Guide, who "openeth the understanding to understand them," and without whom they are at most "a sealed volume." Near five hundred different denominations of heretics have sprung up in the church since the death of Christ, to say nothing of those, whose continuance has been so short, as not to have obtained a name. "Their memorial is perished with them." A melancholy picture this of human frailty, and an urgent admonition to all succeeding disciples to lean, not upon their own strength or understanding, but simply upon Him, who alone can lead into all truth, and preserve in the knowledge of it unto the end!

† 1 Cor. iii. 9.

difference but in matters of mere discipline); or rather into heretical assemblies or heathen schools, where, if the people learn any thing at all, they learn only opinions directly opposite to the fundamental doctrines of the Bible and the church, or at best some wild notions of morality, deduced from no sound principle, and often without even the polish or the ingenuity of more ancient Heathens to recommend them. Hence that strange ignorance of divine things, which seems to pervade almost every order and rank of men among us; and hence, as the proper *nidus* for so baleful a seed, grow all the scepticism, Hobbism, materialism, and profaneness of the age. The Shaftesburies and the Bolingbrokes, the Humes and the Voltaires, of the world think they find room enough for their wit and contempt upon those loose and unprincipled professions of the true religion, and upon the true religion itself (though unjustly) through these, because unaccompanied with that temper of mind and practice, which it is its peculiar honour to produce. Nor is the poison of error more pernicious to the souls of men, than repugnant to the wholesome prescriptions of the Gospel of Christ. The SCRIPTURES, which the patrons of these opinions profess to believe; and "the ANALOGY of FAITH," which is the just and beautiful coherence of the divine truths contained in those Scriptures, are in direct opposition to them, as may perhaps appear even by a summary consideration. For instance:

The Socinian (a name taken from Lælius and Faustus Socinus, who disseminated their opinions about two hundred years ago), by maintaining that Christ was a prophet, and *only* a prophet, really sets him forth as a false prophet and a liar. That title, which he pretends to give him, is either artifice or a nullity; because the Socinian rejects the claims of Jesus to the names and titles of that nature, which renders him far "above every name" in heaven and earth. The testimony which the Redeemer afforded of himself was, "I," [placing himself *first*, that his inferiority respecting his Divine nature might not be questioned] "I," says he, "and my *Father* are ONE."\* The Jews perfectly understood his meaning, and attempted to stone him, "because he made himself God,"† or, (as it is expressed in another place) "EQUAL with God."‡

The Sabellian (so named from Sabellius, a Libyan, whose opinion made a considerable noise in the third century), by affirming that there is but one person or hypostasis in the Godhead, who assumed, on different occasions, the several *names* of *Father*, *Son*, and *Spirit*, would invalidate the testimony of divine revelation, which describes *three persons* bearing witness of each other; namely, the *Father* testifying of the *Son*,§ the *Son* declaring the name of the *Father*,|| and the *Spirit* bearing witness as the *Spirit of Truth*.¶ This distinction of the three persons was

\* John x. 30.  
§ 1 John v. 9.

† Ibid. x. 33.  
|| John xvii. 26.

‡ John v. 18.  
¶ 1 John v. 6.

remarkably evidenced (to instance no farther) at the baptism of Christ.

The Arian (so called from Arins, another Libyan, and Presbyter of Alexandria, in Egypt, towards the close of the third and beginning of the fourth century), in avoiding Sabellianism, falls upon as egregious an error. For, by asserting that the SON is a GOD *inferior* to the FATHER, and that the three Persons are of *different* essence, he both contradicts the Scriptures and involves himself in a blasphemous absurdity. The Scriptures declare, in the most positive strain, *that the LORD our GOD is ONE LORD*, and that there is, but *ONE GOD*. They also represent to us *three Persons or Hypostases*, each of which is, *in nature*, God and LORD; because all the three Persons, conjointly and equally, partake of *one* and the *same nature*, which is the Godhead in its *unity*. Thus the Trinity of subsistence does by no means clash with the Unity of essence; nor the Unity of essence obstruct the Trinity of Person or subsistence. But if we adopt the Arian scheme, and say, that the three Persons are of *different* essence and nature, it seems impossible to avoid the charge, either of maintaining *three separate Gods*, or of *worshipping those for Gods* which are really (according to that hypothesis) mere and dependent *creatures*. And as to worshipping the *Father by the Son*, and *in the Holy Ghost*, in order to maintain the inferiority of the two last (as the Arians dream), it is in their sense of it an abuse of the Scripture, as well as contrary to the analogy of Scripture, and absurd. If they worshipped the LORD *by the Virgin Mary*, and *in a high wind*, these are also *creatures* of the Most High, as well as the *Son and Spirit* of the Arians. This creature-worship hath often led men into strange extravagancies: witness the horrid blasphemy of the Lombards, who, in their devoirs to their tutelary, St. Anthony of Padua, address him as one, *qui exaudit quos non audit et ipse Deus: i. e. "who hears those whom even GOD himself doth not hear."*\* But if, according to the Scriptures and the Catholic doctrine, the *three* divine Persons are of *one* and the *same* nature, then they, as *joint* participants of a nature in itself *self-existent* and *eternal*, must necessarily be *co-existent* and *co-eternal*. And if they are co-existent and co-eternal, they must also be *co-equal* in all the other glories, perfections, and attributes, of their *one* and *undivided* nature. Believers, therefore, by being made "partakers of Christ,"† are thereby "partakers of the *divine nature*;"‡ i. e. by having "fellowship and communion with the *Son*, they have also fellowship with the *Father*"§ and the *Holy Spirit*.|| On the contrary, the Arian represents CHRIST as an inferior GOD, a subordinate Almighty, a dependent Supreme, and a created Creator. He looks upon the HOLY GHOST as still more

\* Bishop Burnet's "Letters upon Italy," &c. Let. iii.

† Heb. iii. 14.

‡ 2 Pet. i. 4.

|| 1 John i. 3.

¶ Phil. ii. 1; 2 Cor. xiii. 14.

*inferior*, and ventures to avow, that the COMFORTER,\* promised by the FATHER and the SON, is not the "GOD of all comfort,"† which the Scriptures declare him to be.

The Arminian, however just in his opinion respecting the Trinity in the Deity, is, in all points that concern his *attributes*, almost as unscriptural and heterodox as some of the heretics we have named before. For, while he admits the equal Divinity of *Jesus Christ* with that of the *Father* and the *Holy Ghost*, he contradicts their revelation of the Divine Covenant, sets them forth as determining rather from incidental events than by a perfect design, and consequently represents the whole Godhead as acting, not according to the wise *counsels of his own eternal will*, but according to the unstable conduct of foolish and mutable man. He exhibits the sovereign Agent of all good in a state of supplication to a helpless worm; entreating that worm to receive his salvation, and often entreating in vain; changing his purposes according to the variable fancy of a creature subject to sin; and at last disappointed of his expectations, through the power and subtlety of Satan and the world. God, according to him, wills to save man, but cannot save him unless man will; though, at the same time, man (by his system) can will to be saved, or can relinquish salvation, independent of any positive, precise, or particular will of God to that end. The Arian and Socinian proceed very far, and degrade their Creator to the rank of a perfect and holy creature; but the Arminian in one instance seems to exceed their exceedings, by representing the will, the wisdom, the power, and other perfections of the omnipotent JEHOVAH, subservient to the perverse and froward affections of an impotent sinner. Upon his plan (if absurdity can deserve the name of a *plan*), the glorious work of God's salvation, and the eternal redemption of *Jesus Christ*, are not complete, unless a dying mortal lends his arm; that is, unless he, who of himself can do nothing, vouchsafe to begin and accomplish that which all the angels in heaven cannot do; namely, convert the soul from Satan to God. How contrary is all this to the language of *Scripture*—how repugnant to the oracles of truth! "Whatsoever the Lord pleased, that did he in heaven and in earth."‡ "I am AL (says the Lord) and there is none else, I am the ALHIM and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."§ In order to show the *immutability of God's counsel* and decrees, it is left upon record, that even wicked men "were gathered together to do whatsoever his hand and his counsel determined before to be done;"|| and that God "worketh all things after the counsel (not of man's) but of his own will."¶

If we review these heresies upon another ground, and measure

\* John xiv. 26. † 2 Cor. i. 3. ‡ Psalm cxxxv. 6. § Isa. xlvi. 9, 10.  
 || Acts iv. 27, 28. ¶ Eph. i. 11.

them by another rule, namely, the ANALOGY OF FAITH, we shall find them equally perplexed and deficient. Thus,

The Socinian, in denying the Trinity of Persons, necessarily denies the Divinity of *Jesus*, as *ONE with God* in the GODHEAD. By rejecting the WORD, "who dwelt among us" as GOD, he must also, of course, reject both the merit of his obedience and the satisfaction for sin by his death: and, by rejecting these, he must give up man, helpless and hopeless, to all the sad effects of a contaminated and miserable soul in a frail and corruptible body. For, as it was impossible, because diametrically opposite to the wisdom, justice, and goodness of God, that man should be created in these circumstances; and as, therefore, he is and must be a *fallen creature*, the Socinian leaves him in this condition without a remedy, because he leaves him without a Redeemer. Thus, in this one instance, there is a total subversion of all Christianity, and a virtual renunciation of the entire Gospel of God.

The Sabellian also fights against the economy of grace, by maintaining the absolute simplicity or unity of the Divine essence under three official *names*: for, in that case, he must also maintain (as indeed he does), that the Person denominated the *Father*, was the same person who *suffered* as the *Son*; and that the *Holy Ghost* was likewise the same Person who took flesh of the Virgin Mary. Now, if the *Father* suffered upon the cross, *how* and to *whom* could he say, "My God, my God, why HAST thou forsaken me?" If he were the *Father*, and the *whole* Godhead, he could not forsake or be forsaken of himself. Nor in any other view than that of a Trinity of *Persons*, could GOD SEND FORTH *his* SON, or reconcile his people to HIMSELF by the death of his SON. And, if this reconciliation has not taken place by a mediation of *one* divine Person between us and the *whole* essence, here again the Christian system is dissolved, and all its doctrines, like some debates in the ancient schools, amount to nothing. The palpable inconsistency, likewise, of the promise made by *Jesus*, that the COMFORTER, or the HOLY SPIRIT, should *come* to the disciples, after his own *departure*, if that COMFORTER was indeed the *same* person resident in the flesh of *Jesus*, may only be mentioned to complete the absurdity. Thus Sabellianism appears to be nothing more (if one might use the phrase) than a sort of *Christianized Deism*, incompatible with the Gospel, and subversive of its principles.

If we turn to the Arian, who anxiously strains the bow as far as possible to the contrary, we shall find him asserting, not only a *distinction of persons*, but a *difference of nature*, with an *inequality of attributes*. Thus, the SON, who was united to the flesh of *Jesus*, is stated by him as *inferior* to the FATHER; and the HOLY GHOST, as *subordinate* to both. This is palpable Polytheism, or else a contradiction in terms to the divine unity; for there must be either three GODS, according to this system, or *two* Divine Persons in the Godhead, *above* all things and almighty,

yet UNDER one *other* Divine Person, who is above all, and consequently the *only* Almighty. But Godhead and inferiority are as absolutely incompatible, as any two contraries that can be conceived. The grand mistake of Arianism is in the want of grace and spiritual understanding to discern, what is spoken of the Redeemer as the *sure help* of his people from his *Divine nature*, what is promised of him as the *bond of union* between God and them in his complex subsistence as *God-man*, and what is related concerning him as their *sympathetic brother and friend* in their *own nature*.\* When men have true faith, that faith (being the operation and tuition of the Divine Spirit) leads them to apprehend and to use its own beautiful and blessed analogy respecting these distinctions, and all other circumstances connected with them. It is through ignorance of the *grace and offices* of CHRIST, that men are ignorant of his *person*, and so fall into Arianism and other hurtful and preposterous errors.—However, if *Christ*, (according to the Arian) be inferior to the *Father*, respecting his Divine essence [for with regard to his *manhood*, and to his manhood *alone*, he is doubtless inferior], he must necessarily *depend* upon him, as *the great supreme cause*, for his very *existence*. There can be but one *first* Cause, let what may be the *second*. And if CHRIST's existence be *dependent*, it is necessarily *created*; for *that* only can be strictly independent which is uncreated and supreme. This opinion, therefore, virtually displaces the SON from the rank of true and proper Deity, and represents him a mere *creature*, even though it should make him ten thousand times superior to the first angel in heaven. If *Christ* be a creature, then he could not *create all things* (as he is said to have done), for he could not have created himself; or, if he be only a creature, he might indeed, as a holy creature, merit for *himself*; but it is impossible that he could merit for, or transfer merit to, any *other* creatures. Every thing he could do, would be requisite for his own being and happiness; at all events, he could not justify millions of human beings with an everlasting righteousness, nor atone for their infinite millions of sins. Consequently, he could not be the Redeemer revealed by the Gospel, and necessary to such unhappy and unholy persons: nor can they now have hope of any other. It follows, then, that the Pharisees rightly named Jesus *a deceiver*; and so all his followers in all ages have adopted a chimera, and have been pursuing, contrary to every thing called *interest* in this world, only a paradise of fools. Thus, the natural inferences, deducible from Arianism, will confound and destroy Arianism itself: or, on the other hand, if Arianism be true, the certainty of man's salvation by an omnipotent Redeemer must be entirely destroyed.

What comfortable conclusions, for his present or eternal salvation, an Arian can derive from his principles, an Arian may bes

\* Dehacre v. Hooker. Eccl. Pol. B. v. pp. 109, 110.

inform us. Perhaps they yet remain to be known : and it might be a singular act of benevolence done to people of his persuasion, if the *motives* for some strong consolation were produced. When such an attempt is made, and when those motives are blessed to the hearts, and confirmed by the lives, of those who receive them, then, but not till then, may an orthodox Christian wish them joy in discovering that God is inferior to himself, or (what is much the same) that there is an inferiority in the SON, who is of the *essence* of God.

The Arminian, by degrading Christ from his absolute sovereignty with respect to the objects of his grace and justice, takes away in effect his essential Divinity : for Divinity always implies omnipotence, and includes every idea of unconfined, invariable, complete, and perpetual supremacy. To suppose, therefore, that Christ, as God, *wills* a thing which he doth not perform, is an evident derogation of his *power* to perform it. *Will* and *power* in God, very unlike will and power in man, are inseparable and efficacious attributes. Volition and energy, however distinguishable in our terms and notions, cannot be divided in the simple, pure, act of the Deity, without supposing him to be *compounded* of parts and passions like ourselves. Moses, in the truest sublime, was taught to describe the will and power of God, as arising at once, and at once accomplishing that for which they arose. "Let there *be* light," said God (in the indicative present time); "and there *was* light" (in the indicative past)—shewing that the execution of the will almost anticipated the will itself. Now, the Arminian represents Christ as willing and desiring the salvation of some sinners, who, notwithstanding his will and desire, do never obtain salvation. Hence it follows, that Christ either hath not *power* to accomplish what he *wills*, or that he can *will* the accomplishment of any good thing, without an exertion of his power. To suppose the one, is to represent impotence for omnipotence, and so to undeify him; and to assert the other, is to rob him of his goodness, at the express violation of his truth. The God of Epicurus was allowed to be above the trouble of any providence, or certain direction, in human affairs; and the deities of Homer were admitted to live in strife, even in heaven itself: but how can a man, professing Christianity, with a Bible in his hand, venture to think that the God of ages, who knoweth the thoughts of the heart long before, has not the fullest ordination of all things, or that any of his attributes can be of so different a kind from the rest, as to be glorified at the expense of each other? Upon Arminian principles, God is described as working without any providential design, and willing without any certain or determined effect. Nay, more; the attainment of his own will depends upon the wills of his creatures: and so the Almighty Agent of good must wait in his operations upon a set of beings, who of themselves can will and do nothing but evil. If one did not know it to be true, it would be almost impossible to

believe, that solecisms like these, equally warring with Scripture and reason, could obtain any credit in the understandings of men.

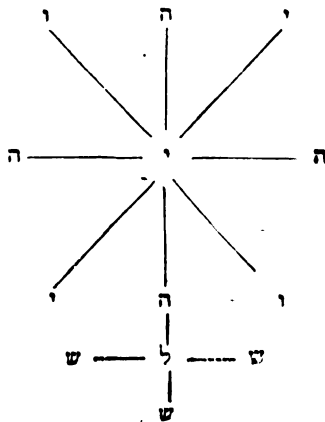
By thus diminishing Christ, and by thus exalting the powers of human free will, the Arminian confounds the whole economy of salvation, and represents the wise counsels and designs of the ETERNAL THREE, but as little more than a chaos of wishes and intentions. And, if all these grand and important concerns go on without a plan, and are left to chance and uncertainty, or (which is just the same) to the fickle will of feeble man, what has faith to do in so unsure a business? or how can hope be properly exercised upon what is so precarious and uncertain? How are God's promises and oath *immutable*, when they altogether depend upon the wretched mutability of helpless creatures? And what comfort can be derived to the soul, as to its acquisition of life eternal, when it is persuaded to think, that God's bestowment of it depends, not upon the unchanging goodness of the Most High, but upon the exertion of its own will and power; though the soul must perceive (if it perceive any thing truly of itself, or of the Scripture, or of God) that it has neither inclination nor strength of its own to know or to do any one thing properly good? There is not a principle of grace laid down in the Bible, but which is obscured and debased by these gloomy, low, and contradictory notions of the Arminian.

Error is like a line drawn obliquely from the straight path of truth, which, however insignificant the deviation may seem at the first, appears in the end at too considerable a variation from a parallel, to be supported for one. Hence, if people did but look forwards to the consequences of some theological opinions, or were enabled to weigh them in the balance of the sanctuary, they could not, one might think, stand up so earnestly for what is so light and incoherent in itself, and so unprofitable at the same time to their own souls. On the contrary, truth, the farther it be extended, and the farther the mental eye can follow it, will ever appear the more straight, the more parallel, and glorious. It is like a perfect unit, which, though it will admit of a thousand subdivisions, is, when those subdivisions are computed and brought together, a perfect unit still. It has a common agreement and a due arrangement in all its parts; while error is not only incompatible with truth, but really irreconcilable with itself. The test of these is however very much to be found in their effects and consequences. Holiness of heart and of life, strength of faith and wisdom of grace, communion with God and renunciation of self, are among the bright results of that TRUTH which is planted in the soul by the favour and mercy of God. On the other hand, with great noise perhaps about holiness, only at best a semblance of it without, and no love to it within, a distrustful dependence upon God's promises, and a mutilated con-



ception of them—no tastes of the Divine presence, superior as it is to life itself—nor truly low opinion of all human capacities or attainments—are to be found in the ways of ERROR, which men form to themselves by the fallacious conclusions of a fallen mind.

And, as the paths of error are infinite, and the way of truth but one; so it is the power and grace of an Almighty Saviour alone, which can give his people the *one heart* promised them, that they may walk in that *one way* to life everlasting. These are enabled to see, that the Divinity of Jesus is the one only foundation laid in Zion, on which they may safely build their eternal hopes; and these will acknowledge, both here and hereafter, that the glories of Immanuel, in his person and perfections, are the *Alpha* and *Omega*, the beginning and the end, of all their confidence and joy. They delight now to hear the proclamations of his person, power, and love, in the *Names* and *Titles* ascribed to him in his word; and they will confess hereafter, when they see him face to face, and are partakers of his glory, that they never conceived half the goodness and grace, which those Names and Titles record and imply. When they have passed through this vale of tears—when they have fixed their feet for ever on the farther shore of Jordan, and are admitted to the full vision and communion of God—then shall their minds be enlightened to take in a vast comprehension indeed of eternal truth—then shall their hearts be enlarged to receive an uninterrupted income of joy, and their tongues be unloosed to abound in the most triumphant exertions of praise. The voices of these, and the voices of all the blessed, shall be “great in heaven;” and one and all shall shout this everlasting song—“Salvation to our God, who sitteth upon the throne, and to the LAMB: the kingdoms of this world are become the kingdoms of our LORD and of his CHRIST, and *he* shall *reign* for ever.” Amen.



AN  
ESSAY  
UPON THE  
DOCTRINE  
OF  
THE TRINITY.

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As the apostle Paul, like his blessed Master, “went about doing good,” and “preaching the gospel of the kingdom” of God, among other places, he travelled to Athens, then the most celebrated city for wisdom, arts, and science, in the world. Here he found an altar with this remarkable inscription, To THE UNKNOWN GOD. The Divine Providence seems to have intended, by this open profession of the most intelligent men upon earth, to evince the truth of what the Divine Spirit hath revealed, that “the world by wisdom knew not God.” The highest sagacity of mortals could not reach the knowledge of his being—the utmost it could attain to, was to confess him *unknown*.\*

If, therefore, man, by his own faculties and power, could not know God, it is evident that the true knowledge of him must have been communicated and derived. Hence, the necessity of a divine revelation began with the creation; and this necessity was farther increased by the diminution of man’s faculties through his degeneracy, unless it can be believed, that it is of no consequence for man to know either the AUTHOR or the *end* of his being. It may, therefore, be laid down as a principle, grounded upon the necessity of man, and confirmed again and again by God himself, that, upon man’s fall, a revelation of his restoration to favour, and a general idea of the means by which that restoration was to be accomplished, were immediately granted him; and in such a manner, as to comprehend and include every *essential* article of faith, and *necessary* doctrine of salvation. Not that this revelation was so definitely given, as to need no further

\* *Nemo novit Deum: multi de illo male existimant, et impunè.* SER. Ep. xxxi.

illustration; because the whole patriarchal and legal economies, being only typical, were to be understood of "better things to come;" but that the grand object of worship, and the great outline of redemption, were communicated to weak and sinful man,—that he might both know to *whom* he stood indebted for his recovery, and *how* that recovery was to be effected. If this be not admitted, it must then be allowed, that the antediluvian and patriarchal church, called in Scripture "the sons of God," were left in a melancholy state respecting their eternal hopes; and that, as they knew nothing, and could know nothing, of God, by the exercise of faculties impaired and ruined by sin, they consequently could not worship him, or conceive the use of some religious institutions, which we are assured they complied with as delivered from heaven itself. But, as we find that they observed several ordinances, which were rendered sacred by the immediate command of their Maker, and from the beginning yielded in those things "the obedience of faith,"\* it follows, that they knew the end and design of those ordinances, from some explanation given, of which the sum or epitome was contained in the allegorical declaration of "bruising the serpent's head" by Him who would become "the seed of the woman." It will next follow, that, as God gave them a revelation of himself, he was the object of their adoration, and the ground on which their faith must rest for the fulfilment of his promises. This revelation, which God gave concerning himself, must have been suited to the mode by which the human capacity receives its intelligence, and so must have been delivered by *names, ascriptions, or titles*, expressive either of his own *nature*, or of those *engagements* which he had determined or covenanted to perform. Accordingly, we find several distinctions and epithets applied to God, from the beginning of the world, in the Holy Scriptures. A revelation likewise of their import must have been given with them, or they could not have been understood. The savages of Otaheite, or of New Zealand, who are entirely ignorant of every language but their own, might as well comprehend the names of God in Hebrew, as our first parents or their offspring, without some divine induction upon their minds. And it seems absurd, that the Deity should either have given himself names without a meaning: or, having given himself those names with a precise sense annexed to them, should not likewise have afforded that sense and meaning with them. This is certain, that as man could never, from his own wisdom, have *known* the Author of his being; so it was far less possible for him to *describe* Him by epithets truly characteristic of his Divine essence and nature, and of certain engagements which he could not even have imagined, unless they had been expressly declared. If man could not *conceive*

\* Heb. xii. 4—"By faith Abel," &c.

rightly concerning God, it is far less probable that he should *speak* rightly of him.

Now, as the knowledge of God is absolutely necessary to the just adoration and worship of him (for the worship of what is *unknown* is as much idolatry as the worship of what is *false*), God appears to have given, in the communications of names and titles, such a sufficient knowledge respecting himself, as might afford to his people, in the earliest as well as in subsequent ages, a proper notion of his nature and existence. Upon such knowledge and evidence, their worship and adoration would be a "reasonable service;" and their faith would rest upon a foundation of certainty and truth. Otherwise, what the ancient Heathens commonly said of the Jews, would be far more true of God's people in the first ages—*Nil præter nubes et cæli numen adorant*; "Beside the clouds and sky they nought adore." And as the truth, respecting its Divine Author and essence, must be the "same yesterday, to-day, and for ever;" so the idea which true believers *then* entertained of the Godhead cannot be intrinsically different from the idea, which true believers *now* entertain of him. For, otherwise, there must have been two contradictory revelations inducing two opposite faiths; or, in other words, God must have seemed that Being at one time which he is not at another—to grant which, would destroy all religion, and all revelations of religion, altogether. It follows then, that, if the doctrine of the Trinity be a true doctrine under the Christian dispensation, it was also a true doctrine under the patriarchal and legal economy; and that, if it be necessary to faith and salvation at *this* time, it hath been equally necessary to faith and salvation at *all* times.\*

That the doctrine of the Trinity is essential in the true knowledge of God, and consequently necessary to salvation, cannot be refuted by any who believe the Bible to be of divine authority; and therefore (as it is unnecessary to prove here from that

\* Witsius justly reasons, from the wisdom given to the first man, in his state of innocence, that the mystery of the Trinity could not be unknown to him. "For (says that admirable author), it is above all things necessary, for the perfection of the human nature, to be well acquainted with what it ought to know and believe concerning its God. And it may be justly doubted, whether he does not worship a God entirely unknown, nay whether he at all worships the true God, who does not know and worship him as subsisting in *Three Persons*. He who represents God to himself in any other light, represents not God to himself, but a phantom and idol of his own brain. Epiphanius seems to have had this argument in view, when he thus wrote of Adam: 'He was no idolater; for he knew God, the FATHER, SON, and HOLY SPIRIT. And he was a prophet, and knew that the FATHER said to the SON, 'Let us make man.' It is absurd," continues Witsius, "to suppose Adam ignorant, concerning his Creator, of what God does not suffer his posterity to be ignorant of at this time; and the rather, since God created man to be the herald of his being and perfections in the new world. Excellently to this purpose speaks Basil of Seleucia: 'Notice this expression—"Let us make man." The plural word hints at the Persons of the Godhead, and presents us with the knowledge of the Trinity. THE KNOWLEDGE OF IT, therefore, is COEVAL WITH THE CREATION. Nor should it seem strange that it was afterwards inculcated, since it is one of those things, of which mention was made at the very first creation.'" *Econ. Fæd.* l. i. c. 2. § 5, &c.

authority what hath been so often and so unanswerably proved by others)\* this position is taken for granted.

If, then, this knowledge of the Divine nature be necessary to salvation, it must have been revealed by that nature; for the mode of God's existence is not an object of man's reason, nor could possibly be known by him without superior information: a clod of earth might as soon emit light from itself and become a sun. The absurd opinions of the wisest Heathens prove the truth of this assertion; for even the most intelligent Plato (as Lactantius observes) *somniaverat Deum, non cognoverat*, † "dreamed about God, but did not know him." And if this doctrine of the Trinity must necessarily have been revealed, it must have been principally revealed in the *Divine names*, because we find in the Old Testament a peculiar stress laid upon the names, and most of the other evidences of this great truth, arising from or ultimately referring to them. And if this truth (viz. that there is a personal plurality in the Divine essence) be indeed revealed in those names, which it is one great design of this treatise to show, then the names were fitted and designed to convey the knowledge of it, and the knowledge of it is contained in them.

Not only the nature and the name of God were above the investigation or expression of man, which the wisest Heathens have confessed, but the rite also of *sacrifice*, which was used by Abel (if not by Adam himself) and by Noah, with remarkable testimonies of divine approbation, could not, on that very account, have been an invention merely human. ‡ Reason, especially depraved and fallen reason, could never have suggested a *predictive* type or allusion of this kind to the grand sacrifice, which a *future* Redeemer would make for sin, if the divine wisdom, in giving the promise, had not settled this institution, partly to keep that great *object* in view, and partly to exercise the faith of the

\* Vide, speciatim, WITSIUM in *Symb. Apost. Exercit. VI.*

† Lib. v. c. 15.

‡ The excellent Witsius, with great probability, observes, that the skins of beasts, put by God on our first parents, were those of *sacrificed* beasts. He further observes, that sacrifice was a *divine* institution, for the following reasons: "First, Abel offered by faith, i. e. he knew that himself and his sacrifice were acceptable to God, and in his offering he looked by faith to the future offering of the *Messiah*. But such a faith plainly presupposes the divine institution of sacrifices, and a REVELATION about their signification. Secondly, because God gave testimony to the sacrifices of the ancient patriarchs, whereby he declared they were acceptable to him. But, in the matters of religion, nothing pleases him, but what himself has commanded. All will-worship is condemned, Col. ii. 23. Thirdly, because there was a distinction between clean and unclean animals before the deluge, which was not from nature, but from the mere good pleasure of God, and has a particular respect to sacrifices." *Oecon. Fœd. l. iv. c. 7. § 4—6. Misc. Sacr. Vol. 1. L. 2. Diss. 2. SPANH. Hist. Eccles. V. T. p. 275.* It may also be added, concerning the *coats of skins*, with which the Lord is said to have clothed our first parents, that it was an emblematic fact, preaching this doctrine: as the body of man received raiment taken from *slain* creatures, to defend it from warring elements; so his soul, stripped of original righteousness, needs to be covered from divine wrath, by a "garment of salvation," taken from ONE who was to be sacrificed in order to its bestowment. This, in the language of the New Testament, is "putting on Christ."

first believers upon those *means*, by which their redemption was to be accomplished. The patriarchs, like our modern Deists, might indeed have dreamed of some unknown, and therefore uncertain mercy in the Almighty; but they could never have imagined, without an express and positive revelation, that the Son of God would assume their nature, and expose himself to every evil, pain, and death, upon their account; or that, by shedding the blood of beasts, they typically "showed forth the Lord's death till he came." Yet, without this view, their sacrifices (could they even have invented them) would have been nugatory ceremonies, and services of such unwarrantable cruelty, as would have appeared to be equal violations of reason and nature.\* Nay, sacrifices, without an allusion to Christ, or not slain in faith of his great propitiation (which was only to be done in a manner appointed), were expressly forbidden under the law, upon this penalty, "that blood should be imputed unto that man," who should offer them: "he hath shed blood; that man shall be cut off from among his people." Lev. xvii. 4. The sacrifices of the faithful from the beginning appear to have been the same, though afterwards more expressly defined and committed to writing. And as God approved the sacrifice of Abel, as well as those presented by Aaron, it leaves no kind of doubt, since nothing can be consonant to his divine mind but what himself hath enjoined, and since he enjoined the very same thing by Moses clearly stating, "blood to be the atonement for the soul," (Lev. xvii. 11), that these immolations were, from the very fall of man, instituted by him. See also God's command to Abraham in Gen. xv. 9, where he was not only enjoined to sacrifice, but also to sacrifice what was afterwards called under the law of Moses, a *peace-offering*, a *sin-offering*, a *trespass-offering*, and a *burnt-offering*.

The very Heathens have universally entertained this rite in all ages, undoubtedly from an abused tradition of their fall, and from the established doctrine, that the Deity was only to be reconciled by the effusion of blood. They corrupted indeed the holy emblem, but the corruption itself implies, that † sacrifice was

\* *Judaorum mos absurdus sordidusque.* Tacit. Hist. L. v. § 5.

† The *savage* inhabitants of Madagascar use sacrifices, when they would supplicate the Deity in their distresses: upon which Mr. Ives, in his "Travels through Persia," observes, that "He saw many circumstances in the Madagascarian sacrifice, so exactly resembling those which are mentioned in the Old Testament as offered up by the Jews, that he could not turn his thoughts back to the *original*, without being sensibly struck at the *exactness of the copy.*" *Ives' Voyage*, p. 16. This is a *modern* testimony. Cæsar furnishes us with an *ancient* but wretched example among the Gauls, concerning sacrifice, when he conquered them. *Galli, aut pro victimis homines immolant, aut se immolatos vocent; — quod pro vita hominis, nisi vita hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur: publicæque ejusdem generis habent instituta sacrificia.* De Bello Gall. L. vi. They had also many other rites concerning their *Oaks*, their *Druids*, [i. e. Oak-prophets or Priests] their Assemblies, &c. The object of their worship was named *Esus*, which seems to be derived from the  $\Psi\kappa$ ,  $\Psi$ , or *Ees*, of more Oriental people, from whom, all circumstances considered, they undoubtedly had their religion. They worshipped the material sun, or his

an original principle of religion, and that "without shedding of blood there is no remission of sins."

Without the supposition of a *divine* authority for what was believed and done, what a poor opinion must we entertain of the faith and practice of the most ancient patriarchs, such as Abel and Enoch for instance; if we suppose them using institutions which they could not comprehend the meaning of, or calling upon God by names of various forms and sounds which they did not understand, or which were not intended to give them a proper intelligence of him? If the several words, which, in our Bible, are translated *God* and *Lord* (and there are several, different in sound and construction, which are *so* translated,) be merely synonymous, and have no particular distinct sense but what is common to each, there would be many texts in the Old Testament full of unmeaning, if not absurd, tautology. What are we to understand, in that case, by such expressions as these—"Who is *God* save the *Lord*?"—"The *Lord* he is the *God*"—"And," back again, "*God* is the *Lord*"—"The *Lord* whose name is the *God* of Hosts."\* Would not this be playing upon words, unbecoming even a profane, much more the dignity of a sacred penman, and utterly irreconcilable to the idea of a divine revelation? Such quibbling upon terms, or such a pompous use of vague and arbitrary names, might indeed be practised by the injudicious among Heathen sophists; but, if we attentively consider the whole matter, we shall find no such conduct in the Deity, or in those who "spake as they were moved by the Holy Ghost."

But if those words rendered *LORD* and *GOD*, have, in the original, a signification and import different from each other—however predicable *both* may be of each Divine Person, *sub diversâ* *σχίσσι*—then the sacred penmen both understood what they wrote respecting each of these names, and meant to convey intelligible ideas of them to others. A peculiar distinct sense was intended

light, as the great vivifier of nature, whence they were styled *Saronides*. In the famous Gaulish temple of Montmorillon, in France, there is also retained another Eastern symbol, the *serpent*, implying most probably an idea of the subtle potency in nature. For more of this see Keyzler in the *Ant. Univ. Hist.* Vol. xviii. Tit. Gauls. As to the *oak*, and their worship near or under it; this is evidently a vestige of the patriarchal religion, and refers to the *covenant* of God, which the *oak* was appointed to symbolize, and therefore called אֵלֶךְ, but which the ancient Heathens perverted, "changing the truth of God into a lie;" for "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. i. 21. The *oaks* [in our translation rendered *plains*] of Moreh and of Mamre, where Abraham pitched his tent, and reared altars, were Bethels, or places of worship, where God met with, instructed and revealed to him the promise of *CHRIST*, who should come of his flesh, and אֵלֶךְ כֶּפֶץ *for which purpose, or end*, Abraham kept whatever was implied in God's *charge, commandments, statutes, and laws* (Gen. xxvi. 5), and which (being of the same name) may very justly be concluded to be similar in substance to those delivered afterwards more expressly through Moses to the church of God. Hence we find, long before Moses, the usage of *minchas*, or *rest-offerings*, *burnt-offerings*, *sacrifices*, and *drink-offerings*. Gen. iv. 3; viii. 20; xii. 7, 8; xv. 9; xxii. 2, 7, 8, 13; xxvi. 25; xxxi. 54; xxxv. 14.

\* Amos v. 27; 1 Kings xviii. 39; 2 Chron. xxxiii. 13.

by every name, or one name would have served the purpose as well as a thousand. Nor can it be well explained, why JEHOVAH should not be called *my* or *our* JEHOVAH (and be joined with other pronouns possessive), as well as *my* or *our* ALEHIM, but from a reason, that the Deity may bear some particular relation to us under the *one* name, which he doth not bear to us under the *other*. If the word JEHOVAH signify simply, absolutely, and abstractedly, the DIVINE AND INCOMMUNICABLE ESSENCE, which cannot be *appropriated* by the creatures, or be *divided* into parts, or exist but from itself; and if the word ALEHIM (which is universally allowed to be plural) point out a *personality*, or *more persons than one*, in that Divine *essence*, each of which may have particular engagements in our behalf: it may then be conceived, that these Persons in the ALEHIM have a relation to us, *respectively* and *particularly* which they have not *together*, when considered *absolutely* as the ONE JEHOVAH, or JEHOVAH not in covenant for that behalf. Under the *one* name, there is comprised a gracious assurance of redemption and mercy to fallen man, which gives him a title to claim an interest in the *Divine Persons*.\* Under the *other* name, a *sinner* can see nothing but a *self-existent essence* of holiness and justice, from which he hath no right to expect any thing but abhorrence and ruin. Nor must that wonderful care be unnoticed, which hath been taken to prevent every idea of Polytheism, by asserting the *unity* of the Divine essence, in the use of a word which expressly implies a *plurality* of persons; for the name ALEHIM is not only joined to verbs in the *singular* number, but it was expressly declared, when subsequent corruptions made it necessary, that “JEHOVAH our ALEHIM is ONE JEHOVAH;”† which *could not* have become necessary, if the word ALEHIM conveyed one single and similar idea with the word JEHOVAH.

The “ark of the covenant” (or, as it is otherwise called “The ark of the ALEHIM JEHOVAH,” or of the *covenanters* in JEHOVAH) was the standing symbol or *testimony* in the ancient church of this fundamental truth; and so God was represented as “inhabiting the very cherubim” (for thus it should have been translated), and “who is to be called on there.”‡ See more of this in Exod. xxv. 22; Lev. xvi. 2; Numb. vii. 89, and other places. Indeed, the whole of the tabernacle-service (revealed as it is in

\* With respect to the terms *person*, *substance*, &c., applied to God, it may be observed, that they are not to be understood in a gross or carnal sense. There is a radical poverty in all language, when it attempts to define any thing concerning pure and intellectual spirit, and especially concerning God. And these words are used to express, what is indeed very superior to the description of *all words*, and is to be conceived in a higher sense (yet without sophistry or subterfuge) above them. We use the term *person*, therefore, not so much to evince a propriety of expression, as to avoid concealment of the truth. So St. Austin: *Dictum est tres Personæ, non ut illud diceretur, sed ne taceretur.* Aug. de Trin. l. v.

† Deut. vi. 4.

‡ 1 Chron. xiii. 6. So Estius very fairly; *Sicut arca erat velut scabellum depum Domini, ita Cherubini supra arcam expansi, erant velut sedes Domini.* In 1 Kings iv. 4.



a *lucidus ordo*, far above all classical compositions, and above all the faculty of man) continually leads up the believing soul to the FATHER of mercies, by the *propitiation* of the SON, and the *influence* of the HOLY GHOST. Remove, if possible, this grand idea from the Pentateuch (to mention no other part of the holy volume), and the institutions and intentions of it become frigid and inane. On the other hand, read this economy, as the prophet Isaiah and the other ancient believers were taught to read it (Isaiah iv.), and JEHOVAH the *Father* is plainly to be understood as the *Creator of the cloud* and the *defence* promised "upon all the *מבוי dwelling-place or establishment of Mount Zion*" [i. e. upon the collected church of God]; and the ADONAI, or JEHOVAH the *Son*, is also to be known as *washing away* and *purging* the sins of his people, by that HOLY SPIRIT, "through whom he offered himself" as the victim in our nature to the Godhead, and who, from his wise and penetrating energy, is called the *SPIRIT of judgment*, and the *SPIRIT of burning*.

We might adduce also proof of this doctrine from various passages of the other sacred writings, and show from them, that it was the constant faith of the true believers, both under the Old Testament, and under the New. But this hath been often and amply done already. The doctrine of the Trinity is indeed no novel opinion, taken up with the religion now called *Christian* (as some have affected to think); nor have the principal professors of it, since Christ, ever considered it in that light. To say nothing of Ignatius,\* Justin Martyr,† and others, who from the age of the *apostles*, and from the apostolic as well as prophetic writings, both proved and maintained this tenet; we may learn by Augustine, Philastrius, &c., that it was both esteemed as ancient as the world, and that it was even reputed an heresy to think the contrary.‡ Augustine positively declares, that "the substance of what is now called the Christian religion, was maintained by the *ancient* believers, and existed *ab initio generis humani*, from the very beginning of human nature, till Christ himself appeared in the flesh, when the true religion, which was in being *before*, received the name of *Christianity*." And soon after he adds, "I said, therefore, *this*, in our time, is the *Christian* religion; not because it did not exist in *former* times, but because in *later* it obtained the name."§ God's people were *Christians* even in the time of the patriarchs, and were so denominated by God himself: "Touch not my Christians," or (what is the same) mine anointed ones, "and do my prophets no harm."|| In Austin's

\* *Epist. ad Phil. et ad Antioch.*

† *Dial. cum Tryph. Exp. fidei de Trin.* CONSTANT. *Ep.* apud Euseb. 1. 10. c. 5.

‡ Photius, in his *Bibliotheca*, mentions an *anonymous* Christian writer, who, a little before his time, had written fifteen books for the express purpose of proving, that the ancient Heathens of most nations had obtained a corrupt tradition of many great principles of the true religion, and in particular of the doctrine of the Trinity. *Cod. C.LXX*

§ *Lib. xi. c. 13. Retractionum.*

|| *Psalm cv. 5.*

49th Epistle, inscribed to Deogratias, he says, "Although formerly, by names and signs [or ceremonial institutions] different from those in present use, at first more obscure, and afterwards more explicit, and by fewer in earlier times than in the later, yet it was but one and the same true religion, which was declared and observed." And, in his great work, *De Civitate Dei*, he expresses the same opinion, and believes that the true worshippers of God and idolaters were never out of being, since men had any existence in the world.\* Aponius, an ancient Christian writer, who lived about the year 650,† in his 6th book upon the Canticles, concurs with Austin in opinion, that what was revealed by types and shadows in the Old Testament, was but the same thing which was more openly expressed in the New; and that the doctrine of the Trinity, which glimmered under the Law, blazed forth, like the meridian sun, under the Gospel.‡ "For instance (says he), God says by Moses in the book of Genesis, 'In the BEGINNING, GOD created the heavens and the earth;' and then just afterwards, 'the SPIRIT moved upon the face of the waters.' Here are three Persons in one power—the BEGINNING, GOD, and the SPIRIT: He, who made; He, in or by whom all was made; He, who gave life to what was made."§ Some of the old Jewish expositors translate *Beginning* by *Wisdom*, and understand by it, as Aponius does, a Person in the Godhead.|| Philastrius (bishop of Brixia in Italy, the friend of the famous Ambrose, bishop of Milan), whom Austin mentions in his tract *de Hæresibus*, and whose apostolic zeal and piety were remarkably conspicuous, says, "That the Trinity of Christianity was asserted *ab origine mundi*, from the foundation of the world, and the truth of religion taught, *ubique*, everywhere [by the faithful], *without intermission*."¶ He farther adds, "To say that Christians are of lower and posterior existence than Jews and Pagans, is an heresy; for, says he, from Adam even to Moses, for the space of 3700 years [nearly so according to the common Septuagint Chronology; but, ac-

\* *De Civ. Dei.* c. x. † *Cave Hist. Liter.* ‡ See Eph. iii. 4, 5.

§ LA BIGNE *Biblioth. Patr. (Min.)* Tom. iv.

¶ "CHRIST who is the BEGINNING," Col. i. 18; Rev. i. 8; xxi. 6; xxii. 13. So the Platonists talk of a *Beginning*, in a sense less spiritual:—*Principii nulla est origo: nam e principio oriuntur omnia; ipsum autem nulla ex re alia nasci potest. Nec enim esset principium quod gigneretur aliunde.* "To a beginning there is no origin; because from a beginning all things must arise; while itself cannot possibly be educed from any other thing. It could not be a beginning, were it begotten or traduced any where out of itself." MACROB. in *somn. Scip.* L. ii. c. 13. They philosophized, with the light they had, much better than our Arians, who talk of the *derivation* and *inferiority* of Godhead, which, being the *principium primum*, is therefore necessarily *inderivable* and incapable of subordination.

¶ "The Platonists (says the learned Theoph. Gale) speak much of a *Trinity*. Whatever they meant by it, it seems most certain to me, that this *tradition* was originally no other than some corrupt broken *derivation* from the Scripture relation of God; which indeed Plato more than hints, in saying, *that they received it from the ANCIENTS, who were better and nearer the gods than they themselves.* And those ancients were, who lived so near the gods, if not the patriarchs and ancient Jews, I cannot conceive." *Court of the Gent.* Vol. i. l. i. p. 10. And that Adam himself most probably had the knowledge of the Trinity, see the opinion of Witsius, and of Epiphanius quoted by him, in his book in *Symb. Apost.* Exer. C. vi. § 16.

according to Dr. Blair, who follows Archbishop Usher, it was about 2433 years] all the just, worshipping GOD and GOD, LORD and LORD (which, with Tertullian,\* he considers as two distinct Persons); and also the HOLY SPIRIT, truly declared the Trinity."† Nor have these authors proceeded rashly in this opinion, without reason or without Scripture (sufficient arguments from both being everywhere urged in their writings): for, as there is but *one* Israel, consisting of those only who are "Israelites indeed;" so there is but *one* faith and *one* LORD, by whom men can be justified. Christ was *the Saviour* from the foundation of the world; and so, when he appeared in the flesh, he only "fulfilled the Scriptures" already given; because those Scriptures entirely testified of him, and were written only for a testimony of his gracious mission. The later writings of the New Testament do but concur with the law and the prophets, and are by no means to be considered as a new or a separate revelation; and therefore, when all are rightly understood, they are understood in mutual relation to each other, jointly confirming (like Moses and Elijah upon the holy mount) the *purpose* and the *means* of Christ's salvation. In short, they reveal, constitute, and support, but *one* and the *same* religion, though by different dispensations. The "faith," or Gospel, "*once* delivered to the saints," though upon different occasions and in different forms, is a UNIT in its nature, and invariably the same as to its object and origin: and therefore the ONCE, applied to this truth of God, is, like God himself, a perpetual now. The law foreshowed the Gospel by *sensible* demonstrations: the Gospel fulfilled the law by *spiritual* facts and experiences: both unite, by one sublime analogy, in their Author, their operation, and their end. Both have the same great truths and doctrines contained in them: and God's people have had but one and "the same spirit of faith," one and the same gracious experience, under both. The *first* of the redeemed, therefore, was saved in *the same way* in which the *last* of that happy number shall be an inheritor of glory. Hence, Tertullian said justly, with regard to religion, *Id verius, quod prius: id prius, quod ab initio*: "The more ancient, the more true; and what was from the beginning, must be the more ancient." The *whole* economy of salvation began with this beginning. For the plan of redemption is uniform, consistent, and eternal; neither subject to the folly, nor dependent upon the caprice, of human nature; but "ordered in all things" by the wisdom of God, and "sure" in all things by the power of God. Thus the revelation of *Christianity* is indeed nearly, if not quite, *as old as the creation*. Christianity itself with respect to the divine purpose, is much older.

\* TERT. de Trinitate.

† I. A. BICNE *Bibl. Patr.* Tom. iv. in tit. Philastr. EUSEB. *Dem. Evang.* l. i. c. 5. et *Hist. Eccles.* l. i. c. 4. SANDFORD *de decensu Christi*, l. i. § 17. *apud* GALT, Vol. i. l. xi. p. 158.

As the Divine names and titles do, in their plain sense of etymology, afford many evidences to the doctrine of a Trinity and of the proper Divinity of the Persons in Jehovah; so there are many proofs of the reception of that doctrine among the Jews before Christ, and of the endeavour to conceal it among them since Christ, out of enmity to him and to Christianity itself, which stands or falls with this truth. For some time after the Christian era, their writers expressed the Divine name, or rather delineated it, by an enigma, which, at first sight, impresses the mind with a notion of the Trinity, and which is confirmed by some of their own explications. It was according to the following type:\*



The three *Jods* denoted JAH, JAH, JAH; or that each of the three Persons (like the expression in our Athanasian Creed) is by himself JAH or LORD: the point  $\nabla$  *Kametz*, as common to each, implied the divine essence, in which the three Persons equally existed: and the *circle*, enclosing all, exhibited the perfect *unity, eternity, and conjunction*, of the whole *Trinity* in co-existence, operation, and attributes. The later Jews, finding the advantage which the Christians took against them from this significant type, have changed it for two *Jods* (") in order to ward off the evidence of their fathers against themselves.† Unhappy men! They have now been "for a long season," indeed, "without the true God," the Alehim the Truth, and "without a priest" capable of "instructing," and "without the law," or the sense and object of the things contained therein. 2 Chron. xv. 3. The learned Kircher, among others, is clearly of opinion, for which he gives many reasons, that the ancient Jews and the later Cabalists derived their knowledge of the Trinity, and consequently the sense and import of the divine names which contain it, by a continued tradition from the *first* patriarchs; and he cites the *Jetzirah* (a book which the Jews ascribe to Abraham himself,‡ in order to give it an air of greater authority, but which is said to have been written by R. Abraham, an ancient Cabalist), where of three primordial *Sephiroth* or Numerations, the *first* Person or Hypostasis is described as כתר *Kather*,

\* GYBALD. *de Diis Gent. Synt.* 1. GALATIN. *de Arch. Cath. Ver.* 1. li. c. 10. KIRCHER. *Obel. Pamp.* 1. iv. Hierogram. 3. & 1. v. c. 3. WOLF. *Bibl. Hebr.* Vol. iii. p. 360.

† Sometimes the three *Jods* were drawn or written with a Semicircle. See a remarkable passage from *Peter Nigri*, a converted Jew, in WOLF. *Bibl. Hebr.* Vol. ii. p. 315.

‡ HYDE *Rel. Vet. Pers.* c. 2. WOLF. *Bibl. Hebr.* Vol. iii. p. 17.

the *Crown*, or the admirable and profound intelligence; the *second Person*, חכמה *Chochma*, *Wisdom*, or the Intelligence illuminating the Creation, the *Crown of the Creation*, or *Head over all*, and the *second glory*; and the *third Person*, בינה *Binah*, or the sanctifying Intelligence, the *Builder of faith*, and the *Author of it*, because from his efficacious agency it wholly proceeds.\* The learned Witsius, in descanting upon this passage in the *Jetzirah*, has fairly shown, that many places in the New Testament, if they do not expressly allude to it, do at least derive their ideas and terms from the same ground of ancient and traditional truth, received among the Jews.†

Some of the most learned divines and expositors among the Jews, who preceded the advent of Jesus Christ, plainly indicated their knowledge of this truth, and expressed it nearly in the same terms with us. They believed, taught, and adored three *primordial Existencies* in the אין סוף, *the infinite or eternal Godhead*, which they called sometimes מדות *Middoth*, *Properties*, or *Attributes*, sometimes פנים *Panim* or *Faces* (whence the Greek προσώπα, *Persons*), and sometimes ספירות *Sephiroth* or *intellectual Numerations*;‡ which, as some of them notwithstanding have said, is by no means an objection to the Divine unity;§ for this (as they now state in their catechism) exists in such a kind of simplicity, as admits of no example in any part of the creation.¶ The later Jews, who are mere Deists, wish to resist this evidence, by saying, that these *Middoth* and *Sephiroth* were only meant for *attributes*; but their attempts have been very lame, and they are particularly puzzled to explain away the above Cabalistical scheme, which seems invented for the very purpose of expressing the three Hypostases in one essence. Nor have they better

\* *Obelisc. Pamph. l. v. c. 3.* Exactly agreeable to which is that ancient Jewish prayer, or anthem, called *Hosannah rabba*, or *the great Hosannah*, publicly sung on the last day of the feast of tabernacles: "For thy sake, O our CREATOR, Hosannah. For thy sake, O our REDDEMER, Hosannah. For thy sake, O our SEEKER, Hosannah." As if they beseeched the blessed Trinity (says Bishop Patrick, on Lev. xxiii. 40,) to save them, and send them help.—See Jennings' "Jewish Antiquities," vol. ii. p. 231. It is also very remarkable, that the great benediction, which was pronounced under the law, by Aaron and his sons, was prescribed in this particular form: "JEHOVAH bless thee, and keep thee: JEHOVAH make his face shine upon thee, and be gracious unto thee: JEHOVAH lift up his countenance upon thee, and give thee peace." Upon which it has been observed, that "parallel to this [treble repetition of JEHOVAH] is the form of Christian baptism, wherein the three personal terms of *Father*, *Son*, and *Holy Ghost*, are not represented as so many different names, but as one name: the one Divine nature of God being no more divided by these three, than by the single name JEHOVAH thrice repeated. If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three Persons taken in the usual order of the FATHER, the SON, and the HOLY GHOST. The FATHER is the Author of blessing and preservation. Grace and illumination are from the SON, by whom we have the light of the knowledge of the glory of God, in the face of Jesus Christ. Peace is the gift of the SPIRIT, whose name is the Comforter, and whose first and best fruit is the work of peace." See "The Catholic Doctrine of a Trinity," by the Rev. Mr. Jones, p. 61. 3d edit.

† *Judeus Christianizans. Diss. de Trin. § xxiv.*

‡ *KIRCH. ubi supra. SUIDAS in ἄνω. R. HAMAI apud MORN. de ver. c. vi.*

§ *Lib. Schep-tal apud GROT. de Verit. &c. L. v. § 21. n. 7.*

¶ *Cat. R. Abr. Jugel. edit. De Veil. p. 7.*

success in averting the force of some of their own most esteemed comments upon the sacred writings, which declare the same doctrine.\* In some important places, therefore, they have thought fit to corrupt and mutilate them. However, it was almost an adage amongst them, that א Aleph by ב Beth (or אב the Father by בן the Son) created the world,† which exactly corresponds with what the apostle says, that God “created all things by JESUS CHRIST,”‡ and undeniably shows, that not only the *Trinity* itself was understood by them, but also that the distinguishing names for each Person in the Trinity were in common and familiar use.

It is also very remarkable, what concern was expressed among the ancient Jews about the *pronunciation*§ and *signification* of the *four-lettered* name יהוה, insomuch that they would not commit the proper mode of speaking it but to their disciples of particular or hopeful qualifications, and to these only but once on every Sabbath-day with great solemnity. But Maimonides was of opinion, that the great caution, was not so much concerning the *sound* of the name (though the Jews have a thousand absurd stories about its efficacy when truly pronounced), as “concerning the *divine mysteries* which are concealed in it.”|| But, as he is free to tell us in another place, that this *name* relates to the necessary and eternal existence of God, it is by no means unfair to conclude, that the mystery concealed was, the mode of that existence in three Persons, according to the type above represented.

They had also a *name of twelve letters*, which they substituted and expressed instead of JEHOVAH, but which related to the Godhead, and was explanatory of that *great name*. This they used, as the modern Jews use *Adonai*, or *He-Shem*, “the Name,” when they come to the word JEHOVAH. In process of time, from some real or pretended abuses of this *twelve-lettered name*, they confined the use of it to some confidential priests, and to these only when they blessed the people in the sanctuary. Maimonides,¶ from whom this is taken, adds, that from the death of Simon the Just, the high priests ceased to bless with the *four-lettered name*, but employed in its stead that of the *twelve letters*: and, that at first they delivered out for common use this *twelve-lettered name*; but, when it was afterwards abused by bad men [how abused we are not told], they confined it to the priests in the sanctuary, who spoke it inwardly, or muttered it so as the

\* GALAT. *de Arcan.* &c. l. xi. c. 1. See also the Extract of a Catechism amongst the ancient Jews by Jac. Altingius, cited by Witsius (*Oecon. Fœd.* l. iv. c. 4. § 5.), which expressly teaches respecting the Godhead, that “THREE SPIRITS are united in ONE.”

† KIRCH. *Oedip. Synt.* xi. c. 7. *Obel. Pamph.* l. iii. c. 9. ‡ Eph. iii. 9.

§ There is a story in the Talmud, that a Jew and his family were put to death, only for his once pronouncing the name *Jehovah*. LEUSD. *Philol. Hebr.* Diss. xxvii.

¶ *More Nev.* P. i. c. 62.

¶ *More Nev.* ubi supra.

sound might be lost in the voices of their surrounding brethren. From all which he insinuates, that this name also, as well as its sense, was unknown in his time. Indeed, he more than once bewails, that **MANY** excellent truths of religion, which *formerly* were in his nation, are *quite lost* among them, partly through length of time, partly through the conquests of their enemies, and partly because they were not suffered to be generally, or indiscriminately known among themselves: and he points out the whole as the fulfilment of that prophecy in Isaiah xxix. 14; "That the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid;" because of their sins.\* It is not improbable that the mishnical Rabbins, early after Christ, carefully obliterated (as far as they might) every testimony in favour of Christian principles: This is the opinion of *Porchetus Salvaticus* in his Preface to the *Pugio fidei* of *Raymundus Martini*.

If Galatinus may be credited (for Selden,† Leusden,‡ and others, have hesitated to credit him, principally perhaps because of his plagiarisms from Raymundus Martini, and Porchetus Salvaticus, who wrote upon this point before him, though our learned Pocock§ has defended him,) a book, entitled גלי ריזים, or *Revealer of Secrets*, written by Rabbi Hakkadosh,|| but which book no learned Christian can find at present, nor will any Jew, if it exist, acknowledge or communicate it, contains the following definition of this *twelve-lettered name*; אב בן וריה הקדש, i. e. *Father, Son, and Holy Spirit*. However, the learned and excellent Mornæus¶ gives his sanction to this testimony; and there seems no good reason, why Galatinus should invent a testimony for the truth of God, which is neither to be supported by, nor needs the assistance of a lie. The very industrious concealment of the Jews respecting the divine names, their changes of some names for others, and their affected mysteriousness in the whole affair, warrant a suspicion, that there was something in the ancient expositions not at all agreeable to their present prejudices and opinions.\*\*

They had also a name of *forty-two letters*, or rather (as Maimonides allows) of several words containing so many letters, used as an expository name of those *arcana legis*, which respect the Godhead. This is explained to have been אלהים בן אלהים רוח רוח ; אב אלהים בן אלהים שלשה באחר ואחר בשלשה; i. e. "The FATHER is GOD, the SON is GOD, the HOLY SPIRIT is GOD; THREE

\* *More Nev.* P. i. c. 71.; P. ii. c. 2.; P. iii. In pref.—*Josephus* himself, after boasting of his own great knowledge in the *Jewish Law*, confesses that very few understood it perfectly. *Ant.* l. xx. c. 9.

† *Selden. de Synedr.* l. ii. c. 4.

‡ *Lxusd. Philol. Heb. Diss.* xxvii.

§ *Not. Misc. in. Port. Mos.* p. 319.

|| He is also called R. Juda, and R. Juda Nagid, and is of very high estimation among the Jews. He lived about A. D. 150, in great opulence.

¶ *De Ver. Rel. Christ.* c. vi.

\*\* *GAL.* l. ii. c. 2. *SPANH. Elench. Cont. cum Jud.* c. v. *Pocock. Port. Mos.* p. 319.

in ONE, and ONE in THREE." And this was once the received doctrine (says the learned Mornæus) and the true *Cabala* of the Jewish schools.\*

The Rabbi Ibbā, who is said to have lived long before Christ, and who is quoted in the book *Zohar*, written by Simeon Ben Jochai before the Talmud, as the Jews confess, if not before the Christian era, † in descanting upon Deut. vi. 4, "Hear, O Israel, the LORD our GOD is one LORD" [שמע ישראל יהוה אלהינו יהוה אחד] urges, that "the first JEHOVAH is God the *Father*; the second name אלהינו (*our ALEHIM*) is God the *Son*, for so he is called by the prophet, 'IMMANUEL, God with us;' the third word JEHOVAH is God the *Holy Ghost*: and the fourth word אחד i. e. one, is to shew the *unity* of essence in this *plurality* of persons. ‡ Many of the Cabalists used the same names of *Father, Son, and Spirit*, for the three Hypostases, declaring, at the same time, that the doctrine of the כפיריות, or Persons in Trinity, by no means opposed that of the essence in unity.§

These Cabalists also asserted, that the doctrine was to be found in the very construction of the name JEHOVAH. They observed, that, though the name contains *four* letters (whence it is called τετραγράμματος), there are but *three different* letters in its composition. Thus, according to them, † *Jod* signifies the *Father*, the Maker of all things: † *Vau*, a conjunction copulative, denotes the *Blessed Spirit* proceeding from the *Father* and the *Son* conjointly; and ה *He* implies the *Son* of God. They have also a saying, that God made all things in the letter ה *He*; alluding to his creation of all things by the *Word* or *Son*. And, lastly, that the ה is doubled in this name to demonstrate the *two natures* of the *Messiah*: or according to *Peter Nigri*, a converted Jew, denoted the essence of the divine nature, and the יהוה three persons, with a circle, or semicircle in the unity of the essence. || — Though this criticism (if it may be so called) is merely cabalistical, it shows (what it is only produced to show) that the doctrine of the Trinity was once a current and established opinion among the Jews. How, otherwise, could Joseph or Mary have understood the angel, when he spoke of the HIGHEST, and of the SON, and of the HOLY GHOST, on the conception of Jesus? How could John the Baptist have mentioned the HOLY GHOST, or our Lord the FATHER, as a name of distinction, and himself, as the SON, as a name of promise;

\* *De Verit. Rel. Christ.* c. 6.

† Maimonides makes this R. Simeon to be the disciple of the famous Akiba, the first minister (if the term may be used) of the arch-rebel Ben Cochab, who did so much mischief in the reign of Adrian, about 134 years after Christ. He is ranked however among the ninety-one *Mishnical* Doctors or those from whom the *traditions* were compiled by Rabbi Hakkadosh about the year 150, and consequently cannot be placed later than that period. *Porta Mosis.* p. 114, 118. See *WOLF. Bibl. Hebr.* Vol. iii. p. 828, 1142, &c.

‡ *Rosa's Inscriptions.* p. 168, Edit. 3. *Ant. Univ. Hist.* Vol. iii. B. i. c. 7.

§ *Grœc. de Ver. Rel. Chr.* l. v. c. 21.

|| *WOLF. Bibl. Hebr.* Vol. ii. p. 1113, 1241.



or Nathaniel have called him by the title of SON OF GOD, if these names had not been well known in the nation at that day? Upon any other supposition, they must have appeared to the Jews, who have ever discovered a wonderful concern about the divine appellations, as the apostle did to the Athenians, the "setters forth of strange gods," and would have been censured accordingly.

There are other proofs of this point,\* but the following may suffice. R. Simeon Ben Jochai, treating of the name ALEHIM, says, "Come and see the mystery of this word. There are *three* degrees or affinities; and each degree is to be *distinguished* by itself: but the *three* are *one*, and *united* to each other *in one*: nor is one to be *divided* from another." The same Rabbi, and Jonathan, the Chaldee paraphrast, who both wrote many years before Christ, commenting on Isa. vi. 1, where the Lord [*Adonai*] is represented sitting upon a throne, apply the passage to the Messiah. And the former of these has this remarkable exposition of the *Trisagion*, or *Thrice Holy*, in the third verse of the same chapter; קדש זה אב קדש זה בן קדש זה רוח הקדש h. e. "HOLY, that is, the FATHER; HOLY, that is, the SON; HOLY, that is, the HOLY SPIRIT."†

Thus, it appears, that the doctrine of the Trinity is not merely a Christian nor a Platonic novelty, as the modern Jews and some other people would endeavour to persuade us, but a tenet, coeval with the Jewish religion itself, and founded upon the language, terms, and (it may be added) the very system of the Bible. Upon a Unitarian scheme, that sacred volume has no consistency in itself with respect to the *means* and *methods* of human redemption, which appears to be the great design of its revelation; but the covenant of God, the sacrifices due to his justice, the sacrifice of Christ typified by them, and a thousand prophecies, promises, and communications from the divine mind, would be altogether nugatory, having no end but to prove, what Heathens and Turks have concluded without it, "That there is only one Person in the Godhead, and that such a wretched mortal life, as a man can offer to him by his own power, shall obtain his good will and reward."

I own, with the excellent Witsius, that I am filled with joy in finding so many expressions in the theology of the ancient Jews so highly consonant with the language of the Apostles, who had neither new principles nor new terms to invent, but used those already delivered from their fathers, and well known among their

\* WITSII. *Diss. de Trin. ad calcem Jud. Christ.* § 13, et seq. And Witsius refers to *Haespan* for many testimonies: and many more have been collected by converted Rabbins and learned Christians from *Wolfius Bibl. Hebr.* particularly in Vol. iv. p. 739, &c., Vol. ii. p. 1261.

† Vide GAL. de *Arc. Cath. Ver.* l. ii. MORN. de *ver. &c.* c. vi. GODW. *Moses and Aaron.* l. iv. c. 8. POLI *Syn. in Gen.* i. ESTIUM in *Exod.* xxviii. 30. *Ant. Univ. Hist.* vol. iii. p. ii.

countrymen, though, by the same terms, they *expounded the way of God more perfectly*. How many traces, of this profound theology are to be found in the Gospel by St. John and the Epistles of St. Paul? And how many more should we be able to discover, if that ancient theology were better known?

If this doctrine of the Trinity, then, was an article of faith with the ancient believers, (as perhaps may very fairly be concluded from these premises,) it must have been through a direct revelation at first, and afterwards (before the use of writing) through a continued tradition to their descendants, by the channel of the primitive and once universal language.\* And if that language alone expressed, not by words of human invention, but of divine intuition, the nature and operations of the Deity; it may naturally follow, that, when men for their profaneness were judiciously deprived of it, they could not pronounce their *right* apprehensions of the Godhead, (even supposing they possessed any,) but by *wrong* terms of their own invention, and so led their successors into wide mistakes concerning it.

But, however, the very corruption of this doctrine among the most ancient Heathens, proves, as forcibly as the corruption of a truth can prove the prior existence of it, that it is so far from being a novelty, or the illusion of some superstitious brains in recent ages, that it prevailed even in the antediluvian world.—For, if the doctrine was unknown before the flood, it could not have been corrupted afterwards by Ham (of whom we shall speak presently), since we find no new revelation of it conceded to his father, and there certainly could not have been any made to *himself*. Besides, if the *unity* of the Godhead (or that the plural word *Alehim*† meant but one single Person in the Divine essence), had comprised the whole knowledge of Adam and the first believers concerning this important point, the notion of a *Trinity* would not have been an *abuse* or *corruption* of a term expressing *Unity*, but an absolute *denial* and *perversion* of it. The sense must have been *wholly changed*, and altered from the original idea. The enemies of this doctrine would do something, if they could prove, that this word, in its *plural* form, was never intended to express more than *single*, undistinguished essence. But, admitting the point to have been revealed to the first

\* SELDEN. *Prolegom. de Diis Syris. c. 2. Ad veram Theosophiam pertinet, ut distincta noris, quis sit ille Deus; unus quidem revera, at distinctus tribus Personis. Sic se ab initio Patribus manifestavit—mansitque doctrina ista in familiis piorum, perpetua numeru tradita.* WITS. Misc. Vol. ii. p. 168.

† “The Jews would persuade us not to consider this word as a plural noun, but on some particular occasions. Whoever will be at the pains to examine their reasoning, will find it to be very childish and inconsistent, wholly owing to their hatred against the Divinity of Jesus Christ, and the notion of a Trinity. But when the Jew is become a Christian, and the stumbling-block of the cross removed out of his way, he can allow the name *Elohim* to be plural as readily as other men.” See *The Catholic Doctrine of a Trinity*, p. 51, 3d Edit. See also the Collections made from the Jewish writings by RITTANGEL, a converted Jew, quoted by WOLFIUS in his *Bibl. Hebr.* Vol. i. p. 475.

believers, and to have been inculcated by them upon their successors, we may easily guess how the depraved understanding of man might pervert it to Polytheism, and how superstition could abuse a doctrine which it was by no means able to invent. An ill-conceived opinion, respecting a *plurality* in the *one* Divine essence, might indeed slide into the notion of a plurality of *Gods*. But if it had been understood from the beginning, that there was only *one* infinite mind in one impersonal essence, or *one only* mode of existence in the Deity, and that all the titles and characters given it imported no more, the very reason and common sense of mankind must have exploded the first principles of idolatry, which are so entirely repugnant to that reason and common sense, and laughed them out of the world.

It may also be remarked, that Christ and his Apostles constantly urged the authority of the Old Testament in support of their mission and doctrines; and, that the Bereans are particularly extolled for their diligent investigation of the Scriptures (which then were Moses and the prophets), as the proper test of the gospel itself. But if at that time the doctrine of the Trinity had been understood not to have been revealed and implied in those Scriptures, the maintenance of such a notion must have appeared to them as very extraordinary and very unaccountable.\* The direct propagation of so grand a tenet relative to the nature and existence of God, if that tenet had been of *new* or of *late* deduction, would certainly have met with particular notice and opposition from the Scribes, Priests, Pharisees, or some other Jewish Literati. But we do not find the least objection made to the gospel upon this account in the apostles' days, nor for some time afterwards; from whence there is the strongest reason to conclude (were we even destitute of more positive evidence), that this doctrine was of public notoriety, and generally entertained by the Jews, antecedently to the manifestation of the Messiah. The same argument will also hold against the introduction of so remarkable a dogma in any particular age of the world. For, if it had not been understood by the church of God "from the beginning," it must have been a novelty *whenever* it was revealed

\* No doubt can be made, but that much of the spiritual sense of the ancient institutions of the law, and of the Old Testament, was delivered by tradition from father to son, and became that sacred *cabala*, which required divine light truly to apprehend, as well as the assistance of the prophets, part of whose office it was to explain the truths already revealed. At all times, "to them that are without, (as our Lord speaks) the things of God have been done in parables; and they only have known the mystery of his kingdom, or government, to whom it hath been given to know it." Mark iv. 11. When the Jews, therefore, were rejected of God, upon their renunciation of Christ, the prophecy and the law became entirely sealed to them; and, from that period, they have been left to such contemptible malice against every thing spiritual, and to such puerile and futile conceptions of these things, that one may easily see the hand of God in their *judicial* and *irremediable* blindness. The true believers under the gospel are now the keepers of the sacred records, and are mercifully taught by divine grace the glorious intention both of the law and gospel, as well as the prophetic, demonstrative, and sublime analogy, which is wonderfully carried on between them.

afterwards, and if a *novelty*, then (to say the least) a mere idle speculation; because if men had been saved without the knowledge of so grand a truth in any *former* period, there can be no reason given, why they should not be equally saved without it in any *subsequent* one. But as there can be no *life eternal* without the proper "knowledge of God and of JESUS CHRIST whom he hath sent;" so this knowledge is only attainable by divine revelation, through which we are led to the belief of the Trinity.

As the doctrine of the Trinity, then, is of the utmost consequence to the whole of Christianity, and as the chief scope of this volume is inseparably connected with it, it seems no useless labour nor idle research to investigate the corruptions of original revelation, and to trace their impure stream, through many a winding channel, from the fountain head. For though there are many palpable absurdities in Heathen theology, yet, as the learned Bishop Stillingfleet has justly remarked, "When we have a greater light in our hands of divine revelation, [meaning the written word,] we may in this dungeon find out *many excellent remainders of the ancient TRADITION*, though miserably corrupted" and abused.\* Nor can it be an unpleasing engagement, for a mind athirst for truth, to pursue its narrow track along the course of ages, and to follow it through the various nations among whom, though more and more polluted by superstition and sin, it appears to have run. The inducement is the more inviting, since able men, who have gone before us, have not only cleared, but enlightened our path through the intricate mazes of the Pagan mythology, and even shortened the way to this important knowledge.†

MAN no sooner fell from God, than he "became vain in his imaginations, and his foolish heart was darkened." Consequently, in the first ages of the world, as well as in the present, none could know God, but those to whom he made himself known, and to whom he imparted the light of life. It cannot therefore be surprising, that, being left of God to the blindness and folly of his own mind, he should corrupt the original ideas of religion and truth, and begin those superstitions and idolatries which successive generations carried on and established throughout the world.

\* *Orig. Sacr.* l. i. c. 2. § 7.

† Though the Author differs in sentiment from a learned and ingenious writer, who asserts that the *ancient Heathens* had never any conception of an *intellectual*, but only of a *physical*, Trinity, and that to suppose the contrary would be only "exalting the profane absurdities of Heathenism," yet he perfectly agrees with him in the following extract. "It is granted, that, upon the rise and progress of idolatry, the *most ancient Heathens* carried off *many sublime mysteries* of the true religion, and purloined more in after ages from the *people of God*; yet, when they were in possession of them, they mixed them up with their own atheistical principles, then strained away the purer part of the mixture, and let it run to waste; so that, if we now seek it again from them, there is little to be found but their own filthy sediments instead of it. And if in scattered fragments, borrowed from the Hebrews, there should be found some dark notices of the true God, yet, after all, we are not to form our sentiments from the Heathen theology, but to reform and correct that by the Christian." See Jones's Answer to "Essay on Spirit," p. 230, 2d Edit.

Accordingly, so early as the time of Enos, the great defection from the right object of worship revealed to the first patriarch, is thought by many to have commenced; and that the text in Gen. iv. 26, rendered "Then *began men to call upon* the name of the Lord," might more justly be translated, "Then men *profaned* in calling upon the name of Jehovah;" as the same word is construed in Lev. xix. 12, and in other places. So that, according to Selden's opinion, which he confirms by the Chaldee Arabic, and other versions of the text, it is as if Moses had said, "Then began men to depart from the right worship of the true God, and to attribute his essential perfections to the heavenly bodies, his creatures."\* At any rate, the text intimates a *separation or distinction* between those, who served Jehovah, and who served him not. And, indeed, nobody can doubt that believers, such as Abel and Seth,† for instance, called upon or worshipped JEHOVAH long BEFORE that period (which was about 240 years after the creation); since invocation is of the very essence of faith, without which faith itself could not possibly exist. It has been observed also by many, that all the ancient Jews, and some of the most learned Christians, concur in expounding this passage as giving a hint of the first rise and profession of the Zabaistic Idolatry, which consisted in perverting or profaning the peculiar names of the Deity, and in ascribing to the powers of nature, to the *host* of heaven, and to *second* causes, what only pertained to the *Author* of nature and to the *first*.‡ St. Jerome deduces the origin of idolatry from a still higher source, and traces it up to Cain. He insists, that the city which is said to have been built by that apostate, and to have been called after the name of his son, is to be understood in a mystical sense, and that it means the spiritual Sodom and Egypt of the unbelieving and idolatrous world.§ And, as to Cain's dwelling in the land of Nod, the Scripture, rightly translated, does not mean his residence in a country of that name; but that he was (according to the curse) an inhabitant of a "land of wandering," or, in other words, a "fugitive" and a "vagabond" upon the earth. The word *Nod* signifies *fluctuating* and *unsettled*;|| and the whole verse might be thus rendered, "Cain went out מלפני from before the presence of Jehovah [i. e. as some understand it, left off all profession of the true religion] and dwelt in a wandering land [a Hebraism for no settlement at all] on the east of [or before] Eden." He had no *rest*, either in his own mind, or in the whole

\* *De Diis Syris Prol.* c. 3.

† Dr. Hyde informs us, that a sect of the *Sabii*, or *Sabaens*, to this day derive their religion from *Seth*, and that they are so ridiculously attached to him, as to think it a far more binding oath to swear by his name, than by the name of God. *Rel. Vet. Pers.* c. v.

‡ *KIRCH. Obel. Pamph.* l. iiii. c. 18. *SPANHEM. Hist. Eccles. Vet. Test.* p. 279. *ROB. THEO.* in ללח. *Ant. Univ. Hist.* Vol. i. B. i. Note R.

§ See *Ezek.* xvi. 46—50.

|| *HIERON. Quest. in Genes.* Tom. i. et *Epist.* xvii. ad Marcellam.

creation about him; for he had lost that, which only could render him happy, the knowledge and blessing of God. After this, we are told, "he built a city." The Father just mentioned well observes, that *heresy*, on account of the multitude of its deceiving adherents, is frequently called a *city*, and an exulting city too, through its arrogance and pride.\* R.M. Nachman has made a like remark—that idolatry (which is the vilest species of heresy) has one of its names from its pride and presumption.† Jerome further observes, that there are two principal cities in the world, Babylon and Jerusalem: Babylon is composed of those evil ones who persecute the faithful, and Jerusalem is *anima electa*, the elect soul.‡ The former are of the city which Cain built;§ the latter belongs to "a city which hath foundations, whose builder and maker is God; even to that new Jerusalem, which is from above, and is the mother of all the redeemed." The sin of Cain is thought to have consisted in these three things: His unbelief or denial of the *blessed seed* and Saviour, his idolatry, and his corruption of the Divine institution of sacrifice.|| And indeed it is not improbable, that Cain, if he was not the first Pagan himself (as Bishop Cumberland¶ upon the authority of the Phœnician History, seems to think he was), laid the foundation of the subsequent heresies, in offering the products of nature, raised by his own culture, instead of a sacrifice for sin, or a memorial of his dependence upon the great propitiation which should come into the world. We have remarked, that the institution of this rite seems not obscurely hinted in the covering of skins (supposed of *sacrificed* beasts) with which God clothed our first unhappy parents. The doctrine inculcated by this (for God never did or said any thing without a meaning) most probably was, that as man's body must, through the fall, be necessarily guarded from warring elements and from outward shame, by garments taken from *slain* creatures, so his soul must be covered from spiritual nakedness, and from the wrath of God, by "the garments of salvation," received from ONE, who, in the fulness of time, should be sacrificed for that purpose. In this high sense it is, that his "garments" were "parted among them," and of his "vesture do they partake," according to the lot appointed for them. If the hint in Gen. iii. 21, seem too obscure for so full a comment, yet certainly the comment itself must be allowed to be perfectly consonant to the Gospel, and the doctrine by no means unnecessary to be known by our unhappy parents, who, needed, at that time especially, under the quick sense of their loss, some comforting promises and instructions, upon which they might rest their souls.

But, whether Cain himself were, or were not, the first idolater,

\* *Comment. in Isa. xxii. 2.* † *POCOCK. Not. Misc. in Maim. Port. Mos. p. 166.*  
 ‡ *Com. in Psalm lv.* § *Jude 11.* || *SPANH. Hist. Eccles. V. T. p. 279.*  
 ¶ *CUMB. Sanch. p. 222, 236.*

Josephus is of opinion, that Cain's immediate descendants swerved from all goodness and truth with their father:\* and it is more than probable (because it is usually the case) that this corruption of manners was but the natural effect and consequence of a *prior* corruption of principles. They "profaned (according to the text aforementioned by Selden) in calling upon the name of **JEHOVAH,**" and perverted the right ways of the **LORD.** Of this we have a striking proof in Lamech, one of Cain's early descendants upon record. Tertullian states, from the (apocryphal) book of Enoch, that, in the time of that favourite of heaven, the apostasy from the true religion had descended so low as to the setting up of idols; and that he foretold all the abominations which succeeded, in esteeming the elements and the substances found in the air, in the sea, and upon the earth, as objects of worship, instead of the **LORD.**† Enoch, as Selden observes, was translated about seven hundred years before the flood;‡ or about eight hundred and sixty years after the apostasy of Cain and murder of Abel. Archbishop Usher seems to be of the same opinion, and says, that "in the time of Enoch, the worship of God was wretchedly corrupted by the race of Cain."§ Nor did this sad corruption rest with the descendants of Cain; for we find, that the declension from truth spread wider and wider among all men. At length, they, who (as it is justly supposed) were called "the sons of God" from their profession of the true religion, became infected with the prevalent corruptions of the age, by their intermarriages with "the daughters of men," or the professors of idolatry, whom they "chose" from their "fairness" alone, neglecting the far more important considerations of goodness and truth. Such kinds of marriages (as an excellent author well observes) were always followed by a corruption of religion and manners.¶ Hence, we presently find, that the **גיבורים** (*giants* our translators have rendered the word), violent *renegadoes* or *revolters* from the faith, sprang up and became the leading people "in those days, very great men, of old or high descent, persons of name." The consequence was such as might have been expected from a principle and practice so defective; for, after this *unequal*¶ intercourse, God "saw the wickedness of man was great in the earth;" that "the earth was corrupt before God, and filled with violence;" and that "all flesh had corrupted his way upon the earth."\*\*\* There was, however, even then, "a remnant which should be saved." At that time, and indeed at all times, the true religion seems to have been like a spark of fire in the ocean—ever surrounded by corruption and infidelity, never totally extinguished or destroyed. The ancient faithful

\* *Ant. Jud.* i. i. c. 2.

† *TERTUL.* c. iv. *de Idol. init. &c.*

‡ *Proleg. de cult. extram. primord.* c. 3.

§ *Usher's Annals.*

¶ *WITBII Δισαφολογ.* c. iii. § 9.

¶ *2 Cor.* vi. 14; *Neh.* xlii. 26.

\*\*\* *Gen.* vi. 5, 11, 12.

line is carefully recorded in Scripture ; and it was decreed, that every member of it (one family excepted) should be "taken from the evil," and pass out of the world in the ordinary course of nature, before the flood should drown the multitude of the ungodly. Methuselah and the faithful Lamech, Noah's next progenitors, are thought by chronologers to have yielded up their spirits to God ; the *former* only a few months at the most, and the *latter* about five years, before the deluge. In this respect, there seems a near resemblance (as Christ indeed hath foretold there shall be) between this grand event and the final dissolution of all things. The chosen seed, whose work was done, were safely gathered in before the storm ; and the chosen seed, who were yet to carry on the designs of providence, were wonderfully secured and preserved. So, hereafter, the last of God's elect shall be happily received to glory, either through death, or a momentary transmutation from corruptibility and sin, before the Almighty will dissolve the present harmony of the elements, suffer them to rush into their primitive confusion, or commit the polluted world to devouring flame. Noah was the only exception to the general depravity of sentiment and practice which had covered the earth with a worse deluge than that of water ; and undoubtedly, as the great preacher of righteousness, he handed down the true religion to the succeeding generation. But God permitted, for some wise ends best known to himself, that the false religion should also find an advocate in one of Noah's immediate offspring, who must have derived his acquaintance with it from what he had seen before the flood, in his common intercourse with mankind. So true is it, as a good man often observed, that "grace does not run in the blood : " or, as Tertullian remarked in his time, *Fiunt, non nascuntur Christiani*, people are *not born* Christians, or believers, but *made* such.

This instrument of evil was Ham or Cham. He was a shameless, immoral, and undutiful son, and therefore a fit instrument for Satan to work with in his great business of perverting the world. For his impudence and his wickedness, he received (and doubtless by the ordinance of God) the prophetic malediction of his father : and this, however lightly he thought of the matter, seems to have entailed both temporal dereliction and eternal wretchedness upon him.

Ham is supposed to have planted himself in Assyria, or (as Lactantius\* rather supposes) in Arabia ; and it is believed that, from him and his posterity, many of the neighbouring countries received both their idolatry and inhabitants together. It is the

\* *De Orig. Error.* l. ii c. 13. It is observable, that most of the terms, or titles, used in idolatry, came from Chaldæa and other Oriental parts into Egypt and Greece. From this circumstance it is natural to conclude, that idolatry, particularly that species of it styled Zabaism, originated at Ur, or the regions abounding with bitumen and fire, adjacent to Babylon, and that the true religion was corrupted there. *BRYANT'S Anal. Ant. Myth.* Vol. i. p. 208.



less improbable, because there seems a pretty near agreement in the first principles of all the false religions, and such an agreement, as proves them to have been joint and mutual corruptions of the true one. This opinion is likewise highly countenanced by Gen. x. 18, where we are told, that one of the branches of Ham, "after" having divided itself into many nations which were very numerous and very distant from each other, "spread abroad" its families in the eastern world. They were great *traders* (as the name *Canaan* signifies), and probably, in extending their commerce, they extended their progeny far and wide. From these, the Carthagenians, who were also great traders, are well known to have been derived.\* If Ham and his offspring (as Spanheim† supposes) revived the heresies and pernicious errors of Cain, it is no wonder that the further apostasies, which these produced, should retain some features analogous to the parent stock. Ham had four sons, who became the heads of so many nations, which scattered themselves over a vast extent of country, laying the foundations of several mighty kingdoms. St. Austin thinks, and with some probability considering the *plural* termination of their Hebrew names, that we are not to look upon them (at least upon the sons of Mizraim) as mere individuals, but as bodies of men and respective societies of people.‡

There are many doubts upon the name or person of Ham, but none concerning his defection from the true religion. He is supposed by Kircher to have been the *first Zoroaster* (for many of different countries bore this title), which name he derives from three Chaldee words, signifying, "the idol-maker of the hidden fire;" though some think the title or surname (for it evidently appears to be no other) means simply, "the fire-worshipper." Others again have a yet different etymology,§ and suppose he was so named from the *Sun*, which he taught to be the object of worship, and which was named *Zoraster*. For support of his opinion, Kircher cites Abeneph the Jew, who wrote a history of Egypt in Arabic, and who asserts that Cham or Ham, the son of Noah, first instituted the worship of idols [after the flood], and introduced the magical arts into the world; who thence had the name [or *cognomen*] of *Zurastir*, or *perpetual fire*.|| He also cites Benjamin of Tudela, the famous Jewish traveller, who, in his *Itinerary*, gives an account of the manner of this fire-worship, and says, that they who worship the fire [as the first Cause of all things, or God], adored the *Sun* as the source of it, and made an image to resemble the solar orb.¶ Hence, some have thought,

\* Witness their own famous testimony, quoted from Procopius by Selden and others, inscribed on two columns formerly found in the part of Africa where the Carthagenians settled. In English: "We are they that fled from the face of Joshua the son of Nun, the robber."

† *Hist. Eccles. V. T.* p. 291.

‡ *De Civitate Dei*, l. xvi. c. 3.

§ Mr. BRYANT'S *Anal. Ant. Myth.* Vol. xi. p. 115. || *Obel. Pamph.* l. i. c. 2.

¶ *Ibid.* l. i. c. 2. JOS. SCALIGER, *de emend. temp.* l. vi. Dr. Hyde censures all these etymologies, and Scaliger's by name, and seems satisfied with none. *Rel. Vet. Pers.* c. xxiv.

that the wickedness of the people at Babel, which drew divine indignation upon them, was in their attempting to "build a city" (or new profession of religion), and a "tower," (shewing the mode of it) whose "top" (heightened by some stupendous flame, raised to the worship, either of the *solar orb*, or of *fire*, the great agent in nature) might be dedicated to the heavens, thereby entering into a wicked conspiracy\* and making for themselves 𐤇𐤁 a name," (an idol, which is but a name, and ought to be nameless. 1 Cor. viii. 4; Exod. xxiii. 13,) that they might not be "scattered," or broken into divisions, "over the face of all the earth." These *fire-towers* were afterwards frequent enough, and well known. It is also well known, what kind of image this of the solar orb was at Heliopolis, a city so called from its professed worship of the sun,† as many other cities and countries were, from the prevailing kind of idolatry within them.‡ Thus Hermopolis and Panopolis in Egypt were so named from *Hermes* and *Pan*, the supposed tutelar deities or genii of those cities; and also Ur in Chaldæa (which signifies fire), from the fire-worship established there.§ Probably Nebuchadnezzar's golden image, in after times, was an idol dedicated to the *Sun*. These *Sun-idols*, which in Scripture are called *Chammanim* or *Hammanim*,|| were images exposed to the *Sun*, and sometimes upon the tops of houses (from whence probably came the *Penates* or household gods of later idolaters): they are imagined to have received their name from *Cham*, or *Ham*, as he is also supposed to have obtained that title, by way of stigma or reproach, from *Chammah* or *Hammah*, which implied (according to the notion of the Pagans) that penetrating solar heat, diffused through the world, which generates or vegetates all things.¶ Whence, likewise, the *Chamos* or *Chemosh*, the yet more debased idea and obscene abomination of the Moabites; the *Miphletzeth*\*\* of idolatrous Israel, and the *Phallus* and *Priapus* of Greece and Rome: whence also that general adoration of the sun, as the author of all fruitfulness, which prevailed over the Eastern, and great part of the Western world.

Cush†† or Chus, the son of Ham, is supposed to have been the second Zoroaster, and probably deserved the name as much as his father. Dr. Hyde‡‡ insists upon a Persic Zoroaster (with

\* Wisd. x. 5.

† MACROB. *Saturnal.* l. i. c. 23.

‡ So *Ashteroth Karnaim* from the worship of the moon in her splendour, in Gen. xiv. 5. *et al.*

§ SELD. *de Nergal.* Synt. ii. c. 8. KIRCH. *Oedip.* Synt. i. Nom. 6.

|| Lev. xxvi. 30; 2 Chron. xxxiv. 4; Isa. xvii. 8; xxvii. 9, &c.

¶ SELD. *de Diis Syris.* Synt. xi. c. 8. KIRCH. *Ob. Pamph.* l. 2. c. 2. Godwin's "Moses and Aaron," l. iv. c. 6.

\*\* 1 Kings xv. 13. The word *idol*, in this text, is in the original *Miphletzeth*, a shamefully indecent image of Baal-Phegor, or Peor, worshipped chiefly by women and effeminate persons.

†† Gregorius Turonensis, cited by Mr. Bryant, asserts, *Primogeniti Cham filii Noë fuit Chus. Hic ad Persas transiit, quem Persæ vocitavere Zoroastrem.* *Anal. Ant. Myth.* Vol. xi. p. 120.

‡‡ *Rel. Vet. Pers.* c. xxxii. "Said Abu Batrick styles him Zorodasht, but places

whom Suidas seems to agree, calling him *Zoroastres Persomedus*, and father of the Magi\*), who (if they are right) must be different from those abovementioned, because he is stated to have lived so late as to obtain his principles of religion from Abraham. But, whatever becomes of his pedigree, or the time wherein he lived, this tuition from the patriarch may well be doubted, since the religion of the supposed disciple cannot be acquitted of a sort of philosophical Deism, if it may of idolatry itself (which Hyde, against the opinion of the Fathers,† labours with great ability to do); and therefore could not have been derived from “the friend of God.”‡ He even supposes, that the word *Brahma* or *Brahama*, among the East Indians, might be derived from the name Abraham; and imagines that *Brahamans*, or priests, is but another word for *Abrahamites*.§ There is a deal of perplexity in all the ancient history of the Persians, arising from contradiction of authors, ignorance of names, fabulous or uncertain chronology, and ridiculous narrations. It is hard to make a decent apology for details thus circumstanced, and harder still to put a tolerable face upon a religion, founded upon imposture, improved confessedly by a bad man (as Dr. Hyde allows his Zoroaster to have been)|| and contradictory to divine revelation: and yet some very learned authors, professors of Christianity too, have attempted both;—it need not be added, without success. Cush, however, whether he be this Zoroaster or not, inhabited the tract about Babylon, or (as Al Tabari, a Persian author of great authority in the East, affirms) was king of the territory of Babel;¶ from whence his posterity, for the sake of room, migrated into Arabia; and, from them, Arabia was originally called the land of Cush, and afterwards the land of Havilah.\*\* Yet it seems extraordinary, that St. Jerome, and other expositors (who have followed the Septuagint), should by Cush understand the modern Ethiopia, which, indeed, for many reasons, is utterly improbable.†† Hofmann, in his valuable *Lexicon Universale*, proves from several authorities, that “there were anciently two Ethiopias,” which appear to have been much confounded, and especially by the Heathen writers. But the Ethiopia of the Old Testament, which is wonderfully exact in its geography, was probably the general name of that tract of country, which reaches from Palestine in the west to Persia in the east, including the greater part

him in the time of Nahor, the father of Terah, before the days of Abraham.” BAY-ANT'S *Anal. Ant. Myth.* Vol. xi. p. 113.

\* SUIDAS *in verb.*

† Theodorus Mopsuestias, or bishop of Mopsuestia, in particular, wrote three books against the idolatry and corruption of the Persian religion, and concerning the preservation of the true worship of God, from the beginning of the world to the advent of Christ. PHOR. *Biblioth. Cod.* lxxxii.

‡ James ii. 23.

§ *Rel. Vet. Pers.* c. 2.

|| *Rel. Vet. Pers.* c. 24.

¶ *Ant. Univ. Hist.* Vol. i. b. 1. c. 2.

\*\* *Ibid.* Vol. i. p. 370. HYDE *de Rel. Vet. Pers.* c. 2. BOCHART. in *Phaleg.* l. iv. c. 2. *apud SPANH. Hist. Eccles.* p. 289. ESTIUS in *Gen.* xi. 8.

†† HIERON. *de Nom. Hebr.* Tom. i.

of the present Arabia. Thus Moses, who married a Midianite, is said to have married an Ethiopian, Numb. xii. 1. What is now called Ethiopia was very little known, and seems scarce to have entered into the ancient history of the Jews. Mizraim, the brother of Cush, with his eight sons (according to Josephus \*) went down into and peopled the land of Cham (whence its ancient name Chemia) or Egypt. In Scripture, it is called the land of Mizraim. Phut, another brother, was the father of the Ethiopians and other Africans; † and Canaan, the fourth of this hopeful stock, settled upon that tract of country, which was the ancient Mesopotamia, and was bounded by the eastern extremities of the Mediterranean Sea.

Chus, or Cush, and Mizraim (*par nobile fratrum*), proved themselves brethren in iniquity, as well as in blood, and propagated to their respective descendants the idolatrous tenets derived from their father. ‡ Some have supposed that Belus and Cush were the same person: § if so, Ninus and Nimrod certainly were. || It has been likewise imagined, that Belus and Ninus were mere ideal characters. ¶ But however that may be (as there is indeed some reason to doubt), it is thought that Nimrod or (as Josephus, after the Greeks, calls him) Νεβρωδης, *Nebrod*, did not correct the apostasy of his ancestors; but, on the contrary, carried the impieties of the false religion to a much greater length than all who went before him. Hence, as a reproach (which is usual in Scripture), he obtained among the true professors the opprobrious title of *Nimrod*,\*\* or *stubborn rebel*, against God; though, perhaps, his original name might have been *Nin* or *Ninus*. Cedrenus says it was Ευνχιος, *Euechius*. Hottinger, among others, supposes him to have built Nineveh, which he compounds of נין נוה, i. e. *the habitation of Nin*. †† It is recorded of him, that he “began to be a mighty one in the earth,” or, as it might be rendered, *he profaned* (the true worship) *to be himself a great one upon earth*, had acquired large influence and power, and was (according to the original text) “a mighty hunter against [or *perverter before*] the face of the Lord.” †† He had successors in all ages, as appears from Jer. v. 26. There seems to be a like stigma upon the conduct of Esau after him, where he is called “a knowing hunter,” *a mere man of the field*, in opposition to that of Jacob, who was אדם מושלם *a perfect man*, and afterwards אדם צדק *the upright of God*; and so Jeshurun (in the sense of Psalm xxxvii. 37, and John i. 47), or אדם צדק *a prince of God* (in the sense of Gen. xxxii. 28, and Rev. i. 6) “dwelling in tents,” spiritually as well as natur-

\* *Ant. Jud.* l. i. c. 3. † SPANH. *Hist. Eccles.* p. 290. Ezek. xxvii. 10.

‡ KIRCH. *Oedip. Synt.* iv. c. 2.

§ HYDE *de Rel. Vet. Pers.* c. 2. SPANH. *Hist. Eccles.* p. 293.

|| Bochart endeavoured to prove, that Belus was the same as Nimrod. GALL'S *Court of the Gent.* Vol. i. l. ii. p. 32.

¶ BRYAN'S *Anal. Ant. Myth.* Vol. xi. p. 99.

\*\* HYDE. *Ibid.*

†† SPANH. *Hist.* ubi supra.

†† Gen. x. 8, 9.

ally feeding the flock given him, and performing religious duties in the places devoted to them. Ludovicus Vives, in his commentaries upon St. Austin, with some other expositors, concurs with that great man in the above sense of Nimrod's character :\* and there is reason to believe, that not only his ambition spurred him to establish despotism over the liberties, but that his superstition prompted him also "to hunt" after and "pervert" the very "souls"† of men. In both these respects, he seems to have acquired a diabolical "might," and to have well deserved the epithet of *Nimrod*, or *rebel* against the Lord. All the Oriental nations consider him as the author of the sect of the *Magi*, or worshippers of fire :‡ which opinion Clemens Romanus, writing to St. James, seems to follow, in saying, that Nimroth was the first king, as well as builder, of Babylon, and that from thence he went among the Persians, and taught them to worship the fire. Probably he subtilized upon the matter, and inculcated, not the adoration of the element itself, but of the Deity, which they, and after them the Syrians and Phœnicians, believed to reside in it, as the spirit does in body. The Babylonians, Assyrians, and some other Orientals, are stated to have received their erroneous principles from him, as the Egyptians, Arabians, Lybians, &c., are concluded to have derived their corruptions as well as their science,§ mediately or immediately, from the sons of Chus or Mizraim. It seems probable likewise, that the descendants of Japhet, the heads of the Western Heathen, such as the Celts, &c., were also very early corrupted, if one may judge from their names, especially such as Ashkenaz, and Dodanim (if the reading be right ; ) the first importing the agency of *fire*, and the other of *nature*, through the well-known emblem of the *Mammilla*. However, we are told, that, in the time of Seruch or Serug (who was born 163, and died 393 years after the deluge)||, the minds of men were become so infatuated by superstition and idolatry, that, even in that early age, they began to offer "their sons and their daughters to devils."¶

The people of Chaldæa, who, according to Jamblichus,\*\* were earlier in profession of their religion, as well as in arrangements of civil polity,†† than the Egyptians, and probably were their preceptors in whatever the latter retained of the Zabaistical superstitions—appear to have derived their notions of the Trinity

\* *Aug. de Civit. Dei*. l. xvi. c. 3. LUD. VIVES *in loc. § in Pa.* xciv. ESTIUS *in Gen.* x. 9. Edwards's "Excellency, &c. of SS." Vol. iii. p. 104.

† Ezek. xiii. 18, 20.

‡ *Ant. Univ. Hist.* Vol. i. b. i. c. 2.

§ Of this opinion is the learned D. Heynsius in his *Exercitatio Critica*, in which he endeavours to prove, that the religion of the Egyptians, Greeks, and Romans, was all originally derived from the East.

|| Usher's "Annals," who follows Constantine Manasses in computing the early ages, as Dr. Blair does both in his chronological tables.

¶ SAID ABN BATRICH *apud* SÆLD. *Prolog. de cult. extran. primord.* c. 3. PHILO JUDÆUS *apud* SUID. *in Ἀἰτιασι. SPANH. Hist. Eccles. V. T.* p. 291. CEDREN. *Syn. Hist.* p. 97.

\*\* *De Myst.* § i. c. 1.

†† STILLINGFL. *Orig. Sacr.* l. i. c. 3.

from their Zoroaster, whoever that personage was, or how early soever he lived. Even the Egyptians themselves seem to acknowledge it, in Isaiah xix. 11, where Pharaoh is prompted by his wise counsellors to declare, "I am the son of the wise; the son of the kings of the East,"—founding the claim to knowledge on his *Eastern* descent.\* This perhaps was the Zoroaster, from whom, according to Dr. Hyde, the Persians received their religion. They, however, contend, that they had it from Abraham himself, through a Zoroaster, who lived a little after him; and Hyde himself affirms that they have had it uninterruptedly almost from the flood itself, (and what is extraordinary for him, who maintains that Zoroaster lived so many ages afterwards) calls it the most ancient religion of Zoroaster.† There is no doubt, that Abraham, before he was called of God, lay under the prejudices of his education (see Josh. xxiv. 2), and that he was not enjoined to leave *Ur* of the Chaldees, where the worship of the god *Fire*, or *Sun*, was established, but chiefly because of that abomination; nor that he could have a stronger reason to command (as he does in Gen. xxiv. 6) that his son Isaac should not return thither. Others, and among them principally the learned Dean Prideaux, place the time of Zoroaster, a great deal lower, about five hundred years before Christ, in the reign of Darius Hystaspes, who confirmed the decree of Cyrus for rebuilding the temple, as appears in Ezra vi.‡ But however this may be (for it is not very essential to our purpose who Zoroaster was, or how many Zoroasters there were, whether *one* only according to Hyde, or a *dozen* according to others), from the testimony of Numenius,§ the philosopher, we learn, that a Persian Zoroaster, representing the first Person in the Trinity as chief Agent, inculcated that H $\epsilon$  made all things by his WISDOM and LOVE; which names are so correspondent to the characters of the *second* and *third* Persons, exhibited in the Bible, that one cannot doubt but they must have been derived from some tradition of divine revelation, afforded to the patriarchs from the beginning. The Magi also (from whose progenitor Magus, or Chus, or Nimrod, the genuine Scythæ, styled Magog, as well as many other Orientals, are believed to have been descended),|| who were of a different profession from those usually called Chaldæans, whose attention was turned principally to astronomy and science, followed the opinions of their ancestor, and, while they followed, yet farther corrupted them. These Magi, whose business chiefly related to religion, maintained concerning the Deity, that H $\epsilon$  existed in a *first*, a *second*, and a *third* mind. Of these, the first

\* בן מלכי קרב. Our translation has it, *Son of ancient kings*, which certainly could not be a plea for wisdom; but to boast his pedigree from the *wise* and *learned* kings of the *East*, was to boast of the highest advantages of acquiring knowledge.

† *Rel. Vet. Pers.* c. xxvii. ‡ *Connect. of O. and N. Test.* Vol. i. B. 4.

§ *Obel. Pamph.* l. iii. c. 9.

|| BRYANT'S *Anal.* Vol. i. p. 8.

was, according to Damascius, who treated of their theology, the PATERNAL MIND, "super-essential in itself and the principle of all essence:" the second was the FILIAL MIND, generated by the first, the Creator of the material world; and the third was the EFFICIENT WISDOM AND POWER of the other two, to which they gave various denominations.\* They also held that there were three Trinities of Νοε̅ς, minds or spirits, which at length were esteemed Θε̅ω or gods; and that the two last of these Trinities proceeded from the first; the persons in which they styled Πατρ̅ς, Δυναμ̅ις, and Νο̅ς,†—the FATHER, POWER, and MIND; or, according to others, Ormasis, Mitris, and Ariminis, which they interpret, GOD, MIND, and SOUL. Having obtained a tradition of the Divine Trinity, and probably observing how the things of nature existed or proceeded in *threes*, as the טשׁט or *ruling number*, they seem to have trinitified all the attributes, both natural and divine, till they became too involved in their relations and dependencies for the apprehensions of a fancy, great even as that which invented them. Hence, in the course of ages, the stream increasing in mud as it flowed, all the mystic nonsense and unintelligible futilities of the Valentinians, Gnostics, and others, after the Christian era, were derived. The principles of the Magi, as well as of these later heretics (who were solidly refuted by Irenæus, &c.) were alike corrupted deflections from one originally true religion, though, it must be owned, with this difference, that the Christian depravers disgraced even the Heathen opinion which they adopted, both in degeneracy of principle and iniquity of practice. The corruptions of the best things are usually the worst corruptions; and a Christian infidel (if the term may be used), it has often been remarked, is not only the most inexcusable, but generally the grossest of infidels.

If the Mizraim planted idolatry in Egypt, it appears, that it did not die there. It was a fruitful soil in all respects, and was particularly so to this noxious weed, the seeds of which, like the evils of Pandora's fabled box, were scattered from thence over many parts of the habitable world. About the time of Abraham, Zoroaster Mizraim (whom some call Misra, and others Osiris) is said to have lived.‡ This Zoroaster Mizraim, or the Egyptian, is thought to have been the first king of Egypt or Pharaoh (which was once the common title to their kings, as that of Augustus to the Roman emperors), and is stated to have reigned near 2000 years before the birth of Christ. In succession to him appeared the famous Hermes Trismegistus, or Taut, or Thoth, or Theuth, by whom the *first* Egyptian pyramids are said to have been raised,§ and who is held to have received the name תאׁט *Taut*, (which in the Phœnician language signified both *error*, and an *idol*, then the cause of error) from the orthodox, which the Pagans,

\* JAMEL. § 8. c. 2. in T. GALE not.

† Ibid. § 2. c. 3. in not.

‡ KIRCH. *Obel. Pamp.* in Chronol. EUSEB. *De Præp. Evang.* l. x. c. 3. § 1bid.

through ignorance of its meaning, afterwards retained; proving thereby their ignorance also of the very origin and principles of their own theology.\* It must be observed, however, that various have been the opinions among the learned, who Trismegistus was, and at what time he existed in the world. Bishop Huet, who seems to have made Moses the hero of his historical deductions, readily accords with the fabulous Manetho, and gives him this title; but his reasons, though sufficiently learned, are not altogether convincing.† Mr. Bryant adapts all we can find of this celebrated personage, to the patriarch Joseph. He is persuaded that the Osarsiph of the Egyptians (if Manetho may be credited in this instance) is nothing else but a mistake in arrangement of Sar-Osiph, the “Lord Osiph,” or Joseph of the Bible. And if the true name of this Hermes was Siphos, as some ancient authors have asserted, Mr. Bryant thinks it a similar confusion of the letters with that in Osar-Siph. “For what (says he) is *Siphos* but *Aosiph* misplaced? And is not *Aosiph* the Egyptian name of the patriarch, who was called  $\eta\sigma\iota$  by the Hebrews?”‡ But, these opinions, whichever be truest in fact, all concur in supporting this theory, that the knowledge, which the Egyptians had obtained of several important branches of divine revelation, however abused among them, was originally derived either by descent or by intercourse with the faithful patriarchs.§

Having attempted this short review of those dark times, we may now proceed to the investigation of our principal object, and try to discern, through much gloom and obscurity, some faint rays of the ancient truth, which had not wholly disappeared, though it was extremely abused or contracted, in the idolatrous world.

The apostle says, “WHEN they [the Heathens] *knew* God, they glorified him not *as* God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.”|| This text Austin applies to Hermes and the Egyptians:¶ and it plainly and directly implies, that ONCE they did know him. How they glorified him not *as* God, and became vain in their imaginations,” the apostle also informs us; “professing themselves wise [in mystical representations and symbols of divine things invented by themselves], they became fools [worshipping the symbols themselves], and changed the glory of the incorruptible God into an image made like to corruptible man.” They erected a statue,

\* HYDE in Abr. Peritsol. *Itin. Mund. Edit.* G. Sharpe, Vol. i. p. 54.

† HUET. *Dem. Evang. Prop.* iv. cap. 4. ‡ BRYANT'S *Anal.* Vol. iii. p. 254, &c.

§ Since the two first Editions of this Work were published, the Author has read with pleasure Mr. Maurice's *INDIAN ANTIQUITIES*, and particularly the 4th Volume in which the Hebrew and Oriental Trinities are investigated at large, and to which he gladly refers the reader for a more extensive as well as more able account of a Doctrine, which appears in the natural as a type of the spiritual world, and which has traditionally, though corruptly for the most part, spread over the earth, where any traces of religion are to be found.

¶ Rom. i. 21, &c.

¶ *Aug. de Civ. Dei.* l. 8. c. 11.



its upper part bearing the form of a man, and the lower that of a shaggy goat, which was called Pan, or *universal nature*. Here appears the common mistake of all ancient and modern Heathens, in exalting nature above, or without, or instead of, the God of nature. This at length grew so extremely gross (the mystic implications being lost) that Juvenal himself, by the light of reason, could rally this atheistical absurdity of the self-existence of nature, or the material world :

*Sunt qui in fortuna jam casibus omnia pōnunt,  
Et nullo credunt mundum rectore moveri,  
NATURA volvente vices et lucis et anni.*

The head of this symbolic Pan was designed to represent the Sun, who was their all-sufficient or all-supplying God (whence probably the name Δαμῶν, q. d. מֵאֵן, *Sufficiency from the Sun*); and the other parts of the body bore a mystical allusion to the active and passive properties of the mundane system. And as Herodotus tells us (in which Diodorus Siculus agrees),\* that the Egyptian Pan was the first and the oldest of all the gods, and therefore in the highest esteem ; so it seems, that they intended, by this *icon* or hieroglyphical representation, to adore the powers and energies (the שָׁרִים & שְׂרִים) of heaven and earth, acting in concert as the parts of one great animal, and directed by one influence or wisdom, which (according to their hypothesis) physically flowed from the sun.† Hence the law and the charge in Lev. xvii. 7, and Deut. xxxii. 17. The Heathens themselves give no account of any idol, at least in human shape, prior to this. This mystery of iniquity did not rest here ; for, when the powers and attributes of God or of nature were depicted under hieroglyphical symbols,‡ taken from such animals or things as appeared to bear the greatest analogy to those powers and attributes, the common people, who were not allowed to understand, or could not obtain the key to, these mystic characters,§ fell into the grossest superstitions, and debased even idolatry itself to the worship of birds, and four-footed beasts, and creeping things. When the omniscience of the Deity was figured out by a hawk, or eagle, the vivifying ardour of the sun by a lion, the powerful light by a bull (all perverted from the figures in the cherubim) and the subtle efficacy pervading nature by a serpent, the poor illiterate multitude, who paid implicit veneration to those monopolizers of knowledge their priests, whom they perceived observant of these things, fancied them altogether divine ; and, not undeceived by those who ought to have taught them better, became at length so darkened in their foolish heart, as to worship and serve the creature (and creatures of every species)

\* HEROD. *Euterpe*. DIOD. SIC. l. i.

† KIRCH. *Obel. Pamph.* l. iii. c. 2. See also BLACKWELL'S "Letters on Mythology," p. 54.

‡ BRYANT'S *Anal. Ant. Myth.* Vol. i. p. 331.

§ DIOD. SIC. l. i.

instead of the Creator. They pretended indeed to worship them as so many emblems or representatives of the Creator, but at length most grossly of universal nature. A leek or an onion, when cut horizontally, seemed to portray, in their imaginations, the several orbits of the mundane system, which comprised their idea of the whole extent of nature; and, accordingly, leeks and onions (gods produced in their gardens) were received among their instituted objects of worship. Such adoration, however sincerely paid by these poor people, well deserves the irony and sarcasm of the poet :

The Egyptian rites the Jebusites embrac'd;  
Where gods were recommended by their taste.  
Such savoury deities must needs be good,  
As serv'd at once for worship and for food.

As all Heathenism was propagated by perversely imitating the institutions of God, delivered to the first patriarchs;\* so the principal root and ground of all Polytheism before Christ, and of many heresies after him, seem to have consisted in misapprehensions and corruptions of the doctrine of the Trinity. With respect to the Pagans, they (as their first error) appear to have considered the three persons in the Divine essence, as so many distinct and separate Gods : † and then they imagined each of the divine attributes, or whatever perfections of the Deity were discoverable in the fabric and government of the world, to be also gods. ‡ These they adored at first as mediators, in whose names they worshipped (as Mr. Shuckford has endeavoured to prove) the true God; and the dispute between Abraham and the Egyptian priests, when he sojourned among them, lay in this, whether God should be worshipped in and through these mediators, or simply in his own name and essence. § Hence the notions of their Sabæans or astrologers, concerning the power of the heavenly orbs, which were considered by them, without regard to the Divine mind, as so many Genii presiding over and controlling the world. Hence also the world itself was esteemed, by many both of the earlier and later Heathens, to be God, or at least the substance of God: and the secret power, circulating through the material system, to be the soul of God. Error here, as in other cases, proved itself infinite: for the corruptions, idolatries, abominable superstitions, and silly observances, which finally prevailed among men, cannot be enumerated. If Rome alone could boast of her thirty thousand gods, what might the whole

\* SPANH. *Hist. Eccles.* V. T. p. 316. WITS. *Misc. Sacr.* Vol. ii. Ex. 3

† EUSEB. *de Prep. Evang.* c. xi. JAMBL. § 8. c. 3. and not. T. Gale in *loc.*

‡ AUG. *de Civit. Dei.* apud KIRCH. *Ob. Pamph.* l. iii. c. 2. *Oedip. de Polit. Æg.* Synt. ii. c. 7. iv. c. 16.

§ *Connect. of Sacr. and Prof. Hist.* Vol. ii. p. 133—135, and 378—399. DR. GUYER'S *Paraph.* on ACTS vii. 43. See also Dr. Hyde, relative to Abraham's dispute with the Chaldeans on this subject. *Rel. Vet. Pers.* c. 5.

world have produced when almost every man carried a god in his pocket, or had a *levee* of them at least in his house ?

The first Heathens, though they had a corrupt, yet entertained a better notion of the Divine essence than was afterwards inculcated, when idolatry grew so confused and perplexed, as to lose all sight of its own first principles. Those principles, erroneous as they were, had their foundation in nature ; but the last opinions were built upon the most sordid, base, and filthy passions, that can be discovered in a beast.

The Taut, or Thoth of the Egyptians, otherwise called *Hermes Trismegistus*, or *Mercurius ter-maximus* (literally, *the thrice greatest interpreter*), on whose capacity and knowledge, as the founder of all the Egyptian learning, Diodorus Siculus makes the highest encomiums, is said to have received his name from his explicit doctrine, or definition of the doctrine, of a *triune* God. Thus the *Chronicum Alexandrinum*, quoted by Kircher, relates, that there lived among the Egyptians the first of the family of Cham Sesosiris (i. e. the branch of Osiris), a man venerable for his wisdom and admirable learning, who held, that there were THREE principal powers, virtues, or forms in God, and that the name of the ineffable Creator implied ONE Deity ; for which reason he was called *Hermes Trismegistus*. Cedrenus, a writer of the eleventh century, coincides with that opinion, and gives a large account of this Hermes.\* To the same purport, Suidas also observes in his historical Greek Lexicon, and says, that Hermes Trismegistus, the wise Egyptian, flourished before Pharaoh [meaning perhaps the Pharaoh who oppressed the children of Israel], and that he was called *Trismegistus*, because he asserted, that there was a TRINITY, and that in the Trinity there was but *one Deity*.† What this name of the Creator was, appears from inscriptions upon many Egyptian columns, which were thus deciphered : “ I, Isis [perhaps from *v* duplicated, *emphasis gratia*, q. d. the only existence or being], am all that WILL BE, IS, and WAS ;”‡ which is as plain a copy of the word JEHOVAH, or name of the *self-existent* God among the professors of the true religion, as possibly can be. The apostle John defines the name almost in the same words, or rather gives the same periphrasis of it, when he describes the Lord as “ HIM who IS, and who WAS, and who IS TO COME.”§ And the reason of these expositions or periphrases of the name JEHOVAH is, that no language upon earth can express the sense of that name in one word.||

\* CEDREN. *Synops. Histor.* p. 16. Edit. Xylandri. 1506.

† SUIDAS in *verb. Equus*, κ. ε. λ.

‡ *Oedip. Synt.* ii. c. 7.

§ Rev. i. 4.

|| Two or three extraordinary passages on this subject, imputed to this *Hermes*, may not be unsatisfactory to the reader. In the first chapter of his *Pæmander*, he represents God as saying, “ I am LIGHT, and I am MIND, even thy God, older than moist or fruitful nature, which he created from darkness. And the SON of God is that glorious WORD, which came forth from the MIND : THIS WORD of the Lord sees and hears whatever is in thee ; but the MIND is God the FATHER. These, however,

Austin seems puzzled about Plato's receiving the knowledge of this identical name, which he renders *Ego sum, qui sum*, "I am, that I am;" since, says he, Jeremiah, who was in Egypt, must have been dead a hundred [or, nearer two hundred] years before Plato's time, and the Septuagint translation was not then made.\* There seems no difficulty in admitting, that he met with one of these columns, upon his travels in Egypt, and that an Egyptian Hieromant, or priest, explained the inscription to him. And Eusebius has no doubt, but that he acquired the knowledge of this name from some such person.† Upon the frieze over many columns or obelisks, the Trinity (to which they are thought to have been dedicated) was described by an hieroglyphical representation of a circle with wings, and a serpent proceeding from it; engraved according to the following figure.



By the circle was understood the incomprehensible, undivided, immaterial essence of God, without beginning and without end. So likewise the *globes* or *spheres*, long after Hermes, placed in the *adyta* of their temples, were constituted symbols of the *unity* of the essence; which the Hierophantæ understood themselves, but thought it for the honour and benefit of their order to conceal from the people.‡ By the *serpent* was meant the subtle power and all-wise energy of the Deity in the creation and direction of all things. It also well represented the *divine*

do not differ between themselves or essence; and the union of both is the union of life." He further treats of the Word, which he uniformly calls the SON of God, as co-essential and co-eternal with the Father, and as the Creator of all things. And he speaks of the Divine SPIRIT as the nourisher and impartor of life, and the support and ruler of all other spirits. He addresses these THREE PERSONS together, and concludes his address, by this remarkable expression, which gives the reason of it—"O Lord, Thou art ONE God." Upon these and other passages of Hermes, the learned Mornæus hath observed, that he uses the same words in explaining this mystery, as were used by the evangelist John: though the Platonists had translated the books of the philosopher from the Egyptian into the Greek language, many ages before the time of the apostle. Nor is it a wonder (as he further remarks) that many passages, quoted from him by ancient authors, cannot be found in his books that are yet extant; when it is considered, that he wrote (as *Jamblichus* says) 36,525 volumes or verses [so called a *vertendo* from the *turning again* of the lines at the end of them, on leaves of the Egyptian Papyrus; some of which might soon be scattered wide, and the far greater part undoubtedly lost. The reader will observe, that these writings are to be understood of the *second Hermes*, who lived long after the *first*, and who is considered only as the translator of the engraved *Hieroglyphics* of *Taut*, or *Hermes Trismegistus*, into the *vulgar* characters or language of his time.

\* *Aug. de Civ. Dei.* l. viii. c. 11.

† *De Præp. Evang.* l. xi. c. 6.

‡ *Seld. Proleg. de Diis Syris.* c. 3. *Synesius* apud *Gale* in *Jamb.* § 7. c. 2.

*Word*, because the *serpent* bears no other member than a *mouth*, the organ of speech. And by the *wings* was denoted the omnipresent efficacy of the Spirit of God, in pervading and vivifying the material world.\* It was the active energy carried forth *ad extra*, by swiftness, like as of *wing*. Hence, therefore, their general name for the Godhead was *Cneph*, which signifies *wing*; and by this name they call the hieroglyphic above represented. Hence also the word *κνεφαίος*, which puzzled some ancient critics, and the ascription of wings to Mercury. It denoted the swift and active energy, as was said, of the divine power, and particularly it characterized the *Divine Spirit*, whose wings, in the symbolic sense, extend over all things. To this agree the words of Sanchoniathon, (the etymology of whose name Theodore and Bochart have given us from the Phœnician, viz. "The friend of Truth,") the most ancient of the profane historians, who lived near 1300 years before Christ† (though Suidas makes it later, near 1200, about the time of the Trojan war), in the fragments which are preserved of his Phœnician History. "Jove (says he) is a winged sphere, out of which a *serpent* is brought forth: the *circle* implies the *Divine nature* without beginning or end; the *serpent* shows his *Word*, which animates and fructifies the world; and the *wings* refer to the *Spirit of God*, which *vivifies the world by his motion*." The higher we can trace up the matter, the nearer to truth it seems to appear. And thus, if the learned author, from whom this article is taken, may be depended upon (though Lactantius,‡ long before, had made nearly the same remark), Mercury (or Hermes) Trismegistus, the founder of hieroglyphical literature, appositely shadowed forth the Holy Trinity, in a manner that exceeds the mere capacity of man.§ ||

\* ABENEPI. apud KIRCH. *Ob. Pamph.* l. v. c. 3.

† PORPHYR. apud EUSEB. *de Præp. Evang.* l. i. c. 6. STILLINGF. *Orig. Sacr.* l. i. c. 2.

‡ *De vera Sapient.* l. iv. § 9.

§ KIRCH. *Obel Pamph.* l. v. c. 3.

|| It may be proper to observe, that, though some very learned men have expressed their doubts upon the genuine preservation and even authenticity of the books of the second Hermes, who is said to have lived long after the time of Moses, if not after Christ, and who transcribed the doctrines, contained in the hieroglyphics of Thoth, or the first Hermes, into words, the evidences here offered are through men who were no friends to the true religion, and certainly could have no view, in the present case, but to relate a plain matter of fact. Sanchoniathon, likewise, was not only an idolater, but wrote his Phœnician History (which seems a *mystic jumble* to account for the origin of things, rather than a history of any real persons) with a view to inculcate and apologize for idolatry; so that to infer the antiquity of the doctrine of a Trinity in Unity from him, is certainly deducing it through an unexceptionable channel. Nor are these representations of it taken merely from words or books, which either might have been interpolated or have their ideas changed; but from hieroglyphics and pictures of things, engraven too upon columns of stone, which do not easily admit of forgeries; and, if they did admit of them, and the execution was done by so nice a hand as to elude detection (which is perhaps impossible), still these forgeries could not have been the work of Christians or Jews, since the learned Heathens themselves, of the ages before Christ as well as after, were eye-witnesses of their preservation. Add to this, if a few columns might have been abused, it is infinitely improbable that all should, and without the knowledge of others.—The following extract from the *Ancient Univ. Hist.* (Vol. i. p. 105.) deserves attention. "The most famous of all others [memorials] were the columns of Hermes in Egypt, mentioned by several credible

Who does not see, in this description, the great outline of the philosophy, which afterwards prevailed in Greece, concerning the *self-moving power* in the substance of the heavens, and the notion, which the wisest sages of that seat of science had imbibed, respecting the perpetual motion and operations of what they thought to be the DEITY, or in their language, the DISPOSER? \* “The ancient philosophy, as some have held, (says a celebrated author,) may be traced up from Plato and Socrates to Parmenides, Pythagoras, and Orpheus himself.” † Certainly, such men as Orpheus, Linus, Musæus, and Amphion, about the time of Sanchoiathon; and such as Homer and Pythagoras, at a later time; or as Plato, at a later still, did not leave Greece, and travel into Egypt and the East, for nothing. ‡

The doctrine of the Trinity (depraved as it already was by the famous descendant of Ham, Hermes Trismegistus) doth not seem to have long retained even that form, in which it was represented by him. If the phrase may be allowed, his successors improved upon the principle, and carried the notion into almost every thing. At first, it nearly corresponded with the idea, which, we before observed, the ancient Jews and Cabalists retained concerning it. The following diagram, taken from the idea of Plato (whom Numenius, the Pythagorean, surnamed the Grecian Moses, on account of his adopting the sentiments of Moses the

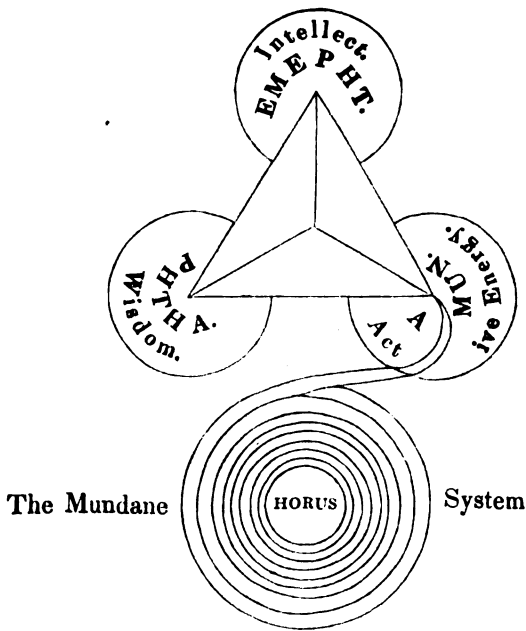
authors. Upon them he is reported to have inscribed his learning, which was afterwards explained more at large by the second Hermes in several books. It is certain at least, that from these *pillars* the Greek philosophers and Egyptian historians took many things. Pythagoras and Plato both read them, and borrowed their philosophy from thence: Sanchoiatho and Manetho [the last wrote about 260 years before Christ] likewise made use of the same monuments, which were still remaining in the time of Proclus, or not long before.” Proclus, the Platonic philosopher, lived about A. D. 500. Jamblichus hath a remarkable passage to this effect in his book of the Egyptian mysteries: “If (says he) you would propose any difficulty in philosophy [of which the religion of the Heathens was a principal branch], we will decide the matter by those ancient columns of Hermes, upon which Plato, and before him Pythagoras, formed the principles of their philosophy.” § i. c. 2. Jamblichus, a Syrian by nation, the disciple of Porphyry, and preceptor of Julian, was himself a great enemy to Christianity, and could not possibly intend to confirm the authenticity of any memorial which might countenance it. And, as Bishop Stillingfleet justly observes, if these memorials had been spurious, certainly such men as Porphyry, Methodius, and Eusebius, so well versed in antiquities, would have found out the cheat. *Orig. Sacr.* l. i. c. 2. § 7. See also the preface to Bishop Cumberland’s *Sanchon*. Add to all this; the doctrine of the Trinity, of which so many hints are found in Plato and other philosophers, is not a subject of human reason or invention, but of a revelation existing long before Greece had a name; and therefore the opinion of Casaubon, that this second Hermes was a sort of half-Christian, who lived about A. D. 120, and meant to give an air of antiquity to “a new and till then unheard of dogma” by a spurious performance, is a sort of half-Christian notion, founded upon the presumption, that till the time above-mentioned, the doctrine of the Trinity was new and unknown; which is rather too ill a compliment for such a man as Casaubon to have rendered to his Bible. Of this see more in *Cudw. Int. Syst.* p. 324, &c.

\* *Oris* from *Deo, Deo, or Deum* to place or dispose: This was the material heavens which the true believers called *עֲמֻמָּה*, that is, literally, the *Disposers*; but they looked much higher for the true God, whose creatures and agents the *עֲמֻמָּה* were, and for whom at the most they stood but as names, through which he would be seen and known in the economy of the material world, according to Rom. i. 20.

† HARRIS’S *Hermes*, p. 439. 2d Ed.

‡ DIOD. SIC. l. i. JUST. MART. *Puran. ad Græcos*.

Jew),\* shows plainly what they conceived, or rather what they had perverted, respecting this doctrine.



By this it appears, that the Egyptian EMEPHT, or *intellect*, corresponded with the Jewish *Kather*, or *first Person*; the Egyptian PHTHA, or *Wisdom*, with the Jewish CHOCHMA, or *second Person*; and the Egyptian AMUN, (*αμυν* in Jamblich.) or *energy* of the other two carried forth *ad extra*, with the Jewish BINAH, or *vivifying power* of the *third Person*. HORUS, encompassed with the several circles, signifies the *world*, with the planetary orbits and the empyræum. It seems pretty evident, that both the Jewish and Egyptian notions of the Trinity were originally derived from one and the same primary revelation, given to the patriarchs from the beginning; which was substantially the same with what Moses, Solomon, and the holy men of God, in successive ages, delivered and enlarged upon, by divine inspiration, in their respective writings. The following instance was probably known before Moses, though never expressly written till by him. At the creation of man, the ALEHIM (all the persons) said, "Let us make man in OUR image," &c. intimating thereby the *plurality* in the essence, as the Rabbins themselves are puzzled to deny,

\* EUSEB. *de Prep. Evang.* l. ix. c. 3. MARS. FICIN. *Com.* 24. in *Timæum.* JAMBL. *not.* T. Gale, § 8. c. 3.

and as converted Rabbins uniformly own,\* though immediately afterwards it is added, to declare the undivided *unity*, that the "ALEHIM created man IN HIS OWN IMAGE."† So, a little before, we find it written, that the *Spirit* of the ALEHIM *moved* upon the face of the waters; plainly declaring the *third Person* in the holy Trinity to be the author of *motion* or *life*, and an agent co-operating in that stupendous work. Again, when the Lord beheld the tower of Babel, Moses represents HIM as speaking, "Go ye to, or Come ye [הכר], let us go down," &c., which (as Estius well observes) "must be spoken by *one* to *two* others at least;" and yet not to angels, because they are never invited to concur in the *acts* of the Godhead, but *commanded* to perform his pleasure. Solomon likewise speaks of WISDOM (whom Jews and Christians have constantly understood to mean the Messiah) as a *Divine Person*, who was from everlasting, and with JEHOVAH "in the beginning of his way, and when he appointed the foundations of the earth."‡ It also may be remarked, that it appears from the above scheme, how even the Egyptians had an idea of *three* distinct, though indivisible persons in *one* Deity; for which reason, they used, from the example of their Hermes, a *triple* acclamation, in their addresses to Him; as, for the same reason, the Christian church (following the Jewish) does to this day.§

These successors of Trismegistus seem to have hinted very plainly at the fall of man, when they represented *Horus*, or the *world*, or *human nature*, as destroyed by Typhon or Satan (who was always described as environed with *dragons* and *serpents*), and who was explained to be the agent and author of every natural and moral evil. It is no wonder that the Egyptians should retain an imperfect tradition of this great event, when (as Lactantius observes) the *other* Heathens had a knowledge of it, and the Sibyl Erythræa [whose expression, whether the books of the Sibyls be authentic or not, proves the ancient *existence* of such a tradition] asserts, that the serpent deceived man whom God had made, and that he, by knowing good and evil, incurred the penalty of death.|| They could not have known any such circumstance, but through the same channel by which they obtained their knowledge of the Trinity. From this consideration, (as the learned Mr. Pemble observed,) it is more than probable that Zoroaster, Hermes, Orpheus, Plato, and others, drew their knowledge, which they had in part of *many high mysteries*, out of a deeper and clearer fountain, than the muddy shallow springs of their own natural reason, though in the passage this water was much soiled by them, with the filth of many idle

\* WOLF. *Bibl. Hebr.* Vol. iii. p. 895. *et al.*

† Most of the fathers justly urge this text as a proof of the personality in the Divine essence. SUICERI *Theol. Eccles.* Vol. ii. p. 1289. See likewise that excellent book of *Novatianus de Trinitate* (c. 25, according to the edition of Pamelius at the end of *Tertullian*, or) c. 17, in the better edition of *Welshman*, Oxon. 1724.

‡ *Prov.* viii. 22—29.

§ MORNÆUS *de Verit. Rel.* X. c. 6

|| LACT. *de Orig. Error.* l. ii. c. 19.



fables and silly conceits.”\* And a greater authority than this, viz., Justin Martyr, who was not only a zealous Christian, but a learned philosopher, of almost the apostolic age, deeply skilled in the mythological learning of the Heathens, asserted, not only that the doctrine of the Trinity was known to Plato, and to other philosophers, but also, “that the Christians did not follow *them* in their sentiments upon this head, but *they* mimicked, or rather corrupted, the sentiments of the Christians.”† Nor can we omit to notice, that Horus (which sometimes stood for *man* exclusively, and sometimes for the *universe of things* with and about him) was generally represented, when drawn hieroglyphically, in human shape, with a *triangle* fastened by a ligament to the hinder part of his head, which served to show, that he derived both his being and intellect from the *triune* God.

It has been presumed by some (and particularly by Sir John Marsham in his *Chronicus Canon*, &c., and by Spencer in his *Treatise de legibus Hebræorum ritualibus*), that the Israelites derived much or most of their ritual and doctrinal religion from the Egyptians. Without entering into the merits of that controversy, which the learned Witsius has amply discussed already, we may briefly observe, that there is no wonder at finding a resemblance in some opinions, and a congruity in a few observances, between the Israelites and the Egyptians, when all the first principles of the one, and some of the other, were derived from the same patriarchal source. But there was a very apparent and a very wide difference between the two nations so early as in the days of Joseph; and this wide difference, subsisting in the interpolations and corruptions of the patriarchal religion by the Egyptians, was still more strongly marked by the legal dispensation given to Moses,—a great part of which was instituted in direct opposition to them. Thus Witsius remarks from Maimonides, that one great purpose of the ceremonial law was to exhibit the worship of the true God in opposition to all idolatrous forms, which are reprobated again and again, and particularly in Deut. xii. 30, &c. “Take heed to thyself that thou be not snared by *following them* [the Heathens], after that they be destroyed from before thee, and that thou inquire not after their gods, saying, *How* did these nations serve their gods? *even so will I do likewise. Thou shalt not do so to JEHOVAH thy ALIUM*; for every abomination to JEHOVAH, which he hateth, have they done unto their gods.”‡ See also that remarkable passage, Lev. xviii. 3, 4. With all deference to men of such superior abilities, it may be thought, that Marsham and Spencer

\* *Vindicia Gratia*, p. 48. Our great Lord Bacon, in his treatise of the *Wisdom of the Ancients*, has given many very ingenious solutions of the mythological enigmas of the Heathens, and contends, that all the fables of their gods involved philosophical doctrines and opinions.

† *Apol.* 11. p. 73. Edit. *Sylburg*.

‡ *Witsii Ægypt.* l. iii. c. 15. § 9. *Maim. Morc Nev.* p. iii. c. 29.

on the one side, and Witsius on the other, may have strained the bow in contrary extremes;—the former, by deriving the rites of the Hebrews from the Egyptians during their intercourse in bondage, and the latter by deducing such observances of the Egyptians from the Hebrews, as were common to both; when, in fact, the Egyptians had acquired them before the descent of Joseph into Egypt. The difficulties which have been raised, seem to be avoided by admitting (what perhaps this Essay will show to be not merely hypothetical), that both nations derived their leading principles from one and the same patriarchal religion, and that the one apostatized more and more from the faith of their common progenitor, Noah; whilst the other, by the providence of God, were preserved in the true profession.

Degenerate as the Egyptian opinion respecting the Trinity undoubtedly was, in the exemplar above considered, the depravity did not rest here. *Nullus enim terminus in falso*. From bad to worse is the usual route of sinful man. When once he swerves from the right line of truth, the farther he runs his course, the wider is his declination from it. Succeeding Egyptians (those especially in the Lower Egypt, for the Theban or Upper Egyptians did not so soon decline) abused this more refined and perhaps *spiritual* conception of the doctrine, by applying the notions, which they had obtained of God and his nature, to his *works* of creation and to *material* substances. A sort of philosophical mysticism prevailed as the favourite science: and, indeed, the ceremonial of their later mythology referred, in most respects, to the several operations which they conceived the heavenly bodies, or universal system, performed, for the continuation and support of this lower world. Thus (as it hath been well remarked) “the increasing learning and politeness of the Pagans only increased their idolatrous superstitions, which were more simple in ignorant times.” So far is it from the mental capacity of man “by searching to find out the true God,” or by his own powers to “study the Almighty to perfection!” The *sphere* or *circle*, for instance, of Hermes, which appears to have simply related to the unity of the Divine essence, was made to signify the *solar orb*, which, therefore, received the name of *Ahgol-Baal*, *Agal-Baal*, *Agalibalus*, and then *Heliogabalus*, that is, the *round*, or *rolling god*. Even the *earth* was so called for the same reasons.\* Thus also, in *physics*, they called the first person *Osiris*, by whom they meant the *Sun*;† the second, *Isis*, or the *Moon*; and the third, *Horus*, or the *World*. Again, in *ethics*, the first member in their trinity was the *intellect* of man; the second, his *will*; and the third, which was the joint efflux of these, was *concord* or *harmony*. They even abused the devil himself, and robbed him of his existence, by supposing that

\* Cic. de Nat. Deor. l. 11. SÆLD. de Diis Syris. Synt. 11. c. 1. HYDE Rel. Væb Pers. c. iv.

† DIOD. Sic. l. 1.

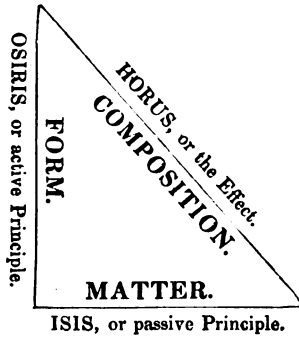
Typhon was but a mere name for *ignorance* and *discord*. So that, when a man was given up to sensuality and vice, they would say, Osiris was killed by Typhon; that is, *ignorance* and *wickedness* had overcome his *understanding*; and when the magistrate was at variance with his people, this discord in the civil polity was imputed to Typhon's murder of Osiris. Upon this account, the common people at length deprecated Typhon as the source and occasion of all evil; even as some poor Indians are said to worship the devil, or the malefic being, that he might not hurt them.\* Thus a kind of hieroglyphical language and opinion (if the phrase may be used) prevailed amongst them, and evidently from the abuse of the hieroglyphical writings and sculptures.

Other Heathens not only followed these notions, but made them worse. What some meant for philosophical refinements, to others became theological depravities. Plato, whether he obtained his notion of the Trinity from Egypt, as it is probable, or from Chaldæa, as Grotius supposes, certainly did not improve the principle, notwithstanding all the glosses of his later school. The Platonic notion of a Trinity, under the species of *form*, *matter*, and *composition*, was but a perverted copy, with new names, of the last-mentioned Egyptian opinion.† The following rectangular triangle, applied to the *universe* of things, the

\* Mr. Ives, in his "Travels through Persia," gives an account of devil-worship so curious, that the reader will pardon its insertion. The Sanjacks, a nation inhabiting the country about Mosul [the ancient Nineveh] pay adoration to the devil. "These people once professed Christianity, then Mahometanism, and last of all devilism. They say, it is true that the devil has at present a quarrel with God, but the time will come, when the pride of his heart being subdued, he will make his submission to the Almighty; and, as the Deity cannot be implacable, the devil will receive a full pardon for all his past transgressions, and both he and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope; and this chance for heaven they esteem to be a better one than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred; and, when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect, and they always put before his name a certain title, corresponding to that of *Highness* or *Lord*." p. 318. Such is their *natural* religion! Nor is the description or representation of the devil less extraordinary than the honours paid to him. The Benjamins in the East Indies (according to the Abbé de Guyon in his history of that country) fill their temples or pagods with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagod wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil, formed of the same metal, is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture. From his belly arises another head, uglier (if possible) than the first, with two horns, and a tongue hanging out prodigiously large; and behind him a tail like a cow's. On his tongue and in his hand there are two figures almost round, which the Indians say are souls, that he is preparing to devour. The bare recital of this monstrous image, as an object of worship, is sufficient to raise a horror at the blindness and folly of idolatry. *Hist. of East Indies*. Part II. C. 2. S. 1. See more concerning devil-worshippers in Dr. HYDE, *de Rel. Vet. Pers.* App. 1.

† So far were the Heathens themselves from believing that Plato invented the doctrine of a Trinity, "that Proclus affirms it to be *ἑσπεριανὴ θεολογία*, a piece of divinity delivered by God himself." ALLIX's *Judgment of the Jewish Church*, &c. p. 356.

Platonic Deity, shows what was understood by it.\* The *proportions* of this celebrated diagram were discovered, according to some geometricians, by Pythagoras: but the philosophical *application* of it both he and Plato borrowed from the banks of the Nile.†



Nor did these repeated corruptions end here. The doctrine of a Trinity was not only abused, as we have seen, but every thing which related to religion and the knowledge of a Divine Creator, was wretchedly distorted and misapplied. First, the attributes of the Deity, then the properties of nature, then the productions of nature, and at last the very infirmities of the human frame, were reckoned among the gods, and of course esteemed worthy of religious adoration. The scientific Greeks, and the graver as well as more powerful Romans, caught alike the superstitious contagion of Egypt,‡ and communicated its extravagant idolatry, like a pestilence, to the world. They, in short, worshipped every thing for God, but God himself. Nor was the error confined (as Lactantius observed) to the rude and unlettered multitude; but some at least of the wisest sect of the philosophers embraced the same opinions, and reputed all the powers in the celestial machine to be so many respective gods.§ Human wisdom proved a feeble barrier against this torrent of corruption, with which Satan had well nigh covered the earth:¶ and that wonderful repulsion which the Gospel of Christ (by means the most unlikely to human sense) afforded to the impetuous stream, proved that a more than human efficacy attended its promulgation, and that it was the omnipotent operation of a Divine hand.

\* *Obel. Pamph.* l. i. c. 6.

† See the Comment of Marsilius Ficinus upon the *Banquet of Plato*, p. 775, Edit. *Lugd.* 1590. And also the book of Timæus Locrus, the Pythagorean, *De Anima Mundi*, at p. 553 of the same edition of Plato. Eusebius likewise quotes from Plotinus, that Plato had a knowledge of the three *Hypostases*, and the *Divine Word*; and that Plato, in particular, delivered this knowledge in an enigmatical manner. *De Prep. Evang.* l. xi. c. 10. *Cic. Acad. Quest.* l. i. § 24. See also Bishop Berkeley in his *Siris*. p. 171, *et seq.*

‡ *Eusæb. De Prep. Evang.* l. i. c. 6. § *De Orig. Error.* l. ii. § 5.

¶ *Rev.* xii. 15.

The grace of heaven prevailed, when earthly wisdom and earthly might were able neither to resist nor convince. "The highest character (says the learned Bishop Newton) given of Solomon's wisdom is, that it *exceeded the wisdom of all the children of the East country, and all the wisdom of EGYPT*. But with this wisdom, and this greatness, it (Egypt) was early corrupted, and was as much the parent of superstition, as it was the mistress of learning; and the one as well as the other were from thence propagated and diffused over other countries. It was indeed the grand corrupter of the world, the source of polytheism and idolatry to several of the Eastern, and to most of the more Western, nations; and *degenerated at last* to such monstrous and beastly worship, that we shall scarcely find a parallel in all history."\*

Herodotus, in his *Euterpe*, tells us, that almost all the *names* of the gods were brought into Greece from Egypt; and gives a plain intimation, that the Greeks, not understanding the Egyptian principles, depraved them. But, in fact, and with submission to this estimable father of the Greek history, who sometimes appears not too rigidly careful of the truth, the Egyptian names of their deities appear to have been original corruptions of their own. In the time of Hermes Trismegistus, the most ancient of all the Heathen theologians, the Gentiles seem to have had no proper name for God; and therefore he calls him,  $\Omega$   $\acute{\omega}\nu$   $\acute{\epsilon}\nu\omega\nu\upsilon\mu\omicron\varsigma$ , "the nameless Being."† The Chaldeans and Egyptians first, and after them the Western Heathens especially, debased the *names* and *institutions* of the true God, revealed to the ancient patriarchs, by applying *both* to their idols. Thus they turned the name JAH into *Iach*, and then into *Bacchus*, who (according to Vossius) was likewise called  $\sigma\alpha\beta\beta\alpha\iota\omicron\varsigma$  [or,  $\sigma\alpha\beta\alpha\iota\omicron\varsigma$ ], *Sabbasios*, from SABAOth. *Adonis* was taken from ADONAI; and the name AL or EL was changed into  $\eta\lambda\iota\omicron\varsigma$ , *Elios*, the name of the sun. God's title  $\text{עֲלִיֹן}$  ELION, or MOST HIGH, the Phœnicians called *Eliouan*. The name  $\text{יהוּוָה}$  was turned into *Iaou*, *Iaou*, and *Iëuo*; and afterwards farther still into *Jovis*, *Jovispater*, and *Jupiter*. So likewise the sacrifice of the first-born to Moloch was a vile copy of the offering up of Isaac by Abraham; and the *Lapides Bætulii*, or *uncti*, the *anointed stones*, worshipped by the Phœnicians, were superstitious abuses of Jacob's anointing the stone at Bethel.‡ Besides these, they had many other observances, deduced from earlier times, which would be too tedious and too much out of our way to mention. The most celebrated poets of antiquity, we know, contributed to these follies, and represented such things, concerning what they

\* Bishop Newton on the Prophecies, Diss. xii.

† LACT. *De Falsâ Rel.* § 6.

‡ MACROB. *Sat.* l. i. c. 18. SELD. *de Diis Syris.* Prol. c. 3. & Synt. xi. c. 1. SPANH. *Hist. Eccl.* V. T. p. 294, 296, 313. GROT. *de Ver. Rel. Christ.* l. i. § xvi. n. 91. DAMASC. *vit. Isid.* apud PHOT. Cod. CCXLII. BRYANT'S *Anal. of Ant. Myth.* vol. i. p. 13. Gale's "Court of the Gentiles," vol. i. l. xi. p. 12, 27, 90. D. HEYNSII. *Exerc. Crit.*

called gods, as would shame any commonly decent or modest man. Some of the wisest philosophers among the Heathens often censured these poetic flights, as base profanations and abuses both of the nature of the gods and the very dictates of common sense; while others (such as Ennius from Euhemerus) endeavoured to put a countenance upon them by mystical glosses or explanations. Nor is it any wonder, that Greece should derive its religion and its gods from Egypt, when Solon, their legislator, is said to have been assisted in framing his excellent laws by the Egyptian priests.\* Lycurgus also and Plato were equally indebted to them, according to Diodorus Siculus, upon the same account; and so was Pythagoras for geometry and arithmetic, if not for the metempsychosis; as well as other Greeks for the rest of the arts and sciences.† But Orpheus was the principal institutor of idolatrous rites among the Greeks, for which (as was observed) he travelled into Egypt, and is said by some (though Herodotus applies the charge to Hesiod and Homer) to have been the author of the *Theogonia*, or generation of the gods.‡ He “turned the truth of God,” or whatever he knew of it, “into a lie,” by accommodating a corrupt theory of the Divine attributes to the idolatrous disposition of his times, and by representing them under the notion of so many corporeal and separate deities. A general ignorance, instead of being “the parent of devotion,” favours the introduction of any absurdity; and whether it be a new god as among the idolaters, or a new miracle as among the lower sort of bigoted Papists, either will pass current, where the powers of the mind are overborne by prejudice, or where the power of God does not interpose for deliverance.

Amidst all their corruption and nonsense, we still find that the ancient Greeks, ignorant as they undoubtedly were of the origin and application of their own mythology, history, &c.,§ had not entirely lost the knowledge of the Trinity in God. The word *Agamemnon* is supposed to have been an ancient title of their chief deity, who seems to have been worshipped under the symbol of a *serpent* with THREE HEADS.|| And “Timotheus the chronographer, in epitomizing the Orphic cosmogony, observes to this effect, that the *name* of the incomprehensible Being, the highest and most ancient of all things, and the Maker of the universe, as it was *revealed by the oracle* [for even the Heathens did not pretend to derive *their* glimmering light from unassisted reason], was COUNSEL, LIGHT, and the GIVER of LIFE; and that these THREE NAMES manifest ONE and the same POWER and

\* AMMIAN. MARCELL. l. 22. apud ROUS. *Arch. Att.* l. xi. c. 11.

† DIOD. SIC. l. 1. SUID. in *μακρικη*. EUSEB. *de Præp. Evang.* l. x. c. 2. Gale's “*Court of the Gentiles*,” vol. i. l. i. p. 49.

‡ HEROD. l. 11. JUST. MART. *Paræn. ad Græcos*. GRYNÆI Schol. in l. i. c. 4. EUSEB. *de Præp. Evang.*

§ Jos. *cont. Apion.* l. 1.

|| BRYANT. *Anal.* vol. ii. p. 169.

MIGHT of that invisible and incomprehensible God.”\* Cedrenus gives the same account from Timotheus’s Annals, and observes how plainly Orpheus expressed, that the *consubstantial Trinity* made all things; the names of which he states, in another place, to have been COUNSEL, LIGHT, and LIFE.† This was almost a close copy of the Egyptian Trinity. Others say, the three names were *Pater, Uranus, and Chronus*; but this seems a farther deflexion from the original doctrine. The Orphic verses are said to be the production of Onomacritus,‡ or some Pagans of great antiquity, who were well acquainted with the principles and tradition of Orpheus, though they are believed to be supposititious in many places. However, as they are cited by many Pagan authors, and among the Christians so early as by Justin Martyr, they must be allowed as materially genuine, or at least as extremely ancient, notwithstanding some interpolations. Blackwell, in his “Letters concerning Mythology,” strenuously contends for their genuine authenticity, and corroborates his opinion by the testimony of Pausanias. There is no reason to suppose, that our present article (independent of the authority of Timotheus) is one of the forgeries; especially if it be considered that the Deity was represented by Orpheus in the hieroglyphical form of a dragon with *three heads*; namely, of a *bull, a lion, and a dog*, with *golden wings* upon his shoulders.§ Surely neither Christian nor Jew can be supposed guilty of such an invention as this.

“Pythagoras and his scholars were not (entirely) ignorant of this mystery, when they placed all perfection in the number THREE, and made *Love* the original of all things;—Numenius, the Pythagorean Plotinus, Jamblichus,|| and others, write very plainly of the three Hypostases or Persons in the Trinity, so that no Christian can write more fully.”¶ Mornæus, Cudworth, in his “Intellectual System,” and many other authors, are full of quotations from them upon this subject. These acute philosophers, enemies as they were to Christianity, constantly defended this as a very ancient doctrine, and certainly without meaning to give their sanction to the Gospel. Jamblichus, the last of these, was Julian’s preceptor, and lived so late as the 360th year of the Christian era. There is no wonder that Pythagoras should teach such a doctrine, if the testimony of Josephus be true, that “he was well acquainted with the Jewish rites, and introduced many of them into his philosophy.”\*\*\* Plotinus himself affirms, that the doctrine of a Trinity was *παλαια*

\* Ancient Universal History, vol. i. p. 32.

† CEDRENI *Synopsis Histor.* p. 46, 68.

‡ SUID. in *Orestus*. SELD. *Proleg. Cult. Extran. Prim.* c. 3. Voss. *de Philos. Sect.* c. iii. § 4. apud GALE, vol. i. l. iii. p. 6.

§ Parkhurst’s Hebrew Lexicon, p. 413.

|| JAMB. § viii. c. 2.

¶ ROSS’s *Παρεῖσις*, p. 185. MORNÆUS *de Ver. Rel. Chr.* c. 6.

\*\*\* Cont. Apion. l. i. SERVIUS *ad Eclog.* 7. apud GROR. *de Ver. Rel. Chr.* l. iv. c. 12.

δοξα, an ancient opinion before Plato's time, and delivered down, by the Pythagoreans,\* to the Platonists and others. Thus Chalcidius, the disciple of Plato, distinguished the Divine nature into the *Father*, the *Son*, and *Maker of the world*, and the *Spirit* which enlivens: the first *arranging*, the second *commanding*, and the third *actuating*, all things. It must however be confessed, that these philosophers, whether Pythagoreans or any other sect, had almost, if not quite, lost the idea of an *intellectual* Trinity. They received the doctrine as it was corrupted from Egypt, or Chaldæa (for Pythagoras was contemporary with Zerdusht, or the reforming Persian Zoroaster); and their own ingenuity, instead of amending, did but make it worse. For they ultimately referred it, and at length the whole group of their gods,† to *matter* and the *Sun*, whom (as Macrobius informs us) they styled ὁ τῆς ὑλῆς κυριος, *the Lord of matter*, or of all material beings and substances.‡ The word *τλη*, *matter*, (or as Boethius§ translates it, *informis materia*,) we are told, had an immense and comprehensive import in the days of the ancient philosophy.¶ Agreeable to this idea, Timotheus acquaints us, that Orpheus wrote, that all things were made by ONE Godhead of three names; but he also wrote, that "this God is *all things*, plainly implying, that he was (partly at least) *material*. So likewise the Platonic opinion respecting the first principle, that it was *form*, *matter*, and *composition*, or, (as Cedrenus has it)¶ *God*, *matter*, and *pattern*, appears very remote (as we have already observed) from a purely intellectual idea of the Godhead. Some ancient heretics (probably from these philosophers) also maintained, that ὑλη, *matter*, was coeval with God; which, as the primitive writers among the Christians observed, was directly *deifying* it, and asserting, that either there were more Gods than one, or that *matter* was the *substance* of God, and part of his being.

This doctrine, however corrupted or debased by various Heathens, fell at length into the hands of Aristotle, about 300 years before Christ, who (as the celebrated Mornæus observes) endeavoured, as far as he might, to corrupt the ancient philosophy, and, upon the ruins of the received opinions, to establish a system of his own. Josephus tells us, from Clearchus, one of Aristotle's disciples, that Aristotle obtained much of his know-

\* Cudw. *Int. Syst.* B. I. c. i. p. 22.

† Hoffman reckons up near fifty names, under which the sun was worshipped for God by various nations. *Leric. Univ.* ad verb Sol.

‡ MACROB. *Sat.* l. i. c. 22.

§ BOET. *de Trin.* c. ii.

¶ The ΙΑΥΣ κρυσταλλινος, or *primigential slime* of the Egyptians was the same in import with the ΤΑΗ κρυσταλλινος of the Greeks. Both terms signified the *universal generating Substance*, of which the material Sun was the symbol. The טוהל *Tohu* of the Hebrews (*Gen.* i. 2) is thought to be the primitive matter, corresponding, partly, to the ὑλος and ὑλη of the Egyptians and Greeks, and to the *Sylva* of the Latins. See a philosophical definition of this word ὑλη in Harris's *Hermes*, p. 308, 2d Edit. and *Philos. Arrangm.* p. 247.

¶ CEDREN. *Synt. Hist.* p. 131. See a learned account of the Platonic Trinity by Theoph. Gale, in his "Court of the Gentiles," vol. iv. l. xi. p. 362, &c.



ledge from the conversations of a learned Jew,\* however he concealed or perverted it through the pride of understanding; and some of the Fathers have remarked, that, notwithstanding his affected obscurity, many things in his philosophy bear evident tokens of their deduction from the Hebrew Scriptures. His great error was, the apprehension of *nature* for the *God* of nature; which, it must be owned, is the *ne plus ultra* of our fallen powers, till they receive assistance from another quarter: and it may be added, that it is to this day the common sink of all those errors which arise from the denial of divine revelation.

We must not pass on without remarking, that most of the Greek philosophers did indeed maintain the *unity* of the Divine nature: this they were able to do from the deductions of reason, which forcibly concludes, that but one mind and one power could possibly devise and constitute all things, and be supreme in all. But it is far otherwise with respect to the doctrine of a Trinity, which was *at first* a subject of revelation to others, and *then* of tradition to them. Yet even their notion of the Divine unity (as well as their opinion of the Trinity) was by no means purely *intellectual*, or truly *incorporeal*. They imagined the Deity to be a sort of immortal *animal*, whose component parts were the visible world, endued with reason and knowledge, and who was the Creator of the universe and the Father of all things.† Even Anaxagoras, who came the nearest of their first philosophers to the truth of an infinite Mind, and who was therefore surnamed *Nous*, or *Mind*, could not clearly divest his notion from matter. “This was the rock (says the excellent M. Rollin) on which he, with all the ancient philosophers, split.”‡ “All of them (says Athenagoras, who was well able to judge) had but narrow and gross apprehensions of the majesty of God: they were unable to raise their minds to heavenly things, but sunk into the mire of matter, and *deified THAT in several forms and systems.*” Later philosophers pretending to be more wise, have been equally absurd, in entertaining themselves with a *sensorium* of the Deity, infinite space, and other chimeras formed by a wild or groundless imagination. Plato had doubtless some refined opinions of the Deity; but when he says, that *the world, the heavens, the stars, souls, and those to whom the religion of his ancestors ascribed Divinity—ALL THIS IS GOD*, we can neither allow his God to be *immaterial*, nor admire this mean representation of him. Yet Velleius, though an Epicurean, brought this charge against Plato, as Cicero relates in his treatise *De Natura*

\* Prideaux's Connections, P. I. B. vii.

† EUSEB. *de Præp. Evang.* l. iii. c. i. SEID. in *Orig. Error.* l. ii. § 5. Thus Manlius:

————— *Spiritus unus*  
*Per cunctas habitat partes atque irriget orbem.*  
*Omnia pervolitans, corpusque animale figuret.*

‡ History of the Ancient Arts and Sciences, vol. iii. p. 377. See also Professor Campbell's "Necessity of Revelation."

*Deorum*.\* This is farther confirmed by the very name, which Plato himself gave to his God: he called him, in the neuter gender, το ὄν, *what is*; not (as the apostle) ὁ ὢν, *who is*, in the masculine. So Damascius, defining the Deity, says, that “It is not ONE, as a minimum is *one* (according to what Speusippus used to say; but it is ONE, as being ALL THINGS.”† What correspondence has this *Ἐν και πολλα, η̄παν*, with the idea of a pure, intellectual Spirit?—Indeed, the consequence proved the principle of these philosophers erroneous: for those who relied upon their wisdom, hearing that *God was all things*, and consequently *all things God*, thought that the Deity should be worshipped in all things, and so adored him in the several parts and powers of nature.‡

Whatever some have said concerning the opinions of the ancient Greek philosophers, it appears from hence, that their *philosophical* principles (abstracted from the little depraved light derived to them from the patriarchal ages), however specious, or however elegantly expressed, formed but little better than a system of materialism or speculative Atheism. Their gods, if they really believed their existence, were (as M. Bayle hath observed) fully “as chimerical as Spinoza’s Divinity; because it is as impossible that a limited nature should be God, as that the world should be the Supreme Being, that governs all things by a wise Providence.” They were indeed, as the apostle speaks, more literally *ἄθεοι εν τω κοσμῳ*, *Atheists in the world*, than the generality of our ethic writers are willing to imagine. Spinoza’s pantheistic opinion was but a more enlarged and explicit copy of the notion of Plato, Damascius, and others, just mentioned, who held the Godhead to be material and understood by Jupiter himself, and the soul of man, nothing but the gross circumambient *æther* or *air*.

He held, with them, yet expressing himself with greater simplicity, that there is but one Substance in nature, and that “this only Substance is endued with infinite attributes, and, among others, with extension and thought: that all bodies in the universe are modifications of that Substance: that there is but ONE BEING and ONE NATURE; and that this Being (or God)

\* See more of this argument in that admirable work of the learned Dr. Leland, entitled “Advantage, &c. of the Christian Revelation.”

† *Hermes*, p. 441. So Jamblichus Παντα γαρ αυτων [Θεων] ἴσι πληρη: *All things are full of the gods*. § i. c. 9. Ζυς τοι τα παντα: *Jupiter is all things*. EUPHOR. apud HUET. *Dem. Evang. Jovis omnia plena*. VIRG. *Ecl.* 3, 160. *Jupiter est quodcumque vides, quocumque movebis*. LUCAN. *Vis illum [i. e. Deum] vocare mundum? Non falleris, ipse est totum quod vides, totus suis partibus inditus, et se sustinens et sua*. SENECA. *Nil aliud est natura, quam Deus*. Id. See also the Appendix to Ditton on the Resurrection, § 12. So likewise the *Isis omnia* among the *Egyptians*, and the *Brahma, Veeahnau*, and *Seeva, omnia*, among the *East Indians*. MAURICE’s *Jud. Antiq.* vol. iii. p. 258.

‡ Ancient Universal History, vol. i. p. 35. AUG. *de Civit. Dei*. l. iv. c. 11. Porphyry, the great adversary of the Christians, owned that the Greeks worshipped *dæmons*, and distinguished them into *good* and *evil*. If they adored *evil dæmons*, what advantage did their wisdom and genius give them, in religious matters, above the *Judians* and *savages*, who do but the same? See also Gale’s Notes upon Jamblichus, § i. c. 18, and AUG. *de Verâ Relig.* l. i. c. 1.

produces in itself, and by an imminent action, whatever goes by the name of creatures: that he is at once both Agent and Patient, efficient Cause and Subject, and produces nothing but what is his own modification." So near is the physiological correspondence between Plato and Spinoza; and, when the matter is rightly understood, so near likewise is the relation of both to Pyrrho, Theodorus, and Hobbes. But all these are far enough from the sense of the Bible respecting the Godhead; and therefore never was man more widely mistaken than Pope, who, in his famous "Universal Prayer," is for making *the material Jove*, of Heathens and Apostates the very same Being with the *spiritual JEHOVAH* of divine Revelation.

The vulgar Greeks, following their poets, did not ascend to the notion of their philosophers, low as it was, concerning the Godhead; but, if they thought of an *unity* at all, they wholly referred it to the *sun*, as the source and seat of every thing creative and divine. He was their *Heliogabalus*, or *revolving god*. Thus Athenæus (the Grecian Varro or Pliny, as M. Rollin names him) mentions, from Philarchus, that the Greeks, in worshipping the sun, offered libations of honey instead of wine; because they thought that a deity, who governs all things, and is ever performing a circuit round the world, ought not to be affected with the least ebriety.\* They were willing that their god should be sober, if they indulged in the rites of Bacchus themselves.† The curious Pliny likewise, whom we just mentioned, adopted the popular notion about the *sun*; but says such shocking things concerning the mortality and materiality of the soul, and against the opinion of some sober philosophers relative to a future state, as might convince us that idolatry naturally descends to Atheism both of principle and practice.‡ These, and other examples, taken together, afford a sad specimen of the vanity of those imaginations, which can possess a fallen and a darkened heart; and exhibit a dismal proof, that no absurdity is too gross, no superstition too detestable, for the mind of man, when left to the ignorance and error which sin hath brought upon him. "Surely (says the author of the book of Wisdom) vain are all men by nature, who are ignorant of God, and could not, out of the good things that are seen, know *ros orra* [*Jah*, or *Jehovah*] HIM THAT IS—but deemed either *fire*, or *wind*, or the *swift air*, or the *circle of the stars*, or the *violent water*, or the *lights of heaven*, to be the gods which govern the world."§ And

\* ATHEN. *Deipn.* l. xv. p. 693, Edit. *Casaub.*

† "It was a custom among the Grecians (says the learned and ingenious Mr. Bryant) at the celebration of their religious festivals, to crown the whole with hymns of praise and the most joyful exclamations. But the Egyptians were of a gloomy turn of mind, which infected the whole of their worship. Their hymns were always composed in melancholy affecting airs, and consisted of lamentations for the loss of Osiris, the mystic flight of Bacchus, and the wandering of Isis, and the sufferings of the gods." *Anal. Ant. Myth.* vol. i. p. 371.

‡ *Nat. Hist.* Tom. i. l. vii. c. 55.

§ *Wisd.* xiii. l. 2.

the reason, why the same very gross notions do not prevail now as formerly, is by no means to be imputed to a present superior strength of the natural faculty or genius, in which perhaps few of the moderns would pretend to vie with some ancient sages, but to the light of the gospel itself, which has induced another mode and habit of thinking, even in the world at large, and ruined (what philosophy never could) the pageantry and veneration of idols.

Though the ingenious Greeks were forced to submit to the arms of the more powerful Romans, they, in their turn, subdued their conquerors in those matters which relate to mind, and taught them philosophy and religion, with every species of refinement both right and wrong. Dr. Leland hath observed, that "as the name *JEHOVAH* found its way into Italy in the most ancient times, so might the notion, signified by it, be also communicated. And indeed some remarkable traces of the ancient primitive religion seem to have continued in Italy in the first times of the Roman state."\* The learned Bishop Huet has taken some pains to point these traces out.† Amongst the rest, the idea of a Trinity, though sunk very low, does not seem to have been wholly lost at Rome. Their Diana "was called *Triformis* and *Tergemina*, i. e. *three-formed* and *triple*, and was represented with *three heads*; the head of a *horse* on the right side, of a *dog* on the left, and a *human head* in the midst; whence some call her *three-headed* and *three-faced*. Others ascribe to her the likeness of a *dog*, a *bull*, and a *lion*. Virgil and Claudian also mention her *three countenances*."‡ This was a still more remote corruption of the Egyptian theology. Proserpine was another *three-headed* idol of Rome. She is made to say of herself, "I am called of a *threefold* nature, and also *three-headed*. Many and various are my forms, and *three* my symbols. I bear *three* similitudes, or images; of the *earth*, the *air*, and *fire*."§ What Seneca says upon this subject, may serve for an epitome of the old Roman creed. *Id actum est*, &c. "Believe me (says he, in his book inscribed to Helvia), this is done by HIM, whoever he was, that formed the universe, whether the ALMIGHTY GOD himself, or the incorporeal REASON [for so the Latins translated the *Λογος*] which was the *artificer* of those vast operations [the *δημιουργος* of the Greeks, and the ALL-CREATING WORD of the Christians; John i. 2], or the DIVINE SPIRIT, diffused through the least as well as the greatest of all things."|| This may be ranked among the highest efforts of philosophy; but how inferior

\* Advantage, &c. of the Christian Revelation, vol. i. p. 445, Note.

† *Dem. Evang. Prop. iv. c. 9.*

‡ Tooker's *Pantheon*. *Панк. Heb. Lex.* p. 413. So *Servius* upon *Virgil's* 8th Eclogue, says "that the power of almost all the gods is shown by a threefold emblem, viz., Jupiter's three-forked thunder, Neptune's trident, Pluto's dog with three heads; because all things are contained in the number *three*."

§ *Ibid.* p. 414. *GYRALD. de Diis Gent. Synt. vi.* || *Ad Helv. c. viii.*

to the plain and precise information of the gospel, the slightest inspection of the Bible may discover.

The corrupted notion of a Trinity spread from Egypt or the East, farther westward and northward, than merely to Greece and Rome; for Philastrius tells us, under the article *Heliognosti*, that the Celts learned the principles of religion from Hermes Trismegistus (and most likely, this capital principle of Hermes's theology among the rest), but with this superfluous canon, "that, next to the omnipotent God, the sun was to be worshipped and adored by all men:" probably, as the visible image of the Deity. The Vandals, however, had a god called TRIGLAF, who was represented with *three* heads; which proves that, barbarians as they were, a vile abuse of the doctrine had been transmitted even to them. RODIGAST was a German idol of great antiquity, which bore a *man's*, an *ox's*, and an *eagle's* head: and this symbol might, perhaps, intend *wisdom* by the *man*, *light* by the *ox* (so Moloch with an *ox's* head denoted the illumination of the sun), and *omniscience* or *perspicacity* by the *eagle*. "TRIU DEAT, or *Lord in Trinity*, was worshipped in a most magnificent temple at Upsal in Sweden, with human sacrifices (only indeed on extraordinary occasions); and was, in general, acknowledged *by all the Northern Heathen*, from whom we [Englishmen] ourselves are descended."\*

Together with these opinions about a Trinity, the Northern nations had a belief of *other* gods. And Dr. Hyde (in his *Rel. Vet. Pers.*) gives some solid reasons to conclude, that even the Teutones, Germans, Swedes, Goths, Danes, &c., derived the greater part of their idolatry from the Egyptians. Some of them might possibly receive it from the Thracians, and these from Sesostris or Sesöosis, the most powerful of all the Egyptian kings, when he extended his conquests into Europe, and particularly erected the trophies of his victories in Thrace.† These Thracians had certainly among them some vestiges of this ancient doctrine, and had even retained the ancient name. Their word *Cabirim* was evidently the same with the כַּבִּירִים of the Hebrews. God himself is named אֵל כַּבִּיר *Al Cabir*, in Job xxxvi. 5. And from this usage of the true believers most probably arose the idolatrous abuse of the term among the Heathen. However, from the common resemblances which the imaginary deities bore to each other, there is reason to believe, that these corrupt figments of a *triune* God (for it should be observed, that all the *three* heads of the several idols were placed upon *one* trunk or statue) were deduced from one common source; nor can we find a more probable one for the corruption, than that of Egypt, nor for one more likely to be the original than the *cherubim* of the Hebrews. It was extraordinary, that the whole world, for many ages before CHRIST,

\* *Ad Hic.* p. 414. MONTMAYE'S *Travels*, vol. ii. p. 357. † DIOD. SIC. l. i.

seemed to have the strongest persuasion, that there was a *plurality* in the Divine essence, which they grossly abused to idolatry: and it is equally remarkable, that, since the advent of the Redeemer, it should be as prevalent a persuasion with many, that God *cannot* exist but in an undistinguishable unity. This last persuasion is the first *axiom* of the Mahometan creed, which has now possessed a considerable part of Asia; and it is also the fundamental position of the Deistical opinion, which lurks, like a latent poison, in every region of Europe.

If we look again to the more Eastern world, we shall find, that some evident traces of the same tradition respecting a Trinity, did not only long prevail, but are also still prevalent among them. Julius Firmicus, treating of the profane religions, says, that all the Persians, and their Magi, pay a great respect to *fire*, thinking it to be the first of the elements (or, probably, that by which the Creator produced all other things); and that they distinguished Jove [or the Deity] into two distinct powers, male and female, setting up the image of a woman (*triformi vultu*) with a *triple face*, and calling this Deity MITHRA.\* Selden plainly intimates, that this TRIPLE MITHRA of the Persians, with its mysteries, bore a sacred allusion, and had some more holy origin, than the commonly received one of an astrological distribution of the hours.† And what allusion could it otherwise bear than to the doctrine of which we are treating!‡ Especially, when it is considered, that the Chaldeans, their neighbours, if not their preceptors, asserted three beginnings, which they called *Ormases, Mitris, and Ariminis*; i. e. *God, Mind, and Soul*.

\* Was not *Baal Shalisha*, *threefold Baal* (2 Kings iv. 22), so called by the Canaanitish idolaters from a worship, instituted there, similar to that of the *triple Mithra*, in Persia? There was indeed a region named *Shalisha*, in which probably this city was situated; but the name for both the one and the other, seems to have been imposed, as usual, to mark some particular tenet of idolatry maintained in them.

† SELD. *Prol. Cult. &c.* c. 3.

‡ "We may reasonably conclude (says the learned CUDWORTH, (*Int. Syst.* B. i. c. iv.) cited by GALE in his *Court of the Gentiles*, vol. i. p. 386) that what Proclus asserts of this Trinity, as it was contained in the Chaldaic oracles, to be true, that it was at first *Συναγωγὴν θεολογία, a theology of Divine revelation, or a Divine Cabala, viz.*, amongst the Hebrews first, and from them afterwards communicated to the Egyptians and other nations. However as this *Divine Cabala* was but little understood by many of those who entertained it among the Pagans, so was it by divers of them much depraved and adulterated. For the Pagans universally called this their Trinity, a *Trinity of Gods, τὸν πρῶτον, τὸν δεύτερον, καὶ τὸν τρίτον θεόν, the first, the second, and the third God*. Whence the direct design of the Platonic Trinity was nothing else but to lay a foundation for infinite *Polytheism, Cosmolatry, and Creature-worship*. And the Pagans, who so much cried up the Platonic Trinity, were the only public and professed champions against Christianity." To this may be added a just remark by Dr. Cave in his *Lives of the Fathers*. "Although (says he) the ancient doctrine of the *Platonic Trinity*, asserting three divine *Hypostases*, the *τρία θεῶν, the τὸν καὶ λόγος, and the ψυχὴ*,—all eternal, necessarily existent, undestroyable, and in a manner infinite, and which had a common *τὸ θεόν, or Deity*, (though this scheme, rightly stated, gave little, if any encouragement to the principles of Arius,) yet the *junior Platonists*, out of spite to Christianity (to which the old SCHOLARS did too near approach) began to depart from the ancient doctrine of Plato in this matter, stretching the differences and gradual subordination, which the elder *Platonists* had amongst the *Hypostases*, into too wide a distance; particularly they made the third *Hypostasis* to be *ψυχὴ ἰσχυροτέρα, the immediate Soul of the world, informing and acting all parts of the creation*; thereby blending God and the creature together, or rather debasing the Deity into the rank of creatures. *In vit. Athan.* § i.

These Persians were so named originally, it is said, from *Perez*, or *Parez*, the *Sun*, which they also worshipped under the title of *Zor-Aster*. "They have been at different eras greatly distressed and persecuted; and especially upon the death of their last king Yesdegerd. Upon this account they retired into Gedrosia and India, where people of the same family had for ages resided. They carried with them some shattered memorials of their religion in writing, from which the *Sadder*, *Shaster*, *Vedam*, and *Zandavasta* (the books of their religion) were compiled. These memorials seem to have been taken from *ancient symbols ill understood*; and all that remains of them consists of extravagant allegories and fables, of which little can now be deciphered. Upon these traditions the present religion of the Brahmins and Parsees is founded."\* This religion, the Orientals themselves impute, as

\* BRYANT *Anal.* vol. ii. p. 108. Since the first edition of these essays, an extraordinary work hath appeared, entitled, "a Code of Gentoo Laws, or ordinations of the Pundits, from a Persian translation, made from the original, written in the Sanscrit language."—The Pundits are the learned Bramins of India; and the Sanscrit or Samskretam is the dead language, in which the ancient religious books of the Hindoos, or Indians of the Mogul empire, are written.

The original books, containing their text, are four, and are called *Beids* or *Vedes*: and these, with various commentaries upon them, are received as the *Shaster*, or Scripture, of the Hindoos.

From these commentaries a compilation, chiefly relating to jurisprudence, was made in the years 1773, 1774, 1775, under the auspices of Mr. Hastings, governor-general for the East India Company in Hindostan; which compilation was printed at London in 1776, under the above title of a "Code of Gentoo Laws," &c., though not published till lately for general sale.

To this volume is prefixed a long and laboured discourse by the translator, which, though it merits more animadversion than can be given here, ought not to pass wholly unnoticed; as it contains something more than an implied attack upon Divine revelation, under a plausible and avowed defence of the authenticity of the Hindoo Scriptures.

He tells us, from the Bramins, that these Beids were delivered by Brehm, Brimha, Bremah, or God (which name possibly owes its origin to the Hebrew אֱלֹהִים, or *high Father*); but *when*, to *whom*, or *where*, they were delivered, we must be content to remain in the dark. However, to give us some ability to guess at the *time*, we are informed, that *one* of the commentaries upon these Beids, called *Munnoo*, was written by a person of that name, at the express command of God, upon the expiration of ten thousand and ten years of the *Suttee-Jogue*; that is, only seven millions, one hundred and ninety-four thousand, nine hundred and ninety-nine years ago. What period of time, then, must be assigned to the Beids themselves? Perhaps European arithmetic could not enumerate the date. One thing is obvious, they must have been written upon rare materials, and have been preserved wonderfully well, through such an incomprehensible train of ages!

The word *Suttee-Jogue* will perhaps appear strange to the reader; and so possibly may its signification. We are told, that these Hindoos divide the duration of the world into four *joges* or ages. The first of these they call *Suttee-Jogue*, which lasted 3,200,000 years. Under this age the life of man extended to 100,000 years. The second age, with another barbarous name, took up 2,400,000 years; and then men lived to 10,000 years. The third age continued 1,600,000 years; under which the length of human life was reduced to 1000 years; and the fourth age, under which we live, and which began about 5000 years ago, is to remain 400,000 years, affording to man's life only 100 years.

To this well-calculated chronology they have annexed, as it justly deserves, a geography equally ingenious and defined. They inform us, that there are seven *deeps*, that is, lands or continents, and that each of these is separated from another, by an "almost infinite" ocean. The length and breadth of the first deep or land they state at 400,000 *cose*; that is, between 7 and 800,000 of our miles; the length and breadth of the next land, at twice as much; those of the third land, at four times; and so in progression to the last, which they extend to sixty-four times as much as the first, or to above 50,000,000 of our miles. The sum, therefore, of all these lands amounts to about 100,000,000 in length and breadth of British miles, without reckon-

to its connexion and present establishment at least, to Zerdusht (or Zoroaster of Dr. Hyde), who lived in the reign of Gushtasp, or Darius Hystaspes, about 500 years before Christ. But their accounts are so interlarded with romance and absurdity, that it is hard to see what may be depended on for truth. Dr. Hyde, and the authors of the Ancient Universal History, have bestowed much pains upon this subject; but with all their partiality to the Persians, they found it difficult to put a tolerable face upon their

ing the almost unbounded oceans which separate and surround them. This correct admeasurement they are pleased to give of this earth, on which we live: and a very proper one it is to accompany a Hindoo chronology, which is to be brought forward for the disgrace of the Bible, and of which the translator has the goodness to assure us, "that the world does not now contain annals of more indisputable antiquity than those delivered down by the ancient Bramins."—But, why this kind information? Who can doubt it? The chronology and geography of these good people speak loud enough for themselves!

It is but fair, however, to look at another account. M. A. du Perron, who made a voyage to India upon a literary motive about twenty-five years since, and who delivered his account of it to the Royal Academy of Sciences, at Paris, in May, 1762, informs us of persons *well skilled* in the Shanscrit or Samskretam language, and also of a *perfect translation* of the four Vedes or Beids, made about 230 years ago, by one Abulfazel, and which four Vedes, as the Bramins told him, were *composed* by Kreschnou about 4000 years before. On the other hand, our translator, after telling us, that no Bramin of those who compiled this code, would give him any instruction in the Shanscrit dialect, (which code being finished in 1775, and the preface to it written in the same year, the author, by his own confession, could then know but little of the matter by any other means,) acquaints us, "that *very few* of the most learned Pundits, [or Bramins,] and *those only who have employed many years of painful study upon this ONE task*, pretend to have the *smallest knowledge* of the originals, which are now also become *extremely scarce and difficult to be found*."—The learned gentlemen must be left by themselves to reconcile these contradictions. All that needs to be observed at present is, that the last reporter had courage enough, with a wretched compilation from books of this sort, which are scarce to be found, and which when found, are not to be understood, and of which confessedly he knows nothing himself, to attempt the authority of the Holy Scriptures, which he most certainly does not understand, and to insinuate their fundamental derivation from his Hindoos, whose "most deplorable ignorance" upon another occasion, he is constrained to lament, and of which he himself hath given very sufficient proof in the publication before us.

The compass of a note will not allow us to expose the wild futility of the parallel, which this translator seems very desirous of drawing between Moses and the Shaster, nor to add more upon this head, than to observe the odd method he has chosen of confirming the antiquity of the Hindoo writings by proofs drawn from those of Moses, whom he affects to treat as a mere *modern* of yesterday, but whom notwithstanding, with a peculiar consistency he calls "ONE of the FIRST of KNOWN legislators."

We may congratulate, however, our modern Free-thinkers, that they have now obtained a Bible of their own, which, in point of antiquity at least, claims the precedence of any other in the world. Here is "length and breadth" enough for all their "enlarged and liberal" notions; and here they may insult over the fetters of those mean and pitiful truths which have confined the "vulgar," the "ignorant," and the "superstitious" of mankind. Dr. Toulmin's spacious idea of the world's primeval existence, almost equal with Deity itself, hath now something more than naked *theory* for its support; and a laudable degree of faith in Munnoo, or Jage-Bulk (i. e. commentaries upon the Beids, the first written (say the Bramins) above seven, and the last almost five millions of years ago), may inspire an increasing degree of confidence in laughing down the silly prejudices and narrow conceits of Christianity, which certainly cannot vie with the majestic antiquity of the *Suttce-Jogue!*

If it were possible to survey with gravity this despicable farrago of absurdity, immorality, and falsehood, or to view, without pity, the misapplication of fine talents in the preface, or to consider, without horror, the drift of the whole, so far as relates to an attempt upon the fundamentals of Divine revelation—one might discover even here some wretchedly mutilated deductions, either from Moses or the patriarchs.—But they are not worth stating, and, if they were, Bishop Huet hath done it already. (*Dem. Evang. Prop. lv. c. 6.*) When the reader can swallow the doctrine, that, in days of yore men lived 100,000 years; that the human soul frequently migrates into the bodies of dogs, cats, lice, and fleas; that the highest degree of blessedness is prepared for those widows, who voluntarily burn themselves with the bodies of their



principles, obscured as they are with error, and disgusting as they ever will be from the vein of foolery and superstition, which runs through them.\* Indeed far more difficult was it for the latter set of authors especially (or rather for Dr. Campbell, who is said to have written in the article of the Persians), to reconcile their religious system with common sense, than to show an excellent instruction from (what he was pleased to call) "out-of-the-way notions relating to cleanness and uncleanness in meats," which God himself

deceased husbands; and that God takes pleasure in the contradictory religions of the world, or, in other words, that he delights in *falsehoods*, since only *one* of these can be *true*; he is perfectly qualified to renounce the Christian Bible, and to adopt this wonderful institute of divinity and jurisprudence in its stead.—We, Europeans, are much obliged to these gentlemen of the East. They import for us tea to strengthen our constitutions, and they bring over and print with great care and expense, and highly recommend, the stupendous doctrines of the Shaster, to enlighten and invigorate our minds!

Since the above note was written, another work hath been published from the same quarter, entitled *Bhagvat-Geeta*, which may serve as a "curiosity" indeed, and so might any other fable equally destitute of truth and common sense; but when it is presented to us (however covertly expressed) as an affair which claims a parity with divine revelation, and which virtually goes to the entire denial of it by its doctrines and pretended antiquity, it cannot "exact the allowance" which the recommender requires to be given, for "its obscurity, absurdity, barbarous habits, and perverted morality," but must share the common portion of all extravagant impostures—the contempt and detestation of serious and thinking minds. Nor, after *such* a claim as this, which the recommender himself makes of "every reader," can one find, without amazement, in a few lines afterwards, that this wild farrago, requiring so large an allowance of common patience for its *obscurity, absurdity, barbarous habits, and perverted morality*, should be styled, and by *him* too, a performance "of a sublimity of conception, reasoning, and diction, almost unequalled; and a *single* exception, among all the known religions of mankind, of a theology ACCURATELY corresponding with that of the Christian dispensation, and MOST POWERFULLY illustrating its fundamental doctrines." Is it possible for a man to speak thus of the same work, within the compass of three pages? Candour requires us to believe, that Mr. H. had no Bible at Benares, where this strange eulogium was written, or that the distraction of affairs did not allow him leisure to read it.

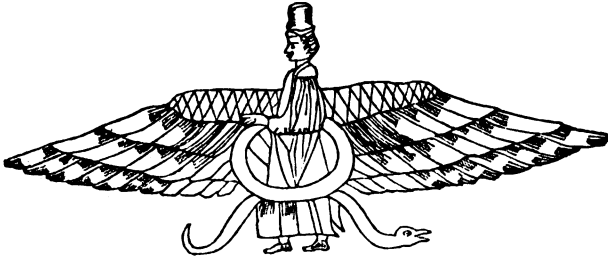
How much like to Christianity *Brahmanism* is, the reader may perceive by the following principles extracted from this *Geeta*.

It asserts the eternity of the soul *a parte ante*, and its transmigration through an endless variety of bodies, p. 35 and 67. It calls that a "despicable weakness," which hesitates to murder in battle, "tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends," p. 31 and 34. It commands, that the gods be "remembered in worship," who will "grant the enjoyment of wishes," p. 45. It assures, that among the worshippers, "who, by their particular modes of worship, are purified from their offences," are some who "sacrifice their breathing spirit, and force it downwards from its natural course;" i. e. break wind backwards; "whilst others force the spirit which is below, back with the breath:" i. e. belch upwards; and "a few, with whom these two faculties are held in great esteem, close up the door of each," p. 54, 55. That God is universal nature or matter; earth, water, fire, air, &c. pp. 69, 70, 85, &c. That the man who offereth his own works to God, "by that means obtaineth perfection," p. 130.

These are among the "doctrines which (says Mr. H.), however speculative and subtle, as they possess the advantage of being derived from a source free from every adventitious mixture, may be EQUALLY founded in truth, with the most simple of our own." The obvious intention of this expression, however attempted to be disguised, will be probably apparent to any reader. We have, however, scepticism and infidelity enough already in Europe, without these extraordinary importations from the East.

\* Dr. Hyde seems to own as much in his History of their religion, c. 8, where he blames certain inveterate superstitions and excessive ceremonies paid to the elements and planets. In acts of worship, the introduction of these might obscure the knowledge of the true God, might lead to idolatry, and especially under the concealment (as Dr. Hyde intimates) of their real principles, but could not serve to set forth his glory, nor rationally prevent the abuse of it. Beyond all this, the *Zend*, consisting of several parts, the heads of which Hyde has communicated, is sufficient to show how wide in principle the *Persians* have been from divine or even rational truth.

had instituted, and which no real Christian therefore, knowing the intention of them, could have ventured to have sneered at or condemn. In the following emblem of the Deity (whom the more ancient Persians styled *Azon*, the *Sun*, which they believed was his symbol or visible representative) taken, among others, from the noble ruins at Istachar, or Persepolis in Persia,\* we may perceive a strong resemblance to the symbol of the *sphere*, *serpent*, and *wings*, used by the ancient Egyptians† for the same purpose.



The Persians and Egyptians seem to have meant, by their respective types, one and the same doctrine.‡ Nor is there any material difference in the representation, excepting the addition of the *human form* in the Persian circle; which addition might probably arise from an abused tradition of another truth, “that man was created in the image and likeness of God.”§—The *Wisdom*, or *second Person*, might also be alluded to in this, as well as in the Egyptian, symbol, under the delineation of the *serpent*;||

\* BRYANT. Vol. ii. p. 121.

† Sup. p. 504.

‡ In some old Persian temples, a figure of the Deity is frequently described, similar to that in the plate, near to which the figure of a globe is exhibited to represent the sun, and under both stands a hierophant, or priest, arrayed exactly agreeable to the figure in the image of the deity, before an altar of fire. Several representations of this kind are to be found in Sir John Chardin's Voyages, and in Bryant's Analysis of the Ancient Mythology. Now, we are told by Eusebius, that the hierophant in the mysteries put on the habit of the *Demiurgus*, or the god who created the world. And if not only the *serpent*, but also the human figure with which the serpent is conjoined in the above representation of the Deity, be, as it is here conceived, intended to express the *second Person*, who was to “assume man's nature,” and “by whom,” the Scripture informs us, “the world was made,”—it gives a striking proof, that a tradition, as well concerning the true *Demiurgus*, or Messiah, in the “likeness of sinful flesh,” as concerning the doctrine of the Trinity with which it is necessarily combined, subsisted very early among the Persians, and (however corrupt, yet) more purely than in after times. It also proves, that the Persians, as well as the Egyptians and Greeks, had, in the very same kind, “corrupted their ways,” and exhibited their material sun, rather as a representative than an emblem of the great Sun of Righteousness, to which they consecrated fire, as an oblation the most analogous to his own nature. Thus, as we find by an inscription on an Egyptian obelisk, the sun was styled *Ktiris vns hnoqjans*, “the framer or opificer of the world.” The consequence was, the representative became the object of worship, and the Antitype was forgotten. EUSEB. *de Prap. Evang.* l. iiii. c. 12. Dr. Leland's Advantage, &c., of the Christian Revelation,” vol. i. p. 229.

§ Gen. i. 26.

|| Even Maximus Tyrius says, *Serpens commendabatur gentibus, ut NUMINIS SYMBOLOM.* Diss. 88. apud HOFFMAN. *Lex. Univ.* in verb. *Serpens.* And just afterwards Hoffman adds, *Hotteque Peruanos colere iridem cum duobus à Latere serpentibus, DIVINITATIS SYMBOLO, tradunt indicarum rerum scriptores.*

and from a like abuse of divine revelation. In the Holy Scriptures we find the serpent used as a type of the *Word*, "who was to be made flesh:" for Moses lifted up the serpent in the wilderness, in reference to the lifting up of Jesus on the cross for his people's salvation. It is not probable that Moses should erect this serpent as a *talisman*, or in allusion to any Egyptian rite (as some have supposed); because this was done by the express command of God, who, as we have before remarked, instituted many ceremonies of the law, in direct *opposition* to the idolatries of the Heathen.\* The *wings* in this, as well as in the Egyptian scheme, seem a third abuse of a further revealed truth, which could not have been known but by revelation, and may refer to a corrupt tradition concerning the SPIRIT of God, "moving,"† *flying*, or *brooding*, "upon the face of the waters." They who would read more of the Persian notion of the Trinity, and their *triplasian*, or threefold, *Mithras*, may find a large account in Cudworth's *Intellectual System*, B. i. c. 4. We shall only add, agreeably to the sentiment of the learned Selden, that it evidently related to that ancient notion of a Trinity, which more or less hath pervaded the whole world; but which these derived, most probably from the Jews themselves (for their *Zerdusht* is thought to have been one), at so late a period as four or five centuries before Christ.

The East Indians have an idol with *three* heads upon *one* body (the description of which is well known), in great veneration among them, called JACKERNATS, or JAGARYNATS: and the yet more Eastern Chinese have another, nearly similar in form, which they name SAN PAO, and which, as it affords an idea, though a vile one, of the Trinity, is thought by some (says Dr. Hyde) to be a relic of Christianity formerly received among them. If, by Christianity, he means the patriarchal religion, the opinion is highly probable. The Chinese have also an idol, called *Tien-chú*, the same with *Baal-samen*, *Lord of Heaven*, and another called *Shangh-Ti*, which is rendered *Supreme Governor of the Universe*.‡ Whether *Shangh-Ti* be a corruption of the Hebrew *Shaddai* or not, the sense of both is the same. They have also (as Dr. Hyde, tells us, he learned from his Chinese friend

\* Maimonides, the most learned of all the Jews, confessed, that he should have been ignorant of the *reason* of many institutes in the law, but for his knowledge of some heathen ceremonies to which they were opposed. MAIMON. *Port. Mos.* à Pocock. p. 168. *More Nev.* p. iii. c. 29.

† The idea of the original word seems to be taken both from *motion by wings*, and *incubation with wings*, and has, consequently, an equal reference to pervading mobility and generating influence. A remarkable passage occurs in 2 Sam. xxii. 11, which the translators have rendered, "He (Jehovah) was seen upon the wings of the wind:" but which, perhaps, might have been more justly turned, *was seen upon the wings of the SPIRIT*. The wind, and whatever might be understood by its wings, is necessarily invisible: but the sensible manifestation of JEHOVAH, with the Divine SPIRIT, in a *winged* form, has been made to men, and particularly at the baptism of CHRIST. The description of the Divine Majesty is also rendered more grand and illustrious by this translation of the passage.

‡ HYDE *Rel. Vet. Pers.* c. v.

Shin Focungh) in their temples a representation of the Holy Trinity by three images of unequal height. They have likewise the name *Ya* (plainly from *Jah*) for one of the names of God. Their great philosopher, Confucius, (if his translator, Prosper Intorcetta, a Sicilian Jesuit, may be depended on,) in an address to his sovereign, above 500 years before Christ, urged him to the practice of virtue, from the consideration, that the value of it should not be lost, "when the HOLY ONE, *who was expected*, should make his appearance." From this passage, the learned Huet concludes, that some, at least, of the revelations, contained in the Old Testament, were not unknown to the Chinese; of which Kircher and Hyde seem fully persuaded.\* And this conclusion seems corroborated by another remarkable circumstance, that Confucius had (like Moses) seventy-two disciples, and that twelve of these were admitted into a closer intimacy with him than others.† The enemy of souls has at all times employed the corruption of human nature to debase those truths, by mimicry and caricature, which were directly levelled against his kingdom, or which made a part of the kingdom of God in the world.

It must however be confessed, upon the testimony of F. Longobardi in Navarette's Account of China, that the most learned sect of the Chinese is composed of no other than (what would here be called) Spinozists or Materialists, and that these laugh at the Christian account of an immaterial omnipotent Deity, who created and governs all things.—Human reason is the same, whether in Greeks or Chinese, and, in both equally lost, when it attempts unassisted researches after God.‡

The promulgation of the patriarchal religion was incontestably very general throughout the East; and there are evident traces of it, however depraved, still existing in the posterity of Shem. What the Abbé De Guyon says of the Cingalese, or inhabitants of Ceylon, may be equally applied to most of the families of the East, "that the principles of revelation were known among them for many ages before Christ." It is true, some have preserved stronger memorials or traditions than others; but all the Pagans who have been tolerably known, retain some striking characteristics of that religion which "came not in old time by the will of man, but" by the inspiration of "the Holy Ghost."

If, from China, and the remotest extremities of Asia, we direct our course onwards to the north-east, we shall find some faint traces of the same religion in those countries, which are supposed to have received their inhabitants from thence. Father Charlevoix, in the preface to his "American Travels," proposes

\* *Dem. Evang. Prop. vii. § 32.*

† *Idem. Prop. ix. c. 47.*

‡ See Dr. Leland's Advantage, &c., of Christian Revelation.

a curious hypotesis concerning the population of the various parts of the earth, by the descendants of Noah; and supposes, with some probability, that the inhabitants of Peru originated from the Chinese, while the Northern Indians of America borrowed their descent from the ancient Scythians or Tartars.\* The Esquimaux Indians, who inhabit the coast of Labrador, must certainly be excepted, since they evidently are the offspring of the Greenlanders; as *these* likewise are derived from the people who inhabit Lapland, or the Northern extremities of Europe. And these Laplanders are only degenerated Tartars, and together with the Hungarians are derived originally from that great stock of population, if Pere Hel, the Jesuit, an Hungarian, lately sent into Lapland for astronomical observations, may be credited.† This is said only to show, that any traces of the doctrine of a Trinity found amongst these people, prove

\* The reader may possibly be entertained, as well as informed, by the following extract from Dr. Maty's Preface to a tract, entitled, "An Account of the New Northern Archipelago, lately discovered by the Russians," p. 13. "From the difference in the make, dress, and manners of the new discovered islanders [between North America and Siberia], we might be induced to suspect that the most northerly parts of the new world were peopled by the most savage Asiatic Tartars, or Tehuktachi, while the inhabitants of the more moderate climates, and amongst them the Mexicans and Peruvians, were indebted for some part of their industry and civilization to the Tungusi Tartars, or perhaps their offspring, the Chinese and Japanese. That these nations have in ancient times navigated to North America, has long been suspected. This was lately ascertained by an ingenious French author, and from the situation of the Jeso, Kurili, and other islands, is rendered more and more probable." The Doctor subjoins in a note this author's name, with the following account:—"M. de Guignes, in a memoir inserted in the 28th volume of the Academy of Inscriptions and Belles Lettres for the year 1757, and entitled, *Recherches sur les Navigations des Chinois, du Coté de l'Amérique, et sur quelques Peuples situés à l'Extrémité Orientale de l'Asie*, from the concurrent testimony of several ancient Chinese writers, proves, that their early navigators, after having followed the Asiatic coast towards the north as far as Kamschatka, which they called Tahan, crossed the ocean in an easterly direction, and at the distance of 20,000 Lis, or about 2,000 miles, arrived nearly under the same parallel, at a country which they named Fousang; being, according to them, the land where the sun rises. This must have been the coast discovered by the Russians in 1741; and from the new discoveries it may be inferred, that the Chinese were directed in that tract by following the course of the islands." Dr. Parsons, in his Remains of Japhet, supports the same hypothesis, p. 225. To their accounts may be subjoined the opinion of an American author:—"That part of America next to Asia is said to be much more populous than the remoter eastern provinces or kingdoms; which is a manifest indication that this was first planted by colonies coming from the nearest parts of Asia, who settled here, and afterwards spread themselves gradually over the new world: from whence we may conclude, that the bulk of the Americans are descended from the Tartars, Siberians, and people of Kamschatka." Smith's Hist. of N. Jersey, printed in that Province, 1765. Bishop Huet, on the other hand, is of opinion, that the Americans are descendants of the ancient Phœnicians or Carthaginians, who, passing through the straits of Gades or Gibraltar, fell into the tract of the trade winds, and were driven over to the western continent, now called America. *Dem. Evang.* p. 84. Edit. Paris, 1679. But this opinion is certainly not so probable as the other. And the same may be observed of the notion of Arias Montanus, Vatablus, &c., that America was peopled by Jobab and Ophir, two of the sons of Joctan; and that the Ophir, whence Solomon procured gold, was the West Indies or Peru, because in 2 Chron. iii. 6, that gold is called זָהָב פְּרוּיִם *Zahel Parvim, or Peruim*. The recital of facts usually requires better proofs than mere etymologies. Mr. Bryant, and before him Dr. Edwards and others, with greater probability believe, that Ophir was Africa; which belief is farther confirmed by the great quantity of Almug trees (a species of cedar so called from its incorruptibility) brought from thence; as it could never answer the purpose of a remote American voyage to load the ships of those times with timber.

† Ann. Reg. for 1774, p. 103.

both from whom they borrow their extraction and whence they must have received their opinions. And if these people are the descendants of those who had obtained a corruption of this doctrine, there can be no wonder that they should copy the notions of their ancestors, and transmit their opinions, still more debased, to their own posterity. The stream of national opinions (where Providence did not interpose) has usually flowed in the channel of national population. Thus, if the Tartars, or those various people who inhabit that immense tract of country, from Siberia in the north, to Bengal in the south, and from the Caspian Sea, westwards, to the wild regions of Kamschatka in the east, had obtained any knowledge of this capital doctrine, the appearance of such a tenet in America confirms the hypothesis, that its inhabitants derived both their origin and religion from that quarter. And that the Tartars *had* obtained this knowledge, and probably from their brethren of Tibet, (as *these last* in ancient times from their patriarchs in and about Chaldæa,) seems evident from a respectable authority. Dr. Parsons, in his valuable book, entitled the "Remains of Japhet," has obliged the world with a curious explanation, from a memoir by Colonel Grant, of a Siberian (or rather of a Tangutian or Tibetan) medal in the cabinet of the present Empress of Russia. The design of this medal exhibits the idea which the Lamas, or high priests of the country called Tibet, have, beyond all memorial among themselves, entertained of the Godhead. The whole relation, interesting and ingenious as it is, of this remarkable fragment of the ancient patriarchal religion, is too copious for an insertion into this Essay, and therefore the inquisitive reader must be referred to the book itself. Upon one side of this extraordinary medal is a representation of the Deity (like the German Triglat or Rodigast), with *three heads upon one body*, evidently designed to convey their notion of a Trinity in Unity. Upon the reverse is an inscription which the learned officer, who is said to be well skilled in the Magogian language, has thus translated into Latin: *Alma Imago sancta DEI in TRIBUS IMAGINIBUS HISCE; colligite sanctam voluntatem Dei ex illis: Diligite eum*: "The pure holy image of the *Deity* is under *these three forms*: gather ye the holy will of God from *them*, and love *him*." "They hereby acknowledge *one Divinity*, which consists of *three Persons*, equal among themselves, each of infinite wisdom and power; all three of a beneficent nature, inseparable in one Spirit, constituting but one Being, infinitely wise and powerful, the Creator and Ordainer of all things."\*

The same learned officer, in his ingenious Memoir, quotes from Strathlenberg, that the Tartars called Jakuthi, who are idolaters, and the most numerous people of all Siberia, adore

\* C. vii. p. 154.

one only invisible God, under three different denominations, which are ARTUGON, SCHEUGO-TEUGON, and TANGARA. By the *first* is understood, *The Creator of all Things*; by the *second*, *The God of Armies*, or the power over all; and by the *third*, *Love*. These Tartars are believed to be of one origin with those of Tibet, under the dominion of the Lama. Dr. Parsons, with great reason, supposes, that they all are descendants from Togarmah, one of the sons of Gomer, and that they obtained their knowledge of the TRINITY IN UNITY from the first Patriarchs.\*

Respecting some traditions, relative to this most ancient doctrine, in a quarter of the world, where of all others they were to be least expected, I mean Otaheite and the islands of the South Seas; I am indebted to a pious divine, who has favoured me with the following communications, derived from some credible persons, who have visited and for some time resided among those islands.

“ I omitted to communicate to you a trait extracted out of a body of manuscript information which I lately obtained. The matter is so striking, and will be to you so interesting that I condemn myself for not having communicated it to you before. The authority is the most authentic.

“ **The Deity Ēātōōā.**

“ The names of the superior Deities are,

“ 1. Tāānē (tè Mēdōōā (The Father).

“ 2. Ōrōmāttōw 'toōā (tè tēmȳdē (The Son).

“ 3. Tēēpāhōōā mǎnnōo (tee Hoa (The Friend Bird).

“ These three supreme persons are in their estimation the only true Gods, and alone entitled to supreme worship. They style them united

“ Ēātōōa Fwhārōw Pō

“ Gods born of the night.

“ Besides these they have their Dii penates or household gods. Each man and woman is supposed to have a tutelary deity or guardian spirit for his particular attendant; who is one of their departed relatives, whose spirit hath been exalted to deification by the Ēātōōā on account of their goodness and excellencies in this life. They are imagined to be endued with the power of inflicting or removing diseases, and that they counteract the evils, which a wicked spirit called Tee, is endeavouring to bring upon their protegés. To these the people address their prayers whenever they are in sickness or trouble of any kind, but never to the supreme Trinity, for these are regarded as too transcendently great to be troubled about the cases of individuals, and must not be interrupted with such trivial concerns. It is only on occasion of war or any great calamity, or

the illness of the king or a chief, that the great Ēātōōā permits any application to them."

"Ōtaheite or Taheite is the metropolis. More than 3000 square miles speak the same language. The same traditionary religion is spread over all the islands, and human sacrifices. Without shedding of blood there is no placating the Deity. The name of the third person is very singular. Mānnō signifies a bird,\* and their priests are supposed to be inspired by him. He visits them at the Morai in this shape. In the vocabulary which I am now forming as the ground of a grammar and dictionary, I find under the word inspired this example,

"W'ōōrōo	té Hōōā Ēātōōā	tēē tēna tāitā.
"Is inspired	the Friend God	upon that Man.

[The third Person.]

"That man is inspired with the Spirit of the Deity."  
My translation is literal.

"I never met with such strong traditionary traces in all my reading, and I have no doubt when we gain a more perfect account of their traditions we shall find much more. I may just hint their idea of the deluge; that God was angry and broke the world into little pieces of which Taheite is one. The woman goes with her new-born infant to the Morai for a fortnight for a male, and three weeks for a female, during which time she is considered unclean, and must not even touch her own food but be fed, and live separate on holy ground."

We come now to a country, long unknown, and known even now but imperfectly, but where also we shall find some obscure traces of this great principle of revealed religion. Over and above a thousand ridiculous idols, and the same notions concerning the deity of the sun, moon, and heavenly bodies, in common with the people of Asia,† the Peruvians had an idea of a Trinity in the Divine nature (at least when the Europeans first came amongst them), which they worshipped under the symbol of the Sun with *three* heads.‡ This probably was the idol which Acosta, in his account of Mexico and Peru, says the inhabitants called TANGA-TANGA, and which they affirmed to signify *One in Three* and *Three in One*. They had likewise an obscure tradition concerning the Deluge itself; some certain indications of which (and consequently of its universality) yet appear, according to Don Ulloa, upon the mountains of the Andes, in South America. They also used human sacrifices, as the Ammonites immolated their children to Moloch, and even

\* Is there not in this name some allusion to MENEU, the inspired legislator of the East Indians?

† *Wisdom* xiii. 1, 2.

‡ "When the Spaniards got access to the Western world, there were to be observed many rites and many terms, similar to those which were common among the sons of Ham," the ancient idolaters. BRYANT'S *Anal. Ant. Myth.* vol. ii. p. 50.



practised circumcision. Martyr, Larius, and Horne, who treated of the discovery and history of this vast continent, are cited by Witsius, to show that many circumstances of the Christian religion, and the doctrine of the TRINITY in particular, were found among the Mexicans, Brazilians, and other nations, when the Europeans first came among them.\* Bishop Huet has also collected many authorities, which seem to prove the derivation of many notions, if not from Moses, at least from a source of high antiquity.† To this may be added the account of Miguel Venegas, who, in his history of California, speaking of the ignorance of the aboriginal inhabitants, says, that there was however among them “a series of speculative tenets, which must surprise his readers.” For they not only had an idea of the unity and nature of God as a pure Spirit, and likewise of other spiritual beings, but also some “*faint glimmerings of the TRINITY, the eternal generation of the Logos, and other articles of the Christian religion, though mixed with a thousand absurdities.*” Vol. i. p. 88. The author supposes (though he acknowledges there is not the least trace of any circumstance, which might corroborate his supposition), that some Christians might probably have been shipwrecked there in former times, and that they inculcated these principles. But, if that had been the case, would not the *terms used* have betrayed the matter, which (as he afterwards informs us) were widely *different*? Is it not more probable, that the notions, so resembling the *revealed*, were handed down, by oral tradition, from their ancestors, who (as Venegas observes from their own relation) *came from the North*; and who most likely were Tartars or Scythians, to whom they were originally transmitted from the *earliest* ages?

From the whole, we may naturally conclude, that, as the doctrine of the Trinity could not have been the result of human *reasoning*, whether the reasoning faculty be depraved or not; so, much less could it have been the issue of a general *agreement* in reason, through all these different nations of the world. The mere common sense of mankind must have led them a contrary way. But, admitting that the doctrine was revealed (as we have attempted to show) to the first patriarchs; that they declared it to their posterity; that some of their posterity depraved it; and that succeeding generations disseminated the corruptions of that and other doctrines over the habitable world: we then perceive probability founded upon fact, declaring the origin of all the false religions which have ever existed among mankind.‡ Upon

\* Misc. vol. ii. Exerc. 13.

† Den. Evang. Prop. iv. c. 7.

‡ What Bishop Stillingfleet said of the ancient Heathen history, may at least with equal truth be applied to the ancient Heathen religion, “That there was a certain ORIGINAL and GENERAL tradition preserved in the world concerning it; that this tradition was gradually corrupted among the Heathens; that, notwithstanding this corruption, there were sufficient remainders of it to evidence its true original; and that the full account of this tradition is ALONE preserved in those books we call the SCRIPTURES.” Orig. Sacr. l. i. c. i. § 14.

this ground, likewise, we can see the reason of that correspondence and relation which all the corrupt systems have ever borne to each other, and which prove their mutual departure from some common and established truths, originally held among them. Thus the very sins and depravities, the superstitions and idolatries, and even the opposition and enmity of men, are turned, by the wisdom of God, into a testimony to the truth of his word; and serve, like the dark shades in a beautiful painting, to heighten and embellish those objects, which themselves could never delineate or portray.

If, as the Scriptures assure us, man, by his utmost wisdom could never know God (and, indeed in the reason of things, "what is infinite," as Tertullian observes, "can only be known to itself"), it is impossible that he should know the *mode* of his existence. Even Sir Isaac Newton, in his celebrated definition of the Godhead, is obliged to own, "that he exists and acts after a manner entirely unknown;" which concession, how much it must weaken any *rational* investigation of his nature, needs not many words to determine. The true knowledge of God, in any case or to any degree, must therefore have been the effect of his Divine revelation. And if this position be (as it certainly is) as true as the Bible, we may then safely assert, as a collateral maxim, that idolatry not only consists in worshipping that for God, which is *not* God, but also in attempting any idea of his nature *contrary* to what He himself hath revealed. Our present Deists, therefore, and all who derive their notions of the Godhead from the low and depraved conceptions of their own minds, are as much guilty of this offence against their Creator, as the older Heathens themselves. If two of this people should offer each a definition of the Deity, according to their respective judgments and opinions, it is no more likely that they should *exactly* agree, than any two of the ancient philosophers upon the same subject. Thus, Maximus Tyrius himself, in treating of Plato's notion of the Godhead,\* acknowledges, that scarce any two persons (among the Heathens) have thought alike upon the subject. And if they do not *exactly* agree, who shall *arbitrate the difference*? Shall *another* man's reason? Shall the reason of a *thousand* men?—These could, at best, only prove that *one* must be in the *wrong*, without being able to give an infallible determination *which* of them is in the *right*. They might do worse: by taking the erroneous side, they would strengthen the mistake in others, and yet be utterly incapable of discovering or correcting it in themselves. They might pull down indeed, but are by no means able to build up. Upon this ground too, is not the Deity made to be just what his creatures *think* of him? And suppose, on this *uncertain* plan (to say the best of it), one

\* Diss. i.

or many of these *think amiss*, and offer worship to what has consequently no existence but in their own ideas, is not such a deity an image of the brain, and is not such worship direct idolatry? Were not the gods of the Heathens just such creatures of fancy? And is not such service as much of the *essence* of superstition (though perhaps more refined, and refined too by the abused aid of revelation itself), as the Egyptian adoration of a dog or an onion? It is a matter of perfect indifference what false god, or idol, men worship, when they have not grace enough to worship the true.

But, as none can say, without rashness and folly, that God *cannot* exist in the mode which He has revealed, how can any, without presumption and pride, pretend to define the mode in which He *must* exist, or establish, from their own heads, any postulatam or dogma about it? "Suppose a man should," says Dr. Jonathan Edwards, "from the observation which he hath made of *plants*, pretend to make a judgment of the nature and faculties of *animals*, and thence should conclude, that it is absolutely impossible that such and such powers and properties should be found in *animals*, because they imply a plain contradiction to the nature of *plants*, would not every man, at first view, discover the absurdity, and laugh at the folly of such argumentation? And yet men may as well do so, as argue from *body* to *spirit*, and from FINITE to INFINITE."\* However, supposing, for a moment, that reason is sufficient to ascertain the mode in which the *Author* of all things exists, it must then be confessed, that it is certainly equal to the task of ascertaining and defining the mode of existence in the *things* themselves. If it can rise to explore the summit, surely it is high enough to survey the base. But every body feels, and most people have sense enough to own, the utter imbecility of the human mind to investigate the essence of even what is familiar to the senses, and the object of constant inspection. The acutest philosopher and the most ingenious naturalist are wholly unable to define the constituent particles of a straw beneath their feet, or the minutest atom that floats in the air, or the manner of their own spirit's action upon their own bodies. The learned and the ignorant are equally puzzled upon the most insignificant subjects of sense; and, as they ascend higher, either to the modes of animal life, or to the subtle phenomena of nature, they find the scale of reason declining in its use, till they are obliged to own, that it can no more scan these *arcana* of God, than the puny extensions of human geometry can demonstrate the proportions and arrangements of an infinite world. Wise men must take God at his word, even in these things, and especially as their natural sense yields no contradiction to what he has revealed concerning them. They see, even in this case, the necessity, and feel the benefit of a Divine Revelation. But if

\* Preservative against Socinianism, Part iv. p. 43.

the wisest of men can neither trace out, nor explain by their own powers, the secondary causes, and those which are applied to inferior things, with what face do our minute philosophers, or reasoners, or Deists, pretend to draw the line of *their* judgment upon the great Cause of causes, and the unsearchable Author of all things?

Were it not for extending this essay to a still greater length than was at first designed, we might, and perhaps not unprofitably, direct our attention to the uncorrupted knowledge, which the true believers, from Abraham down to Christ, possessed of the Trinity in God. If Plotinus could say, "That this doctrine of a Trinity, FATHER, MIND, and SOUL, was no late invention, but *an ancient tenet*," corrupted as it was by the Heathens themselves, surely it may be expected, that this truth of God must remain much more uncontaminated among his own people. But this deduction is rendered almost unnecessary here, since many proofs of it, from the sacred writings, have occasionally appeared in the several parts of this work. The Christian reader will perhaps excuse the detail already given, when it is considered, that the doctrine before us is of the utmost consequence to the very being of all religion and revelation from the foundation of the world. For, if there be not *three Persons*, or *Hypostases*, in the Divine essence, Jesus Christ could not be IMMANUEL, GOD WITH US, or that *Divine Saviour*, which patriarchs and prophets, as well as himself and his apostles, declared Him to be. And if he be not JEHOVAH in our *nature*, then the whole of religion, both under the Old Testament and the New, is not only the most daring illusion that ever was passed upon mankind, but there is not a single man upon earth who has the least solid ground to expect hereafter a life of immortality. In that case, we might dream over what Heathens have dreamed before, and live and die as uncertain and hopeless as they. Luther said of the doctrine of justification by faith alone, that it is *Articulus stantis vel cadentis ecclesiæ*, "An article on which the church stands or falls;" and we have equal reason to conclude, that, upon the doctrine of the *Trinity*, and of the *proper Divinity* and *co-essentiality* of each of the three Persons in it (as exhibited in the Bible), all our hope as men, and comfort as Christians, either rise into everlasting joy, or vanish away like a dream.

In addition, then, to the preceding pages, it may be permitted us to subjoin a few reflections (and those as short as possible) upon the *Divinity* of our great Redeemer, that other "pillar and ground of the truth," against which "the gates of hell" (if God be true), however they may "grate harsh thunder," "shall never prevail."

The proof of CHRIST'S Divinity hath been attempted in the preceding essays, from the *names*, *titles*, and *offices*, which were revealed from time to time concerning Him, in the *Old Testa-*

ment, by the SPIRIT of God. And these names and titles, exclusive of the legal economy (which was only a further prophecy, declaration, or explanation of them in his gracious offices), singly and conjointly prove, that JEHOVAH was to be the MESSIAH; while, on the other hand, the facts and evidences of the *New Testament* affirm and demonstrate, that the MESSIAH was indeed JEHOVAH. The two Testaments are thus correlative, and, like our two eyes, mutually enlighten us and assist each other. The great salvation is fully laid down in the law; or in the two books only of Exodus and Leviticus; and all the rest of the Scripture is but a glorious commentary upon these, explaining their intention, and recording their accomplishment in JESUS CHRIST. The delineation, similitude, or "form of knowledge and of the truth" was "in the law;" and it perfectly corresponds with the "substance" which it describes, rendering the whole revelation in the Scripture THE ONE GREAT GOSPEL OF GOD.—The doctrine of the Trinity, among others, was always a part, and a most indispensable part too, of the divine foundation: for, clear and explicit as the testimony of this truth undoubtedly is in the apostolic writings, the certainty of it is no less strong in those of Moses and the prophets. Were it otherwise, in what a miserable perplexity must the true believers, for the first four thousand years of the world, have remained, and what little encouragement had they to "embrace" the promises and "confess" themselves "strangers and pilgrims on the earth"\* (for which they are applauded), if the power which was to effect the blessing of redemption had not been esteemed *Divine*? But it appears, that as "the WORD was in the beginning," so He was also known by the faithful *from* the beginning.† And it must be allowed, that Adam, Abel, and all the first believers, as well as those who, after them, were "Israelites indeed," were uniformly saved through faith in the promised *Messiah*. But how could *these* have any ground for faith, as to his sufficiency for their salvation; or how could *He*

\* Hebrews xi. 13.

† Witsius quotes from Zanchius, that most of the fathers were of opinion, that Adam, before his fall, frequently saw God in a bodily appearance, and heard him speak; and adds, that this was ALWAYS THE SON OF GOD. Just afterwards, he says, "CHRIST is that JEHOVAH, who took Adam and placed him in Paradise, and spake to him." *Oecon. Fad.* l. i. c. 2. § 7. Indeed, they might well conclude so; for, since the fall, man has nothing to do with God, but for his own destruction, without a mediator. That great and good man, the late President Edwards, was of the same sentiment, and expresses it so justly, that the reader cannot be displeased with the recital of his own words. "When we read (says he) of God's appearing after the fall, from time to time, in some visible form or outward symbol of his presence, we are ordinarily, if not universally, to understand it of the *second Person* of the *Trinity*, which may be argued from John i. 18, '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 is therefore called 'the image of the invisible God,' Col. i. 15; intimating, that, though God the Father be invisible, yet Christ is his image or representation, by which he is seen, or by which the church of God hath often had a representation of Him, that is not invisible; and in particular that Christ has appeared in a human form." *History of Redemption*, p. 19.

be, without idolatry, an object of their faith and joy (as in the case of Abraham it is particularly expressed) unless they *knew*, assuredly, the *all-sufficiency* of his person? And how could they *then* know Him, if He were not then existent, or rather *pre-existent* and *Divine*? And how could he be *Divine*, but in being **JEHOVAH**? And lastly, if they had not a knowledge of the *personality* in **JEHOVAH**, how could they possibly think of being reconciled to **JEHOVAH** by **JEHOVAH**, and *that* through his assumption of *the woman's seed*, in order to perform their redemption? They had no idea of a *created God*, but of **GOD** a *Creator*; no conception of an *inferior* Deity, but of a Deity *supreme*; nor any notion of an *everlasting salvation* being accomplished, without a *goodness* and a *strength* equally infinite and *everlasting*. Such blasphemies and absurdities seem to have been reserved for (what some affect to call, and indeed is, in some respects) a more enlightened day.

Though this point, one might have thought, would have been settled beyond dispute, before so late an age, yet even now we have objectors, who rake up all the filth of more ancient heretics, without answering what has been written against them. They have a plain reason; the arguments were unanswerable. Out of many which might be cited, we will produce one argument from St. Austin, which we might challenge the whole tribe of these opponents to solve, and indeed (if it were necessary) might venture to rest the issue of the controversy upon it. His words are to the following purport. "**CHRIST**, *by whom all things are made*, cannot be made *himself*: and, if *Christ* be not made, then he is not a *creature*. But, if he be not a creature, he must be of the *same substance* with the **FATHER** (the *Creator*): for all substance or being which is not God, is necessarily a creature; and what a creature is not, that God is. Now, if the **SON** is not of the same substance, of which the **FATHER** is, he must inevitably be a *created substance*: and if he be a created substance, then *all things* could not be made *by him*. But all things *were made* by him: therefore, he is of the *same substance* with the **FATHER**; and consequently is not only **GOD**, but the *true God*."\* The Arians and others may answer this scriptural reasoning at their leisure.

The abuse of this doctrine, by the earliest Heathens, demonstrates that it must have been known before their time, and have been better understood somewhere. If the sun affords some light to the hemisphere which hath not the direct enjoyment of its beams, surely, where it shines with meridian lustre, there must be a clearer and stronger sense of its rays. We are told by Tertullian and Lactantius,† that Trismegistus and the Sybils had obtained a tradition, that **GOD** created all things by his

\* *AUG. de Trinitate*, l. i.

† *TERT. adv. Gent. LACT. l. iii. c. 6 & 9.*

co-omnipotent SON; and the Greeks (the Christian Greeks) called *Christ* emphatically the *Logos*; meaning, by the term, both *speech* and *reason*, because he is the *voice* and *wisdom* of God. Lactantius particularly observes, that the philosophers had some idea of this grand truth, and that Zeno, the father of the Porch, calls the Creator of the world *Logos*, which he also terms *Fate*, and *God*, and the *Mind* of *Jove*. Long before Zeno, Orpheus, in a fragment of verses (called by his name and addressed to Musæus his son or pupil) which Justin Martyr\* has transcribed, calls the Deity *ὁ λογος θεος*, the *Divine Word*; and, though he was the author of the Greek polytheism, yet he could sing, taught (as was said) by the Oracle,†

Εἰς Ζεὺς, εἰς Ἀϊθῆς, εἰς Ἥλιος, εἰς Διονύσος,  
Εἰς Θεός ἐν παντεσσι

which may be rendered,

Though Pluto, Jove, with Bacchus and the Sun,  
Are various names, their Deity is One.

So Hermes, many ages before Orpheus, “though I cannot tell (says Lactantius) how he obtained this almost universal truth,” often mentioned the power and majesty of the *DIVINE WORD*, still confessing it to be ineffable; which kind of speech (says he) seems far above the mere capacity of man.‡ There seems no way left us to account for the means of his obtaining this important truth, but that which has been already stated, concerning his acquisition of the doctrine of the Trinity. Indeed, these two truths are inseparable: no man could hold the one without asserting the other. They were *both* the doctrines of patriarchs and prophets; and, from the former, he must doubtless have received them: unless it can possibly be supposed, that a particular revelation of them was made to *him*. It is, besides, very remarkable, that almost all the Heathen writers, who have mentioned this subject, concur in imputing the creation of the world to the *WORD* of the Deity; which sentiment so closely corresponds with the language of the Scriptures, that it is an argument of its original derivation from those, who knew the truths of God by his own revelation.§ And especially if it be considered, that these truths, and particularly that concerning the divine Word, were in use among them, for many ages before the oldest of the philosophers was born. The Jews, before the advent of Christ, often expressed themselves very plainly upon this subject, though, since his

\* *Paræn. ad Græcos.*

† MACROB. *Sat.* l. i. c. 18. “Porphyry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one and the same.” EUSEB. *Præp. Evung.* l. iii. c. 11, and BRYANT'S *Anal. Ant. Myth.* vol. i. p. 316. And before these names were extant ΠΥΡΡΩΥ *Ashteroth* was a title for a constellation or herd of imaginary deities, forming together one divinity.

‡ LACT. l. iv. §. 9.

§ JUST. MART. *Paræn. ad Græcos.* KIRCH. *Obel. Pumph.* l. v. c. 3. *Oedip. Synt.* l. c. 7. GROTIUS *de Ver. Rel. Christ.* l. i. § 16. n. 7.

advent, the modern Jews have concealed, as much as possible, the writings of their antecessors, or mutilated them, lest they should be brought into evidence against themselves. Upon this ground our learned Pococke\* defends Galatinus, who quoted many testimonies from the ancient Jews, which cannot now be obtained: and the famous Picus, Earl of Mirandula, whose honour and integrity are not candidly to be doubted, professed to have read (about 300 years ago) some very ancient Jewish MSS. which he purchased of a Jew at a very high rate, and in which he found the mystery of the Trinity, the incarnation of the WORD, the Divinity of the Messiah, and many other articles of our faith, contrary to those which the modern Israelites maintain against the Christians.†

Galatinus cites a comment of R. Isaac Arama upon the 110th Psalm, which is peculiarly explicit. “ ‘From the womb of the morning is the dew of thy birth.’ We do not find (says he) any man, although a prophet, whose birth is predicted before the birth of his father and mother, excepting the *Messiah*, our Just One; and therefore he says, ‘from the womb of the morning is the dew of thy birth:’ that is, thy birth is foretold long before the womb of her that bare thee was created. To this agrees what is said in Psalm lxxii. 17. ‘His *name*, the *Begotten* or *Son*, is before the sun;’ which implies, that, before the sun was created, the *name* of our Messiah subsisted and was established, and that he sat at the right hand of GOD.”|| Though there are much better expositions of the text, yet this is a specimen of what the Rabbins¶ themselves before Christ (declined as they were from the purity of the truth) asserted concerning his nature and dignity. If the reader wish to see more evidence of this matter, he may find many collections, to the same purpose, in the authors mentioned below. \*\*

It may be expected, that some mention should be made in this place of the proper Divinity of the *third* blessed Person in the

\* *Port. Mos. c. 8. p. 319.*

† LEUSD. *Phil. Hebr. Diss. xxvi.* See also Maimon. *Mor. Nev. p. i. c. 62.*

‡ In very ancient writers, the word *name* is often put for the word *person*, and carries that idea. In the Scriptures it is frequently used for the essence of God, and most commonly for the second Person in that essence.

|| GAL. *de Arc. Cath. Ver. l. iii. c. 17.*

¶ “The notion *λογος*, *Word*, was not unknown to the ancient Jews. Frequent mention is made thereof in the Chaldaic Targum, which terms it *וְהוּא יְהוָה*, *the Word of JEHOVAH*, by which those ancient paraphrasts understood the *Messiah*.” GALE, vol. i. l. iii. p. 64. To this might be added Kircher’s remarks upon Jonathan the Chaldee, who, in his Targum, translates—*ברשיית ברא*, usually rendered, *In the beginning (God) created*—by *ברא*, *בְּחַכְמָתָא בְּרָא*, by *WISDOM (God) created*, &c., *Ob. Pump. l. ib. p. 277.* Dr. Pococke likewise asserts, that the Rabbins, who wrote before Christ, always expected, that the *Messiah* should appear in his own proper Divinity, as the *SON OF GOD*. Thus Nathaniel, when he was convinced that Jesus was the *Messiah*, immediately cried out, “Thou art the *Son of God*; thou art the *King of Israel*.” *Not. in Maimon. Port. Mos. c. viii. p. 315.*

\*\* MORNÆUS *de Verit. c. vi.* WITSIUS *de Sermone Dei.* CUDWORTH’S *Intellect. Syst. passim.* GALE’S *Court of the Gentiles.*



sacred essence. He is called the **THIRD**, not because of *inferiority*, since he is co-equal and co-eternal with the **FATHER** and the **SON**, or else there could be no Trinity in the divine nature, but because of *distinction*. The Divinity of the **SPIRIT JEHOVAH** is no less strenuously asserted in the Holy Scriptures, than the Divinity of the ever-blessed **SON**, or even of the **FATHER** himself. There is a multitude of texts in the Old and New Testaments, which are commonly understood to mean, either the *Divine essence* in general, or the *Divinity of the FATHER* in particular, which, in deed and in truth, are more peculiarly applicable to the other two persons. For instance, it is commonly understood, that it was God the **FATHER**, or **JEHOVAH** the Essence, who appeared to Abraham, to Moses, to the Prophets; when we have the authority of Christ himself\* and of his apostles† to pronounce, that it was the *second* Person in **JEHOVAH** alone. It is also generally supposed, that, when **JEHOVAH** is mentioned as speaking in or to the prophets, it applies to God the **FATHER**, or the whole Deity; though we are assured by infallibility itself, that the "holy men of old spake as they were moved by the **HOLY GHOST**." A very remarkable proof of this matter occurs in the sixth chapter of Isaiah. The prophet there declares, that he saw the **LORD OF HOSTS**, and heard **HIM**, saying, "Go, and tell this people," &c. Now, the identical words which the prophet heard spoken by the **LORD OF HOSTS**, were, by the testimony of an apostle, spoken by the **HOLY GHOST**. Acts xxviii. 26, 27. The **HOLY GHOST** is, therefore, the **LORD OF HOSTS**; and, consequently, not a mere emanation or virtue, but a *Person* in the **GODHEAD**, self-existent and supreme. So again, "God, who at sundry times, spake unto our fathers by the prophets, hath in these last days spoken unto us by his **SON**," Heb. i. 1, 2. But St. Peter says, that in "old time holy men of God spake as they were moved by the **HOLY GHOST**:" the **HOLY GHOST**, therefore, is **GOD**. And *Christ* is called the **SON OF GOD**, because he was begotten of the **HOLY GHOST**.‡ Believers are also said to be *born of the SPIRIT* and *born of GOD*, which terms are used *synonymously*, and therefore demonstrably assert his proper Divinity. They are likewise expressly commanded to be baptized in the name of the **HOLY GHOST**, as well as of the **FATHER** and the **SON**; which command manifestly expresses the proper Divinity of his *Person*, as well as his *essence* in the Godhead. Were there no other text for this truth, and for the doctrine of the Trinity, but Matth. xxviii. 19, that alone would be sufficient to prove it. But the **HOLY SPIRIT** is uniformly described as an agent, as a person, as a teacher, as God, from one end of the

\* John vi. 46.

† John i. 18. 1 John iv. 12.

‡ See the Rev. Mr. Jones' answer to the "Essay on Spirit," p. 171. 2d Edit.

Bible to the other. Christ calls him *the Comforter*, whom he would send to his people; and neither speaks poetically nor metaphorically, when he mentions this gracious conductor as a *Person*, not as a *thing*; as HIM not as IT. He is not considered as a mere *instrument*, which is contrary to the very nature of spirit, but as an Almighty Operator, who both teaches the way of salvation freely, and effectually secures it.\*

The Heathens, themselves, who knew any thing of the tradition of the Trinity, corrupt as that tradition was with them, had also some faint vestiges of the doctrine of the *Holy Spirit*, and of his *Divinity* among them.

Zeno, the Stoic, among other names for the Maker of the world, calls him the *Mind of Jove*. By the Mind of Jove (says Lactantius†) he meant the SPIRIT OF GOD. And this agrees with what Diodorus Siculus‡ says of the Egyptians, that they named the *Spirit* (of GOD) Jupiter [which according to Aulus Gellius, § is the same as *Jovis Pater, Father* or *Jove*]; because the life of all the creatures was derived originally from him. Plato, according to Justin Martyr and others, mentions the *Holy Spirit* under the name of ἀρετή, *Virtue*; which name he supposes the philosopher applied to this Divine agent, because he would not be thought to have borrowed his knowledge of him from the prophets [or sacred writings] from whom alone he obtained it.¶ And Cardinal Bessarion (cited by Gale) observes, “that what is spoken by Plato and all the Platonists touching the *Soul of the world* [as the efficient cause of all things] is, in our religion, to be interpreted of the DIVINE SPIRIT.”¶ Trismegistus confessed the same truth, declaring the *Spirit* to be ineffable:\*\* and Moses, with the prophets, has but said the same, though to better ends, and from higher authority. Other testimonies might be added upon this subject; but the length of this essay makes it necessary to suppress them.

Upon the whole, then, it may be fairly concluded, that, as the HOLY SPIRIT is JEHOVAH or GOD; so the MESSIAH, or CHRIST, or SON, is, respecting his superior nature, JEHOVAH, or GOD also: that, as there cannot be, according to either revelation or reason, *three* Gods; so these *two Divine* Persons or Hypostases, in conjunction with the *other* Divine Person named the FATHER, are the ONE GOD or ONE JEHOVAH of the Scriptures: that there is a distinguishable TRINITY of Persons, therefore, in the indivisible UNITY of substance: that this doctrine of a Trinity

\* For a more full discussion of this important subject, the reader is referred to the Second Part of these Essays.

† *De Vera Sap.* l. iv. c. 9. ‡ L. i. § L. v. c. 12. ¶ *Paræn. ad Græcos.*

¶ GALR's *Court*, &c., vol. i. l. iii. p. 43. Tho. Gale, in his notes upon Jamblichus, quotes Cyril upon a passage of Plato, that this great philosopher maintained, that from the supreme God came forth the MIND, who created all things. See also EUSEB. *de Præp.* l. xi. c. 10.

\*\* LACT. l. iv. c. 9.

was also most anciently revealed, and, being revealed, was corrupted early, with the whole frame of nature, to polytheism and idolatry: and, lastly, that even the wide abuse of this truth proves its prior existence among the ancient believers, from whom also many other truths were received and soon depraved, by the fiction of poets, the interest of politicians, or the spiritual ignorance of philosophers.

To FATHER, SON, and SPIRIT, three Divine Persons in one and the same JEHOVAH, as to the TRINITY in UNITY; and to the one JEHOVAH, existing in the three Persons of FATHER, SON, and SPIRIT, as to the UNITY in TRINITY; be all honour, grace, and glory. ascribed, by all creatures, through all ages. Amen.

EXODUS xxxv. 10—22.



**NAMES,**  
**TITLES, AND ATTRIBUTES,**  
**OF THE**  
**HOLY SPIRIT,**  
**REVEALED IN**  
**THE TWO TESTAMENTS.**

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**LORD, OR JEHOVAH.**

THE import of this glorious name has been considered in the former part of this work, in which it was shown, that the Almighty called himself by this title to explain, to our understandings, his necessary, independent, self-existent Being, and to impress us with the idea, of his own immutability and eternity, and of the derivation of all other existence from him. This name of course cannot belong to a *creature*, is never applied to any, but is claimed distinctly from all other names and attributes by the great Author and Creator of all things.

It is the purpose of this essay to prove, that the incommunicable name JEHOVAH belongs to the HOLY SPIRIT: and such testimonies will be brought for this end, as, it is hoped, may confirm every believer, and do something to silence the mouth of the gainsayer, because they will be testimonies from HIM “who cannot lie”—from HIM, who cannot be mistaken himself, and who is too good and gracious, in the remotest degree to deceive us. We shall see, as we go along, what a glory this sublime truth throws upon all the other doctrines of the Gospel, and in what perfect agreement it proceeds with the analogy of faith revealed in the Old and New Testaments, and, it may be added, revealed in every real Christian’s soul for his comfort and salvation. To those who neither “know the Scriptures nor the power of God,” it is not presumed, that any evidence upon this subject, from those Scriptures, can be satisfactory; since, as our Lord assures us, that, rejecting these, they “would not (or could

not) believe though one arose from the dead." The SPIRIT JEHOVAH himself must afford an *elenchus*, or energy, to his own testimony; or, could they cease to be declared infidels, they would only become mere speculatists, and consequently notional, not real believers. But to those "whose understandings are opened to understand the Scriptures" (Luke xxiv. 45), and from whose hearts "the stone" is in some measure removed (Ezek. xxxvi. 26), it is hoped, that the evidences of this great truth will not only be convincing and undeniable, but (what seems, to the author, of more moment) edifying and establishing in their most holy faith. Merely to inform the judgment, is but half the object. The desire is, that with a clear and sound comprehension of the truth, the heart may be warmed with the love of it, and the soul built up thereon by a happy and divine experience. The SPIRIT, of whom we are treating, is alone able to effect this. Reader, look up to him for his blessing, that thou mayest be led in a right way to a right end; which is, by the power of grace, to the glory of JEHOVAH, and thine own salvation.

Our first design is to prove, that the HOLY SPIRIT is JEHOVAH; and our next, that, being JEHOVAH,\* HE is able to accomplish all that is said of HIM, and all that is necessary for us to life eternal.

It will be granted by all but professed Atheists, and no Christian therefore can deny it, "that there is but ONE JEHOVAH." We are slandered, consequently, when, upon our professing to believe, that the Father is Jehovah, the Son Jehovah, and the Spirit Jehovah, it is said of us that we talk of *three* Gods; for the very name JEHOVAH (if our adversaries would but understand it) entirely precludes that notion. A simple, infinite, perfect essence must necessarily be *indivisible*. Nor do we, in our idea, presume to make *divisions* in the Deity, but to believe only those *distinctions* of persons, hypostases, or subsistences in Him, of which He himself hath been pleased to give a revelation, and by which revelation alone we can know any thing of the matter. We are not "wise above what is written," nor would we be too proud or self-sufficient to follow the written wisdom of God. In another case, when our philosophers speak of the light, or fire, or substance of the material sun, they would deem it an insult, if they were accused of maintaining, that there were *several* suns, because of those distinctions which they perceived in his nature. And, by a very small share of candour, those who charge the Christians with tritheism, for holding the doctrine of the Trinity, might have saved themselves from com-

\* One cannot help wishing with Forster, that the Hebrew name *Jehovah* were preserved in all translations of the Bible, *quod hac attributu* [i. e. Dominus et Deus], *neque essentialiam divinam, neque nominis proprium significationem expriment*; "because these titles of *Lord* and *God* can neither express the Divine essence, nor give the proper signification of his names."

mitting a violent injustice; because, though we maintain, that "each person by himself is Jehovah," yet we also declare, that there are not three Lords, but one Lord, according to what is written in Deut. vi. 4, "Hear, O Israel, Jehovah our Alehim is *one* Jehovah." Nor doth it strike our reason with more repugnance to assert this concerning a spiritual essence, of which we can know nothing but what is revealed, when God himself hath revealed this doctrine to us, than it can the reason of a philosopher to conceive light and heat in a material substance, without affecting the *unity* of that substance, when he knows this only by his senses, which in some respects are acknowledged to be fallacious. In the one case, there is the testimony of God, who surely knows the mode of his own being, and who is himself pure and perfect reason; but in the other, we have only the evidence of sense, which not only is not reason, but very often is contrary to it. Yet were we to assert the existence of three *separate* suns, because we could find as many properties in our one sun, we should have enough to laugh at us for our notion, and especially among those who are so unfair (not to say worse) as to accuse us of believing in three separate Gods, because we assert three Divine hypostases, or persons, to be in the Godhead, and this upon the authority of God himself. Who then act the most rationally; *they*, who, confessing God to be *incomprehensible*, yet presume to *define* his *infinite* nature according to their own low and *limited* notions; or *we*, who, acknowledging that his Being *infinitely* transcends all human investigation, receive with humble submission that testimony, which he hath given us of himself? We never pretend, that God's existence is a subject of human reason: nor have we so little reason as to attempt the measure of all infinitude by a finite rule. The presumption of *infidelity*, which affects to believe nothing beyond its own puny comprehension, and yet blames those who cannot believe *it* upon a point confessedly *incomprehensible*, is at once too daring to be safe, and too ignorant to be trusted, in a matter of such importance. God's own wisdom and truth, in this respect, are only sufficient to satisfy us. But, if they were not, we certainly could not be satisfied with the cogitations of poor mortals, who know not even the *mode* of their own being, nor *how* themselves think, nor indeed the *essence* of any one material substance about them.

### THE SPIRIT IS JEHOVAH.

Jeremiah xxxi. 33, 34. "This shall be the covenant, saith JEHOVAH—they shall teach no more every man his neighbour—saying, know JEHOVAH; for they shall all know me—saith JEHOVAH."

John xvi. 13. "When He, the SPIRIT of truth is come, he will guide you into all truth."

This is the accomplishment of the promise, that JEHOVAH the SPIRIT guides into all truth, and makes himself known to his people. An obvious distinction is here made between the teaching of *God* and of *man*. And as obvious a fact it appears, that the SPIRIT guiding, in one text, is JEHOVAH promised to be known in the other.

Deut. vi. 16, with Matt. iv. 7. "Thou shalt not tempt JEHOVAH thy ALEHIM."

Acts v. 9. "How is it that ye have agreed to tempt the SPIRIT of the LORD?"

Ananias and Sapphira for this temptation were judicially seized by immediate death, which proved upon fact, "that they had not lied unto men, but unto God," and that "to tempt the SPIRIT," is no other than to tempt JEHOVAH himself, which could not be unless the SPIRIT were JEHOVAH.\*

Acts xxviii. 25. "Well spake the HOLY GHOST by Esaias the prophet," &c. But we read in

Luke i. 68, 70, "That it was the LORD GOD (Jehovah Alehim) of Israel, who spake by the mouth of his holy prophets, which have been since the world began." See Micah iii. 8.

It follows, then, that the HOLY GHOST is the LORD GOD of Israel.

1 Sam. xvi. 13. "The SPIRIT of JEHOVAH came upon David from that day forward."

But in the 18th verse, it is said expressly, "that JEHOVAH was with him."

Deut. xxxii. 12. "Jehovah alone [יְהוָה, entirely alone] did lead him [Jacob, a collective name for his people]." But in

Isaiah lxiii. 11, 12, we read that it was the "HOLY SPIRIT, that led them by the right hand of Moses, with his glorious arm."

The HOLY SPIRIT, therefore, is JEHOVAH.

Isaiah vi. 9. JEHOVAH SABAOTH said, "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not," &c. But the apostle says,

Acts xxviii. 25, "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand," &c. Therefore,

The HOLY GHOST is JEHOVAH SABAOTH.†

Numbers xii. 6. "If there be a prophet among you, I JEHOVAH will make myself known unto him in a vision," &c.

\* See an excellent note upon this argument in Jones' *Catholic Doctrine of a Trinity*, p. 41, 3d edit.

† See some valuable notes from the Fathers upon this argument, in that excellent volume of sermons upon the Divinity of the Holy Spirit, by the late Mr. John Hurrion. Printed 1734. And also an answer to some objections in Sloss's Sermons upon the Trinity: Sermon xvi. See also Witsii *Exerc. in Isa. vi.*

2 Pet. i. 21. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the HOLY GHOST."

The HOLY GHOST, therefore, must be JEHOVAH.

The name JEHOVAH in the Old Testament is rendered by *Κυριος* in the New, and into the English by LORD, which certainly doth not convey the sense of the original word. It is, however, as well as to the FATHER and the SON, applied to the HOLY SPIRIT, though not very modestly or carefully denied by the opposers of his Divinity. Thus,

2 Cor. iii. 17, 18. "For the LORD is the SPIRIT—even as by the LORD the SPIRIT;" for so it should have been translated, as indeed it is so translated in the margin of our larger Bibles.

Col. ii. 9. "In him [Christ] dwelleth all the fulness of the Godhead bodily."

Isaiah xi. 2. "And the SPIRIT JEHOVAH shall rest upon him," &c. Matt. xii. 18. "I will put my SPIRIT upon him," &c.

The SPIRIT, therefore, is the "fulness of the Godhead," not *separate* from (for that is impossible, the Godhead being one) the other Divine Persons, but, in unity with them, participating the undivided essence.

Isaiah lxiii. 10. "The Israelites of old rebelled and vexed his HOLY SPIRIT." But in

Numb. xiv. 11, they are said to have "provoked JEHOVAH," and in Psalm lxxviii. 56, to have "tempted and provoked the MOST HIGH GOD."

The HOLY SPIRIT is, therefore, JEHOVAH and the MOST HIGH GOD.

Psalms xxxiii. 6. "By the WORD of JEHOVAH were the heavens made, and all the host of them by the SPIRIT [רוח] of his mouth." But it is said,

Prov. xvi. 4. "JEHOVAH made all things for himself," &c. And that, Acts xvii. 24. "GOD made the world, and all things therein."

The SPIRIT, therefore, as well as the SON, is both JEHOVAH and GOD.

Romans xv. 9. The Apostle ascribes "the mighty signs and wonders," wrought in confirmation of the Gospel, to "the power of the SPIRIT of God." But the Psalmist says, in

Psalms cxxxvi. that it is JEHOVAH, the ALEHIM, the "Lord of lords, who *alone* doeth great wonders."

The HOLY GHOST, therefore, is JEHOVAH, GOD over all, blessed for ever.

Many more arguments of this kind might be drawn from the Scriptures; but these, it is presumed, may suffice. At least, they may suffice, till they are proved not to support the HOLY



SPiRiT's Divinity, or that the term JEHOVAH may belong to a creature, an emanation, or a sort of inferior God like the demigod of the Heathen; which probably the adversaries of this truth, with all their acuteness, may not be in haste to perform. When they have done this, they have but one step farther, and that is, to prove that self-existence belongs to any thing, or nothing, just as they please.

But if GOD be true, and can give the best account of his own Being; then, upon the authority of his holy word, we may rest satisfied, that the Spirit is JEHOVAH. It seems even wonderful, how any man, who pretends to reason or philosophize upon the *data* of the Bible, can be absurd enough to deny a truth, so strongly marked from one end of that book to the other. For, to talk of the Spirit of JEHOVAH, the Spirit of the Alehim, or of God, as a separate, inferior, and dependent Being, is to assume, that God hath *parts* and *divisions*, and that, so far from having a *simplicity* of nature, He is a composition of *superiority* and *inferiority*, enduring a comparison within himself, which entirely takes away every idea of his *perfection*, *infinitude*, and *eternity*. If the Spirit be *separate* from Jehovah, or is *not* Jehovah himself, then the title *Spirit of Jehovah*, so frequently given, is a dreadful mistake into which (it seems) God himself hath led us; and the Being so called dwindles down at once into a mere minister of Deity, an angel, or some other creature. It follows too, that something can be *in* the Godhead, which is not *of* the Godhead, and that God's Spirit, by which he made all things, may be like our breath, and vanish into thin air. To such absurdity of blasphemy do some men's opinions necessarily lead them, if they are but extended to their natural length, without any straining or perversion.

If, likewise, the Spirit be *inferior* or *dependent*, he can neither be *infinite* nor *eternal*: or, if he be infinite and eternal, he will be *equal* to Jehovah himself, and consequently must either be Jehovah, which we believe, or there must be *two* Jehovahs, *two* eternal and infinite Beings, which we deny, and which no man in his senses can maintain. The doctrine of two first principles\* is absurd in reason; and by religion we are told, that "JEHOVAH our ALEHIM is but ONE JEHOVAH."

GOD is one pure, uncompounded, infinite, and eternal, essence; a mere and simple act; the springle of all power, wisdom, and being. HE only is: and whatever can be predicated of Him, does not *merely belong* to Him, like a *quality* in the creatures, but IS HIMSELF. Whatever *is* now in him, ever *was* in him: it is his *ens*; it is *himself*.† If, therefore, the SPIRIT be OF JEHO-

\* Marcion and Cerdon, with some other of the ancient heretics, maintained this preposterous tenet, which common sense can easily refute.

† To this effect, Eulogius of Alexandria observes, "that *ens* (or essence of all being) is more than *to be*. Man hath a being, but he is not properly the *ens* or

VAH, according to his name, and the proofs already given from Divine authority, then HE IS JEHOVAH essentially, infinitely, and eternally : and there is no avoiding this conclusion, but by denying him to be the *Spirit of God*; in which case, a flat contradiction will be given to every text of Scripture which calls him by that name.

The SPIRIT, therefore, being JEHOVAH, not of *like* but of *one* and the same essence, he depends upon no other being for his being, but is necessarily *self-existent, infinite, and eternal*.

If he be not *self-existent, &c.*, then he is not JEHOVAH, or a person in the essence JEHOVAH, for that name implies an *Αυτοφωρον* or *self-existence* ; and consequently he is only a *creature*. But if he be not a creature, but JEHOVAH himself, he then is whatever can be predicated of JEHOVAH, and possesses all the attributes which JEHOVAH has claimed, or which can possibly be ascribed to him. And when the wisdom of God informs us, that in *the ONE JEHOVAH* there are THREE Hypostases, or Persons, or ALEHIM, economically styled FATHER, SON, and SPIRIT, we may be assured there can be no *contradiction* in this testimony. Nor is this testimony proposed to us as a matter to be *submitted* to our little reasonings and speculation, but as an *article of faith*, in the reception of which we may be led up to communion with the Godhead in three Persons, agreeably to our dependence upon them in their respective offices of *Father, Redeemer, and Sanctifier*. Nor yet do we “divide the substance” of Deity by this our faith ; for though we say, that each of the three Persons is *self-existent*, and so properly JEHOVAH, yet we do not maintain either or all to be *separate-existent*, or to form more than *ONE Jehovah*. In other things, men can distinguish where they do not *divide*, and can allow three inseparable peculiarities (as in the case of the sun, or in the mind, will, and affection of man, &c.) to constitute but one substance or being, and all this upon no better evidence than human sensation, which (as we said before) is often fallible. Surely, then, having the infallible declaration of God with us, we may be bold to speak a truth, which cannot contradict our reason, because it is not and cannot be the subject of it. We must follow God in this high matter *implicitly*, and surely we may follow Him with *safety*, where we cannot conduct ourselves. All the objects of religion do indeed rise above the poor intellect of man ; and he can know nothing of another life, of immortality, or even of the grand purpose of his own existence, but by Divine revelation. How, then, “by searching can he find out God ; or how study the Almighty to perfection ?” Here, as one of the Fathers says, *Mens deficit, vox silet* ; “the mind fails, and the tongue is dumb.” And surely it *should* be so among short-sighted beings, who cannot tell

essence of that being. For that properly is *ens*, which proceeds from nothing else, and which doth not cease to be the *ens* of all other things.” *Apud PHOT. Cod. ccxxx.*

how their own spirits act upon their bodies, or in what mode the spring of life is exerted and influenced within them.

The Christian doth not pretend to explain the *modus existendi*, or manner of existence, which the Holy Spirit has in the Divine nature; because no *finite* nature, human or angelic, can form a comparative idea of what is *infinite*: and we properly know nothing from reason but by *comparison*. It is quite sufficient for the believer, that GOD HATH SAID any proposition; and he leaves it (and it is both his wisdom and his duty to leave it) to GOD, either to be reserved as an inscrutable truth, or to be opened to his mind by a farther explanation. There are mysteries, which one day will be mysteries to him no more; and there are mysteries, which, from their own exalted nature, must remain so for ever. As he grows in grace, though now imprisoned in a frail and corruptible body, which acts like a clog upon his spirit, he grows in the knowledge of many truths, which once he did not comprehend. And there is just cause to believe, that, in his advances "from glory to glory," he will increase *ad infinitum* in the conceptions of heavenly things, and still be finding a glorious *infinitum* before him. "The height and depth, the length and breadth" (as the apostle speaks, while himself is absorbed in the vastness of the subject), of the wisdom and love of God around him, will still be unexplored; and that infinite ocean of everlasting entity and truth must remain, to all ranks and orders of being, both unbounded and unfathomable for ever.

What then hath man to do, but to act like the angels, who "wonder" and "adore?" And if man knew what angels know, and was but as unclouded with sin as they, he would find it his supreme delight, to hold company and communion with them in this blessed employment.

Over and above all other arguments, the real believer in Jesus hath a testimony, that the HOLY SPIRIT is JEHOVAH, which lies out of the view of the world, because it is *within* him. "Behold," says Christ, "the kingdom of God is within you." A throne is erected in every believing heart, from which the Spirit of God directs his rule, bringing every thought into captivity, and into sweet subjection to Christ. The promise of the Father\* is accomplished in the Christian when the "Spirit is poured out" upon him, like oil to enliven, or like water to purify, his new-born soul. He sees clearly, that none but JEHOVAH could vouchsafe the *Holy Spirit*; and he views as plainly, that this HOLY SPIRIT must be *Jehovah*, to perform the wonderful works which are ascribed to him in nature and grace, and a portion of which he feels to be wrought in him by his power. He reads his Bible and sees, that the everlasting covenant can only be performed by those Divine Persons who made it, and that the

\* Joel ii. 28; Acts ii. 39.

full completion of it, being reserved for the Spirit, could only be effectuated by Him, *as* he is Jehovah. Believing in him, therefore, *as* Jehovah, he cannot but consider him fully able to accomplish all that is said of him in the Scriptures, and all that is necessary for his people to life eternal. And this was the next part of the subject to be considered.

Man is represented by the Scriptures, in a state of spiritual death, through the fall. This was the penalty of his transgression—"In that day, thou shalt surely die," Gen. ii. 17. Now Adam lived, as to his body, many hundred years after his sin; and therefore the denunciation must be understood, in order to justify Divine truth, to imply that death of the soul that immediately befell him, which consists in its separation from the life of God, and removal from the fruition of holiness, happiness, and heaven. All men experience the absence of this good; but all men are not sensible of its worth; their spirits being dead to God, and to the things of God. And the people of God themselves are by *nature* as dead in this respect, as other men. This is fully expressed in the 37th chapter of Ezekiel, under the vision of the dry bones. These bones belonged to the house of Israel, or the people of God: and these the SPIRIT of God renewed to life. They were "dead in trespasses and sins," till the Spirit of life brought life into their souls, and enabled them to "live by the faith of the Son of God." This is as full a communication of life, as the creating of any thing which did not exist before; and therefore believers are said to be "born of the Spirit" (John iii.) whose life they had not *before* their new birth. They are also called "new creatures," or a "new creation," in the very same sense; because they had no existence in heavenly things, till the Holy Spirit afforded it by his power. This is the obvious meaning likewise of the word *regeneration*, and of all those terms which denote the bestowment of a new life, the translation from darkness, and the admission to God. Hence it is that the redeemed, being "born of the SPIRIT," are said to be "born of God," and are called the "sons," the "children," and the "heirs of God." They claim not heaven as an uncovenanted mercy, which too—too many unwarrantably do; but as a matter of inheritance, *promised* and therefore due from the *Father*, purchased by the *Son*, and *afforded* by the power of the *Holy Ghost*.

Now, as none but God can impart life, and especially the immortal life of grace, the HOLY SPIRIT, being "the Lord and Giver of life," and the great Agent to maintain it in the hearts of his people, must necessarily be God over all, blessed for ever. The Spirit himself is life, and communicates life to whom "he will." 1 Cor. xii. 2; John iii. 8.

As the Divine Spirit gives life, so he supports it when given, by his Almighty power: and none but Almighty power

could support the life of grace against the united force of the spirits of darkness, the temptations of the world, and the treachery of an evil heart of unbelief, always inclining to departure from the living God. The *Spirit of God* visibly "cast out devils," to testify the Divine mission of Christ; and he hath spiritually cast them out in all ages, and will cast them out to the end of the world, to render that mission effectual for the salvation of his people.

He teaches the redeemed, also, whatever is necessary for them to know. Could any but an *omnipresent* Agent thus instruct through *every moment*, and in every age, all the individual members of Christ's scattered church, correcting their thoughts, informing their judgments, sanctifying their wills and affections, and thereby preparing them for life eternal? And if this Agent be *omnipresent*, doth it not conclusively follow, that he is the infinite God?

In a word, if this *Holy Spirit* create anew in Christ Jesus; if he cause to be quickened from death into life; if he translate from darkness to light, and from the power of Satan unto God; if he be always present to help his people's infirmities, to mortify their sins, to sanctify their persons, to renew their minds, to teach their understandings, to give them access to the Father, to be in them all and to dwell in all for ever; is it possible for common sense itself to suppose, that He can be less than true and very God, the all-wise, the all-gracious, and omnipotent JEHOVAH? It seems less absurd to affirm, that a gnat or a fly can create a world, and preserve the series of being upon it, in its perfect, yet complicated arrangement, than to assert that any existence could accomplish all the wonderful works above-mentioned, but the Author and Preserver of all existence himself? Yet, paradoxical as the expression seems, this sort of credulity does that person entertain, who, admitting the Bible to be a Divine revelation, has infidelity enough to deny the proper Divinity of the Holy Ghost.

To thee, O believer in Jesus, this article of the *Spirit's* Deity is a maxim of indisputable moment—an axiom of indubitable truth. Thou wilt not deny his word, which asserts it: thou canst not resist his "witness in thyself," which confirms it to a demonstration. Others may deny what they do not experience or feel; but thou knowest Him "that is true," because thou art "in Him;" and He, with all his evidences of comfort, love, and joy, "dwelleth in thee." He first brought thee into spiritual life from the death of sin: He reconciled thee to God, when thou wast an enemy by wicked works: He giveth thee a thousand tokens of his presence and support: He leadeth thy thoughts and thy heart direct to God and heaven, preserves thee (always ready in thyself to stray) from numberless snares in thy daily walk, and at length will give thee an abundant entrance into his

everlasting kingdom. Thou constantly feelest thyself to be a poor, dependent creature; able to think nothing, to will nothing, and to do nothing good of thy own power: and it is thy privilege and thy joy to find this gracious Spirit working in thee both to will and do of his good pleasure. Thou art never happy but in this perception. Thou art never holy but in this enjoyment. Thou art never safe but in this protection. What cares the devil for all the resolutions and strength of man, even if man could exert them, without grace divine? He broke down the patience of the most patient Job, and made him curse the day in which he was born, when God permitted him to exercise his power for a trial. And he would bring to nothing the highest attainments of thy soul, did the Spirit of truth depart from thee for a moment. If any man bade fair to stand alone, surely it must have been the man "after God's own heart;" but he fell, as every body knows, and fell foully and horribly too. If any man could hope to recover himself from a fall, who might expect to do it sooner than he, who had vanquished repeated foes, and trampled upon the boasted strength of a giant? Yet this man, a prince and a prophet too, wise and powerful, lay for a long time in his transgression, and at last cried out, like a helpless infant, for the restoration and support of God's "free SPIRIT." Psalm li. 12. He found the powers of darkness and sin too mighty for his feeble efforts to resist, and too subtle for his dull understanding to oppose. The wisdom of God's Spirit alone could repel the sophistry of hell, and the energy of the Almighty bring him back from the captivity of Satan.

Art thou not sensible of this gracious operation, dear Christian, from time to time within thy soul? Dost thou never feel a power which is not thine own? Never taste a joy, which animal sense cannot induce? Never rise to views, which nature cannot show thee? Never have a communion with heaven and the unutterable glories of the world above, which earth could not inspire?—Examine thy secret chamber, and the secret of thy heart, and say, "Have I not tasted that the Lord is gracious indeed? Did I not feel his Divine power, at such and such times, far superior to any thing of my own? Was not my heart drawn out, in the sweetest communion of love, with God my Portion, my Father, and my Friend?"—The records of heaven preserve the facts: they are gone up, like Cornelius's deeds of grace, for a "memorial before God." If a drop of water, given to another for thy Master's sake, shall not be lost or poured out upon the ground, surely, the living streams of his love, which have flowed into thy soul, shall one day be recounted with joy, and all rise up again in the circuits of heaven.

Remember, believer, for thy comfort likewise, that thy gracious Guide and Supporter is the self-existent Jehovah, who faileth not, neither is weary, whose gifts and callings are without

repentance, and whose love is everlasting as his nature. This HOLY SPIRIT did not bring thee into the *way* of salvation for any other purpose, but to lead thee to the *end* of it: and every testimony of his grace in thy soul is as sure an earnest for glory as though thou wert already in it. "We know that we have passed from death unto life" (says the apostle); because we have his Spirit dwelling in us, working all the motions of prayer, love, hope, joy, righteousness, and praise, which are his genuine fruits, and the evidences of his presence. So surely, therefore, as thou hast the pledge, thou wilt, in due time, possess the everlasting inheritance. The world cannot prevent thee, the devil cannot destroy thee, thy own sinful flesh shall not prevail against thee; for the arm, counsel, and love, which are engaged in thy behalf, belong altogether to the SPIRIT JEHOVAH.

"But may not libertine professors abuse this truth?" Indeed they may: and so do libertines abuse all other truths and blessings. It is thought bad logic in the schools to reason from the perversion of a thing against its worth: and it is more dangerously erroneous in the school of Christ. There is not a single doctrine of grace, but which the folly of man, acted upon by the subtlety of the devil, may wrest, and *wrest to destruction*; but grace is gracious still, and will lead the children of God to his glory. Dogs will eat the children's bread; but it is not the less bread, and good bread too, though dogs devour it. This *grunnitus porcorum* (as Luther termed it), this "grunting of hogs" is very different from the gentle bleating of Christ's sheep. We have, therefore, one short answer to give to all questions of this kind; that those persons, who, under pretence of gospel liberty, run into any licentiousness of heart and life, and plead the privileges of grace for purposes which are not gracious, are neither more nor less than the "servants of corruption," and "bond-slaves of the devil," and "aliens from the commonwealth of Israel." To which it may be added, that if they live and die in this horrible state of mind, "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them." The gospel of the blessed Redeemer, and the grace of the Holy Spirit, are so far from indulging sin, that they indispensably inculcate upon believers "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world." All God's ways are holy, and so must they be, who call themselves his children, or they are not his children.

If the Christian were asked, which were his happiest moments, he would answer, those which were spent in the closest walk with Christ, and in the nearest communion with God. The enjoyment of the life of grace is founded in the death and destruction of all sin: and the believer is only unhappy, when corruptions within, aided by corruptions without, draw him off from an entire dependence upon his Lord. He would be perfect, if he could;

because, in perfect holiness he would obtain perfect happiness, and a complete possession of all good ; and he longs for heaven itself, both for the full enjoyment of God's presence, and for the absolute perfection of holiness, which he cannot attain till he arrives in it. On the other hand, every true believer can witness, that departing from God, is departing from peace. A serious Christian once asked a great backslider, whether he really had found more satisfaction in the indulgence of his lusts, and the full swing of carnal pleasure, than he before had done in the profession of the gospel and in the hours he had formerly spent for God. He honestly answered, he had not ; and that so far from being happy, he was not even untormented, but when in a state of the most intoxicated dissipation. It pleased God to restore him again, but not without such bitterness of soul, as all the mad and foolish pleasures he had pursued, were but a poor compensation to him. They, who leave "the Fountain of living waters, hew out unto themselves broken cisterns, that can hold no water," or water only that can destroy them.

Turn then, beloved Christian, to thine only rest. Turn to Jehovah the Father, who hath loved thee for ever : turn to Jehovah the Redeemer, who hath saved thy life from destruction : turn to Jehovah the Spirit, who crowneth thee with loving kindness and tender mercies. Soon shalt thou behold him face to face, and turn from him to the world, or to sin, or to self, no more. Soon shalt thou enjoy whatever can be possessed of this great one Jehovah, and be wrapt up in the fulness of his joy through a blessed eternity. O for transporting views of this ineffable glory ! O how poor, how vain, how perishing, do the world and all other things appear, held up before this unutterable brightness of the majesty on high ! What is life, what is death, what are crowns and kingdoms below, what is all that can be named, in comparison with the unsearchable riches of Christ, the communion of the Holy Ghost, and the unalienable possession of both in heaven ! We should scarce endure to live in this wretched world, if we had much foretaste of this bliss, or if God, till his purposes are fulfilled in us below, did not permit the veil of flesh to hide the fulness of his love and brightness from our minds.

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## ALEHIM, OR GOD.

IN the former part of this volume, the import of this significant title was considered ; and it was shown, that this name, applied to the Godhead, was manifestly meant to convey an idea of what we call the *Persons*,\* the Greeks *Hypostasis*, and the ancient Jews *Sephiroth*,

\* We follow the Latins in using the word *Person* for *Hypostasis*, and the word *essence* for *Ousia*, being or existence. Seneca says in his 58th epistle, that this translation



in the divine essence. These denominations are given, not because they can express the *mode* of existence in God, for that is both inexpressible and inconceivable; but because they declare, according to the sense of the Scripture, that there are *more* subsistencies than one in JEHOVAH, which notwithstanding are but ONE *Jehovah*. We are bold to say, that there is, and can be no contradiction in this assertion; because it is a proposition, delivered to us by God himself; and that, if this doctrine be not

of *Origen* was first adopted by Cicero, and that he understood by it the universal nature and cause of all things. In this epistle he complains heavily of the Latin tongue for its incapacity to translate the sense of Greek terms without a periphrasis. The Latin fathers seem to have followed Cicero for the same reason—the want of better terms. Indeed we are told by Gregory Nazianzen, that because the Latins could not otherwise make a proper distinction between the *essence* and the *Hypostasis*, through the poverty of their language, they used the word *Person* for the latter, lest it should be thought, that they held *three essences*. He well observes that “the purity of our faith doth not stand upon *names*, but upon things.” We use the *names*, not for their accuracy of expression (for no words of man can express God, or thoughts of man search him out), but to prevent confusion, or concealment of the truth. See *Introd.* to vol. i. p. 8, *Note*. AUG. *de Trin.* l. v. GREG. NAZ. *Orat.* i. *de Pace*, apud GASP. LAURENT. *Cath. Cons. Vet.* p. 44. MURET. *Not. in Sen. epist.*

In addition to the substance of this note, it may be here observed, that some have objected to the use of any of these terms, because they are not found in the Scriptures. If this proceeded from a real regard to what the Scriptures revealed, it would deserve the more attention; but when the objection is raised merely for cavillation, as without breach of charity it may be affirmed hath often been the case, it is sufficient to say, that if men will abide only by the terms of Scripture, it will be absolutely necessary for them to use the Scripture only in the two languages of Hebrew and Greek, in which they are written. For, if there be any force in such an argument, it lies against every *translation* in the world, because these alter the terms, and sometimes impose a sense upon them, which not only is contrary to the sense which other men may affix, but in some instances wide enough from the original. In such a case, there would be no allowable divinity, but what might appear in Greek and Hebrew, to the great edification (no doubt) of the common people, who happen to have souls as well as Rabbies and philosophers, and who in general are at least as desirous of their salvation. The truth is, the *terms* used in this and other cases, would not offend, if the *things* which the terms signify were not disagreeable to the pride and conceit of man. We know, as well as these objectors, that the words *Trinity*, *incarnation*, *person*, *essence*, and such like, are not to be found in the Bible; but we also know, that the *truths*, which these words relate to, are not only to be found there, but are the very sum and substance of it. If these terms convey the notion of these truths, they answer the use of all terms, which is to communicate the knowledge of things. And as to the terms themselves, they were first employed in opposition to various heretics, by the fathers of the church, for a clearer or more full expression of their doctrines, and have been very properly retained to this day. Mosheim, in his Ecclesiastical History, and some others,\* affect to censure Theophilus Antiochenus for his first using the word *Trine* or *Trinity*. He began at the wrong end; for he should first have proved, that the doctrine itself had no foundation.

Others have attempted to confound the terms *person* and *essence*, when they could not justly throw them aside, and have endeavoured to make the Christian assert, that there are three essences, and consequently three Gods; or, that the names of the persons were but mere names, and consequently that there is but one person in the Godhead. These are answered by saying, that *person* and *essence* are neither synonymous nor convertible. For though *each* person be or the essence; yet the *three* Persons together do constitute *the* Essence; and though the whole essence is inseparably connected with each of the persons both in willing and working *ad extra*, yet it cannot be said with any propriety, that the Father is the *whole* essence, or the Son, or the Holy Ghost, notwithstanding they are distinctly and by themselves *essentially* Divine. Thus it will appear, that though *essence* and *person* differ as to the full extent of the terms, yet they perfectly agree, when they apply to the *reality* of the Deity.† Each person by himself is God, but not *the* Godhead; and the Godhead is in each person, but is not *each* person. From this relative distinction it follows, that the *Son* and *Spirit*, being

\* See Dr. King's "Rites and Ceremonies of the Greek Church in Russia," p. 7.

† We would use the word *Person* in the sense of the Augsburg Confession, which says, *nomine persone utuntur ea ut significent, quod uti sunt in hac causa Scripturis eccl. sustinet, ut significet non partem aut qualitatem in alio, sed qua proprie sub-istit.* Syntag. Conf. Fid. P. ii. p. 8. However, it would not be worth while to quarrel about the *terms*, while the *sense* is truly and easily understood.

true, the rest of the Bible will be equally false, which has no other sanction to command our submission, than that of its being a divine revelation. We do not presume to *reason* upon God's *essence*; because it is impossible that such an essence should be the subject of our reason; and especially too since we know, that our reason cannot determine upon the mode of *its own* existence, nor specify the constitution of any one property, whether tangible or intelligible, about us. Reason would be unreasonable, if it pretended to define what it cannot reach; or rather becomes ignorance and folly, in attempting assumptions without *data*, and arguing, from what is unknown, to any positive or determinate propositions. It is impossible, that God, as to the mode of his existence should be comprehended by the idea of any of his creatures, and certainly not by so low and imperfect a creature as man; because, in that case, HE must first cease to be *infinite* and *eternal*; which attributes are themselves not to be conceived by the utmost extent of human thought and imagination. We can say, what God is *not* from our reason, rather than what He *is*.\* In order to comprehend God, creatures must be no longer creatures; or (with reverence be it spoken) God would be no more that height and depth, that length and breadth, which are eternally exploring, but never explored. To know God in this view, would be to possess ideas commensurate with his own; which is a presumption, perhaps attempted by no man in profession, however in practice it is absurdly and ignorantly attempted every day. Of all philosophers, they are the most inconsistent with themselves, who, asserting that "nothing is in the intellect but what was before in the sense," preposterously fix any notion of a BEING, whom no sense can possibly perceive, and whom no intellect but his own can ever explain. Nay, did God condescend to explain the extent of his nature, with all its wonders, the faculties of his creatures must be *equal* to his own

persons in Jehovah, and inseparable from the essence, are both *personally* and *essentially* Jehovah, and consequently, either in *union* or *distinction*, are the object of worship. In fact, as true believers, we do not and cannot worship any one of the Divine Persons *separate* or *alone*, however we may mention each by themselves; for if we invoke the *Son*, we invoke the *Divine essence*, which is inseparable from the *Son*, and consequently invoke the *Father* and the *Holy Ghost*. The same may be observed, if we address the other persons. By this we may understand what our Lord implies, when he says, "he that hath seen me [meaning spiritually] hath seen the Father: I and my Father are ONE," &c. so the apostle, "he that hath the Son, hath the Father also." If this doctrine of three persons in one essence; or of the one essence existing indivisibly, though distinctly, in the three persons, were rightly stated, there would seem but little room for the disputes, respecting the proper *object* of worship, and the *inferiority* or *subordination* of the Divine Persons. This supposed inferiority, applied to Godhead, is an absurdity *in terminis*. It originated from the doctrines of the *generation* and *procession*, which, relating entirely to the *modus existendi*, the Scripture has not endeavoured to explain, because man could not possibly conceive that *mode*, nor is it necessary for him; and therefore all disputation upon these points is impertinent, and proceeds from the affectation of being "wise above what is written."

\* Thus it may be safely asserted, that God is not a liar; and that he is without sin; and cannot sin; by which (as Augustine hath observed) there is no derogation of his omnipotence, because sin and error proceed from *infirmity*; and therefore, if God could sin, he would cease to be omnipotent.

attributes, before they could fully conceive that extent and those wonders; and this equality is impossible, on the first view. Reason thus can help us to discern our own ignorance; but cannot lift us up to attainments, which creatures, as creatures, can never possess. Our ideas, aided with our senses, can conceive something of the weight of a mountain, by the weight of a pound; but sense and idea fall together in forming an adequate notion of the weight of the universe of things, because its extent is beyond their perception. Yet this universe is material and tangible; and its *quantity* is subject to our senses as far as they can go. But we presently sink beneath the weight of this extent of substance, and feel ourselves, with regard to *matter* about us, but almost imperceptible atoms, lost in astonishment among innumerable worlds.

Matter, however, neither is nor can be infinite, nor eternal; nor omnipotent; and is far beneath those intelligible forms, of which we can faintly conceive the existence, such as angels and superior spirits, and of whose vastness or multitude we have some notion, though certainly not a notion commensurate with what they are. If this be true, and we have almost a sensible demonstration that it is true, how must we sink below the *Ens Entium*, the BEING which includes all this being within himself, to whom the universe is but as a span, and the nations of the earth as emptiness and nothing! If the mere works transcend our investigation beyond every comparison or idea, how must the *nature* of the GREAT ARCHITECT himself ascend above our thoughts, and cause us to shrink within ourselves as littleness and vanity! "What is *man* (says the admirable M. Pascal) considered in nature? A nothing in regard to infinity, and every thing in regard to nothing; a medium between nothing and every thing. He is alike removed from the two extremes; and his being is no less distant from the nothing, from which he was taken, than from the infinity, in which he is lost. His understanding holds the same rank in the order of intelligible beings, as his body in the extent of nature; and all that it can do, is to perceive some appearances in the middle of things, in an eternal despair of knowing either the beginning or the end. Who can follow these amazing progressions? The author of these wonders comprehends them; which *only HE* can do."\*

From hence it plainly appears, that the powers of reason can have no exercise in a point of this sublime and superior kind; but, like the powers of sense amidst the universality of matter, must stand still and own, that God's infinitude is absolutely beyond them.

"Has reason then no employment in this research, no office in religion? Are we to give up all understanding and know-

\* Rollin's *Belles Lettres*, vol. iv. b. 5.

ledge concerning the Deity, and no longer see with our eyes, or hear with our ears, or reflect with our minds?" We have found, that it is as reasonable for reason to confess her own weakness here, even were it *perfect* reason, which our reason is not, as it would be for a man to own his want of strength to remove a mountain or a world. This, then, is the first exercise of true reason, to know that there are *boundaries* to her powers, and to find *where* those boundaries are. We call it *wisdom* to discover this in all other things; and why it should not be so here in the great cause of those things, it seems very difficult to explain. God's intellect alone, from the necessity of his nature, is *unbounded*. He is all centre as to himself, and all circumference to every other being. Our knowledge is a very minute circle within himself, which he has been pleased to describe around us; and if we attempt to look beyond it, we only see a stupendous immensity, which swallows up all our conceptions, and leaves imagination itself to wander in a pathless profound, till it recurs to the earth again. In this confinement of our parts, is it not reasonable and right to understand, that we are thus confined, and that if we pass beyond our line, we shall lose our powers like a machine without a rest, and in that case become truly irrational? If one wise Heathen could justly say, that the maxim KNOW THYSELF descended *from Heaven*, he who was called the wisest of the Heathens did not say amiss, when he confessed, that he *knew nothing but his own ignorance*. Right reason publishes this, because it is a *truth*; and right reason can only be employed upon truth. In any other engagement, it would degenerate into nonsense and folly. And, if it be a truth, that reason "by searching, cannot find out God," is it not perfectly reasonable for reason to confess that inability? Surely, it is. What, then, is its next procedure? Is it right to sit still, and go no farther; or, because we cannot fly like angels, are we not to walk as men?—If we had no other beginning or end but *self*, and no other assistance but what *self* can procure, perhaps it might be right to stop here.

But it doth not follow, that because we cannot know the *whole* of God by *ourselves*, we are therefore unable to know *any thing* of him by all *other* communications. Nor, though none of God's creatures can possibly discover any notion of the *manner* of his existence by their own intellect, is it by any means rational to say, that they cannot be sure, that such and such a manner *doth exist*, when it is discovered to them by Him, who alone is able to inform them. Nor yet is it absurd to say, that He still exists *beyond* their comprehension, though some idea of his existence is brought *within* it; any more than it would be to affirm, that an unfathomable ocean still remains, though a man or a thousand men had received a part of it within them. God alone can make out his discoveries proportionally to our faculties;

and, in this case, he adapts the faculty to the discovery, not merely to indulge the imagination, but to communicate the grace of faith. And, therefore, though we cannot *comprehend* God as to his incommunicable nature, we may *apprehend* him in what He himself is pleased to communicate. A *whole* may be incommunicable, while a *portion* may be easily taken. And God, as to the *infinitude* of his being, and consequently as to the precise *mode* of the existence of that infinitude, cannot properly and strictly be conceived; but still his people are said to be, and are, *partakers* of his Divine nature. Our eye cannot absorb all the rays of the sun; and yet it may receive such an illumination from those rays, as may suffice to satisfy us in the *reality* of its existence, as well as in the *kind* of it. For this end, however, the sun must first have shone; or we should have remained perfectly ignorant of the matter. And we must have had senses fitted for its impressions; or we could not have known the *nature* of those impressions more than a plant or a stone. Nor should we have been less ignorant of the Divine Being, if He, in mercy, had not revealed himself to us, and prepared us for that revelation. His revelation alone in this respect removes our mystic darkness; which is sufficiently proved in the example of the most acute and learned of all the Heathen world,\* who formed such wretched opinions of the *Causa Causarum*, or first cause, as demonstrate how closely human reason borders upon stupidity in heavenly things.

Now, this revelation being granted, it is the office of reason to *follow*, not to run *beyond* it: and a man cannot be conceived to act more rationally, than when, sensible of his natural incapacity, he implicitly submits to the declarations of HIM, who is all wisdom beyond the possibility of error, all truth beyond the reach of deceit, and all goodness beyond the attachment of evil.† If

\* *Vid.* Macrob. in *Sonn. Scip.* l. i. c. 14. Cic. *de nat. Deor.* Lactant. *de fals. Rel.* l. i.

† A late noble and masterly writer, speaking of "the pure and essential doctrines plainly and evidently delivered in the Gospel," has observed, that "these being made known to us by a *revelation*, supported by *proofs* that our reason *ought to admit*, and not being such things as it can *certainly know to be false*, must be received by it as *objects of faith*, though they are such as it could not have discovered by any natural means, and such as are difficult to be conceived, or satisfactorily explained by its limited powers.—Indeed, not even in heaven itself, not in the highest state of perfection to which a finite being can ever attain, will all the counsels of Providence, all the *height* and the *depth* of the infinite wisdom of God, be ever disclosed or understood. *Faith* even then will be necessary; and there will be mysteries which cannot be penetrated by the most exalted archangel, and *truths* which cannot be known by him otherwise than from *revelation*, or believed upon any other ground of assent, than a *submissive confidence in the divine wisdom*. What then, shall man presume that his weak and narrow understanding is sufficient to guide him 'into all truth,' without any need of *revelation* or *truth*? Shall he complain, that 'the ways of God are not like his ways, and past finding out?' True philosophy, as well as true Christianity, would teach us a wiser and a modester part. It would teach us to be content within those bounds which God has assigned to us, 2 Cor. x. 5, 'casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.'" *Lord Lyttleton's Observations on the Conversion of St. Paul.*

TRUTH itself laid down a principle, it is necessarily a *true* principle, an axiom, a demonstration. If we cannot conceive it, the truth will still be the same, and cannot change its nature; and the question then only is, whether it shall be admitted or rejected, because we have too short an understanding to comprehend it? And if we reject all that we cannot comprehend, we must begin to deny, that we ourselves exist, because we do not understand the *proxima causa*, or even the *mode* of our own existence. Reason itself, then, brings us back to a more sure guide, and says aloud, *that we cannot err in believing the declarations of the God of truth, and that it is the highest wisdom of man to receive them.*

Here reason and revelation unite to bless the mind, by leading it from those wild mazes of ignorance and delusion, in which pride, infidelity, and sin, have conspired man's destruction, and where he could only roam without certainty, without hope, and without peace at the last.

One of the fathers hath well observed, "That ignorance of God is the death of the soul:" and we *all* by nature are ignorant of God; because our souls, since the fall, are all "dead in trespasses and sins." To recover us from this ignorance, is one great object of the Divine revelation: and, to be sensible of this ignorance, is the *first* step to be made in departing from it. The *next* is, to follow our Divine Leader, as the blest above follow the Lamb, "whithersoever he goeth." HE (we may be assured) can neither err himself, nor lead his disciples astray.\*

We have now some ground to proceed upon, and no longer need, like the bewildered Heathens, to grope in the darkness, "if haply we might feel after God and find him;" for we have the most convincing testimony, from the highest and most infallible evidence, that HE IS, that He exists in a MANNER peculiar to himself, and that this PECULIARITY hath a description, as far as we are able to comprehend it, or, at least, as far as it is necessary for us to know. Of course, we are not to seek for descriptions of the Deity *out* of the limits of this testimony, beyond which we are sure only of finding nothing certain, but most entirely *within* those boundaries where we can hear nothing but the truth. If even Pythagoras could say, "without light nothing is to be uttered concerning God," where then shall we find this light, but in his *word*? Till this *postulatum* be admitted, a man has nothing but his own chimerical fancy to support him, which will not only differ from the ten thousand different opinions of ten thousand different men, but also quarrel with itself times without number in the course of his life. But when *this* ground and pillar of the truth is once erected in the heart, the man does not measure *it* by his own whims and conceptions taken from

\* *Cæli mysterium doceat me Deus ipse, non homo qui seipsum ignoravit.* AMBR. Epist. 31.

other things; but he makes this the standard and rule whereby to measure *them*. And, after some experience of the justness of this measure in its exercise upon *natural* and *moral* subjects, in which it never was yet detected, by all human wit and malice, of one mistake, he has an increasing encouragement to trust it, by the grace and light of the Holy Spirit its Author, in the determination of those purely *spiritual* topics, to which no rule, taken from or existing in *material* objects, can possibly be applied.

The rule, then, by which we are to be guided, in these high and momentous inquiries, is no other than the MIND, RULE, or LAW of God, speaking and revealing itself, so far as it is right or necessary for us to know, in the *Holy Scriptures*. These were "given by his inspiration, and are profitable for doctrine, for reproof [conviction], for correction [*ἐπιτιμωσεις*, restoration to rectitude], for instruction in righteousness; that the man of God may be *perfect* [wanting nothing], thoroughly furnished unto all good works," 2 Tim. iii. 16. "The prophecy came not in old time," or at any time, "by the will of man;" for man could have foretold nothing by himself, and bad men especially, in different ages of the world, would never have combined to compose such a system of pure and pious doctrines;\* "but holy men of God spake as they were moved by the *Holy Ghost*," 2 Pet. i. 21. We can call for no *greater* witness in this cause than God himself; and we owe both to it and our own souls too much, to think of calling for *less*.

GOD hath revealed his nature under the name of **JEHOVAH**, by which he declares himself to be the sole independent essence, the necessary existence, in whom and by whom alone all other beings, corporeal or spiritual, exist and subsist. This title expresses his incommunicable, self-existent, infinite, and everlasting nature. HE ever WAS, ever IS, and ever WILL BE. This is all we can comprehend of his essence, when we have added every idea of perfection and glory which are revealed concerning this essence, and which can fill our minds. He is then, beyond all idea, THE EVERLASTING SAME.

If we were *pure* creatures, this unchangeable perfection of the MOST HIGH would be an unfailing source of joy to our souls: but, being *imperfect*, *fallen*, and *sinful* creatures, all this purity of our Creator is directly opposed to us. We have now no complacency in it, naturally, and cannot have, while we continue in our natural state; for it is repugnant to our lusts and passions, which are all corrupted by sin. God is not only opposite to the sinner, but the sinner feels a diametrical opposition to him, and all that belongs to him. Hence, the world, in all ages, hath

\* "If the Scriptures were delivered by men, then either by good men or by bad: if by holy men, then they would speak the truth, and not lie: if by bad men, then they would never have set down such strict rules of doctrine to live by, as must condemn themselves." See Dr. Preston's Sermons on the *Divine Essence*, &c. Sermon iii.

been averse to the revealed will of God, and to the true disciples of God, who have spoken of that will and walked in it. That no natural man can savour the things of God, is a proposition which, since the fall, ever was true, and which will be true to the end of the world. From this opposition, nothing could justly have been expected by the creature but absolute destruction and misery, a taste of which every man feels within him, had not the benignity of his Creator graciously inclined both to procure the means of deliverance, and to publish them to him. His Creator did publish these means, and they are happily in force to this day. In the discovery of so much goodness and mercy in himself for his ruined creature, he was pleased to represent himself under a *variety of names*, either characteristic of his *engagement* to save, or explanatory of the *nature* of his salvation. It was expedient for man's faith and comfort, that this publication should take place; or rather, it was *necessary*, or God would not have made it.

One unalterable attribute which God hath declared of himself, is his JUSTICE. "The soul that sinneth, shall surely die." "In the day that thou eatest thereof, dying, thou shalt die." "Without shedding of blood (which is spilling or destroying the life) there is no remission of sins." How then could this justice be satisfied? Not by the sinner's perdition; for then there could be no exercise of *mercy*. Not by the sinner's mere pardon; for then God must have been a liar, and have given up that pure *justice*, which is founded upon his infinite holiness, and is absolutely essential to his nature. The sinner was to be saved; and God's denunciation against sin was at the same time to be fully accomplished. Here it was, that infinite wisdom alone could not be at a loss: here, infinite love only could not meet with despair. *Life* was to be forfeited to procure salvation. But the life of WHOM? What created being could step forth and say, "Take my life for the lives of millions of men, and let my perdition prove an atonement for them!" If any finite love could have uttered this tender expression, it would have been madness or presumption for any finite being to have offered the change. No *holy* creature could have been guilty of it; because the root of *presumption* is *ignorance* and *sin*. All the angels in heaven, blessed with holiness and wisdom, could not but see, that no finite sufferings could have made an atonement to the infinite justice of their Maker, and that the destruction of one creature could never answer the deserved destruction of millions of creatures—a destruction to keep equal with the guilt, necessarily without intermission or end. The Scripture now breaks in with light divine, and shows, that HE only, "whom all the angels worship," was to perform this astonishing task of *suffering*; and that HE only, who *breathed* into man his original life, would restore him, by a new and incorruptible birth, to the possession of that forfeited life again. The Scripture marks these two pronouns, HE



and HE, by various names descriptive of their *distinction* in point of *personality* or *subsistence*, as well as of their *undertaking* or *office*. From one end of the Bible to the other, it appears to be the *office* of the *one* HE to atone for, reconcile, and restore; and of the *other* to effectuate, apply, and complete, all that was necessary for the Divine glory, and for human salvation. Thus Jehovah was to be reconciled by Jehovah: thus Jehovah became a *Saviour*, and the *only* Saviour: and thus Jehovah is the *Sanctifier* of those unholy creatures, who are the objects of his mercy and redemption.

Here, then, we see *distinct offices*, undertaken and accomplished by *distinct Persons*. We read of *one* Person, who is called the *Father*, who sent his Son into the world to save sinners; we read the prophecies concerning this *Son*, and their fulfilment in him and by him for the salvation of sinners; and we read of the *Holy Spirit*, sent from the *Father* and the *Son* to quicken and bless these sinners to the end.\* To these *three Persons* we also find ascribed all the powers, glories, perfections, and attributes of the Deity: we hear *each* saluted by that incommunicable name "which is above every name," and *distinctly* denominated JEHOVAH: and we are taught, both by precept and example, to *worship*, in consequence, *all* these Persons under *this name*. Yet, after all, we find it written, as with a sunbeam, and most carefully and emphatically delivered, as an infallible and invariable truth, that "Jehovah is" but "ONE Jehovah." Either, therefore, these *three Persons*, *each* called Jehovah, are but ONE Jehovah, or the revelation and wisdom of God, respecting his own being, contradicts itself. But, as this is impossible, it will follow most irrefragably, that Jehovah is *one* Jehovah in *three* Persons, and that the three Persons have a *distinct* mode of subsistence in the one Jehovah, though their essence is not *divided*, but the *same*.† It is absurd in this place to say, that we cannot *comprehend* this, because our reason is not the judge here, but God's own revelation of himself; and this truth cannot depend, for its existence, upon our depraved and unequal faculties. "God hath revealed it," and *therefore* it is true; is an argument which human wit cannot repel, and which it will be found the height of human imprudence to oppose. If he hath *not* revealed it, then it falls to the ground of itself; but then also fall with it,

\* These and many other doctrines of Divine revelation, in the delivery of which so many holy men in all ages, unknown to each other, have concurred, and concurred to one and the same end, in *humano cerebro nasci non poterunt* (says the excellent Mornæus) could never have sprung from the head of man, but must have been, as appears even from their internal evidence, communicated from HIM, who only could give just thoughts of his own being, and confirm the truth of these thoughts by "wonders and signs following." See much more to this effect in that great work of Mornæus, *De Verit. Rel. Christ.* c. 25.

† The Wirttemberg Confession of Faith states the doctrine in the following words: *Credimus et confitemur, unum solum, vcrum, aeternum, immensum esse Deum, omnipotentem Creatorem, omnium visibilium et invisibilium; et in hac una ac aeterna Divinitate tres esse per se subsistentes seu personas, Patrem, Filium, et Spiritum Sanctum.* *Syntag. Conf. Fid.* l. ii. p. 142.

the whole Gospel of God, and the whole salvation of man. There is no alternative in the case, but humble faith or absolute scepticism and infidelity.

Now, as the word Jehovah doth not express the *trinal conjunction* of these three Divine Persons in the Divine essence, another word hath been given us, which affords us a notion of this *plurality*, and yet is so applied as not to mislead us from the *unity*. This name is the title of our present essay. ALEHIM is plural, and intimates plurality: it is frequently used with verbs and nouns singular, and is sometimes applied to unity itself. Thus, in that important text, "JEHOVAH our ALEHIM is ONE JEHOVAH." As a very learned and excellent author hath observed, "The very sense of this passage leads us to seek for a *plural* interpretation; because there is no need of a revelation to teach us, that Jehovah our Alehim is one Jehovah, which is no more than that one is one."\* This word, then, expressing the *plurality* of the Divine Persons, is proved to mean the *conjunction* of those Persons by the use of the singular word Jehovah with it: or the two terms would contradict each other. For, if the word Jehovah mean *one* essence, and the word Alehim bear a *plural* interpretation, these Divine Persons are in some respect that Divine essence *conjunctively*, which they are not *distinctly* respecting each other. In other words, there is a *distinction* in the *unity* of the Divine essence; or an application of plural words to that essence would be an absurdity, with which no man will surely be hardy enough to charge the wisdom of God.

Since then there exists a *plurality of Persons* in the Divine essence, we have a full answer at once to the question, how Jehovah could be reconciled by Jehovah; how Jehovah could be an atonement for sinners to Jehovah; and how Jehovah could lead those pardoned sinners to Jehovah. Upon any other ground than that of this plurality, these doctrines, which frame the very constitution of the Gospel, would be overthrown as inexplicable and absurd.

The word, in this view, necessarily implies, as well as expresses, a *covenant*, and, because undertaken for lost sinners, a covenant of *grace*. The *Son* in Jehovah must have undertaken this redemption, or he could not have been compelled. The *Spirit*, who promised all that was promised, voluntarily made these promises, or they could not have been forced from him. Deity cannot suffer any impressions of external power; because there is no power *out of itself*. If, therefore, the *Son* undertook this work, long *before* its fulfilment, and the *Spirit* promised for ages *before* the accomplishment of his promises, it will follow, that it was because the mind, *counsel*, and purpose of the three Persons had *determined*† "that it should be done," in the fulness

\* Sermons upon the *Law and Gospel*, by the Rev. Mr. Romaine, p. 243.

† Acts iv. 28.

of time. If the counsel and purpose of the three Persons *determined* this, it will then follow to have been from an *agreement or covenant* existing among them, in the frame of which they all concurred, and in the reciprocal parts of which they all engaged to take their reciprocal share. And as all the ideas or purposes of Jehovah Alehim must, from the necessity of his nature, be *everlasting* and *perpetual*, this covenant could not but be, what the Scripture calls it, a perpetual or "everlasting covenant," a covenant "ordered in all things and sure," a covenant of "faithfulness" which "never can fail."

Here, then, we see the reason, the glory, the benignity, of this wonderful name, revered by patriarchs and prophets, abused by ancient apostates and idolaters,\* but full of grace and truth to every believer in Jesus.

In the former part of this work, we proved, that the title ALEHIM belonged to Jesus Christ, respecting his Divine nature, as the SON in the ever-blessed Trinity: and it is our professed purpose in this essay to show, that this ascription pertains and is applied to that other Person in the Trinity, who is frequently called the HOLY GHOST.

It should be premised, however, that as our translators have rendered this name by the word GOD from the Old Testament, and as it is thus rendered (from the usage of the Septuagint) in the New, the indiscriminate use of the terms *Alehim* or *God*, as they occur in the two Testaments, will be allowed, if both are proved to be applied to the Holy Ghost.

### THE DIVINITY OF THE HOLY SPIRIT.

Gen. ii. 7. JEHOVAH ALEHIM "breathed into" man's nostrils the breath of life," or lives.

But in Gen. vii. 22, this breathing of JEHOVAH ALEHIM, is said to be "the breath of the SPIRIT of life," or lives.

The SPIRIT, therefore, is JEHOVAH ALEHIM.

Jer. xxiii. 23, 24. "Am I the ALEHIM at hand, saith JEHOVAH, and not the ALEHIM afar off? Can any hide himself in secret places, that I shall not see him? saith JEHOVAH: do not I fill heaven and earth? saith JEHOVAH."

The same question is asked, almost *in totidem verbis*, concerning the SPIRIT. Psalm cxxxix. 1—12, "Whither shall I go from thy SPIRIT. Or whither shall I flee מִפְנֵי from thy faces?"†

\* This name *Alehim* was very early abused by the Heathen, and applied to the powers of nature, to the heavenly bodies, and afterwards to stocks and to stones. They retained the *sound*, when they had lost the *sense*: and because it conveyed the notion of a plurality of Persons in the *Godhead*, it was perverted by them to signify a plurality of *Gods*.

† This word is often used for *Person* or *Persons*, and their immediate presence. It occurs very remarkably in Deut. iv. 37, where Moses, speaking to Israel, says, that Jehovah "brought them out by his Faces," or Persons: or, in other language, that three Persons in Jehovah concurred in their temporal deliverance, typifying thereby

And an answer is given, in the course of the Psalm, to this effect, "Thou, Jehovah Alehim, art everywhere;" evidently implying the co-equal omnipresence of the *Spirit*. The question, otherwise, is absurd, and the answer impertinent, which no man will dare to assert, who believes the Bible to be a divine revelation.

The SPIRIT, then, is ALEHIM and JEHOVAH.

Acts x. 19, 20, "The SPIRIT said to Peter, go I have sent them."

But, in verse 33, it is said, that they were "present before God to hear all things that were commanded him of God."

The SPIRIT, therefore, in one text, is called GOD in the other.

By comparing John i. 13, with James i. 18, and Gal. iv. 6, we find that true believers are called "the children of God," because they are "born of God," and hence have a right to cry, "ABBA, FATHER."

But they are also said, necessarily and indispensably, to be "born of the SPIRIT," in John iii. 5, 8.

Consequently, the SPIRIT must be GOD: or, GOD's children have *two* spiritual births, of two *different* spiritual beings, which is equally preposterous and unscriptural.

Luke i. 68, 70, Acts iii. 18, 21, "The LORD GOD of Israel, spake by the mouth of his holy prophets, which have been since the world began." See also Heb. i. 1.

2 Pet. i. 21, But, "holy men of God spake as they were moved by the HOLY GHOST."

The HOLY GHOST, therefore, is GOD, and the LORD GOD of *Israel*. A multitude of other Scriptures may be found to confirm the *major* and *minor* of this argument.

God's people are θεοδιδασκτοι, *taught of God*, 1 Thess. iv. 9. Hence they are called by JEHOVAH himself לומרי *my disciples*, i. e. those whom I have *taught*, Isa. viii. 16.\* The whole verse confirms this point, and is literally thus: "Impress (or establish) the testimony; seal the law *in* my disciples." And again, Isa. xlvi. 61, "I am JEHOVAH thy ALEHIM, who teacheth thee to profit."

But the apostle says, that the wisdom in the gospel is not that which man's wisdom teacheth, but that "which the HOLY GHOST teacheth."† 1 Cor. ii. 13, That "the ANOINTING [i. e. the

the spiritual recovery of all his people. That God should bring Israel out *in his own sight*, according to our translation, is a very poor sense, if any sense at all. Christ is called the *Messenger* or *Angel* of God's *Faces*, because through him his people renew their lost communion with the *Divine Persons* in Jehovah.

\* This gracious passage promises the gift of the SPIRIT and his *inward* testimony to all his people. Its purport may be more clearly expressed by a paraphrase, than by a literal version. "Mark and fix indelibly as on a rock the experimental testimony of my grace: seal my Spirit, who is the living law, in the hearts of my disciples." To this promise there seems a plain reference made by the apostle in 2 Cor. i. 22, and Eph. i. 13. See hereafter under the word *Law*.

† It has been justly observed, that the antithesis in this text of *man* and the *Spirit* is, by itself, sufficient to denote, that the *Spirit* is *God*.

SPiRIT, by whom believers are anointed] teacheth them all things." 1 John ii. 27. Christ also says, "the SPiRIT of truth—will guide you into all truth—shall shew you things to come—shall take of the things of mine and shew them unto you." John xvi. 13, &c. So Neh. ix. 20, "Thou gavest thy good SPiRIT to instruct them," or to make them understand; intimating plainly that, without his instruction, they could know nothing aright.

This combination of evidence proves, that this instructing good SPiRIT is and can be no other than JEHOVAH and ALEHIM, or LORD and GOD.

JUSTIFICATION of a sinner is and must be an act of Deity alone. All the perfect creatures, in the universe of being, have no more righteousness than what their faculties are fitted to obtain and exert; and consequently the *whole* of that righteousness is due from them to their Creator, and *so* due, that they can have none to spare for any other creature. But, admitting for a moment, that they had this exuberant stock, what becomes of their *power* to apply it; and where do we read the promise of any such *bounty* from them? Now, as all creatures must fail in this sort of capacity, it is expressly said, "it is God that justifieth:" And again, "that HE [GOD] justifieth the ungodly;" and that this God is "ONE GOD, who shall justify the circumcision by faith, and uncircumcision through faith." Rom. iii. 30; iv. 5; viii. 33.

But Divine truth assures us, that the SPiRIT also justifieth. 1 Cor. vi. 11, "Ye are justified—by the Spirit of our God."

The SPiRIT, therefore, is GOD; and (because he is not the whole Godhead) a *person*, necessarily, in the ONE GOD JEHOVAH.

Peter said to Ananias, "why hath Satan filled thine heart to lie to the HOLY GHOST—thou hast not lied unto men, but unto God." Acts v. 3, 4. This Scripture contains a syllogism within itself. "Thou hast not lied unto men, but unto GOD:" because thou hast lied to the HOLY GHOST, who is God. They, who take this Scripture in any other way, only puzzle themselves to make the apostle speak nonsense. Dr. Clarke, Crellius, and others have attempted to torture this text to confess a contradiction of itself; namely, that Ananias, in lying to the HOLY GHOST, did NOT lie to GOD; but only to his messenger, an emanation, a virtue, a power, a quiddity—an absurdity not more unphilosophical, than unscriptural and unworthy of his high titles and character! But, if the HOLY GHOST be not true and very GOD, where is the particular horror and aggravation of Ananias' crime? a crime which, if committed only against a *creature*, is also committed against the creatures every day.

This HOLY SPiRIT hath dominion and power in the souls of men; and, therefore, the grace of *faith* is styled one of his *fruits*, effects, or operations. Gal. v. 22.

But this very *faith* is, by the same apostle, said to be “of the operation of God.” Col. ii. 12.

What, therefore, is the SPIRIT, but God?

From the same possession of power, “the SPIRIT helpeth our infirmities; for we know not what we should pray for as we ought,” &c. Rom. viii. 26.

But, in Phil. ii. 13, the apostle says, “it is God which worketh in you both to *will* and to *do* of his good pleasure.”

Consequently, the SPIRIT is God.

Upon the same principle is this argument: believers are “sealed by the SPIRIT to the day of redemption.” Eph. iv. 30.

But the same apostle, speaking in behalf of believers, says, that God “hath sealed us.” 2 Cor. i. 22.

Therefore, the SPIRIT is God.

Another operation of the SPIRIT is his witness in the soul by his heavenly grace. Heb. x. 15. “The HOLY GHOST is a witness to us.” John v. 6, “It is the SPIRIT that beareth witness, because the SPIRIT is truth.”\*

But, in the 9th verse, of the last mentioned chapter, this witness is called “the witness of God, which he hath testified of his Son.”

Therefore, the witness of the SPIRIT, and the witness of God, are *one*; because God and the SPIRIT are *one*.

God is an unsearchable being to his creatures; because he is infinite, and they are finite altogether. There can be no *measure* without degrees of *comparison*: and the Divine nature must transcend all degrees, which infer *more* and *less*; for there cannot be *more* or *less*, or any expression of *quantity*, in a Being both unlimited and incomprehensible. Hence it is said, “His greatness (or vastness) is unsearchable.” Psalm cxlv. 3. And it is asked, “Canst thou by searching find out the ALOAH? Canst thou find out עַר תְּכַלֵּת שְׂרֵי תְּמִנָּה to perfection the SHADDAI, or Almighty? That is, canst thou apprehend the *whole* of him? Job xi. 7.

But “the SPIRIT searcheth *all things*, yea, the *deep* things [the profound fulness] of God.” 1 Cor. ii. 10.

Can any words, therefore, more strongly argue, that the SPIRIT is *equal* with God? And if equal, then necessarily GOD HIMSELF? †

\* See a further illustration of the evidence from this text in that able confutation of Mr. Lindsey's Apology, by William Burgh, Esq. p. 212, 2d Edit.

† The learned Gomar hath taken this argument of *omniscience*, and at once proved the Divinity of the three Persons from it. As his works are not in many hands, the following translation is offered, for the sake of the common reader. “Some particulars are ascribed to the *Father* alone, to the *Son* alone, and to the *Spirit* alone, which are not to be understood in reference to the *other Persons* in the Godhead, but only in relation to the *creatures*. For instance, Matt. xi. 27, ‘No one [οὐδεις, nemo] knoweth the SON but the FATHER:’ i. e. he alone knoweth. But the SON must certainly know his own self; nor can the SPIRIT be ignorant of him, because ‘he searcheth all things, yea [καθαρ, profunda] the deep things of God.’ 1 Cor. ii. 10. And here the *creatures* are excluded. Again, Christ says in the above text, ‘neither

This Holy Spirit is promised to remain with the church in all ages of the world. There is no true *ministry* in it but by his ordination; and no *success* from that ministry but by his operation. Hence the HOLY GHOST is said to make *ἐπισκοπους* *overseers* to feed the flock. Acts xx. 28.

But in 1 Cor. xii. 28, we read that it is GOD, who "hath set in the church" the various orders of ministers.

And, therefore, it obviously concludes, that the HOLY GHOST is GOD.

It is repeatedly said, that GOD "raised Christ from the dead." Acts ii. 24, *et al.* Very remarkably in Heb. xiii. 20, 21. "The GOD of PEACE that brought again from the dead our LORD JESUS, that great Shepherd of the sheep, make you perfect in every good work, *working in you* that which is well pleasing," &c.

But it is also said, that Christ was "quicken'd by the SPIRIT." 1 Pet. iii. 18. And the text in Hebrews evidently relates to the office-character of the HOLY GHOST.

It will follow, then, that the SPIRIT is GOD, and the GOD of PEACE.

The Israelites "provoked JEHOVAH" and ALEHIM, "in the wilderness, proved him, and saw his work." Compare Psalm xcvi. 8, 9, with Exod. xvii. 7, Numb. xiv. 22, *et al.*

But "the HOLY GHOST saith, Your fathers tempted ME," &c. Heb. iii. 7, &c.

The HOLY GHOST, therefore, is JEHOVAH and ALEHIM,\* or LORD GOD.

No creature can possibly be a proper object of *worship*; and therefore no creature can possibly have a *temple* for the worship of itself. The pretence would be impious, and the service idolatrous.

But believers are called in several places "the temples of the HOLY GHOST," and "the temples of GOD," indiscriminately. There is not the least difference or distinction, or even the remotest hint of a difference or distinction made between them. 1 Cor. iii. 16, 2 Cor. vi. 16, &c.

GOD and the HOLY GHOST, therefore, are *essentially* one, as well as their temples; and thus, *distinctly* in *Person*, or *con-junctively* in *essence*, are the proper *object of worship* and adoration.

There would be no end to the arguments, which might be

knoweth *not* any one the FATHER, save the SON, and he to whom the SON, will reveal him.' Here, surely, the *Father* is not excluded from the knowledge of himself, nor yet the *Holy Spirit*: lastly, 'the things of God knoweth *not* any one, but the SPIRIT of God.' 1 Cor. ii. 11. And yet, beyond all controversy, neither the *Father* nor the *SON* are excluded from that knowledge. But all these propositions—the knowledge of the *SON* to the *Father* alone—the knowledge of the *Father* to the *SON* alone—and the knowledge of *God*, to the *Spirit* alone—are to be understood, not as excluding the knowledge of *one* Divine Person from the *other two*, but only as excepting the *creatures*." Illustr. Joh. i. p. 211.

\* If it be asked, "How can this plural word *Alehim* be applied to *one* of the Divine Persons?" The reader is requested to turn to p. 64, for an answer.

brought to prove this truth of the SPIRIT'S Divinity from his own Bible. Indeed, as "the testimony of *Jesus* is the Spirit of prophecy;" so the testimony of the *Holy Spirit* is the power and principle of all revelation, and consequently, as such, the very life of all the Scriptures. Without *Him*, they never would have existed; nor, without his continual *agency*, are they, more than any other book, a blessing in the world.

It appears, then, from revelation, that the HOLY SPIRIT is *Jehovah* and *Alehim*, or *Lord* and *God*; that he is a Divine *Person*, and not a mere unconscious instrument, or created quality; and that, accordingly, he hath ascriptions which can belong only to a person in the *Godhead*, who sees, who knows, and who orders all things. In the course of these essays, the evidence of his Divine *personality* will be more particularly considered; and therefore we will conclude this point of the *Spirit's* proper Divinity by an argument of a mixed nature, founded indeed, as to its *datum*, upon divine *revelation*, like all other spiritual truth; but more combined with human reason, which some people pretend to exalt against the wisdom of God, but which, "purged from its film," becomes its dutiful servant and willing advocate against the daring pretences of unreasonable men.

"God alone is the Creator of all things." This is a maxim which revelation hath fully declared, and to which the lowest degree of reason must yield a ready assent. All the men, who have ever lived upon the earth, were never able to produce a *new* thing upon it, or to give *life* where it has once been taken away. The intellect of man can only rise to a discovery, more or less, of what exists; and all his power is exercised only upon the matter and forms about him, to which he can *add* nothing of his own, nor from which *diminish* aught by a reduction to nothing. This rule must hold with all ranks of being, except the SUPREME. But we are informed, by the unerring wisdom of the Most High, that the SPIRIT, of whom we are treating, hath made, hath fashioned, doth give life and being, to the *heavens*, to the *earth*, and to *men*. This SPIRIT, therefore is *not*, cannot be *made* himself; and if He be *not* made, then, consequently, He is not a passing emanation or a dependent creature. But if He be *not* a creature, he must be of the *same substance* with the *Godhead* of the *Father*, and the *Son*; and, being of the same substance, has a right to the title of ברא, or *Creator*, with them in the *unity* of that substance, as the whole *three* Persons or *Trinity* have to the plural denomination of בוראים and יושבי the *Creators* and *Makers*. See Eccl. xiii. 1, and Isaiah liv. 5, *et al.* Now, as whatever is not God, must necessarily be a creature; so what a creature is not, *that* God is. If the SPIRIT, therefore, be not of the same substance with the *Godhead*, he is unavoidably a *created substance*: and if he be a created substance, then nothing ever was, or ever could be created *by Him*. But the word of the living



God says positively, that the *heavens* and the *earth*, and *man* in particular, *were created* by him: and, therefore, it will follow, upon the united assent of revelation and reason, that the HOLY SPIRIT as *Creator* is of one substance or essence with the FATHER and the SON, and consequently is with them, "GOD over all; blessed for ever."

Could it be admitted for a moment, that the HOLY GHOST is *not* very God, nor a proper object of worship; then the Christian church *in all ages*\* hath been guilty of the most profane and abominable idolatry, and the ritual of the church of England,† among others, is contaminated with the abomination of Heathenism, by instituting divine service to a creature. The hosts of heaven sing "Holy, Holy, Holy," for nought; and (with horror be it spoken) God himself hath failed in the performance of his promise, that his people should be "led and guided into *all truth*," and that "against his church the gates of hell should never prevail." But, if it be impossible that God should have *so* left his church, or that his faithfulness and truth should *thus* have failed, it will follow, that the HOLY SPIRIT hath been rightly the object of their constant adoration, and that He himself hath inspired them with his grace to render to him this tribute of their praise.

The HOLY GHOST then is GOD. But it has been before said, and it is a principle of true religion which even the wiser sort of Heathens have assented to,‡ that there is but one GOD. If therefore the Scriptures inform us, that there are three distinct persons, styled *Father, Son, and Spirit*, who have *distinct* offices and energies in the salvation of man; and that *each* of these three doth claim the power and name of the *one* Jehovah; it is obvious, that they are not *one* in the *same respect* as they are *three*, but that there is a real *distinction* in their inseparable *union*. ONE they must be *essentially*, for there is but *one God*. THREE they must also be *hypostatically* or *personally*; or there is neither *Father, Son, nor Holy Ghost*, and of course the Scriptures are false. The conclusion, therefore, is plain and clear, that these *three Persons* are *one Godhead*, and that the one Godhead (if it may be said) is the common *Substratum* of the three Persons, in which they mutually and inseparably co-exist, "without any difference or inequality." To express this intercommunity of the Divine Persons, the *plural* names, ascribed to the Godhead in the Hebrew Bible, appear to have been revealed, and not *honoris causá*, or for the sake of dignity, as some have imagined; because

\* See Lord Chancellor KING *on the Creed*, ch. vi. p. 316.

† See her *Litany*, her offices of *Consecration of Priests*, &c., and the *Doxologies*.

‡ SELDEN, *de Diis Syris*. Prol. c. 3. To the same purpose, Maximus Tyrius, a Heathen, says eloquently: "Amidst all the controversy, discord, and differences of men, you may see one rule and opinion obtaining throughout the world, that God is ONE, the King and Father of all things, with many other gods, his children reigning with God. This both the Greek and barbarian maintain; this is asserted by nations both near and remote; and in this both the wise and the ignorant are agreed." *Vide plura apud GRÆC. de Ver. Rel. Christ.* l. i. § n. 16, 22.

God can receive no honour from mere sounds, but only from what they signify; and He has given us not the least hint that He has used the plural number for any such purpose. And if the Godhead be *one only Person*, with what sort of propriety is the *plural* number ALEHIM so often used, when its *own singular* ALOAH would, in that case, be so much the fitter term? Besides, it is a question upon his truth, that He should call himself WE and US, instead of I and ME, as he frequently doth, if he were only one Person or subsistence; and it would be representing God as complimenting himself, at the expense of his veracity, in the hollow language of earthly courts and princes.

To render this important point still more undeniable, it may not be improper to produce some proofs from the Scripture, in addition to those offered under the name ALEHIM in the former part of this work, which may evince, that what is said of the *Father*, is said of the *Son* and *Holy Ghost* without reserve or limitation, and that, therefore, they are one in essence though three in person.

GOD alone, mediately or immediately, can "raise the dead."

But the FATHER, "raiseth up the dead, and quickeneth them." John v. 21. So doth the SON, "whom he will." And the SPIRIT raised and "quickeneth" even Christ himself from the dead. 1 Pet. iii. 18. See also Rom. viii. 11.

Therefore EACH of these three must be GOD.

But there is but ONE GOD:

And, therefore, these THREE are ONE GOD.

Col. ii. 2. The Apostle here speaks of "the mystery of GOD, and of the FATHER, and of CHRIST." Now, if the *God* and the *Father* in this place are one and the same Person, it will follow upon the same ground, that *God*, and the *Father*, and *Christ*, are all one and the same Person; for the same copulatives unite the one and the other. The apostle, likewise, could not have called that a *mystery* (to acknowledge which the Colossians were to increase in faith), which would only imply that these three names meant one and the same thing; for this would have been playing upon terms, which is a sort of folly not to be found in God's word. But if he meant the doctrine of a Trinity, and that the *Father*, and *Christ* as to his Divinity, with another person termed *God*, who, from other Scriptures we learn, must be God the *Holy Ghost*, are three Persons in one Godhead; then he might justly call it a *mystery*, because it is both a divine revelation and a matter of faith, to the acknowledgment of which it would be "the riches of the full assurance of understanding" to obtain. And these last words are as much a mystery to the carnal mind, as the doctrine of the Trinity can be to any mind; but, however, not the less certain and true. Haggai ii. 4, 5. I am with you, saith יְהוָה סַבְאוֹת, with the *word* which בְּרִי י cut off (or

severed) with you in bringing you forth from Egypt, and my SPIRIT residing in the midst of you, that ye might not fear.\*" In this glorious promise are mentioned the three covenanting Persons, *Jehovah*, the *Word*, and the *Spirit*; and it doth not seem improbable, that the apostle had his eye upon this passage, when he wrote the remarkable text of the "three witnesses in heaven," the *Father*, *Word*, and the *Holy Ghost*, 1 John v. 7. However, in that text of Haggai there are three Persons, as well as in that of *St. John*, and in both "the three are one."

Matt. iii. 16, 17. Here we find the FATHER speaking, "this is my beloved Son," &c.—to the SON the "heavens were opened," and "upon him descending," for a visible testimony—the SPIRIT "like a dove."

That the *Father* is God is allowed by all. That the *Son*, for whom these words were used, is God, will appear from the second Psalm and the first chapter of Hebrews. And that the SPIRIT is God, beside the proof already given, is manifest from Isaiah xi. 2, where he is expressly called the SPIRIT JEHOVAH.

But there is but ONE God.

Therefore, the *Father*, *Son*, and *Spirit* are ONE GOD.

John xiv. 23. The FATHER *dwells* in believers. Eph. iii. 17, CHRIST *dwells* in them. Rom. viii. 9. The SPIRIT also *dwells* in them.

But God *hath said*, "I will dwell in them, &c." 2 Cor. vi. 16.

Therefore, the *Father*, *Son*, and *Spirit* are God.

Matt. xxviii. 19. People are to be baptized in the *name* of the *Father*, *Son*, and *Holy Ghost*.†

\* The word כִּרְתָהּ, rendered in our version, *I have covenanted*, is strictly, *I have cut off*, or *severed*, and alludes to the cutting in pieces or severing of a clean beast before the Lord, as the instituted type, that CHRIST, the great *Purifier* of his people, should be so *cut off* and *severed*, as to be applied to their respective use and benefit. And the institution of the Lord's supper retains the same idea, that Christ is broken and distributed among his redeemed. The above text in the prophet refers to the paschal lamb in Exod. xii. who was sacrificed and severed, and whose blood was sprinkled upon the houses of the Israelites, that the vengeance of God might "pass over them," and hence *this* lamb was itself called "the passover," and its death "the sacrifice of the Lord's passover;" and it was to be a *memorial* to them, that this "first-born" lamb (for it was "a male of the first year") was typically slain for the salvation of the "first-born" among the people Israel. Thus "Christ our passover" was sacrificed for the "first-born," who are called "the church of the first-born, whose names are written in heaven;" and was the WORD (here mentioned by Haggai) *with whom* Jehovah was (or, as the apostle speaks, "God was in Christ," and whom He "cut off," as "the first-born lamb, without spot or blemish" to be a ransom for their deliverance from the spiritual Egypt or bondage, and in testimony of which his SPIRIT would reside in them, "that they might not fear" on account of their sins, but have "everlasting consolation and good hope through grace."

It is worth remarking from Dr. Allix, that the Targum of Jonathan Ben Uzziel the Chaldee, hath rendered this text of Haggai; "I am with you, saith the Lord of Hosts, with the WORD which covenanted with you, when ye came out of Egypt, and my SPIRIT which abideth in the midst of you." See Dr. Allix's "Judgment of the Jewish Church," p. 358. Of the Targums, &c. see a clear, yet concise, account in Prideaux's *Connexion*. Part ii. b. 8.

† "This is an evident demonstration of the Spirit's Divinity; for it cannot be believed, that to two Persons, *tertium quid*, a third something should be added, which might only be an *operation* or a *quality*. Nor are we baptized in the name of any operation or grace, but in the name of God. Nor do we believe, according to the Creed, in a Spirit which may not be God. And if the sin against the Holy Ghost

But there is only ONE LORD, as well as "one faith" and "one baptism." Eph. iv. 5.

Therefore, these *three* are the ONE LORD, who is the object of this faith, and to whom his people are baptized.

The following text is an invincible argument by itself; and therefore it is not a wonder, that the adversaries of the doctrine should attempt every means to get "well rid of it."

1 John v. 7. "There are *three* that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, and *these three are one.*"\*

2 Cor. xiii. 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."

But it is God who "giveth grace." 1 Pet. v. 5, *et al.* Therefore *Christ* is *God*. It is the FATHER who loveth and bestoweth love, and he is here called *God*. And the communion or "fellowship of the Holy Ghost, must be that by which believers have fellowship with the Father and Son," 1 John i. 3, and which is called "fellowship with God," in v. 6. From whence it may be inferred, that the SPIRIT is God, or else the communion of the church is "with a creature;" and the apostle would bless the church in the *name* of a creature, which creature he hath placed upon a line with God himself.

These three Persons, then, are GOD; and, because the Godhead is but *one*, they are one God.

From this *unity* of essence alone, can we conceive the purpose of God in denominating the *Holy Spirit* by various titles, which belong to the *Father* and the *Son*, or why he is called "the SPIRIT of the FATHER," Eph. iii. 16; "the SPIRIT of the SON" or "of Christ," Gal. iv. 6. Phil. i. 19; "the Spirit JEHOVAH," or "of JEHOVAH" (which is just the same, unless it can be proved, that there is any Spirit *in* God, which is *not himself*) Isa. xi. 2, *et al.*; and the SPIRIT ALEHIM, Gen. i. 2. Being *essentially* one with the *Father* and the *Son*, he cannot be a *different Spirit* from them, for then there would be *three Spirits* and *three Essences*; but he

be unpardonable, against whom but God can such an offence be committed?" Molinæus *de uno Deo*, &c. apud Theſ. Sedan. vol. i. p. 93. If the *Holy Ghost* in this text be nothing but a *quality*, there can be no reason given, why the other two names, which are coupled with it should be more. And, in that case, it was no material blunder, which those ignorant churchmen made, who, instead of using the above names in Latin, baptized *in nomine patris, et filii, et spiritus sancto.* *Sum. Concil. per CARRANZAM.* p. 357.

\* Let any unprejudiced person read the context, and he must perceive a flagrant chasm if this text be removed. It is so necessary to the apostle's argument, that the argument is not complete without it. And it is abundantly more likely, that these remarkable words should be left out and obliterated in copies made or kept by the ancient heretics, than that they should have been foisted in by the orthodox, who have authorities enough beside for the doctrine expressed in them. If the reader would see a full investigation of this matter, let him consult the excellent Witsius, in his third *Exercit. de Sermone Dei*, and the authorities cited therein. See also the letters annexed to Sloss upon the Trinity. *Mill in loc.* To which may be added a very sensible and learned discussion in several letters signed T, in the *Genl. Magazine*, for the year 1782.

is essentially "one and the self-same SPIRIT," dividing his gifts according to his will, and inducing faith in the souls of his people. All other people are called sensual, not having the SPIRIT, which is explained still further by their "having no hope" and being "without God in the world."

ONE argument more, instead of a multitude which might be given, shall suffice.

Mal. ii. 10. "Hath not one God created us?"

But in Eph. iii. 9, we find, that God (plainly meaning the *Father*) "created all things." In Col. i. 16, that "CHRIST created all things in heaven, earth," &c. and in Job xxxiii. 4, "that the SPIRIT of God made man and gave him life;" that the same SPIRIT "made the host of heaven," in Ps. xxxiii. 6; and in Isa. xl. 13—17, that to the same SPIRIT (who is called *God*, v. 18. all "nations are as nothing."

Either, therefore, these three *distinct* Agents are but *one* God, and so the syllogism is perfect; or, there are *three different* Creators and *three* Gods, which proposition will contradict the *major*, and many other texts in the Bible.

Thus it seems very fairly to appear, that the HOLY SPIRIT is JEHOVAH and ALEHIM, personally and *per se*, and consequently the object of praise and adoration; and that in an essential conjunction of this HOLY SPIRIT with the FATHER and SON, who likewise are personally and *per se* JEHOVAH and ALEHIM, there is one only true, infinite, everlasting, incomprehensible, LORD God; by whom, in whom, and from whom are all things, to whom be glory for ever and ever, Amen!

THAT JEHOVAH, therefore, exists in three Persons, is a truth, which He, who only could know it, hath been pleased to reveal in his word. But it may be an everlasting truth *in itself*; and yet no more truth *to us*, respecting our comfort from it, than it is to fallen angels, or the ground beneath our feet. The question then occurs, "What interest has the soul of a believer in this truth of a Trinity, and of the Divine personality and self-existence of the Holy Ghost?" All Divine truth hath its *use*; and the more clearly it shines (and clearly it would ever shine but for the clouds of sin and corruption), the more *comfortable* and *reviving*.

The first great advantage, which the Christian perceives to belong to him, in this doctrine of a Trinity is—the covenanted, certain, and unchangeable purpose of the whole Godhead, both in establishing the *means*, and in securing the *end*, of his eternal salvation. He perceives, that the means are equal to the end, and that the end must be the result of the means; because the great Agents, who use the means, are divine and infinite, can neither be mistaken in their views, nor be disappointed in their purposes. JEHOVAH, "who fainteth not, neither is weary," is the ALEHIM, and is engaged, by an everlasting covenant existing in his Divine personality, to create, recover, and preserve, the

souls of his people. Nothing, therefore, can arise which hath not been *foreseen*; no impediment thrown in the way, which was not *foreknown*; no difficulty, but which was *designed to be overcome*.

The great sin of Adam, that fountain from which innumerable streams of iniquity have overflowed the world, hath only rendered this covenant more illustrious, by proving, that, where "sin did abound, grace could much more abound," and that *nothing*, which concerned the happiness or misery of myriads of souls for everlasting ages, "is too hard for JEHOVAH." It is not too hard indeed for HIM; but it would be infinitely too hard for all *created* strength, whether in earth or heaven. None but JEHOVAH could reconcile to JEHOVAH. None but himself, had either will, or love, or power, to accomplish the reconciliation. This *certainty* and *perfect ordination*, then, of the everlasting covenant, is a ground of great *consolation* to all, who, through faith, have an interest in it. It is a consolation, which they are *privileged, invited, and commanded* to take, that God may be glorified in "the felicity of his chosen," even in the presence of this miserable world. If the *Father* hath determined to *love*, if the *Son* hath completely *redeemed*, if the *Holy Spirit* hath begun to *bless*, if thus the ALEHIM in JEHOVAH, the three Persons in one essence; or JEHOVAH ALEHIM, the Unity in Trinity; are engaged for his people's happiness and salvation; what men, what devils, what height, what depth, what other creature, or what creatures all together, can frustrate his design, extinguish his love, and resist the eternal impressions of his power! O could believers see, on what a *rock of eternity* their hope and all their eternal concerns are divinely built, they would blush for shame at those fruitless anxieties, those foolish vexations, by which they are too often engrossed, through this momentary scene, and by which they at once so frequently dishonour the cause of religion, and disgrace themselves in the sight of a watchful world! They would blush again to think, that the miserable slaves of lust and hell should pretend to talk of more happiness, than "the children of the kingdom," who are privileged to have God's *perfect* peace in their hearts, and are born for his *eternal* peace in heaven.

Another comfort, which the believer hath a right to draw from these truths, is, that having the *earnest* of the *Spirit* in his soul, first in quickening from the "death of sin," and then working faith, hope, and love, towards Christ, he is privileged to receive some degree of *assurance* from the word of God, in proportion to the evidence of this earnest from the *Spirit* of God, that He, who hath begun the good work, will carry it on to perfection. The written word declares the Divinity of this spiritual agent; and this agent brings the heart to the word, by which he gives his own divine persuasion; so that the believer can say, "I set to my seal upon God's revealed truth, and I am enabled to do it by the grace of God's enlightening Spirit; upon this united

testimony in my behalf, I believe, that God's love cannot 'fail,' but that I am 'saved in' Jehovah 'with an everlasting salvation.'"

Come, believer, hast thou a right to this language; and are these thy privileges; and wilt thou, then, being "the King's son, go sad" all thy days? A "stranger" indeed "intermeddled not with the joy" of God's heritage; but "thou art no" stranger any more; thou hast an unalienable claim to the choicest delights of thy Father's house, and art more welcome to enjoy them all, than to pass by the least of them. Thou art "not straitened in" Him at any time, but only "in thine own bowels." *In thyself* originates every cause of complaint, not in thy merciful Lord. Thou canst not exhaust an infinite ocean of everlasting good; but thou mayest, as all too often do, shut thine own mouth, and taste for a time not a drop of it. *O the depth of unbelief?* may we all cry, as well as "O the depth of the riches of God!" If this "deep" did not *answer* to the other, and confound it, the strongest believer in the world would not swim long upon the surface, but must be swallowed up in the dismal abyss. And yet, if the eye be but opened, and the heart graciously enlarged, here is "enough and to spare" of mercy, love, and faithfulness in God, an infinite abundance of such "durable riches" as are commensurate with the existence of God himself, and flow incessantly from his fulness. If our harps were but in constant tune, that is, if our spirits were but in purer harmony, or more exact unison with God the Spirit, we should feel as well as utter the Psalmist's fervent song, which that Spirit inspired,—“How great is thy goodness which thou hast laid up\* for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!—O love JEHOVAH, all ye his saints: JEHOVAH preserveth the faithful, and completeth with exaltation, him that doeth excellency.† Be of good courage, and he shall strengthen your heart, all ye that hope in JEHOVAH!” Psalm xxxi. 19, 23, 24.

Afflicted Christian, thou, who art tossed and exagitated either in body or in mind, and often in both, here is comfort, rich comfort, and everlasting consolation, for thee! Thou, indeed, art "writing bitter things against thyself;" and bitter things most truly may be written of thee. Thou canst not set down a thousandth part of the evil which exists in thy heart, and which hath polluted thee before God, through every day of thy life. If the world did not complain of thee, if thy friends did not murmur, if perhaps the very partner of thy cares, who should be as thy right

\* חֲסִדִּים *hidden*; i. e. from the world. Hence God's wisdom is called *mystery* or *hidden wisdom*, his people are termed *hidden ones*, and their life is said to be *hid* with Christ in God. "The world knoweth us not (saith the apostle), because it knew him not."

† To render this clause in a good sense, seems more agreeable to the context which is addressed to God's people, than the common and other versions which have followed the LXX. The Psalmist is proposing motives of comfort; and certainly it is a greater cause of joy to the faithful, that Jehovah will *complete* their salvation, than that he will "reward a proud doer," which is no part of that salvation.

hand, did not concur to annoy, the sense of thy own sinfulness, weakness, unprofitableness, and deserts, would be sufficient in the hand of the enemy, to harass and perplex thy wearied soul. But, fear not, thou miserable worm. Take thine eyes from the earth, and look upward. Look, with the Bible in thine hand, upwards to Him who sent it down, in pity and grace, to just such miserable worms as thou art. All thy fellow-creatures have cause for the worst of thy feelings, and, if mercy had opened their eyes, their hearts for a time would ache, and mourn, and droop, even as thine. Thou art *alive*, therefore thou canst *feel*; the dead in body have no sensation, nor have the dead in soul; ask for a ray of this SPIRIT to illuminate thy mind, while thou readest his holy book, that his promises, his "exceeding great and precious promises," may not be passed over unnoticed, but stand like so many angels in the way to point thee to rest, and to thy best good hope through grace. Reading by his light, thou wilt find (and O that thou mayest find it to thy unspeakable joy!) that there is not one harsh word, not one severe denial, to the weakest, the poorest, the worst, returning sinner, who *longs* for mercy because he sees his *want* of it. On the contrary, just such as thou art (behold thyself as vile as thou canst) are welcome only to Jesus; and for these poor, halt, maimed, and blind, is the rich feast of the kingdom prepared. *These* thy Sovereign Lord "fillet with good things," the *rich* alone, those who conceit themselves to be full and increased, "he sendeth empty away." If thou seest thy need of God's mercy, it is because God hath already had mercy upon thee. Trust in him, therefore, and implore the gracious power of his omnipotent SPIRIT; thou shalt then find, that his own faithfulness to his word shall keep thee from falling, and in the best time to relieve thee from all thy impressions of sorrow. Live upon this promise, and soon shalt thou have it fulfilled: "If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the HOLY SPIRIT to them that ask him?" Ask, and receive; seek, and thou shalt freely obtain.

The *omnipotence* of this SPIRIT is the Christian's unfailing ground of hope. He hath, indeed, a *strong Lord*, and one as *wise* as he is strong, and *present* as he is wise. Nothing, concerning his people, escapes his notice; and all *their* holy cares are his own, and *his own* to relieve or fulfil them. O what a kind benefactor have we, who are saved by his grace! He saw us in our sins, and had mercy upon us, nay, loved us, when we were abominable and deformed. He loved us to purify us from our abominations, and to deck us with the beauty of his holiness. After all this cost and concern, shall he cease to love us, and be gracious? Shall his hand stop its bounty, or his heart refrain to love? He might cease to love us, if his motives of regard arose from our faithfulness or worth; but standing, as



they do, upon his own sublime benevolence; fixed, as they are, upon the Rock of Ages; and arising, as they have done through all eternity, from an irrevocable covenant of everlasting truth; the *Father* must lose his paternal affection, the *Son* all the merit of his suffering and obedience, the *Holy Spirit* his operation and effect, and the whole Godhead change or cease to be, ere we, who are brought into the bond of this covenant and have cast our souls upon it, can be lost after all and sink into perdition. This is our privilege, to *know* that we have an *unchangeable God*, and that, *only* through him, we are kept unchangeable too. In this view, we are made both happy and holy at once: *happy*, because we are safe in our God; and *holy* in him, because we are led to depend upon him, and to receive out of his fulness grace for grace. This grace is the *pledge* of our interest in the covenant, and cannot be abused. Men may pervert the *notion*, but they cannot corrupt the *thing*; for the possession of the *pledge* will always spur the diligence, holiness, and hope of those on whom God hath been pleased to confer it.

And how it doth fill every gracious heart with wonder and joy, that God should be pleased to “dwell” thus “in very deed, with man!” 2 Chron. vi. 18. That he should have thoughts of love and complacency for sinners, traitors, and rebels! “Next to the love of Christ, (said a good man) in taking our nature, we may wonder at the love of the *Spirit*, in taking up his residence in such defiled souls, and turning a dungeon into a temple, a prison into a paradise, yea, a hell into a heaven.” And in another place, he adds, “To make so little grace so victorious over so great a mass of corruption; this requireth a Spirit more than human; this is to preserve fire as in the sea, and a part of heaven as it were in hell. Here we know where to have this power, and to whom to return the praise of it.”\* It is matter of wonder upon *earth* to every believer, that God should have mercy upon him; and he is ever ready to ask, ‘*Why me, LORD; why me?*’ ‘Who am I, and what is my father’s house, that *thou* hast brought me hitherto?’ I deserved nothing but hell, and thou hast placed me in the full view of heaven! I sought ‘death in the error of my life,’ and thou hast given me hopes of life everlasting!’—And it is a matter of wonder, and will always be a matter of wonder, in *heaven* itself: the very “angels desire to pry into” it. The love of their Maker is so deep, that, though they “pry,” they cannot see to its bottom: it is too vast and profound for even the capacious and subtle intellect of angels. The world above is full of rapturous astonishment, and admires the love which was stronger than death, and the pity which encountered rebellion to save. All heaven exults in the effusion of

\* Dr. Sibbes, in his “Bruised Reed,”—one of the most comfortable books of practical divinity, in our language, for mourning and afflicted Christians. His “Fountain Sealed” is another excellent work, and written in a style above his time.

unbounded mercy, and welcomes the sinner, the reclaimed, the pardoned, the exalted sinner, to his mansion of peace. And heaven sees and owns, that the whole is everlasting grace, and that its lowest tribute is everlasting glory. Let us join, beloved souls, let us join this delighted, this majestic throng, in pouring forth the richest praise of our souls for benignity and blessings of grace showered down, not upon them, but upon us. Shall they therefore triumph with transport for us? And shall not *we* join with them to acclaim aloud for *ourselves*? Shall human hearts be dull, when for these very hearts all heaven is full of joy!—O forbid it mercy, truth, and love divine!—Come, thou gracious SPIRIT, for *thou* only canst inspire thankfulness and praise; come, and inspire them into every believing soul! O fill us with the sense of that faithfulness and truth, which stooped so low from heaven, only for the purpose of leading us thither; nor let us dishonour such unmerited bounty, either by living *without* its power, or *beneath* its dignity, and our own! Thou hast *exalted* us by grace; suffer us not to *debase* and *degrade* ourselves by sin: but complete, O complete, in thy glory, all thy promises concerning us, and our everlasting relation unto thee! Then, with unabating ardour, shall we join the innumerable hosts above, and shout, as they shout for ever, “**HOLY, HOLY, HOLY, LORD GOD ALMIGHTY**, who wast, and art, and art to come:—Thou art worthy, O **LORD**, to receive glory, and honour, and power; for **THOU** hast created all things, and for thy pleasure they are and were created!” Even so: Amen.

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### ADONAI.

THE sense of this title hath been explained in the former part of this work, in which it was observed, that our translators have usually rendered it by the word *Lord*, and printed it in common or small characters, to distinguish it from the word **JEHOVAH**, which also they have rendered **LORD**, but have placed it in Roman capitals. But though this rendering has been adopted by them in imitation of other translators, the sense of the two words *Jehovah* and *Adonai* is much more remote from each other than their *sound*.

As this title is applied to *Christ* in almost every page of the Bible, because he is the *Ruler* and *Disposer*, the *Basis* and *Support*, of his redeemed; so is it addressed to God the *Holy Ghost*, for the very same reason. If Christ and the Spirit were not Persons in the Godhead, this title would be used, to convey the idea of their respective offices and power in redemption and regeneration, improperly and falsely; and, consequently, the book of God would not be the record of truth. But as this is impossible, it will follow, that the application of this name, in its

spiritual intention, is an argument or proof of the Divinity of the second and third Persons in the Trinity; and, therefore, all that will remain under this head is to prove, that this application hath been made, and made by God himself. That *Christ* is so denominated, we have already proved; and that the *Spirit* claims the same title, it is the further purpose of this essay to shew.

It is the office of the SPIRIT to *reveal* the mind, the will, and the things of God. This the apostle fully declares in 1 Cor. xii., and asserts that whatever “gifts, ministrations,” or “operations,” are enjoyed by or wrought in the people of God, whether wisdom, knowledge, faith, the power of healing, miracles, prophecy, discernment of spirits, possession and interpretation of tongues, “they are all worked by one and the self-same SPIRIT,” who “divideth to every man severally as HE will.” For this reason, among other names, the same apostle styles him the “Spirit of revelation” (Eph. i. 17), because without Him was no revelation given to man: and, when he says, in another place, that to God’s people are “revealed” the things which “eye hath not seen, nor ear heard, neither have entered into the heart of man,” but “which God hath prepared for them that love him,” he immediately adds, that “God hath revealed” these things to them “by his SPIRIT; for the SPIRIT (and *only* the Spirit) searcheth all things, yea, the deep things of God,” 1 Cor. ii. 9, &c. To this purpose speaks another apostle: “The prophecy came not in old time,” or at any time, “by the will of man; but holy men of God spake as they were moved by the HOLY GHOST,” 2 Pet. i. 21. All this taken together proves, that the *Spirit* is the immediate Agent of all *prophecy* and *revelation*; that he dictated the written word; and that the mind of JEHOVAH hath at all times been manifested and known by his inspiration alone. This proposition of itself might suffice to prove his *Divinity*: the following Scriptures, by way of assumption, do fully confirm it.

Isaiah xxii. 14, “It was *revealed* in mine ears by JEHOVAH SABAOTH; surely, &c. saith ADONAI JEHOVAH SABAOTH.” Amos iii. 7, 8, “Surely ADONAI JEHOVAH will do nothing, but he *revealeth* his secret unto his servants the prophets. The lion hath roared, who can but fear? ADONAI JEHOVAH hath spoken, who can but *prophesy*?” iv. 18, “HE—that *declareth* unto man what is his thought—JEHOVAH the GOD of HOSTS is his name.”

The SPIRIT, therefore, who *revealeth* according to these words, is the GOD of HOSTS, JEHOVAH SABAOTH, and ADONAI JEHOVAH SABAOTH—the great characters and peculiar titles of the Most High.

The following text is an argument, for this truth, of itself.

Ezek. viii. 1. “The hand (or power) of ADONAI JEHOVAH fell there upon me.” In the third verse, he explains who this was; for he says, that “the SPIRIT lifted me up,” &c. “and brought me in the visions of God to Jerusalem.” In the con-

clusion of this and in the succeeding chapters, we shall find that the same *Spirit* attends the prophet throughout the vision; and that, in chap. ix. 8, the prophet falls down upon his face, and invokes him by the title of ADONAI JEHOVAH, which title is repeated to him, with other titles of the highest import, in the continuation of the prophecy. The SPIRIT, therefore, is ADONAI JEHOVAH.

One argument more shall serve; for as the word *Adonai*, in connexion with the name JEHOVAH, is not and cannot be applied to any creature, so if it be but *once* found in that connexion and thus applied to the *Spirit*, it will sufficiently prove his right both to *that*, and to all other essential titles of the Deity.

Isaiah lxi. 1, "the SPIRIT of ADONAI JEHOVAH is upon me; because JEHOVAH hath *anointed* me," &c. Now if the *Spirit of Adonai Jehovah*, or the *Spirit of God* be *different* from *Jehovah* himself, there is something *in* the nature of God which is *not* God. It is of no importance *what* that *something* be; for if it be not truly and essentially God, it must necessarily be a *creature*: and then it will follow, that God had *no* Spirit of his own, or that there was no Spirit of God, till it was *created*. Take it in another view. If there be something *in* God which is *not* God, in truth and essence, then the Deity is not a pure, simple, uncompounded Being, but composed of *parts*; which parts are, from a necessity of nature, *limited*, *finite*, and *various*, because nothing but a *whole* or *unity* can be infinite, unbounded, and eternal. This notion, therefore, is not only repugnant to the Bible, but even to the first principles of common sense. Take it in a third form. If there be any being *in* God, or *of* God, which is not truly God, or (what amounts to the same) is inferior in any respect to any person in the Godhead, then it is impossible to avoid the inference, that there are either *more* Gods than *one*, or that there is an existence *in* God, which is not co-essential with his nature, and consequently not *of* it. The first branch of this dilemma contradicts one of the most express truths in the Bible, and is evident Polytheism. Deut. vi. 4. The other (as was before observed) militates against the *simplicity* of the Divine nature, which, being *one* and therefore uncompounded, admits of nothing heterogeneous or additional.—As all these interpretations of this and such like texts, then, are obviously erroneous and absurd, both contrary to the revealed word, and contradictory to every idea which man hath been taught therein to form of the nature of divine things, it is both wise and safe to reject them, and to follow only the declarations of Him who can neither deceive nor be deceived in this matter. If the *Father* and the *Son* are *one* (as Christ himself declares), and if there be but *one Spirit*, who likewise with the *Father* and the *Son* is *one Godhead*, as the Scriptures expressly determine, from *his own* Divine authority, we may be as sure of this as of any other revealed truth, that

*Jehovah* and the *Spirit of Jehovah* can be ONE only in one undivided *Essence*, however they may be distinguished in respect of *Person*. Nor would it have been any force upon the original, if it had been translated, as some learned men do translate it, the *Spirit Adonai Jehovah*, without the particle *of*; because whatever can be predicated of God, *is* God himself. To this may be added, that, when we say "the spirit *of* a man," nobody understands by the phrase any thing *in* a man *different* from his being, but rather what is entirely essential to it, and without which he doth not exist at all. And in *like* manner (for it is an apostle who draws this very comparison, 1 Cor. ii. 11), when the Scriptures mention the *Spirit of God*, they certainly mean *God the Spirit*, who only "knoweth," according to the truth or mode of their existence, "the things of God;" because he only "searcheth all things, yea, the deep things" (or the profound) of God. "When God anointed Jesus of Nazareth with the HOLY GHOST and with power" (which is the apostle Peter's exposition of the text from Isaiah), he means evidently what St. Paul expresses by "God was *in* Christ" (2 Cor. v. 19), that is, *God the Spirit*, who formed and endured his human nature in the Virgin's womb, and to whom only all power can belong: and that it doth mean this, is further evident by what St. Peter immediately adds, in the above text of Acts x. 38.—"He went about doing good, and healing all that were oppressed with the devil; *for* God was with him." Thus, "God being with him," according to the *apostle*, is tantamount to the *Spirit Adonai Jehovah* being "upon him" (or *with* him, as the particle *by* might have been rendered), according to the *prophet*: and so the prediction *is* completed, but in no other sense *can* be completed. See also Luke iv. 18, where our Lord claims the accomplishment of this prophecy in himself.

It seems then fairly and clearly proved from the Scriptures, which alone are competent to give evidence in this cause, that the *Spirit of Adonai Jehovah* is neither more nor less than *Adonai Jehovah* himself, and is consequently possessed of every Divine attribute and perfection in conjunction with the *Father* and the *Son*, who, according to their *Essence* and as *Persons* in the *Essence*, have called themselves by this very name. The name indeed does not express *how* they exist in that *Essence*, for no words can express or thoughts conceive an *infinite* nature; but it conveys a notice to his people, that the Trinity in Unity is the *Adonai*, not for their speculation, but for their *faith* and salvation.

What then, may we ask, is the "mind of the Spirit," in taking this name upon himself? For God doth not take *names* and use *words* in an arbitrary manner, without any connexion with some doctrine or sense, as men too often do; but speaks, as well as acts, with truth and precision. It is right, therefore, to inquire, what *doctrine* the Holy Ghost would convey to our

understandings by this denomination, and what practical *use* is to be made of it by the grace of faith in our souls. His doctrines cannot be mere notions or opinions, but must have an important relation to the welfare and happiness of his people.

As he is the Divine Agent of the "new creation," the "Lord and Giver of life," the teacher and preserver of the redeemed, this blessed Spirit becomes their gracious ADONAI, the *hinge* on which they move, the *basis* on which they stand. If He were not true and very God, he could not *be* what he calls himself to them, nor *do* what he promised to do for them: nay, it would be rank and abominable idolatry in them to expect in that case any such blessings of Him. They ought not, they dare not, depend for life, peace, and salvation, upon a creature: and they would not, if they might; because they are *privileged* to rest upon the "everlasting arms," and to "stay themselves upon their God." They could not endure such insufferable nonsense and blasphemy, as would direct them to a *finite* or *dependent* being for the *creation* of their spiritual and eternal life, and for the *bestowment* and *maintenance* of that life to them in a world where every being but the divine, receives all it has for itself from the merest grace and bounty. Nor will they, while they follow God's word, build upon any foundation but what he himself hath laid. On the contrary, they are both taught by this *Holy Spirit* (according to the promise, that "they shall all be taught of God"), and are directed by his holy and infallible word to look unto Jehovah alone, not only for *salvation* at large, but for *every branch* of salvation.—Are they "dead in sin?" He is "the SPIRIT that quickeneth." Do they want strength? Their "strength is in Jehovah Sabaoth, their Alehim" (Zech. xii. 5): yea, they have "everlasting strength in Him, who strengtheneth them with might," indeed, "by his *Spirit* in the inner man." Do they need grace? He is the "Spirit of grace" to bestow grace, and even the "Spirit of supplication" enabling them to ask for the bestowal. Seek they for comfort and peace in their souls? He is the "God of all comfort," and that blessed Jehovah, who "ordains," decrees, or determines, "peace for them, and works all their works in them," Isa. xxvi. 12. Are they sensible of their blindness and ignorance, and do they wish to be "led into all truth?" He is the very "Spirit of wisdom," not only to give, but to "seal instruction." His word, enlightened by his power, clears away the mental darkness of our nature, and affords the convinced sinner "an understanding that is true,"—even "a right understanding in all things." Do they hope for victory over death? He is the "Spirit of life" itself, who bears up his people's hearts beyond that last great enemy of man; and he so "swallows him up in victory," that death is no more death to them, but the blessed harbinger of life eternal. Look they for glory? The Spirit Adonai is also the "Spirit of

glory ;" nor will he leave one of his people, till he hath brought them to the full possession of "glory, honour, and immortality." And then not one of them can leave him; for they shall be in God, and God will be ever in them: they shall be one with Christ in the communion of this Spirit, and shall bless the favour, love, and mercy of a triune JEHOVAH, world without end.

From all this, fully supported as it is by the divine testimony of the written word, let the Christian, let any man judge, if so high and gracious an agent, capable of performing such sublime, such omnipotent, infinite, eternal, and omnipresent acts in and for the redeemed, can possibly be *inferior* to Jehovah himself, or *any other* than Jehovah. They, who can suppose such an inferiority, either know not nor consider not the nature of these operations, and so consequently, "not knowing the Scriptures nor the power of God," ascribe those things to created might, which are inconsistent with such a might, and of which God in his word hath taken a peculiar care, that they shall not be ascribed to it. Hence, besides a thousand passages of Scripture which directly secure to himself all the efficacy and glory in the work of salvation, his very *names*, which he hath revealed himself by, and this name *Adonai* among the rest, are so many demonstrations of his own necessary activity in this great cause, and of the inability of all creatures to devise, to carry on, and to accomplish it. On the other hand, the names of his church and people, are all names of a *passive* or *helpless* sense, and are evidently calculated to impress them with a conviction of their entire dependance upon Jehovah, in his persons and offices of grace, and of their utter incapacity to quicken, restore, support, and to perfect any thing for themselves. Critics take great care to explain the terms in the classical writers, which relate only to the poor affairs of this world, in order to obtain a right understanding of those authors, though the terms themselves are often vague and arbitrary sounds with very little information or meaning: and if the same attention were paid to the language of God's holy book, filled as it is with the most important matter for man's present and eternal happiness, it seems almost impossible that such absurd mistakes, such bold positions, as have been uttered and avowed, in direct opposition to the very *words*, *phrases*, and *scope* of the whole Scripture, could ever have been foisted into the world. In public affairs, and the concerns of time, one has often reason to regret the *industry* of evil, which in men is abundantly more quick and active than their good intentions; but here the evil arises, as it might seem, from *indolence*, or *inattention*, itself. For, though nothing but divine grace can affect the faculties of the soul and give them an experimental perception of divine things, yet common sense can easily see, that Creator and created, agent and patient, Redeemer and redeemed, or the like, are relative terms, and cannot subsist

in the same object. Man, therefore, can be but one part of these: and it seems easy enough for a child to say, which part that must be. These and many other *terms*, are not nicknames, imposed without sense according to fancy, but are formed to convey the notices of the most necessary doctrines; and further, when those doctrines are expressed more at large and run into *phrases*, these terms harmonize with great force and exactness to compose, strengthen, and enliven the phrases. As these phrases, likewise relate to *one subject*, for which both in themselves and in their component terms they are admirably fitted: so, in their great compilation, they universally agree, and make altogether one book of one great truth, which (rightly understood) is bright and beautiful as well in its parts, as in that glorious whole, into which those parts are resolved. It resembles one vast and noble arch; every stone of which is "fitly framed," has a just contact with, and affords its proportion of strength to all the rest. To some minds, indeed, the parts may appear to be loose stones, without connexion; but the true believer sees the union, and is enabled to view the beauty, order, and grandeur of the whole. If Voltaire, and other unhappy infidels, had understood those terms, and perceived how exactly they were squared for their subject and purpose, much of their ignorance and blasphemous wit would have been silenced by a wisdom which wiser men than themselves were never "able to gainsay or resist," and which sooner or later will make it appear (according to the apostle) that they have only been "sporting with their own deceivings."

The sense of this term *Adonai*, perfectly agrees with the office and agency of the Holy Spirit, in effecting and completing his people's salvation. He is the arranger, the disposer, the perfecter, of the whole. He judges what is best for them: and his judgment, not depending, like our judgment upon the comparison of ideas or things which are complex and various, but existing in himself as the essence and ground of all truth, is a *simple determination* and *decree* of grace or providence, for the welfare of his chosen. Thus he judges from himself, and like himself, as the true and very God. And being the great mover, he is necessarily the great foundation, of all salvation. It cannot subsist, or be carried on, without him. All these truths may we learn from this blessed name, which he has graciously assumed to convey our instruction in them; and, in consequence of his tuition, ought we to cast all our hopes, cares, and confidence upon HIM, as upon that Almighty Agent, who is engaged to work for us, and in us, and as upon that eternal foundation, which can never sink, or cease to support us.

If a wise heathen, Thales, could believe, that "PROVIDENCE [which contains much of the sense of the name *Adonai*] extends to the lowest of all beings, and that nothing is hid from it, no



not even that which is most minute:”\* how ought the real Christian to be persuaded of the constant, immediate, and invariable attentions of this SPIRIT JEHOVAH, who *is* Providence indeed with a higher name, but who carries on providence for a higher end, than the valuable heathen could conceive? What confidence may he not place in HIM, who “knoweth his down-sitting, and his up-rising, and who understandeth his *very* thoughts afar off?” To whom nothing in nature is hidden or unexplored; and how much less the concerns of his people? “even the very hairs of your head are all numbered,” says Christ; those affairs of our bodies, which we have not numbered ourselves, or make any account of, and which we lose without care or pain. He watches over *each* of his people, as though he had but that one; and he watches over the *whole*, as though they were one single frame. O could they but “trust in him at all times,” as they are privileged, nay, authorized by his word to trust in him, what a different face would the Christian world present to us! What holier and what happier lives should we see! What triumphs over the follies and pursuits of the world; what victories over the flesh and its lusts; what resistance to the devil and his works; would appear to honour and adorn the Christian’s “high vocation!” Instead of a cold, languid, or at best a lukewarm conversation about spiritual things, what melting fervour, what holy and strong affection, would possess the souls of men, if they lived more according to the word, and more upon the *Spirit* for his application of it to them! It would be a little heaven within their hearts, if this gracious *Adonai* were more depended upon by professors: and they would see, that it is all but poor and wretched stuff indeed, mere lumber and waste, which often occupies his proper room, and cloyes, and clogs, and wearies them out—for no other end, *but* their weariness. Nor would there be any longer such a *wide chasm* between their faith and their lives. If religion, indeed, consisted in *disputing*, the present, as well as some former ages, is religious enough. “There has always been a vast multitude of disputers about Christianity, and always (in the comparison) but very few Christians.”† But to *talk* of Divine things, and to *enjoy* them, are as different as substance and shadow: and to dispute about Christ, without the Spirit of Christ, is only “beating the air,” and crowning a man’s labour with his pains.

“Let me then (may the Christian say) have this ‘unction from the Holy One,’ that I may not only *know* the things of God, but know them *aright*—know them to be *his*—know them to be *mine* in Him? May I ever be afraid of naked, barren speculations; as children are of spectres! May it be my aim,

\* From PHILOPONUS in his comment upon ARIST. *de An.* in HARRIS’S *Philos. Arrang.* p. 435.

† REGALTIUS in *Commedian.* spud CAVE, *Hist. Lit.*

through the help of this *Spirit Adonai*, to seek not only for 'substance' in Divine things, but for their 'enduring substance!' Let me grow 'rich in faith,' rather than in *notions*, that I may be humbled in myself where I ought to be humble, and lifted up in the Lord, where only in fact I can be exalted! Amidst a world of opinions, may I see it my privilege and my duty to rest upon Him who can never change, and upon his excellent word, which can never be broken! Let me never be taken with any fine spun speculations of salvation; but be ever pressing that the life and power of it may be established within me!" This is the cry of the believer's heart; and it is blessed with a joy, "with which a stranger" to God and this cry "intermeddled not."

"Keep within the revealed word (said an excellent man), and, in the patience and comfort of the Scriptures, live by hope. No flesh can see God and live. Poor man would be wise, and see the upshot of all things; but the vessel of his understanding cannot hold it."\* When men would be wise *above* what is written, they are never wise *in* what is written. *They* cannot govern themselves, who will not obey *God*.

Happy is the believer, who knows, by gracious experience, that the Holy Spirit is his constant *Adonai*, who moves him when he is moved for God, and who supports him all the way to the presence of God. In trusting to this Divine power, he obtains the evidence of that power, as, by believing the Divine record, he receives the witness of its truth. Could he trust "at all times," he would, at all times, find cause to rejoice. When he doubts, he fails; as Peter began to sink in the sea, when he began to fear its threatening waves. The Psalmist nobly sings, "What time I am afraid, I will trust in thee. In God I will praise his word; In God I have put my trust; I will not fear what flesh can do unto me." And thou, O Christian, wilt bear a part in this holy song, whenever thy faith, like the Psalmist's, rests firmly on the same foundation. This Adonai cannot fail himself; nor will he suffer thee to perish. "The foundation of God standeth sure:" sure also is his word; and sure is his covenant, according to which that word was framed. He "bears up the pillars" of heaven and earth; and is he not sufficient then to sustain *thee*!

"I do not doubt his sufficiency (says the doubting soul), nor any other of his attributes: my only fear is, that his *will* is not inclined to save and preserve *me*. I feel in myself, what my mouth would not and cannot utter, but what is so abhorrent from every thing good, that, were I one of his, it surely could not be 'thus with me.'" And is this thy *grief*, that so much ill appears, and so little good? Is it thy *sorrow* indeed, that there is any thing sinful, depraved and unclean within thee? Dost thou feel

\* See DORNEY'S divinely experimental *Discourse of Salvation*, p. 151, 3d Edit.

*real compunction* of spirit at thy departure, or thy distance, from God? Then be comforted, not in thy distance, or in any evil; but in the *discovery* of all this within thee. If God had not loved thee, he would not have acquainted thee with this corruption; nor wouldst thou have been grieved at these depravities of thy nature. The sins of the *heart* would never have been an affliction, if the Spirit of grace had not renewed the heart. The sins of the *life* are scandalous; and the pride of character, and the caution of the hypocrite, will often keep a man from these; but nothing except a principle of gracious life will disturb "the den of thieves" within, and aim to drive them out of the temple. *Whatever manifests is light*: and God hath enlightened thee to take this view of thy heart, that, seeing no *hope* in thyself, thou mayest fly to Christ for pardon and righteousness, and, finding no *help* in thyself, thou mayest rely wholly upon the *Spirit Adonai*. God shows thee to thyself, to frighten thee from thyself; and thou couldst not be without this view for a thousand worlds; as thou wilt find to thy joy hereafter. Only let this discovery humble thy proud nature, and bring thee, with most absolute dependence, to Christ and the Spirit, for mercy and grace; and all shall be well at the last.

How WELL it shall be "at the last," the thoughts of men cannot conceive, nor the tongues of angels declare. That it shall be infinitely and eternally *well*, we may be very certain; for God hath said it. Let this be thy repose, O believer; here do thou dwell and have thy constant delight. Soon the shadows of earth and of time shall fly away; soon shall each dreary and drooping scene be removed; and the whole vision and fruition of thy God for ever arise. "The night is far spent; the day," the everlasting day "is at hand." Our longest life below is but a moment of that night: and the puny divisions of time are lost in the eternity of day before thee. As a good man observed, if before the flood, when men lived for centuries, they reckoned their continuance on earth by *days*, surely it becomes us, whose length of life cannot even be mentioned with theirs, to reckon up our ages by *hours*. By *hours*! And *who* thinks of an hour? Who calculates its worth, or lives according to the calculation? None but he who values it for Christ, and who passes it with him and for him. He only saves the hour: he alone "redeems the time." All other time is lost but this, and sinks into oblivion, or, rather, into worse than oblivion. O what are men employed in! What paltry occupations engross, as well as engage their hearts, their hands, and their lives! Could they feel the worth of time by knowing the worth of grace in time, is it possible, that not only their busy, but their vacant hours should slide away, without any concern upon their minds, *how* they slide, or *for what* they have been spent? Look back, and reckon, believer, if all out of Christ *has* not been "vanity" or "vexation of spirit:"

look forward, and count, if any thing on earth, can promise thee *more*. But O that joy and peace, which will exceed the calculation of time, and which is not reckoned by the world at all! This, and this only, like purified gold in the fire, remains to enrich thee. This, like its Author, can never be lost. This, and the gospel, through which it is given, shall brighten to eternity. With respect to the busy, blustering, and the fleeting world, thou mayest sing with a writer of old.\*

Peaceful let me live below,  
 Though my life I pass unknown:  
 Careless, whether others know,  
 If my name the Lord will own.

Thou art indeed “unknown, yet well known”—unknown by *man*—well known of *God*. And soon shalt thou “know, even as also thou art known.” Here language fails, and imagination is absorbed. Thou canst only add, with the apostle—and mayest thou add with the same transporting views—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of HIM, and through HIM, and to HIM, are all things; to whom be glory for ever. Amen.

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MOST HIGH.

ALL sorts of people do allow, that this illustrious title is peculiar to the everlasting God. It is not so much a *name*, which generally implies the definition of a person or thing, as an *ascription*, which asserts, that God, in respect to definition, cannot properly be named; for let us conceive of him as far as we can, and let us apply to him all the names we are able, he will yet be infinitely above every name, and eternally transcend all our conceptions. This seems to be the sense of this title מְבֹרָךְ, or *Most High*. It tends to express, that *JEHOVAH* is both *inexpressible*, and, from the unbounded sublimity of his nature, by us and all the creatures *inconceivable* too. This ascription, therefore, is admirably characteristic of *Deity*, is used for that purpose in the Holy Scriptures, and sets him forth, both as unknowable and unknown, unless according to the *mode* and *extent* of *his own revelation*. Our old translation of the Psalms has ventured to employ a grammatical solecism to show, that this title is above all rule of language, and above all idea of man. The term *Most Highest*, is no more a blunder, in this view, than another title given to him in the Scriptures, namely, *HIGHER THAN THE HIGHEST*, Eccl. v. 8. *Neither* name pretends to explain, *how*

\* SYNEBIUS, apud Wits. *Misc. Sacr.* vol. i. p. 627.

high Jehovah is; but *both* concur in asserting, that over all names put together, over all descriptions whether of angels or men, over all conceptions and ideas that the most exalted intellects of creatures can frame, Jehovah is still *higher* than the *highest*, and that they do not and cannot, by infinite degrees, reach up towards him. The considerate heathens could reason upon this truth, that God must necessarily be inconceivable. They could trace out his wisdom and power by his works; they could be convinced, that the vast frame of things, which is obvious to human sense, could be the effect only of an all-perfect and immortal being; they could be assured, that all activity, motion, or life, must proceed from a cause of infinite energy, or rather from some existence who is all energy, fulness, and truth: but, with all this, they were obliged to own, that to conceive any thing of so pure and abstracted a nature in the mind, was immensely difficult, and consequently to express that nature (if it were even right to attempt it) absolutely impossible.\* Some of these heathens procured, by one means or other, this title of God from the true worshippers, in the first ages after the flood, and gradually debased it, as they did all other traditions of the kind, to the purposes of the vilest idolatry. And indeed, in all ages, when men follow any rule, but God's own revelation, concerning his nature and existence, and set up their wretched "reasoning faculty," perverted and clouded as it is by sin, they are sure to wander into doubt or absurdity at best; and generally, by stating their own chimeras as true representations of the Deity, become as mere idolaters in reality, as the very worst of the heathens. Yet, it is remarkable enough, all these will be so positive and dogmatical respecting their particular hypothesis, that one should think, the *Most High* must be as much an object of their senses as a stick or a straw; and they will tell us, that God *is* such and such a being, nay, and *must* be so too; though, at the same time, they have not the goodness to inform us of the *manner of existence* even in a stick or straw, nor yet the particular *mode of being*, by which *they* exist themselves. What is further remarkable likewise; all these over-intelligent heads shall differ amazingly upon this topic from each other: and yet there is not one of them, but will affirm, that all his ideas *are* not only founded upon his "reasoning faculty," but *ought* to be founded upon it, as the highest standard and criterion of truth. The ancient dogmatists differed in the same way. Some said, that *fire* was God; others, *water*; others, *air*; others, that God was the *soul of the world*; some one thing, and some another; and the wisest of them all honestly confessed him to be *unknown*.

\* STOBÆUS. Serm. lxxxviii. Thus Xenophon, Plato, and his commentator Plotinus, with many other of the ancient heathens, owned, *Deum nec pervestigare possibile, nec fas investigare*. See much more, to this effect, in MORNÆUS, *de verit. Rel. Christ.* c. iv.

'Take Spinoza's God, Hobbes's, Whiston's, Collins's, Toland's, Chubb's, Tindal's, the God of the Arians, the God of the Socinians, the God of one kind of Deists, and the God of another kind;\* and place them together: and a man, viewing all these Gods as the result of the "reasoning faculty," would be almost tempted (if there were no better rule in the case) rather to adopt Vanini's notion, and roundly assert at once, that there is *no God at all*. *Multitudo numinum, nullitas est numinum*. All these and many other opinions of him cannot possibly be right: all *but* one (if even *that* one could be excepted), must necessarily be *wrong*. And the question then is, which is *the* one? The *rest* are unavoidably *idols*, or (at best) illusive, unreal phantoms: and if even *this one* stand upon the "reasoning faculty," which is the assumed ground of all the rest, there is no sort of certainty,

\* Spinoza's God was, *all visible being*, the particulars of which were only modifications of the Deity; so that men, dogs, mice, insects, are parts of himself, there being only *one existence or nature*.

Hobbes's God was not very different; for he made him *corporeal*, and asserted, that "what is not *body*, is nothing at all;" and that all religion originated in *fear* and *superstition*, in which he was of the same mind with Lucretius and the Epicureans.

Whiston's God was a being *entirely different* from the *Son* and *Holy Ghost*, who, in his opinion, were mere creatures, and by no means the object of our worship.

Collins went farther, and made his God still more remote from every idea suggested of him by Christianity, insomuch that he did not scruple to renounce Christianity altogether.

Toland was a glaringly vain and conceited man, even in Locke's judgment, and favoured Spinoza's pantheistic scheme, but without Spinoza's morals. His God was every thing, or (as it might be better said) a nothing, in the world.

Chubb's God was framed at Salisbury according to his own "reasoning faculty;" but was a Deity of that odd make, as to render it unnecessary to *pray* to him; for this Chubb disallowed, as well as the ideas of particular providence, a future judgment and existence, or any thing else which we have of that kind by revelation. Possibly, by not praying to his God, Chubb thought he should at least avoid idolatry.

Tindal quaintly called himself a *Christian Deist*; and therefore, his God must be *sui generis*, and not classed with the others. Those, however, who took pains to develop him and his principles, reduce him to the form of the common Deists, as to his own proper place. With them, he indeed discards all revelation, and implicitly follows what he calls, and perhaps believed to be, *reason*.

The *Arians* make their God of a most extraordinary composition. They assert, that the *Father* is the one great God, and that the *Son* and *Holy Spirit* are mere *emanations*, issuing from him and resolved into him again. Thus they, in fact, confound the *simplicity* of the Divine nature, and reject its *unity*.

The *Socinians* advance a degree or two beyond the *Arians*, and affirm roundly, that *Christ* and the *Holy Spirit* are not even emanations of Deity, but *real creatures*: that there is truly no such thing as redemption or satisfaction for sin, and no inward operation of what is called grace upon the soul. Of course, their God differs, in fact, but very little from the next class (to omit several others) which we shall mention.

The *Deists* form their God after the model of the Heathen philosophers, receiving, however, a few of his embellishments from the Christian revelation, which some of them affect to despise. They *differ*, notwithstanding, as their Heathen masters did, concerning his precise nature and attributes; and a few of them have even pretended to pay a sort of specious respect to Christianity itself upon the score of its morality; forgetting, perhaps, that if the system be not wholly true, it is the most impious and blasphemous imposture that ever was foisted upon mankind. Their kiss, like Judas's, is to be dreaded, lest it be only a signal to betray both Christ and his Gospel.

For a solid and dispassionate confutation of most of these opinions, the reader may be referred to the writings of the late Dr. Leland, and particularly to his "View of the Deistical Writers," and his "Advantage and Necessity of the Christian Revelation;" in which works his *reasoning* opponents are fairly and thoroughly beaten with their own weapons.

but that *this* may be a phantom too. Here, then, comes the issue of all pretended "rational religion," which begins with the rejection of God's revelation, and usually ends in little better than scepticism and infidelity. It floats perhaps a while in the brain, but hath not weight enough to sink into the heart, nor force enough to influence the life. It can carry a man no farther than it did the Heathens—to a *semblance* of virtue and outward decency; but will never so affect the soul, as to crucify it to the world, renew it in itself, and lift it up to the enjoyment of God. Possibly it doth not pretend to this. Then, *cui bono?* Doth it not leave a man just as it found him? In which case, what is he the better for this ideal affair, which begins, proceeds, and ends, with *nothing*. Nor is this religion (if it can deserve the name) even so *rational* as it pretends; for it rests upon *human* ideas to determine a matter which is infinitely above them: add to this, these very ideas are, at the same time, *fluctuating* and *unsteady* in themselves, *extremely different* in *different persons*, and often exceedingly *various*, *perplexed*, and *obscured* in the same individual person at different times. A pretty foundation this to rest upon, in preference to that "Rock of Ages," which can never be moved, and to his holy word, which hath at all times been proved, and proved again, and never been known to fail! Reason, "intruding" here "into things which she hath not seen," becomes Atheism in a fair disguise; and thus by misleading, while she herself is misled, plunges her (in fact) irrational votaries into every pernicious consequence. That man can never be a *truly reasonable* being, who leaves the *Author of all right reason*, for the clouded cogitations of his own mind, or for the no less clouded, and wavering, and uncertain opinions of others. Nor, on the other hand, can *he* be *irrational*, who, consenting with the wisest of men as well as with the word of God, applies for information to Him, who only can give it upon this subject, and then relies upon that information given, as upon an invincible truth, proceeding from a Being who is both too wise, and too holy, to be mistaken himself or to utter a lie to others. There is either *no* revelation at all, in which case, all religion is a cheat, and there is nothing certain in the world respecting the *end* of our being, as well as the *cause* of it: or, if there *be* a revelation, it is madness and impudence at once in any man, who, admitting its existence, doth not abide by its declarations, but ventures to controvert or determine without them. There is but this alternative in the matter.—Thus much for the little gods of human brains: let us now turn our attention to the revelation of God  
**MOST HIGH.**

From revelation we learn, that this MOST HIGH is JEHOVAH, the incommunicable, self-existent Essence; or (what is exactly the same) that JEHOVAH ONLY is the MOST HIGH. "Thou, whose name ALONE is JEHOVAH, art the MOST HIGH over all

the earth;" or (as others render it) "Thou whose name is JEHOVAH, art ALONE THE MOST HIGH over all the earth." Ps. lxxxiii. 18. He is called JEHOVAH MOST HIGH, in Ps. vii. 18, and in other places. And in Ps. xcii. 8, "JEHOVAH MOST HIGH\* for evermore." There can be no doubt, therefore, that this term can only be applied to GOD, and be reciprocated as a name of his infinite and exalted nature. If then, it can be applied, and is applied to the HOLY SPIRIT, it will prove most demonstrably, and ought to prove beyond all controversy, that He is truly GOD or JEHOVAH, or a Person in the self-existent essence so named.

Psalms lxxviii. 17—22. The Israelites "provoked the MOST HIGH in the wilderness, and they tempted AL in their heart, by asking meat for their lust; yea, they spake against the ALEHIM," &c. "Therefore, JEHOVAH heard this, and was wroth," &c.; "because they believed not in the ALEHIM," &c. It appears as self-evident as any first proposition, that these several titles of Jehovah, AL, Alehim, and Most High, belong to one and the same Being, whom we call God; or, otherwise, there is a plurality of Gods, which the Scriptures oppose and Christians deny. Whoever, therefore, has *one* of these appellations strictly ascribed to him, has an indefeasible right to *all* the rest.

Now, the prophet Isaiah declares that this provocation of the Israelites was against the HOLY SPIRIT. "They rebelled and vexed his Holy Spirit." Isa. lxiii. 10. The martyr Stephen says, that "they resisted the Holy Ghost," Acts vii. 51. And the apostle to the Hebrews confirms both, by declaring, that it is the Holy Ghost, who saith, "your fathers tempted ME, proved ME, and saw MY works forty years." Heb. iii. 7, 9.

The HOLY SPIRIT, therefore, in these last texts, is the MOST HIGH, JEHOVAH, AL, and ALEHIM, stated by the Psalmist in the preceding text, and, consequently, the true, infinite, self-existent, and everlasting God.

It may be noted, by the way, that the above passage in the Hebrews, were there no other in the Bible to assert the essential Divinity of the Holy Spirit, is sufficient of itself for that purpose; for it asserts, that all the *works* which were done in the wilderness, before or in behalf of the Israelites, were the glorious operations of the Holy Ghost. We have seen, in the former part of this work, that they are also ascribed to Christ as one of the Persons in the Essence; and no body will deny, who believes in revelation at all, that God, or the Father, was undoubtedly

\* מרום, whence the *Rimmon* of the Gentiles; as from עליין, their *Eliou* or *Eliouan*. See p. 115. The Lord seems to have taken the title מרום to denote the elevated situation of his dwelling, and the title עליין to signify himself as the only means of ascension to it. So the words are used in Ps. lxxviii. 18. עליית למרום, *Thou hast ascended to the Height*. See the Hebr. in that remarkable Text, Jer. xvii. 12.



present. It follows, then, that all was performed by the Trinity in Unity, and that the whole was carried on by the *power* and according to the *will* of the *three* Divine Persons in the *one* undivided essence. Take it in any other view, and there will be *different agents of different natures* in this work of salvation, and consequently *more Gods than one*; because to these different agents are the names of God ascribed; or, there will be only *one agent* under *different names*, and so, consequently, Christ and the Holy Ghost with the Father are but *one Person*, who suffered and bled, who *departed* yet came again as an *another Comforter*, yet *not another* but the same; and thus the Scriptures will be a heap of *contradictions* as well as *blasphemies* against the Divine nature. The adversaries, therefore, of the Christian doctrine of the Trinity, who profess to receive the Bible, have only this refuge as adversaries, either to adopt Polytheism and so become idolaters, or to plunge into the sink of Sabellianism, and so admit that the Father was crucified and suffered, putting a lie into Christ's mouth, when he declared, "my God, my God, why hast thou FORSAKEN me?" A man must in fact reject the Scriptures altogether, as a divine revelation, if he deny the doctrine of a Trinity, upon which, as upon one great and necessary foundation, they entirely stand.

Luke i. 35. "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." In the 32d verse, this *Son of God* is called the "Son of the Highest," and, therefore, *Christ*, as to his human nature, is the Son of the *Holy Ghost*, by whose operation that human nature was formed in the Virgin's womb. Hence, it appears, that *God, Highest, and Holy Ghost*, are terms of reciprocity, which could not be the case unless the *Holy Ghost* were *God Most High*. But being *God Most High*, there is no blasphemy (as otherwise there certainly would be) in ascribing to Him all the peculiar titles of the Godhead: let those take care of "blasphemy against him" (Matt. xii. 31,) who are bold enough to ascribe any other.

It seems almost a work of supererogation to add a word to proofs like these; but such is the hardness of the human heart, that God "useth line upon line," and "precept upon precept," like successive sunbeams to melt it down; and such is the stubbornness of the human will in maintaining *its own* preconceived opinions, that argument upon argument, though not to be refuted, can make no *due* impression, without the concurrence of omnipotent aid. It is right, however, to endeavour to silence

\* ΕΙΣΧΙΣΜΟΥ. This word seems to bear a similar idea with מוֹרָתָא in Gen. i. 2, which might prefigure what the Spirit would do, in the fulness of time, with relation to the human nature of Christ, and the new life he would impart, at all times, to the people of God.

those, who refuse to be convinced ; or, at least, if they will not be silent, to leave them nothing, in fairness, to say. It may be right also to establish those who are weak in the truth, that they may not be shaken by the unscriptural sophisms\* of the adversaries.

John iii. 5. "Except a man (says CHRIST) be born of water† and of the SPIRIT, he cannot enter into the kingdom of God."

Luke vi. 35. But the same CHRIST tells his disciples, that "they shall be the children of the HIGHEST," and (in Luke xx. 36) "the children of GOD."

The SPIRIT, therefore, is the HIGHEST and GOD.

Upon the proof of this important point, there is an end of that controversy, which has employed so many tongues and pens, respecting the *proper object of worship*. An Arian, who dreams of the *inferiority* of Deity, and all the endless absurdities which arise from that principle, may indeed be perplexed himself, and may perplex others, upon this point ; but the orthodox Christian knows, that there is *one*, and *but one* Object of worship, and that it is abominable idolatry to pay adoration to more. He also professes, that, as the three Divine Persons are one only essence, he cannot worship them as *separate* or *different* from that essence, and, consequently, that whether he address himself to *each* of the three Persons, or to the *three* Persons together, his prayer or praise ascends to the whole essence, which is an *undivided ONE*, and his worship is of "this Unity in Trinity, and the Trinity in Unity, in all things," and at all times. He is, therefore, a worshipper of *one* God, and indeed can worship no more, for there is but one. A learned and ingenious writer hath illustrated this matter by a very pertinent instance. "The disciples of Christ (says he) were commanded to 'baptize in the name of the Father, and of the Son, and of the Holy Ghost ;' and, without doubt, the baptism they administered was in all cases agreeable to the prescribed form. Nevertheless, we are told of some who were commanded to be 'baptized in the name of the Lord' (Acts x. 48), and particularly 'in the name of the Lord Jesus' (Acts viii. 16) : so that there was a strange defect either in the baptism itself, or in the account we have of it ; or the *mention of one Person* in the Trinity must *imply* the presence, name, and authority of *them all* : as the passage understood by Irenæus—*In Christi nomine subauditur, qui unxit, et qui unctus est, et ipsa Unctio in qua unctus est*, l. iii. c. 20 : †. i. e. by baptism in the

\* *Hæreticus ad vulgi vitia, vel sæculi ingenia, confugit.* TERT.

† Water is the Spirit's emblem : for as water pervades the whole matter of the universe, is insinuated into the fabric of all earthly things, and both vivifies and purifies agreeable to its nature ; so the Holy Spirit cleanses the souls of his people, enters into their whole spiritual constitution, and enlivens the whole by his penetrating agency. See farther in the essay below, entitled *Water of Life*.

‡ Jones's "Catholic Doctrine," p. 57, 3d edit.

name of Christ is to be understood, He who anointed, He who was anointed, and the Anointing itself by which he was anointed: in other words, *Father, Son, and Spirit*.

To those who consider this point in an *experimental* view, the proofs increase from the word of God with still more abundant force and clearness. Such, and such only, know truly what the apostle means, where he introduces the love and grace of the whole Trinity in two lines, and says, that through Him (Christ) "we both (Jew and Gentile) have an access (or introduction) by one SPIRIT unto the FATHER," Eph. ii. 18. This Spirit leads to Christ, and through Christ carries up the soul into communion with the Father; so that, by this agency, the believer hath fellowship with the *Father* and the *Son* in and by the *Spirit*. Here is the very substance and reality of the Christian religion, without which all the rest is but name or notion. Upon this ground the true believer sees the importance of this doctrine, finds its establishment evidenced by the word and carried into himself, and that, but for this doctrine experimentally known and considered, there could not be, in fact, any such thing as the Christian religion at all. He holds communion by the grace of faith, which the Divine Spirit has planted in his soul, with all the three Persons at once in their names, covenant-engagements, and characters, feels all these gracious engagements realized and realizing "within him" (Luke xvii. 21), and rejoices that, as the *one essence* is JEHOVAH Almighty, *each Person* in this one essence hath the undivided power, love, and truth, of the whole, and consequently is almighty to perform every promise and requirement for his salvation. This is the foundation of all his "joy in God." He is assured that he trusts the "Rock of Ages," and not the various will and dependent power of any creatures. Upon the Divine immutability he builds his own immutability, and is persuaded, that till God himself change, he himself shall be for ever unchangeable. By this *Holy Spirit*, all his services and sacrifices, of prayer and praise, of heart and of life, are carried up to the throne in heaven, and rendered acceptable to the *Father* through *Christ Jesus*. Thus the three Persons are glorified in him and by him; and thus, by communion with each, he enjoys a necessary and perpetual communion with all.

This truth is as old as the regeneration of the first believer in the world. Cain and Abel were both taught the knowledge of the true God, and were told that their worship was due to him. But the one came with a carnal, unrenewed heart, and (like the Pharisee in the temple) offered up the fruits of his own doings, which being utterly imperfect and defiled with sin in themselves, and offered up also without faith, the Lord had no respect to him or to his offering. On the contrary, the other approached "in faith" (Heb. xi. 4), and "brought," not the product of his own labour, but נֶפֶשׁוֹ "even himself before or with the *first-*

born of his flock, and before" or with "the fat thereof," in testimony of his reliance upon the sacrifice of the *great First-born*, who should appear in the fulness of time for the remission of sins. "Himself," therefore, "and his offering" were "respected"\* by the Lord. His sacrifice was accepted in this view, and the smoke of it ascended as a "sweet smelling savour" (speaking according to the sense of men) before God.—When Noah came forth from the ark, in which he had been saved *by figure* or similitude, the first thing he did was to commemorate the *means* of his typified spiritual salvation. "He built an altar unto the LORD, and took of every clean beast, and of every clean fowl," *ויעל עליו* and caused an *holocaust*, a sacrifice ascending by fire, "to ascend upon the altar." This he did, like Abel, in *faith* of that great sacrifice Christ, who, "through the eternal Spirit," was to offer up "himself" unto God. The sacrifice was typical of the Redeemer; and the ascent by fire represented the operation of the Divine Spirit, who alone carries up the *intention* and *effect* before the throne. The next verse proves this, where it is immediately added, "The LORD smelled a savour of rest," according to our *marginal* translation; but there is a force and precision in the original, which the translation, either in the text or margin, doth not reach. The LORD *יח אלהים* *inhaled*, spiritually received, or received by the Spirit, *the breathing*, the aspiration "of rest," or of his own Spirit, which ascended up in that emblematic sacrifice before him. The sacrifice was slain; and so Christ was killed. It might be slain under the law by strangers, but offered only by the priest; and so Christ was crucified by Gentiles, but he offered up his own life as the great High Priest.—It was to ascend by fire, by which only the particles of air or any other substance can ascend from the earth; and so the *merit* of the sacrifice and the *faith* of the believer in it, as so much *spirit* and *life*, are made to ascend before the throne of heaven by that "eternal Spirit," whose subtle and invincible energy, under the similitude of *fire*, is engaged for that purpose. The apostle gives the effect of this emblem in plain words: "He that searcheth the hearts, knoweth what is the mind of the Spirit; because he maketh intercession for the saints according to the will of God," or according to God. Rom. viii. 27. The same mystical rite was continued under the Jewish dispensation, which was only a clearer illumination of the *patriarchal* services. It was not a *new* religion, but a fuller and further manifestation of the *old*. The Jews were to sacrifice these holocausts, "burnt-offerings," or sacrifices ascending by fire, "in all the places (says the Lord) which I make the memorial

\* Theodotion renders the word *על* by *inveniet*, *inflamed*, answered by *fire* from *heaven*, in token of acceptance. To which the apostle has been thought to allude in Heb. xl. 4, "God testifying of his gifts." SPANH. *Hist. Christ.* sec. ii. p. 651. See also 2 Chron. viii. 1, and EWTIUS in Gen. iv. 4.

of my name" (Exod. xx. 24), and there he would "come" unto them and "bless" them. They were to carry on the doctrine, that as the ascent of the sacrifice could only be made by fire in the emblem, so their faith in the great Sacrifice could only be raised by the Spirit in the truth of the emblem. Their *heave-offerings*\* expressed this great truth in another form, and shewed that their bread, of which this kind of offering was made, came from the Lord, should be devoted to his glory, and that they should lift up their hands and hearts unto him.—In the Christian dispensation, the emblem indeed is taken away, because the sacrifice intended by it is accomplished; but the idea and doctrine are the same.† *Christ* is the great *holocaust* of his church, that sacrifice slain, burned, and ascending by fire unto the Lord. He "offered up himself without spot;" yet not alone, but (as the great commentator upon the Jewish ritual explains it) "through the *eternal Spirit*," of whom the fire was an instituted emblem. God receives by this Spirit the propitiation of Christ the sacrifice; and his people become thereby, with all their services, (according to the language of the Old Testament which the apostle uses, and, by using, explains) "a sweet savour of Christ unto God." Compare 2 Cor. ii. 15, with Eph. v. 2.

Here, then, we are come to the proper office-character of this Most High and Holy Spirit, and may perceive, that as *one* of the Divine Persons must be God Most High, to *atone* and *merit* for the redeemed; so it is needful, that *another* of the Divine Persons should *carry up* the memorial of this before the throne, and *apply* the benefit of it to their souls. Here too we may learn what our Lord means, when he says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," John iii. 13. No man, but the God-man, could ascend as a propitiation before the throne, even He who "came down from heaven" for that purpose, and who, respecting his Divine nature, "is ever in heaven." We may also learn hence another most important, yet often forgotten, truth, that no service of ours can ascend up to God, but *in* Christ Jesus, and *by* the power of the Holy Spirit.

\* The *heave-offerings* and the *wave-offerings*, under the law, had their respective doctrines, and preached to the ancient believers the necessity of their acknowledging God to be the Author of all their powers and blessings. The shoulder in the sacrifices was appointed for the שׁוֹמֵר or *heave-offering*, and the breast for the חֶמֶת or *wave-offering*; and both were the portion of the priests, as God's agents or representatives. The priests were to *heave* or hold up the one towards heaven, in testimony, that all service, and power to render service, expressed by the shoulder, as the instrument of action or labour, came from and should be devoted to God; and they were to *wave* the other backward and forward to the four parts of the world, in token that the purposes and affections, signified by the *breast*, are given by him to his people, respecting salvation, and should therefore be spread out before him, and laid out for him.

† To this effect Gregory excellently says, *Una est ecclesia electorum, præcedentium et sequentium. Antiqui Patres non divisi à S. Ecclesiâ fuerunt; quia mente, opere, prædicatione, ista jam fidei sacramenta tenuerunt, &c.* Apud SERAPHIM. Hist. Christ. sec. vi. col. 1065.

We have no recommendation, and can have none, which will be accepted, but Christ: we have no strength or grace, and can have none, but by the operation of the Holy Ghost. This one Person in the MOST HIGH must lead us, through *another*, up to the *third*; in which act we have communion with the *whole*, and, hereafter, when we have parted with sin and corruption, shall have an uninterrupted and perfect enjoyment of the whole to all eternity. This is the true reception of the Christian doctrine of the Trinity; and, without it, all the rest is but as idle a subject of dispute as the *quidlibets* and *quodlibets* of the schools.

This *Spirit Most High* raises his people to the "high and holy place," which his own word hath set before them. There is no possession of grace, nor progression in grace, but by him. He instils heavenly thoughts; he imparts heavenly frames; he carries on the heavenly work in the soul, which is to prepare it for an eternal heaven and for God. This is called, and justly called, ascending to heaven in the mind, and the raising up of the affections to things above. All this is performed by the power of the *Spirit Most High*. Believers, under the Old Testament, were privileged "to wait upon the Lord for a renewal of their strength, and to mount up with wings as eagles," Isa. xl. 31. They could not rise upwards of themselves in their souls, more than in their bodies; but the *Spirit*, who is described here under the well-known emblem of the *wings* of the *eagle*, would bear them aloft to his holy habitation. It is his office to do this. When Ezekiel was "lifted up," it was by the *Spirit*; and by the *Spirit* was Philip carried through the air from the eunuch to Azotus: and what he did for *their* bodies, he doth for *all* his people's souls. He beareth them on high. From this sinful and perishing world he lifts them up to heaven, and never fails to bless them all the way thither. In this consists the *health* of the soul; and it is remarkable, that the word רפואה, which signifies *medicine*, or *actual healing*, or *health* procured by *medicine*, is derived from the same root. Man's nature, in falling from God, became sick and diseased both in body and soul. The Holy Spirit works this healing in the soul, purges out its corrupt and sinful affections, and establishes it finally in the perfection of life. There is neither health, nor increase of health, without Him. What a blow doth this truth give to all the pride, and power, and presumption, of man? It slays unrighteousness and self-righteousness at once. It shows that there is no life, nor health, nor strength, nor activity, nor will, nor any other principle of grace and truth, in any creature, but by his immediate inspiration and "continual help." When the soul is brought to an experimental acquaintance with this doctrine (and all God's people, more or less, do experience it), there is an end of all strife in the conscience respecting free will, free agency, inherent power, and those other absurd opinions, which the

foolish and ignorant pride of fallen man hath prepared (like so many empty bladders upon the sea) to swim by into eternity. The believer sees, that though, like blown bladders, they seem large, and round, and full, they are only empty fancies, or doctrines swelled out of measure with air. They are "winds of doctrine," and doctrines of wind. They have neither life, nor truth, nor power: and this is evident in those who espouse them. They, for the most part, are strenuous contenders for these matters; but do nothing but *talk* in honour of them. The Established Church is become heterodox, in the opinion of thousands of its members, and it would be happy if it were not so in the esteem of many of its ministers too, especially where she declares, that "the condition of man, after the fall of Adam, is such, that he *cannot turn and prepare himself* by his own natural strength and good works to faith, and calling upon God: wherefore *we have no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when (*dum, while*) we have that good will." Art. x. Alas! how many subscribe to this sound formulary *é contra*, instead of *ex animo*, and have the effrontery to justify it too! What a wretched *salvo* do they also make, who divide the articles into two contrary senses, and cause them to appear, deceitful and monstrous like the devil, with a *cloven foot*; who set the church at variance with itself, and force it to blow hot and cold, to vent error and truth, in the same breath!—*Pudet hæc opprobria nobis.*

By this *Highest* of all, the "spirits of the just" are finally "made perfect." They are fitted for their mansions, and their mansions for them, by his agency. What these mansions are we know not, and in this state of *sense* we cannot know; because they are *spiritual receptacles* for the residence of saved spirits to the judgment day; and we do not understand the *nature* of a spiritual existence. But, hereafter, "we shall know, even as also we are known." In the mean time, however, we may be sure, that, as nothing defiled can enter into heaven, our spirits shall be purified by that *Spirit of burning*, through whom our forerunner and sacrifice offered up himself without spot unto God, and in whom we shall be "unblameable and unproveable" in his sight. Thus the MOST HIGH raiseth his people, from death to life, from sin to grace, from grace to glory, and then "from glory to glory," world without end. What "manner of love" is this! Can sinners know! Can angels tell!

Angels cannot *tell* the *manner*; but recovered sinners *know* the *love*. They have "tasted that the Lord is gracious;" and they know that taste, though they cannot fully explain it. And *this* thou canst testify, O believer, for thyself, and for others. Thine "hands have handled of the Word of life:" thy spiritual sense has been exercised with its perception: thou hast been led to

communion with the Highest, by the fellowship of the *Spirit Most High*, 1 John i: 1—3. This hath taught thee to make a right estimate of thyself, and of all sublunary things; so that thou art no longer a slave to the opinions and customs of the world, which exalts low and trifling matters, and turns away from the most momentous and important concerns—from concerns, which, with all its madness and folly, it will allow to be important and momentous. The acquisition of temporal things, what is it after all, but an argument of poverty and want? Men court honours, titles, dignities: and what are these? The empty admiration of the crowd! And then, what becomes of that admiration, when the crowd is no more?\* All these things, as they begin, do quickly end in a sound. But the possession of grace is not only happiness, so far as it is used, but the pledge of “an enduring substance, of joys unspeakable and full of glory.” In thy right frame, fellow-Christian, thou hast set this present world in view of the world to come, and compared them well together. The balance of the account is, millions against nothing, in favour of eternity. Hence, thou canst account it to be but a poor business to be wise, and rich, and reputable, only for a season and in man’s deceived esteem; and, then, to be found foolish, and poor, and base, throughout the never-ending ages. A Heathen could justly say, respecting this world, “He most enjoys riches, who wants them least:”† but this cannot be said of the world to come; for the riches of eternity are indispensable, and the soul must be miserable in the extreme, which doth not possess them. He, who doth not obtain the inheritance of the Most High, must be thrust down to the lowest hell. Thus thine estimate is formed, according to the *extent* and *perpetuity* of the object, and not according to the *world’s advertisement*, which is ever fallacious. Even the *pledge* of thy future portion is not to be exchanged for all that the world contains; and much less for what any one poor worm can possess upon it. And if *this* pledge cannot be bartered without loss, where is the gain, if, for any thing, or for all things, a man throw away the eternal felicity of his soul?

How often doth thy “heart,” O believer, “burn within thee,” upon the prospect of the glory which shall soon be revealed! The *Spirit Most High* will cause thee to *ascend* both to the *Holiest* and to the Highest *of all*; and even now often bears thee up, above the world and all dying things, in the contemplation of these transcendant blessings. When thy frame is quick and lively, much with God, or much employed for him, what a man out of the world dost thou feel thyself? Thou seemest to be

\* “Acquisitio hujus sæculi, quid, nisi inopiæ et paupertatis argumentum? Affectamus etiam honores, titulos, dignitates: hæc quid? nisi vana admiratio vulgi: et qualis ista, si desit vulgus?” *Morn. de Ver. Rel. Chr.* c. 18.

† “Le maximé divitiis fruitur, qui minimé divitiis indiget.” *Seneca. Ep.* 14.



living in another element, upon a different bottom, and upon a higher principle, at such moments, than animal nature can know, or animal sense inspire. Thy enjoyment is pure and exalted, like the complacency of heaven. Then all thy heavenly graces flow. "Faith says, all these wonders belong to believers; hope cries, they then are preserved for me; and love adds, I run to enjoy them."\* Blessed be God! thou shalt enjoy them. God never gave a gracious desire, but to fulfil it with grace, and to crown it with glory. "He is faithful, who hath promised:" and heaven and earth shall sooner pass away, than "one tittle" of his word can fail. Thou hast an unchangeable God, "whose gifts and callings are without repentance," who never gave grace to be lost, and never quickened for heaven to furnish for hell. What consolation, what strong consolation arises from this glorious immutability of thy covenant Lord! Sensible of thy own weakness and blindness, this is the very elenchus, the force, the life, and the marrow, of the Gospel to thee. Take away this, and O what a gloom! What a melancholy horror appears! All is *dark*, because all is *doubtful*. All would be distressing, if the success of any part depended upon thee. The sense of thy incapacity, the power of thine enemies, and the very weight of glory itself, would sink thee down to despair. Thou hast an argument for the *Spirit's* Divinity, which the careless and the carnal professor cannot know, and *feeblest* in thy soul (not merely *fanciest* in thy head) that nothing but the invincible strength of the *Most High* is able to quell such a wide combination of evil, and to preserve, amidst all, to the full introduction and establishment of eternal good. Nothing revives thee more, than the *demonstration* afforded by his word without thee, and his grace within thee, that this invincible and immutable God is engaged to bless, keep, and multiply his mercies upon thee, without alteration, without remission, and without end. O how delightful is it to be assured, agreeably to those excellent lines of Dr. WATTS, that

The sacred word of grace is strong,  
As that which built the skies:  
The voice which rolls the stars along,  
Spake all the promises.

Engrav'd, as in eternal brass,  
The mighty promise shines;  
Nor can the pow'rs of darkness raze  
Those everlasting lines.

"I may be faint and weary (says the believer), but my God cannot. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing, if left to myself; but I cannot be so left to myself, for the Spirit of truth hath said, 'I will never leave thee nor

• BERNARD. in Psalm xc.

forsake thee.' He will renew my strength, either by changing *my* weakness into strength, or by enduing me with *his own* power. He is wise to foresee and to provide for all my dangers : he is rich to relieve and to succour me in all my wants : he is gracious to hear and to answer all my prayers : he is omnipotent to deliver and defend me from all my enemies : he is faithful to perfect and perform all his own promises : he is eternal and immortal to bless my poor depending soul, with eternal blessedness and immortality. O what a great and glorious Saviour for such a mean and worthless sinner ! O what a bountiful and graciously indulgent Friend for such a base and insignificant rebel ! What, what am I, when I compare myself, and all I am of myself, with what I can conceive of my God, and of what he hath kindly promised even to me ! What a mystery am I, to myself, to angels, to men ! A worm of earth to be like a star of heaven ; a corruptible sinner to be an incorruptible saint ; a rebel to be made a child ; an outlaw to become an heir ; a deserfer of hell to be an inheritor of heaven ; a strong-hold of the devil to be changed into a temple of God ; an enemy and a beggar to be exalted to a throne, to be in friendship with God, one with Christ, a possessor of his Spirit, and of all this honour, happiness, and glory, for evermore ; and all without any right to any one thing on my part, but the miseries of the lowest hell ! O what *manner*, and what *matter*, of love is this ! Lord, take my heart, my soul, my all ! I can render thee no more ; and I would render thee no less. It is indeed a poor return. My body and soul are but *two mites* ; and yet (glory be to thee !) Thou who didst esteem *those* of the poor widow, wilt not despise *these of mine*. Lord, they are thine own too : and I can only give thee what is thine ! I melt with gratitude ; and even this gratitude is thy gift. O take it, and accept both it and me ; blessing me in thyself, which is all my salvation and all my desire, for ever and ever !"

May this be the language of thy heart, reader, with increasing fervour, till thou art translated from this sickening, dying scene, to the life immortal, to the joys ineffable, and, above all, to the King eternal, who, having loved his own with an everlasting love, will love them to the end on earth, and world without end in heaven !

## HOLY SPIRIT,

OR

## SPIRIT OF HOLINESS.

THAT "God is a Spirit," is agreed on by every one who believes there is a God at all. Even those who have maintained the grossest opinions of his nature have allowed, that he must at least be the *Anima Mundi*, the Soul or Spirit of the universe, which pervades the whole material system, and unites, invigorates, and moves all corpuscular being. What Spinoza and the whole tribe of Atheists term *nature*, is, when they explain themselves, visible substance enlivened and energized by an invisible one, which they allow is too subtle for sense, and therefore is called by the name of *Spirit*. The Heathens were full as knowing as our modern philosophers about this sublime subject; and the most ignorant are just as wise as both of them, without a light superior to reason. The memorable words of Virgil (however he obtained the idea) are as expressive as any Heathen's of later times, and, because fewer, much less impertinent. He says of the whole creation, that

"SPIRITUS intus alit; totamque infusa per artus  
MENS agitat molem, et magno se corpore miscet."\*  
Æn. vi. 726.

Here *Mind* and *Spirit* are synonymous, which he represents as pervading and actuating all things: and in another place, he calls this agent *God*.†

As we can know nothing by ourselves but through the medium of *sense*, which likewise can perceive nothing but what has relation to *matter*, we have no real comprehension of pure abstracted *spirit*, further than we can conceive any substance or being to be *void* of matter. We, therefore, understand rather what it is *not*, than what it *is*. But if we could form a notion of what it is, we must yet be more puzzled about the *modus existendi*, or *how* it is, than we are already upon the existence of material objects. Our senses discern these, as to their being and reality; and yet neither our senses nor intellect can investigate their mode and composition. Thus ignorant is man concerning the plainest subjects before his eyes; and, with the wisest of the Heathens, he may truly, in this strictness of consideration, confess, "that he knows nothing." The philosopher was wise enough to know *that*: some later Heathens have thought, on the contrary, that they could soar

\* See Macrobius's comment upon those words, in *Somn. Scip.* lib. i. c. 14, where he collects the sentiments of the ancient philosophers on this matter.

† ——— "DEUM namque ire per omnes  
Terras, tractusque maris, cœlumque profundum."  
Georg. iv. 221.

much higher ; and some have aimed so high as even to *define* God himself, not considering, that he is necessarily *indefinable*. Socrates owned his ignorance ; but these men *prove* theirs ; for, while they tell us God is an *infinite* being, they *limit* him by their conceptions, and, out of their own heads, expressly lay down, *what* he is, and *how* he is ; nay, what and how he *must* be. O the folly of man, whose whole being is but an atom, and his life a moment, and who yet pretends to comprehend incomprehensibility itself, and to set bounds to the Most High ! Whereas God cannot be defined, because to define is to limit ; and to limit infinitude is an absurdity. Names are ascribed to him indeed, and attributes, not as they fully express his nature, which is inexpressible, but as they convey some faint notices of his exalted perfections, sufficient to preserve the mind from vain imaginations or gross conceptions of his being.

The word or revelation of God turns upon a very different principle. It lays down as a fixed and absolute truth, that man knows nothing of God, nothing of spiritual being, and (what is more humbling yet) nothing of himself without God's instruction. Upon this ground, among others, we apprehend the necessity of a Divine revelation, and can perceive, that if our notions of God, of the universe, and of ourselves, are not taken from this his own communication, they at best must be *uncertain*, and are most probably *false*. To say, that God hath given us *reason* to discern the *true* from the *erroneous*, and that all our ideas must be squared by that rule, is only saying at the most, that we have obtained a *capacity* to *receive* ideas upon the subject, not to *originate* them, and a *power* to *reject* what our intellectual sense does not approve or delight in. But if, upon proof, this capacity of ours, this boasted reason, be a mutilated energy and a perverted principle, it can be trusted no farther than itself is squared by some more perfect rule ; for, otherwise, in the disquisition of things, and especially of those which transcend all animal sensation, it can afford us no certain and infallible conclusions ; and if not *such* conclusions, then only can it lead us into inextricable doubt. Of this we have a demonstrable proof in the endless *variety* of opinions, which men form upon all subjects ; yet they will all profess, that their respective notions are founded in *reason*. This proves the error of that boasted faculty, and the impossibility of its being a *rule*, especially in things which are above human nature, or which relate to the Divine. Reason here becomes irrational, if it presume to steer without chart or compass, and even condemns its own advocates in rejecting HIM and his declarations, who, as the great Author of reason, cannot be supposed to act without it.\* We may not see the *whole* of his

\* Lord BACON excellently says, " Prærogativa Dei totum hominem complectitur : nec minus ad rationem quam ad voluntatem humanam extenditur. Quare, sicut legi divinæ obedire tenemur, licet reluctetur voluntas ; ita et verbo Dei fidem habere, licet

reason, because our participation of it would be finite, if it were not corrupt; but we may be assured, that it must be *right*, and *infinitely* right, because God is infinite, and can utter no wrong.

In condescension to our capacities, God hath revealed himself under names and notices, which may best strike our senses, the channel of all our reasonings, and the medium by which we know. He calls himself by the word *Spirit*, which refers to *air* or *breath*, or that *subtle fluid*, by the respiration of which all things live; because it is a substance of the most subtle and refined exility of nature, which our sense can discern. Analogous to this air or breath in the animal life is the ALMIGHTY SPIRIT, by which all spiritual beings exist and proceed. What the air in motion is to the material world, that (as we learn from his own revelation) is the Divine Spirit to the whole spiritual world. We can ascend no higher than this notion of his existence, and the communication of it. Our senses are confined to matter, and, at present, prevent us. Only when we are disembodied, "can we know even as we are known." This will be truly seeing the face of God, and enjoying his presence. We shall have another manner of being, and, of course, a different comprehension of all things. In this world it is not necessary for us to know more than God hath been pleased to reveal: and, upon the ground of his revelation, we cannot be mistaken, because he cannot deceive.

God, then, is a Spirit; and, consequently, the three Hypostases or Persons, in which he exists, must be, distinctly and conjunctly, Spirit too. God, otherwise, would not be that pure and uncompounded being, which he hath revealed himself to be. He is pure Spirit, because pure act. Each person in the Divine nature, being essential in it, must likewise be this pure Spirit, or pure act: "without quality good, great without quantity, everlasting without time, present everywhere without place, containing all things without extent."†

The Deity is revealed under the name of *Spirit*, in order to declare, that all existences, both corporeal and incorporeal, derive their spirit, or life and being, from him. He is Spirit in the fountain: the creatures are only so as streams proceeding from him. The will and power of the Godhead gave them their entity. Hence, Aratus, the Heathen poet, quoted by St. Paul, could justly sing of himself and of others, "we are his offspring."

But though Father, Son, and Holy Ghost, are one God and

*reluctetur ratio. Etenim si ea duntaxat credamus quæ sunt rationi nostræ consentanea, rebus adsentimur, non auctori: quod etiam suspectæ fidei testibus præstare solemus. Quanto igitur mysterium aliquod divinum fuerit magis absoum et incredible, tanto plus in credendo exhibitur honoris Deo, et fit victoria fidei nobilior. Quin etiam, si attentè rem perpendamus, dignius quiddam est credere quàm scire, qualiter scimus. In scientia enim mens humana patitur à sensu, qui à rebus materiatis resillit: In fide autem anima patitur ab anima, quæ est agens nobilis. De Augm. Scient. Lib. ix. De his plura apud WITSIUM in Exercit. de usu et abusu rationis. § 23, &c.*

† Bishop HALL. *Decad. iv. Epist. 7. MORNEUS de Ver. Rel. xi. c. 4.*

Spirit, as to the immateriality and transcendent sublimity of the Divine nature ; yet *one* of the three Persons is economically and emphatically distinguished by the names of *Holy Spirit*, *Spirit of Jehovah*, *Spirit of Alehim*, and the *Spirit* ; because it is his office, in the covenant of grace, to put that spirit and life into his fallen people, which they lost in their progenitor by sin. They become *spiritual* by his agency. Not that the Father and Son do not concur in it, for the energy of the Godhead *ad extrâ* is one ; but it is the Holy Spirit's express appointment to carry on that energy to effect salvation. He works in unity with the *Father* ; and therefore he is called the Spirit of the Father, Eph. iii. 16. He works likewise in unity with the *Son* ; and therefore he is styled the Spirit of the Son, Gal. iv. 6. And he works of *himself*, in perfect conjunction with the Father and the Son. Thus he divideth his gifts *as he will*, 1 Cor. xii. 11, and is therefore by himself a sovereign agent ; and yet the *communion* of believers, who are his *workmanship*, is with the *Father*, 1 John i. 3, with the *Son*, 1 Cor. i. 9, and with the *Spirit*, Phil. ii. 1, because they are *one undivided essence*. And as *Spirit* is only another name for active energy (and in this sense our Lord calls his words *spirit* and *life*), the third person in the Trinity is peculiarly styled *the Spirit*, because the impulse of the Godhead is exerted by him. The "dry bones," (Ezek. xxxvii. 14), or the dead sinners of Israel, (as all God's people are) lived by the Spirit : and thus God is said to have created all things by the Spirit. Throughout the Scripture the Spirit is declared to be the *acting agent* of natural and spiritual life.

From hence we may perceive, with what suitableness to his office and our understandings, the third Person in the Godhead is called **THE SPIRIT** : we will now inquire, wherefore he is called *the HOLY Spirit*, or *Spirit of HOLINESS*, and upon that ground treat of his Divinity.

Holiness, according to God's revelation, by which alone we know any thing of the matter, means a *perfect separation* from all sin and evil. Holiness in *effect* is this, and consequently holiness in its *cause* must certainly be so. It is, therefore, an essential attribute of the Most High. Nothing *created* can claim this as an *attribute* to itself, for be it ever so holy, it is not so *ex se*, from itself, but from its *cause*. *That* is not, cannot be, *essential* holiness, which is *derived*. Holiness in essence must be God himself, who exists from himself, and communicates the rays of his perfections to his creatures. All the holiness of all the creatures, therefore, is from God. He always laid claim to this attribute among his people, and, that they might remember it the more constantly, he commanded it to be worn upon the forehead of his High Priest, Exod. xxviii. 36. For this end he is represented as "sitting upon the throne of his holiness," Psalm xlvi. 8, intimating, that there is no authority or power to effect holiness

but in him. And so essential is this attribute in God, that he is revealed to have "sworn by his holiness," i. e. to have sworn by HIMSELF, because "he can swear by no greater," and consequently by no other. His holiness and his nature are one and the same. God is his attributes; and his attributes ARE himself. We cannot look on the Divine blaze of glory at one view; and therefore the rays of it are selected and distinguished by the medium of revelation, which like "a glass darkened," suits itself rather to the weakness of our sight than to the fulness of the object. God not only *lives*, but is *life*; not only *knows*, but is *understanding*; not only *hath* power, but is *power*; not only is *holy*, but is *holiness itself*.

The spring then, of all holiness, or holiness in essence, is God: and to him alone, therefore, can we address the words of that pathetic hymn, composed by Athanogenes the Martyr\* (used in the primitive church, and retained in the communion service of the Church of England), "Thou *only* art holy, thou *only* art the Lord." The universal chorus in heaven echoes the sound, and fills the realms of bliss with the adoring theme—"Thou only art holy, Lord God Almighty, thou King of saints!" Rev. xv. 3, 4.

If, then, true holiness be God, and God be holiness itself, what can the "Spirit of holiness" be? Can *that* be less than *holiness*, which is the very *essence* and *Spirit* of it? Can He, therefore, be *less* than God, who claims, who possesses, and who is distinguished by, his most essential attributes?

But the Spirit of God is called "the HOLY SPIRIT," because He is God himself. He claims the epithet *holy* both from his *nature* and his *office*. If he were not *holy* in his nature, or rather holiness itself, he could not perform that office in the covenant of grace, which begins, is carried on, and is completed, in the exercise and communion of holiness to the redeemed. He could not impart what is not his own. No stream of holiness could proceed from him, were he not the Fountain of it.

He is not (as the Arians dream) an inferior or created God, or the creature of a creature, made by the Son, who himself was made of the Father; because he could not, in that case, be THE Spirit of God, but only A Spirit FROM God. Nay, by their account, he could not be so much: he could only be the Spirit of a creature, who is (according to them) the Son. And so, in this strange notion, we have the representation of a creature, who is himself the Creator of another creature, which other creature quickens or gives life to his own Creator (for Christ was quickened by the Spirit, 1 Pet. iii. 8), and becomes the power by which this last Creator performs his work of mediation. This is at once absurdity, polytheism, and idolatry. Deism

\* S. BASIL *de Sp. S.* apud Cave *Hist. Lit.* in Nom.

itself doth not furnish so wretched, contradictory, and disgraceful an opinion of the Godhead.

Nor is the Holy Ghost an *emanation* only, or a *ray* from the Godhead, as the Socinians and others have dared to affirm. Can an *emanation* be the giver of itself? Can this emanation divide various gifts, according to his own knowledge, and “severally as he will?” If the Spirit be only an emanation from the Son, and the Son another emanation from the Father (as the Arians speak), is not the Spirit, in that case, the emanation of an emanation, and will there not be emanations without end? Can an emanation *will* any thing, *search* any thing, *explain* any thing, *abide* and *depart* at his (or rather its) own pleasure?—But it is an *emanation*, a *virtue*, from God.” Still more absurd! Can an emanation from God act *without* God, who himself is a pure act? And, if not without him, is not God *the effecting Agent*? And is not then the emanation or virtue (if it must be so called) *God himself*? Or, can God be divided from his own attributes?—This word *emanation*, applied to God, is indeed a whimsical term, without any real meaning or idea; or, if it hath one, it divides God from himself, or represents, by what can only be used to signify a *quality*, a conscious independent effective Agent. In this view, therefore, it quarrels with the attributes of God, the work of God, and the word of God, and it is but a sorry name employed to obscure the *personality* and *Divinity* of the Holy Ghost. Nor doth it impart an idea, which can square with Scripture or with common sense. For (to mention but one instance among many) if the Holy Ghost be only a *quality*, the condition of a being and not a being himself, it must be extremely absurd to baptize a person in the name of a *thing* which has no existence but *per accidens*, no essentiality of its own. They who can justify or make even reason of this (to say nothing of the Bible), may be very fit apologists for the Romans, who dedicated temples to *Fear*, *Hope*, *Paleness*, and twenty other *qualities* besides, and at the same time be much *safer* employed than in venting “blasphemy against the HOLY GHOST.”

Against these unscriptural dogmas, we will oppose a few scriptural proofs of the *personality* and *Divinity* of the Holy Spirit.

That the Holy Ghost is a *person*, and not an *emanation*, a *virtue*, or a something from God which is not God, will appear from the following, among many other, texts of Scripture:—He *creates* and *gives life*, Job xxxiii. 4; is seen descending *in a bodily shape*, Luke iii. 22; commands apostles, Acts viii. 29, and xi. 12; lifts up an apostle through the air by his own power, v. 39; sends messengers, Acts xix; appoints ministers in the church, Acts xx. 28; calls apostles, Acts xiii. 2; bestows gifts, Heb. ii. 4; speaketh to the churches, Rev. ii. 7; spake by the



prophets, Acts xxviii. 15, 2 Pet. i. 21; speaketh *expressly*, 1 Tim. iv. 1; renews his people, Titus iii. 5; helpeth infirmities, Rom. viii. 26; maketh intercession, *ibid.*; reveals mysteries, Eph. iii. 5; searcheth all things, 1 Cor. ii. 10; teacheth all things, John xiv. 26; guideth into all truth, John xvi. 13; beareth witness in earth and heaven, Rom. viii. 16, 1 John v. 6; pronounceth words of blessing, Rev. xiv. 13; testifies of Christ, John xv. 26; glorifies Christ, John xvi. 14; is *ANOTHER Comforter*, distinct from Christ, John xiv. 16; hath a *mind* of his own, Rom. viii. 27; hath a *will* of his own, 1 Cor. xii. 11; hath a *power* of his own, Rom. xv. 13; hath worship performed in his name, together with the Father and Son, Matt. xxviii. 19; hath a temple for his worship, 1 Cor. vi. 15; abides with his people for ever, John xiv. 16; and, by no people is blasphemed, but upon the peril of damnation, Matt. xii. 31.

Each of these Scriptures (and much more altogether,) is sufficient to demolish that unscriptural and absurd opinion of the Socinians and others, which treats the Holy Spirit of God as an effusion separate from God, consequently as something created by God, and therefore something not of his nature or in it. It was the saying of a good man, that "the devil may pervert Scripture, but he cannot answer it." But the above texts, to which many more may be added, are so positive and direct in proof of the Spirit's *personality*, that, able as the devil is in sophistry, they seem to defy his wiles upon this point, and are as convincing to faith, as any mathematical demonstrations can possibly be to sense. Two and two making four, does not appear more clear and conclusive, than that the Holy Spirit is a living, Divine Agent, working with *consciousness, will, and power*. If people will not be persuaded by these testimonies from God, "neither would they be persuaded, though one rose again from the dead."

That the Holy Ghost is not a *creature*, nor a little God, nor God inferior to the Father and the Son, but possesses true and perfect *Divinity* equal to and united with the other Divine Persons, let the Scriptures, and scriptural arguments only, prove and determine.

His claim to the highest *titles* and *ascriptions* of the Deity hath been considered in some other of these essays; and therefore, in this place, it will be sufficient to prove him to be God from the nature of his *work* and *office*, as the Holy Ghost.

Christ hath declared, that the work of the *COMFORTER* consisted of two parts; the one was to anoint, to testify of Christ, and to glorify him in his work of mediation; and the other, to teach, to lead, to dwell in, and to abide with his redeemed for ever.

The *anointing* of the man Jesus was both his commission and capacity to perform redemption. As a *mere* man, had he been ever so pure and holy, he could have done nothing, he could have

merited nothing, to salvation, but for himself. But as God-man, as a person composed of two natures, *Divine* and *human*, he could accomplish all that was necessary by the one, and suffer all that was due in the other. Being, therefore, in this exalted form, who could commission, who could delegate, who could anoint, the blessed Redeemer for the exercise of his function? Could the creatures? Could the highest angels in heaven? Could He, who was the great Creator *JEHOVAH* in our nature, receive any thing of design, instruction, authority, or power, from his own works?—But Christ was anointed with the Holy Ghost for his mediatorial office. The Holy Ghost, therefore, must be *equal* with God, and consequently God himself; or he added nothing to the Redeemer, and was therefore of no use— which to assert is blasphemy against the wisdom of God. Christ was baptized with water and the Holy Spirit, and declared or anointed by him, at the same time, by the voice of the Father, to be the Son of God with power and authority, that he might be received and acknowledged for the great Redeemer.

The Holy Spirit was to *testify* of Christ. In so important a matter, for which Christ was to suffer, and concerning which his people were to be saved, it became necessary for him and them, that there should appear the highest evidence and testimony. And the highest hath been given to both. God hath borne witness and testified of his Son, 1 John v. 9; and hath also borne witness and testified of him to his people, Heb. ii. 4. But we shall find that it was the Holy Ghost who testified of Jesus, John xv. 26. And that it is the same Holy Ghost who is a witness to the redeemed, Heb. x. 15. A human testimony might deceive, and, if it did not deceive, must soon fail; but God hath appointed a witness for Jesus in the people, which continues from generation to generation, and can never decay.

The Holy Spirit was to *glorify* Christ. But neither earth nor heaven could add glory to the “Lord of life and glory.” He could only be glorified with his own nature: and therefore he says to the Father, “glorify me with thine own self.” But the Holy Spirit, being “the Spirit of glory,” could glorify the Redeemer with the glory which he had before the world was, and with a glory among his people, which should remain throughout all ages.

The Holy Ghost was also to *teach* the redeemed, and to “guide them into all truth.” And who teacheth like him? Men may apply words to the ear, but God alone can fix instruction upon the heart. He only, who is truth itself, can give the demonstration and power of it to the soul. The senses may have a certainty with respect to mathematical quantity and the proportion of matter; but who can afford the spirit of man an elenchus concerning spiritual and invisible things but He who is “the Father of spirits,” and who can clothe all words and ideas

with conviction and efficacy? It is Jehovah Alehim "who teacheth to profit, and leadeth his people by the way they should go," Isa. xlvi. 17.

The Holy Ghost was also to *dwell in* and *abide with* his people for ever. Christ, when he departed to his glory, sent the Comforter for this very purpose, as a proof of the completion of his own mediatorial *office*.—But we read in the Psalms, that, when "He ascended on high, and led captivity captive," it was expressly for this end, that "JAH ALEHIM might dwell" among his people, and be unto them that *Shechinah*, which implies every idea of God's gracious comfort and presence, Psalm lxviii. 18. The Holy Ghost, therefore, is JEHOVAH ALEHIM, or (as it is rendered) "the LORD GOD." Again—"God hath said, I will dwell in them and walk in them," 2 Cor. vi. 16. But it is the Holy Spirit which, Christ promises, shall dwell with them, and be in them, John xiv. 17. The Holy Spirit, consequently, is God.

That the Holy Ghost, though personally and economically distinguished from the Father and the Son, is essentially conjoined with the other Divine Persons, as to the *unity* of the Godhead, will appear from a variety of Scriptures, some of which have been already considered in the former essays. His peculiar office, which is to enlighten and comfort the redeemed, proves it also most fully and directly. By him they have a communication and communion with the Godhead. They have access unto this grace indeed through Christ, and in virtue of his redemption, Rom. v. 2. But it is by one Spirit, who worketh all in the children of God, that through Christ they thus approach the Father, Eph. ii. 18. By Christ they receive the *title*, by the Holy Spirit they obtain the *enjoyment*, of their inheritance. And, therefore, when communion with God is described in the Scriptures, it is usually in the names of the three Divine Persons, by whose love, mercy, and power, distinctly and severally, the faithful are brought into the participation of it. Thus their fellowship is with the *Father* and the *Son*, 1 John i. 3; with the *Son* particularly, 1 Cor. i. 9; with the *Spirit* expressly, Phil. ii. 1; and the *three Persons* together, 2 Cor. xiii. 14. It follows, then, that as there is but one God, this God exists in three Persons, who, because of their perfect equality and union, are sometimes mentioned *together*, to express the unity, and sometimes *apart*, to explain their offices, but always in reference to their glory and Divinity, or in reference to man's particular dependence upon them, according to their peculiar characters in the covenant of grace. And, in order to show more particularly the entire union and equality of the Divine Persons, there is sometimes mentioned an interchanging of office among them, which proves, that all and every part of salvation is the joint effect of *one will*, *one power*, *one grace*, in the Deity.

Sanctification, for instance, whether it be considered in its strict sense of *separation*, or in the sense of *consecration*, or of the communication of *holiness*, is the proper work of the Spirit: but the Spirit is not divided from the Father and Son in this gracious office; for we find, that God the *Father* sanctifieth, Jude 1; and that the Son sanctifieth, Heb. xiii. 12. The apostle Peter marks *how* this is accomplished, in a very particular manner. Believers are "elect [this is one part of sanctifying] according to the foreknowledge of God the *Father*, through sanctification of the *Spirit* unto obedience [this is another], and sprinkling of the blood of *Jesus*" [this is a third], 1 Pet. i. 2. Who doth not see an entire union and communion of the Divine Persons in this passage? Who hath credulity enough to suppose, that any of these important offices can possibly be performed by *creatures*? These all relate to works of eternal salvation, and can be accomplished by no finite being; for God hath said, with a most remarkable emphasis, "I, even I, am JEHOVAH, and *beside me* there is no Saviour," Isa. xliii. 11.

Happy the man, who, to all this testimony from the word of God, can add *that* of his own experience! He "knows *whom* he hath believed." The confidence and hopes of his soul are not placed upon an UNKNOWN GOD, nor upon a speculative and uncertain foundation. "He that believeth, hath the witness *in himself*," says the apostle: and Christ hath declared, that "if any man will do the will of God, *he shall know* of the doctrine, whether it be of God." To the authority of the word, God adds the evidence of his Spirit in the believing soul. By this Spirit, he first believes; and, by the same Spirit, he knows that he believes. As an animal is perceived to live by that inspiration of air which is called breathing, so a Christian is understood to enjoy the Spirit of life by the spiritual breathings of prayer and praise. "We know that we have passed from death unto life," by the effects of that life. A man cannot live and perform the functions of life, without a consciousness of life; nor move, without some sense of motion; nor see, without the perception of sight. It is true, like an infant, he may not exercise these faculties with advantage or comfort at first; but he doth not always remain in this state, and, while he doth, he cannot long secrete some evidences of his spiritual life from others. He is "born of the Spirit;" and being born of Him who is all life, all energy, he will not, he cannot, remain in the sluggishness and death of the flesh. He hath a "new spirit" put into his old frame, and he must and will "walk in newness of life." There is no unnatural constraint in the case (as some have dreamed, who know not the Scriptures nor the power of God;) but this new spirit and new life bring with them their own proper acts and faculties, and, among the rest, a new will, new affections, new hopes, new fears, new joys, a new understanding; so that the man is become the "new creature" of a "new creation."

Constraint implies resistance; but the believer's new nature doth not resist, but thinks with the Spirit and wills with the Spirit, and therefore is not constrained. The eye *must* see, and the sense *must* feel; but there is no violence upon either faculty in the case, for it is its nature and delight. It is much the same with the real believer. He is not *forced* to love and serve God; and yet he cannot but love and serve him. It is his desire and delight; and without this engagement he has no more complacency than the eye can have without its sight, or any other faculty without the use of its peculiar discernment. This wonderful work is altogether the agency of God's free Spirit. It is his honour and his office: and it is called by various names in Scripture, which bear reference to our outward senses, that we may perceive the more clearly what a work and what a change it is. Sometimes it is called a removal from "darkness to light;" and this applies to the difference in the *understanding* between the former state and the present: sometimes, an exchange of *bondage for liberty*; and this affects the *will*, and its thralldom to sin and corruption: sometimes, a translation from the power of Satan into the kingdom of God; and this relates to the exercise of our *powers and service*: sometimes, the alteration of condition from being "children of wrath" to being "children of grace;" and this applies to the *enjoyment* of this life and the *happiness* resulting from it: and sometimes, a passing from *death unto life*; and this, including all the rest, refers to the absolute change which is made within the soul in the act of conversion to God. This operation hath been, and ever will be, an incomprehensible business to those who have not known it in themselves. Like Nicodemus and other "masters in Israel," they will reason and re-reason, till they puzzle and perplex themselves "by darkening counsel without knowledge;" and, when they cannot make out the matter, will give the strongest proof of all that they do know nothing of it, by fretting, and raving, and calling hard names, and saying, in short, that there is no such thing. Thus will they strive to content themselves by "sporting with their own deceivings:" and, if they can find out some melancholy examples of hypocrites and pretenders (as, God knows, they may soon find too many), they will quote these as so many proofs upon fact for the truth of their opinion; and so, where they do not reason, they will not fail to abuse. Yet reason itself *might* teach them, that from the abuse to the use of a principle no consequence holds: and the Scripture *does* teach them, that "a man must be born from above" ere he can ascend thither; and that this is one part of that work concerning which God says, "I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you," Acts xiii. 41.

Blessed be God, the truths of his grace do not at all depend upon the feeble and fluctuating opinions of fallible men. Though

we are all Popes by nature, and every man is prone to claim to himself an infallible chair, to the decisions of which, if others oppose themselves, he is ready to thunder out angry bulls and "bitter words;" yet the Spirit of God pulls this papal spirit down within his children, and teaches them not to domineer, but to sit meekly at the Master's feet, or to walk humbly in the sense of their own weakness and dependence upon him.

All this work of grace in the soul, is to the believer an *internal* proof of the Holy Spirit's Divinity, who is the Agent. It is no proof indeed to the world at large, nor is it offered as such, being a part of that "hidden wisdom which God ordained before the world unto our glory," and a portion of that "hidden manna," which the world knows nothing of. It is that "white stone, and new name written on it, which no man knoweth, saving he that receiveth it." The Holy Ghost is a "witness" for himself in the spirits of his people; and his people rejoice in his testimony. As they know by *sense*, that the sun shines at mid-day, and are assured of it by its own illumination; so they know by the grace of *faith* (which "seeth Him that is invisible,") that "the Spirit of God is in them of a truth," and are convinced of it by his own light and demonstration. The world, on the other hand, laugh at what they know not, with just as much wisdom as a simple clown, who should jeer at the earth's motion and other astronomical truths, merely because he cannot conceive them. Nor let the world call this *conceit* or *pride* in the Christian: because he will own, that he must have remained in the same blindness of heart with them, but for the free and unmerited mercy of his God. Unto him, "it was given to believe: of himself (with the apostle) he knows nothing." "Sceptics may wrangle (says an ingenious author), and mockers may blaspheme; but the pious man knows by evidence too sublime for their comprehension, that his affections are not misplaced, and that his hopes shall not be disappointed, by evidence, which, to every sound mind, is fully satisfactory, but which to the humble and tender-hearted is *altogether everlasting, irresistible, and divine.*" BEATTIE on *Truth*, Part I. c. ii. p. 5. See also, to the same effect STILLINGFLET'S *Origines Sacrae*, Book ii. c. 9.

The Spirit proves himself to be God by the spiritual wonders which he hath wrought; and he takes upon him the name of the *Spirit of Holiness*, both because he is the essence of it, and because he wonderfully condescends to impart it to sinners among men. As "without holiness no man shall see the Lord;" so, without the Lord, no man shall enjoy holiness. It is a principle which cannot arise from so foul a soil as a sinful soul. It is life eternal, both in substance and consequence; and surely *this* must be a life which no weak and wicked wretch, as man is by nature, can either create or claim. He has no title to it, but from God's bounty; no power to exercise it, but by God's

strength; no confidence of its perpetuity, but through that faithfulness and mercy which endure for ever.

The Lord, the Spirit, bestows holiness upon his people, as the means of their happiness, nay, as their happiness itself. They fly not from sin, merely lest they should be damned for it (though it is certain as God is true, that they who live and die in sin, whoever they be, shall be damned;) but they avoid it, as the path of misery itself, in which they are sure never to find that presence which is better than life, nor that communion of the Spirit which is one mainspring of all their joys. Some there are (and O that it were not too undeniable a truth!) who talk of keeping up this communion and enjoying this presence, even "where Satan's seat is," and among the lying vanities and amusements of the world. The condemnation of such men is just. Rom. iii. 8. To do evil that good may come, to mix with sin to enjoy holiness, and to confederate with the devil to serve God, are some of those horrible problems which make real Christians tremble, excite wonder in heaven at the Divine patience, and raise a malignant smile in hell over the amazing impudence and apostasy of man.\* Such unhappy souls (for they never knew the *happiness* of the Spirit of Holiness) have "neither part nor lot in the matter;" but like Simon Magus, the founder of such like heresies, are "in the gall of bitterness, and in the bond of iniquity." They may talk of the Gospel, but do not enjoy it; they may criticise upon doctrines but do not know their power; and they may split hairs perhaps upon theological theses, but be all the while within a hair's breadth of hell. The *Spirit of Holiness*, will not be blasphemed, but at their cost, by those who profess to know him, "while in works they deny him, being abominable, and disobedient, and unto every good work reprobate," Tit. i. 16.—This is plain language; but the times require it. The real Christian will not be offended at the truth, for he loves to be sincerely dealt with: and as to hypocritical pretenders, they *ought* to be offended, that either they may be humbled for their sins, or be allowed no title to a profession which they disgrace. For this, we have the example of the primitive church: and it would be happy for the church, in all ages and countries, if she could follow it.

And now, O believer, in whom this Divine Spirit hath breathed his heavenly life, and whom he hath anointed with his holy unction, what says thy heart to this title of thy God? Is he not a *Spirit* indeed to thee, quickening thy soul, and renewing thy strength? Is he not the *Holy Spirit, or Spirit of Holiness*, willing in thee all holy inclinations, stirring in thee all holy desires, prompting to thee all holy words, effecting in thee all holy

† "This is the double policy of the spiritual enemy, either by counterfeit holiness of life to establish and authorize errors; or by corruption of manners to discredit truth, and the things that are lawful." Lord Bacon. *Peace of the Church*.

works? Hast thou a thought, a wish, an affection, a work, holy in the least degree without him? Thy spirit will witness for him in all this matter—will witness his kindness, and mercy, and power, and Godhead everlasting. His own word *proclaims* his Divinity; thy heart *feels* it. If *others* doubt this glorious truth, *thou* canst not. Thou art taught by himself, as well as by his word, that none but Almighty power could have raised thee from the death of trespasses and sins, and none but invincible grace have protected thee when raised. And thou hast seen in manifold instances (and thy memory can furnish both the times and occasions), how readily he has come in to thine aid, when, but for his aid, thou must have sunk under thy various temptations, and fallen into the snare of the devil. He furnishes thy mind with *knowledge*, not notional or speculative knowledge only, but with such full intelligence of necessary truth, as enables thy spirit to receive it as something belonging to thee, and to relish and enjoy it. He sanctifies thy *affections*, and prevents their entanglement with things beneath him and below thyself. He gives thee sweet *complacency of heart*, and many a happy hour, which no eye but *his* beholds, and no mind but a Christian's can conceive. How kindly doth he bend down the old man of sin, and conquer those harsh and rugged dispositions, which no created strength could subdue! What meek resignation, what placid contentment, what abstraction from the world and from self, doth it introduce into a heart, which, before was like "an untamed heifer, unaccustomed to the yoke," and which only sought *self*, and *sin* for self, in all it thought or did! How powerfully, yet how graciously, doth he sustain thy spirit in every trying hour; and, though he suffer thee to slip perhaps, that thou mightest remember where thy strength lies, with what increase of fervour and holiness doth he raise thee up again, and with what sense of his unmerited mercy and love!\* O what a debtor, what a daily debtor, art thou to this Holy Spirit's wisdom, power, and grace! It is, indeed, a salvation, which thou canst not number; a rich salvation, which all heaven cannot count. Thou wilt be counting it to eternity, and all the while be perceiving, more and more clearly, that thou art, and must be, an everlasting debtor. It is a blessed debt, and thou wilt for ever be welcome to increase it. O come, let us add something to it even here! We have a bad world indeed; but still grace is to be obtained in it; and we can augment our stock in this valley of Achor for our heavenly Canaan. Soon, soon shall the hour come, when the shadows shall disappear, when the day of Christ shall dawn, and the full effulgence of the Divine glory shall irradiate, and fill, and make unalterably happy, our

\* Bernard elegantly says of these "fruits of the Spirit," that they are *Spei quædam seminaria, charitatis incentiva, occulta predestinationes indicia, futuræ felicitatis præ-sagia*: "Nourishments of hope, motives of love, discoveries of God's secret predestination, and sure prognostics of everlasting felicity." *De Grat. et Lib. Arb.* WIRRA. *Irenic.* c. xiv. § 15.



redeemed souls. Soon shall we see "JESUS as he is," and, by the love of the FATHER, and power of the SPIRIT, "be for ever like unto him."

Wonderfully saved art thou, O Christian. Wonderfully redeemed from the earth! All things here are full of wonders, when we survey the visible creation as we ought: but how surpassing in wonder, how unutterably amazing, must the redemption of thy soul appear, when thou shalt be able more perfectly to trace it out, as it began in heaven, was carried on upon earth, and completed in glory!—when the wonders of God shall burst forth upon thy ravished soul in those realms of bliss, "where mortality is swallowed up of life." There, even there, perhaps, in the perfect illumination of spirit and life, without one cloud to obscure, thou mayest justly take up the apostle's words to proclaim the ineffable theme, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Of HIM and through HIM, and to HIM, are all things: to HIM be glory for ever." Amen.

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### ETERNAL SPIRIT.

ETERNITY! How *short* a word for an *infinite* meaning! It is a name for an existence, of which the creatures can only apprehend the succession of *parts*, and which its Author and cause alone can comprehend, without succession, as a whole. It depends upon the existence of God; and *it* necessarily exists, because *he necessarily exists*. As it is impossible that there should be no being, no place, no duration; so, on the contrary, there must be that BEING, by whom and in whom all being, place, and duration subsist. For it is absurd to say, that a *non-entity endures*, or that the *cause of duration doth not endure*. And as duration must have been eternal *à parte ante*, or *before* the present *now*; so it must be eternal *à parte post*, or *after any given moment* of time. Consequently, the Author of duration, in both these respects is "from everlasting to everlasting" also.

This idea is included in the peculiar name of God, יהוה JEHOVAH, which says in its original four letters, what perhaps no four words of any language besides the Hebrew can express, that the ESSENCE *necessarily existing* "is, and was, and is to come, without beginning of days or end of life." He, who can fully conceive this, may likewise fully comprehend the sense of the word ETERNITY, which bears the same relation to God, as *time* doth to the creatures. But, as no created being can thus dilate itself to infinitude [*nullum minus continet in se majus*]; so none

“by searching can find out God,” or explore the “height” and “depth” which is unbounded.

Now, though we are unable to fathom what is necessarily unfathomable to us, it is however expedient that we should know it to be so, and in consequence not presume to launch out into an immense ocean, without chart or compass. Man, in every sense of the term, is placed upon an *island*, to which there is an appointed shore; and he can see but a very little space beyond it—far enough, however, to know, that there is, beyond his small circle of perception and conception, a wide circumference of time, place, power, and wisdom; which, like circles, including others *ad infinitum*, grow in immensity and compass, the wider they are extended from him.

As man can go but a very little way towards the knowledge and apprehension of God, it hath pleased the Divine goodness to bring into his narrow reach such notices of what lies beyond it, as may serve to fill him with a due understanding of his own minuteness and dependence, and to make him humble, teachable, and submissive in those things, which are only to be known by Divine communication, though absolutely necessary for his being and well-being.

Much of these notices concerning God and his revealed truths, is to be found in the *titles* and *terms* by which they are conveyed. It is a poor attempt to extend theology, even as a science, by any methods which can be found, *out of* the language and sense of the Bible. God is to be known only by God: and he has directed to his *law* and *testimony* for the means of this knowledge. His word contains all the true Divinity which ever appeared in the world. They are, therefore, to be pitied for their pride and presumption, who talk of the “improvements which later ages are making in theological knowledge;” which improvements, if they are inquired into, are mean and unsatisfactory compilations of metaphysical, ethical, and philosophic opinions, collected from ancient Heathens, modern infidels, and other human authorities; having no real connexion with God’s own *revelation*, or the *fullen state* of man, but, in most respects, entirely inconsistent with both. This mode of pursuing religious knowledge has been the occasion of all the heresies and absurdities which ever appeared in the world, and possibly of most of the infidel and sceptic futilities of the present time. If Origen had not studied Plato, instead of St. Paul, it is probable that the world had not heard of Arius, nor of the various tribes which have descended from him. Men of easy principles, or who do not trouble themselves to search into the *right well*, where alone *truth* lies at the bottom, and from whence only it can be drawn, seeing such flimsy and dry discourses upon subjects which Cicero, Seneca, and other Heathens, have treated, at least, as *rationaly* as most later authors, are tempted to believe that Christianity and Heathenism

are nearly of kin, that their morality is much alike, and that the works of the philosophers are very enlightened commentaries upon the Bible. Others, from such hints, have gone further, and treated the Bible itself as one of those old and obscure books, which are hard to be understood, and not worth the labour of understanding. From this mode of treating religious subjects in Protestant countries, and from the mummery and ridiculous varnish with which they are disfigured in Popish, *Deism* has gained its principal ground, and in most companies can now be professed and maintained with an open front. They who know the state of religion in France easily tell us, that its first ecclesiastics are almost universally Deists; and that those, who are not lax at least in religious principles, are smiled upon as bigots or fools. And, with respect to England, it is quite enough to say, that neither oaths nor subscriptions, can restrain men from disputing against the *established articles*, founded as they are upon the firmest basis of the Scriptures; nor yet from maintaining, even within the church itself, opinions which the church abhors. Than such Christians, it must be owned that fair and open Deists are at least honest and more laudable men.

As these people neither lead themselves nor others to the knowledge of God, because they either forsake or use not his own revelation, we must beg to leave them, and inquire what God hath said of, and what he calls himself. His names communicated to us, are various; because the doctrines, which those names teach us, have a relation to our various wants, infirmities, and dependencies upon him. One name would serve as well as ten thousand, if we had but one relation to, or but one idea of God. For instance, could we, being perfect creatures as angels, only depend upon him as our great *Creator*, that name would have been sufficient for us to declare him: but, being *sinful* creatures, yet creatures to be *redeemed*, our Creator stood immediately in many relations to us, according to our several conditions of *sinfulness*, *recovery*, *redemption*, and *salvation*, which it was necessary for us to know, that we might apply to him under those relations, and receive every benefit and blessing we need. He hath, therefore, suited himself (as it were) to us in the revelation of his *names*, that, by the doctrines they contain, we might apprehend or be brought into those relations to him, which those *names* were intended to signify. And as he hath been pleased to inform us, that he exists in himself as *Jehovah*, or one everlasting and almighty essence, and as the *Alehim*, or three Persons in that essence, which his word styles *Father*, *Son*, and *Spirit*; so he hath shown us *how* this *Son* became our *Redeemer* as well as *Creator*, and *how* this *Spirit* is our *Sanctifier*, as well as our *Maker*. These *two* Divine Persons in the essence being the declared agents of our salvation, they have

taken many titles upon them to show us in what sense they are those agents, and how they become the fulfillers of that salvation. By them we are led to communion with the *first* Person, or Father, who is not called *first* from any *priority* of person or existence, but only by way of *distinction*; for we find the Son placed *first*, and also the Spirit, and the Father *last*, in the same texts, on purpose to show (as it seems) that "in this Trinity none is afore or after other, none is greater or less than another, but that the whole three Persons are co-eternal together, and co-equal." We have considered many of the Divine names, with respect to the agency of the Divine Persons; and the present denomination before us is held out to our minds, that we may hold communion with the person of the SPIRIT, and receive that comfort which it proposes to our souls; even *everlasting consolation*, because *He is everlasting*.

That *God is a Spirit*, Christ declares; that the SPIRIT is a *Spirit*, his name signifies; and that he is *the ETERNAL Spirit*, the word of God expressly proclaims, Heb. ix. 14. If the *Holy Spirit*, then, be *the eternal*, it will follow, that he is true and very God; because *God* only is properly eternal, and none of the creatures are called by that name. No creature *could* be so, for there was a *time* when whatever creature can be named *was not*; and therefore *he* could not exist *from eternity*: and, consequently, he cannot be called an *eternal* being. There is also a *place*, in which any one creature *is not*; for a limited nature can only occupy *one point* of space in the *eternity* of being about him: and therefore, in this view, he is not *eternal*; but comprehended by HIM, whose "fulness filleth all in all." But the Holy Spirit is the *ETERNAL Spirit*, who ever existed beyond all (points of *time*, and does exist beyond all bounds) of *place*; and therefore he is the *eternal God*, who is "from everlasting to everlasting" with respect to duration, and whom "the heaven of heavens cannot contain" with regard to his dwelling. He is in all ages *present*, and in all limits *unlimited*, and possesses that *eternity*, which (as Boethius terms it) *is at once a whole and perfect possession of an endless or boundless life.*"\*

This title of *eternal* is proper to God, and, therefore, God hath revealed himself by that name, and by others which include or imply it. So Abraham called on the name of "JEHOVAH, the everlasting God," Gen. xxi. 33. So the promise was made to Israel, concerning *the eternal God* and *the everlasting Arms*.

\* Thomas Aquinas, in the first part of his *Summa Theologiae*, Quest. x. Art. i. has discussed this passage of Boethius with his usual metaphysical subtlety; but proves how poorly the intellect of man can conceive, or the pen of man express, what is infinite and unbounded. The French Hermit, who spent his whole life in pondering (as he said) upon *eternity*, might have spent a thousand lives, and then be beginning only to think upon it. There is a sensible essay upon this topic of *eternity* in the *Spectator*, No. 590. And for a more metaphysical and philosophical disquisition, see GALE'S *Court of the Gentiles*, Part iv. p. 276—286.

Deut. xxxiii. 27. So JEHOVAH is called in Isaiah, the *Alehim of ages*, or *everlasting God*. Isaiah xl. 28. And so the apostle, who calls the SPIRIT *eternal*, uses the same word in another place, as a high and grand title peculiar to GOD *alone*. Rom. vi. 26.

And as God only is eternal, in the strict sense of the term, and the cause of eternity; so all eternal things, or things which shall remain to eternity, are ascribed to him as the agent, and derived from him as the source. Thus, his kingdom is an *everlasting kingdom*; his power, an *eternal power*; his righteousness, an *everlasting righteousness*; his glory, an *eternal glory*. In like manner, what is derived from him, partakes of his duration: and, therefore, his redeemed receive an "everlasting consolation," a crown of glory "which fadeth not," a "life eternal," and do "reign with him for ever and ever." In a word, all, that shall endure to eternity, must and doth proceed from HIM, who can only possess, in their proper sense and relation to each other, those glorious titles of, JEHOVAH ALEHIM THE TRUTH, THE VERY ALEHIM OF LIVES (or of all life), THE KING OF ETERNITY. Jer. x. 10.

From hence it appears, that scarce any, and perhaps no, word could more positively assert the truth of the Deity, than this one word ETERNAL; and, accordingly, we find it ascribed to no being whatever, but to that "high and lofty One who inhabiteth\* eternity." All the multitude of the blest, all the angels of God, are *immortal*, and, in God, shall participate a *future* eternity: but not one of them can say, that he existed from all past eternity, since, in that case, he must deny himself to be a creature: because all creation, with respect to the being which created, is a *beginning to be*. None of these, therefore, ARE *eternal*: none of these possess eternity in their own nature, or from themselves; but are limited in the *quantity* and *quality* of their existence, and are dependent for the *continuance* of it. Now, then, as the Holy Spirit is expressly styled THE ETERNAL SPIRIT, without any expression of his dependence or derivation, but the contrary, it is a plain and precise declaration, from the word of truth, that HE IS THE ETERNAL GOD, who "was in Christ reconciling the world" of his elect "to himself," and "through whom" Christ "offered up himself without spot to God," i. e. the Father.

\* The word implies not only to *occupy* or *fill* by inhabiting, but to *rest* as in a habitation. To occupy, therefore, eternity as a whole, and to rest in that whole, is a most sublime expression of the power of the Divine Majesty. Human authors have attempted this sense in their expressions of his eternity, particularly some of the ancient philosophers. Boethius, the Christian philosopher, addresses God very nearly in this idea:

— *Stabilisque manens das cuncta moveri.*

The Rabbins are said to call God עוֹמֵד PLACE, with the same notion of his *resting* or *standing* in all that exists. By this word they would express his *omnipresence* as, by אֵין סוֹף, [literally *without end*] they mean his *eternity*, or *infinitude*.

If, after so positive a testimony, any one can doubt of the Divinity of the Holy Spirit, it may be worth while to recur to the 32d chapter of Deuteronomy, in which we have a definition of all false gods, with their abomination in the sight of *Jehovah*. The striking circumstance, laid down in their character is, that they are *new, newly come up*, of a *late* original; *strange*, of a nature *remote* from the Divine, and *different* from it. The idolaters, therefore, were cursed *for* their gods, or rather devils who so imposed themselves upon them, and *with* their gods. This *service* to these *new* and *finite* beings is called, by Isaiah, a "rebelling and vexing" the HOLY SPIRIT; and the *punishment* was, that this Holy Spirit was "turned to be their enemy, and fought against them." Isa. lxiii. 10. But, wherefore? because they left the service of HIM who is the only *true* and *everlasting* God, and turned to idols, who are *false* and *finite*, and therefore are termed *vanities, emptinesses, nothings*. In opposition to all these vanities and errors, *Jehovah* speaks so often of his *everlasting name*, and of the eternal duration of his nature and attributes.\*

In this view, what a blasphemy must it be to ascribe the epithet ETERNAL to any being but the great ONE—to Him who fills eternity with his presence, and who is himself the very life and spring of eternity! And, on the other hand, how direct a testimony is this ascription to the Holy Ghost, that he is the eternal JEHOVAH, whose "kingdom is an everlasting kingdom," and whose "dominion endureth throughout all ages!"

Need we more proof of the Divinity of this gracious Spirit from the *eternity* of his nature? Blessed be God for his word, we have (if required) proof upon proof, as well as "line upon line." What think we of the following Scriptures?

Gal. vi. 8. "He that soweth to the SPIRIT, shall, *ἐκ τοῦ Πνεύματος, of*" or "*from* the SPIRIT [i. e. by the *Spirit's* gift and power] reap life everlasting." From hence it may be argued, that

*He*, who bestoweth "life everlasting," must be the author and possessor of it:

But "eternal life (says the apostle, in Rom. vi. 23,) is the gift of God:"

Therefore, the SPIRIT, from whom it is reaped, or derived, and by whom consequently it is bestowed, is necessarily GOD.

To the real Christian, this title of ETERNAL SPIRIT affords a "hope full of immortality." He is led to perceive, from the *eternity* of his nature, that he is capable of performing all the

\* There is a grand idea of the superiority of the Divine nature to all the descriptions and conceptions of *time* in those words, which Moses hath used in the 90th Psalm. "A thousand years in thy sight are but as yesterday, WHEN IT IS PAST," &c. i. e. As the day past, which being now no more, is less to us than the present existing moment: so are a thousand years almost a nothing in the eternity of God.

great and glorious operations ascribed to him in the Scriptures, and that those operations, upon this account, are *permanent* and *perpetual*. Only because he is *the eternal*, could he be a party in the *everlasting covenant* made before all worlds, of which so frequent mention is made: only because he is *God*, could he stipulate to bestow those blessings of grace and of glory, which spring from *Jehovah*, and are at his sole disposal. His purpose is an *eternal purpose*, because, both in essence and person, he himself is eternal.

Hence the believer sees, that this counsel is also *immutable* (for nothing can be *eternal* or *perfect*, which is subject to *mutability*), not exposed to diminution or change, but "ordered in all things and sure;" that all these things were known to Him from eternity, not because they *might* exist, but because, in his purpose which could not alter, they *must* exist; and that he beholds the whole series of things, not as they arise to *our* view in *parts* or *degrees*, but as one great whole, of which he himself is the one great cause. When a man stands upon a mountain (to use a simile of the schoolmen), he can see a whole army in march from the beginning to the end at one view: while another, who walks in the valley and is a part of the train, can see but very few, and those only who are close about him. So God (if one may compare immensity by minuteness) views at once all infinitude; and all things revolve in the order in which he hath placed them. This order, consequently, is *immutable* and *not to be broken*.

Hence, likewise, the Christian is led to consider the *omnipresence* of the Divine Spirit, who only can be so, as he is *eternal*. It has been observed before, that a *creature* must be confined to *place*, and must begin with *time*. But this Almighty Spirit, as he is never *nowhere*, so he always *exists*: he is present with the blest in heaven, and never absent from the redeemed on earth. In every moment of time, he diffuses his *everlasting consolation* through all the mansions, the innumerable mansions of glory, and sheds his sacred influences upon all, even the meanest, believers in houses of clay. From pole to pole it is but as a point with Him who views the various nations of this habitable globe, like a few atoms of dust. As Jerome phrases it, "the court of heaven is equally open at once for Jerusalem and Britain." There is not a sigh of prayer, nor an emotion of praise, however secret in any of his people's hearts, but what he perfectly knows, because he first imparted it to them. He knows indeed the mind of every spirit; but especially the mind of those who are the objects of his peculiar care.

From hence, lastly, the believer is privileged to rejoice, that, as his salvation is not the purpose of a day, nor rose upon the spur of some accidental occasion; so it shall endure, like its great and bountiful Author, *for evermore*. God gives like him-

self: and his gift is *eternal life*, through Jesus Christ. The Spirit imparts this blessing, through his own Divine nature, maintains it amidst all the agitations of an evil heart and an evil world, and secures it beyond all possibility of decay, throughout its own eternity. With how much reason, then, may the believer entertain “everlasting consolation and good hope through grace?” With how much absurdity do those persons think or talk of either, who dream of this Holy Spirit, as a *creature*, an *emanation*, a *quality*, a *nothing*? If he be only a *creature*, he is to *us*, in respect to the *eternity* of our salvation, but as *nothing*.

What comfort results from this whole matter to the weak, the troubled, or desponding soul! Come, build upon this “Rock of Ages,” and thou shalt never fail, never be moved. Remember, his “kingdom is a kingdom of all ages” (Psalm cxlv. 13, margin), and his “dominion throughout all generations.” He hath visited thee in *thy* generation, and set up a throne within thy heart for his own praise. Now, look to him upon this throne, and seek to ask in prayer *nothing* but what shall be for thy real welfare, and to offer in praise *nothing* but what shall be for his own glory: at the same time, pray to leave and give up the whole into his hands. Then, rest assured, upon the faithfulness of his own word and promise, that thy praise shall be accepted, and thy prayer answered, through Christ Jesus. “But I want *comfort*, and surely I should have it, if I belonged to him.” O that *selfish* spirit, which ever rises within us! *Thou* wantest this thing; *thou* wantest the other; *thou* wantest heaven upon earth; all comforts and no troubles: but if it be for God’s glory that thou shouldst want all these things (like those noble believers in Heb. xi.) throughout thy whole way to heaven, art thou willing that God’s purpose should be answered, rather than thine? Speak to thy heart, reader, and bid it tell thee no lie. Canst thou give up all, without reserve, to God’s will, and *keep back no part* from him? I know, thou art staggered at this inquiry, and hast need to make a very long pause—consider well, and pronounce not hastily. In the mean time, recollect, that to induce this disposition in thy soul, to work this *new* life within thee, and to break down the strength of the *old*, is one great end of all the Divine visitations within thee, and upon thy affairs. Providence, to a believer, has no end but *grace*; and when the effects and purposes of *grace* are accomplished in him and by him, he has no more business in this life. Our unhappiness consists, as Christians, in getting into a *multitude of things*, for *our own* ends or with relation to others, without “committing our way” to the Lord, submitting to his will, or considering his glory. We feel hurt and disappointed, if our wishes are not attained; if men annoy us; if our affairs are entangled; if our persons are slighted; if we fall into sickness,



decay, or tribulation. And can all this "affliction spring out of the ground?" No, indeed, there is a very superior cause, and as merciful (could we view it aright) as it is superior. We are all, by nature, froward children, and want much weaning. The earth is our mother, and we love her milk: and we often roar aloud, only because we cannot obtain it. But God, having "provided some better thing for us," takes us off from undue attachment to what men call *their* comforts and enjoyments, makes us feel how poor and wretched we are in our own selves, and at length draws us on progressively to himself. We are then more and more in earnest, that he would not merely bestow *temporary*, but *everlasting consolations* upon us. If we get indeed into the spirit of the world, let our pretences be what they may, we are sure to lose the sweet presence of God's gracious Spirit, and to go lean and dry in our souls. And this is one great reason of the empty, barren profession of the gospel, which we see in so many sad instances about us at this time. Speak, reader, to thy heart, and ask if it hath not been so with *thee*? Thou hast *disputed* perhaps for Christ and his gospel, and indeed very sincerely at the bottom, but at the same time with a secret wish to display thy own knowledge or talents, or with the little mean view of conquering an opponent. Thou didst not dispute *by* Christ, as well as *for* him; and, therefore, when thou retiredst to thyself, thou hadst no other delight or complacency, but the poor flat satisfaction of having had the hardest head or the most voluble tongue.\* When thou camest to thyself, how glad wouldest thou have been, *not* to have disputed at all! Christ was not glorified, thy heart not edified, and perhaps some other persons only offended. The martyr was in a much better frame, who said, "I cannot *dispute* for Christ, but I can *die* for him." Thou hast mixed, perhaps, with the great run of the professing world, which, alas! hath its passions like the rest of the world at large. Thou hast heard great outcries about patriotism, and Protestantism, and liberty of conscience, and many other finely sounding names; and hast been persuaded, it may be, to run with a multitude, who have talked much, and loudly too, of all these things, till thou hast been as *heated*, if not as idle and ripe for folly, as they. But, who opposes the antichrist in reality? He who hath ceased from man, and depends upon the living God. Who is the true patriot? He who prays for his king and country, rather than he who only prates about them? Who enjoys and promotes liberty of conscience? The *Christian*, who possesses God's *free Spirit*, who hath this noisy foolish world under his feet, who tramples upon the powers of darkness, and whose aim

\* If the reader would wish to examine his *motives* of acting or speaking for God, he may find a touchstone for his heart (and *touchstones* every sincere believer desires) in a very excellent sermon, preached by the late Rev. Mr. Boerwick, styled *Self disclaimed, and Christ exalted*.

is, that the everlasting gospel may be sent forth to all the world. Out of this frame and temper, the believer is out of his element, finds no liberty, and can justly expect none. God's flock is a quiet assembly: dogs and wolves only set up a roaring. Art thou offended at this, reader! Turn inward, and first be offended at *thyself*. Take shame to thy heart, that thou hast ever allowed such odious dispositions within Christ's sacred temple; and much more, if thou hast ever *dared* to plead for them. Regret that thou hast been so forgetful of thy true strength as a Christian, as to employ any thing, but (what indeed is an "invincible armada") *faith* and *prayer*, in the behalf of thyself and of others; and seek ability and wisdom to handle those truly potent *weapons*, which the apostle recommends to our use, in 2 Cor. x. In communion of thine own spirit, implore the power of God's *Spirit*, that his kingdom may be quietly established in thy heart over all the rebellions of the *man of sin* which are in it; and in the room of the abominable rage and follies of the men of the world, that thou mayest receive "the wisdom which is from above," which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling" [*αδιαμαρτος*] or censuring, "and without hypocrisy," James iii. 17. Remember, Christian, if ever thou fallest into a controversy or cabal, that there is such a text as this in thy Bible.

As the ways of the world are not the "ways of peace," so there is but one spring of comfort in this dreary wilderness. The *Eternal Spirit*, shining upon his word, can only illuminate the darkness of our minds; and, pouring forth his own gladness, can only refresh our hearts. Looking simply to him, O believer, thou art safe, among all the corruptions of thine own nature, and amidst all the confusions of time about thee. Come what may (and nothing *can* come but what thy Father wills), "all shall work together for thy good." To the world it may *seem*, and may *be* otherwise: but thou art not to reckon *from* the world, nor *with* it. Thou hast a sacred record to peruse, sure and fixed as the being and throne of God: and, from this record, thou art to take the estimate of all things. There is a *sanctuary* into which thou art privileged to go, and to learn the ends of providence and grace; while those, who remain *without*, see nothing but either confusions or themselves. In this "holy oracle," thou wilt find "the understanding which is true;" and, by it, thou shalt be "guided into all the truth." No outward things can harm thee, if all be but right within: and it is thy privilege to receive the dispensations of heaven in a very different frame from the men of the world. What *consumes* them, should only *purify* thee. "In the same fire (said a venerable Father) gold brightens, and rubbish fumes; under the same stroke, the chaff is bruised, and the corn educed: nor are the husks confounded with the oil, under the pressure of the same weight. Even so,

the same visitation proves, purifies, and purges the Christian, while it ruins, wastes, and destroys the man of the world. This last rages and blasphemes; while the other prays and gives thanks to God, in one and the same affliction. From whence it appears, that it is not of so much consequence, *what things* are suffered, as *what the persons* are who suffer them.\* Let a man be a Christian, and let him suffer as a Christian; it shall all be well with him at the last. The heavenly potter puts his vessels into the furnace of tribulation, not to break them, but to fit them for use and glory; 2 Tim. ii. 21. "Our light affliction (light even where heaviest), which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen, are eternal," 2 Cor. iv. 17, 18.

And why should *they* look at, and much less be swallowed up in, *temporal* matters, who have an eternal hope, an eternal life, an eternal home, an ETERNAL SPIRIT, for their comfort, portion, and everlasting security? O why should such heirs of glory wallow in the dung, or covet the dross, of this giddy, dying world! Why should such immortals be bowed down to the dregs of mortality! At this angels may wonder, and Christians should mourn—should mourn, that angels have reason to wonder and be astonished, that Christians can stoop so low, and rise so heavily to join in the anthems of praise. Could we see what angels and those spirits of the just now behold, to whom the veil of corruption is no more; what "manner of persons" should we aim to be?—It seems almost impossible, when we get a little way up the mount on which they stand, that our apprehensions of Divine things should ever sink so low into this vale of tears, as they too, too often do.† With what sense and force hath every heart a reason,

\* *Aug. De Civit. Dei*, l. i. c. 8.

† We know but little in reality of the natural world, and far less of the spiritual. What we, in following the Scripture, term the Covenant of Grace, with all its relations and dependencies, may only form a part of an infinitely greater system, extended to worlds upon worlds beyond and above us. The Angels, Principalities, Powers, Might, and Dominions, in the *heavenlies*, of which we have only hints revealed to us, because, as yet, more is not necessary for us to know, may have such a connexion with the fall, and perhaps, (at least those who are evil among them) such a share in producing it, as may vastly surpass our present powers of conception. It plainly appears, that, as this world of ours makes but a part of a great whole, so its spiritual concerns may have a relation to transactions in the heavens, which it may constitute a great part of our happiness to grow more and more acquainted with throughout eternity itself; as doubtless it will add to the felicity of all the inhabitants of glory, of whatever order or degree, to see the consummation of the elect with them, through the merit and power of the Redeemer.

How little do we know of the principle of natural life, even in ourselves? Much less do we know of the life of other beings around us; and least of all of the life of spiritual beings and the manner of their agencies or operations. We understand not the life of a mite; and yet we are privileged to enjoy the life of God, which we know that we do enjoy by its effects, so distinct and superior to the course and bent of natural life, as it now exists in our fallen state, and so plainly stated and delineated in the word of God.—There is no end to these wonders! They are all unsearchable! *In the fulness of times, all things are to be gathered together in one, in Christ, both which are in heaven, and which are on earth, even in him.* Eph. i. 13.

even the most enlivened heart among us, to cry out, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!"—Corruption presses hard upon us on every side; and darkness, with all its power, combines to attack our minds. O for more of this *Eternal Spirit* to dispel the encroaching gloom, and to cheer us with his heavenly light!—We are called out of nothing; we were spoken into being, when it was by no means necessary that we should exist at all, and, by a wonderful act of the freest grace and mercy, are made partakers of an *everlasting existence*. With what humility and prostration of soul, should we, therefore, entertain this benefit, and the means which God's infinite condescension used to procure it? How happy in our hearts, how holy in our lives, ought we to be, in thankfulness for such unmerited, such superabundant good!—for good, which our thankfulness cannot fully acknowledge; no, not even to eternity. Eternity will not complete this joyful employment, though it will be continued through eternity. It will ever be "beginning to begin;" never ending, nor approaching an end.—"O my soul!" says the Christian, "is this thine ineffable portion, through the love of the *Father*, the grace of the *Son*, and the power of the *Eternal Spirit*; and shall I not stand with rapture and amazement, at such a confluence of all the Divine attributes, in all the Divine persons, for such a poor, such a helpless, worthless sinner! Can I withhold my feeble praise, can I suppress the grateful emotions of my soul, to whom so much is given, and so much forgiven!—O, no! I ought not, I would not, I cannot. Let me join in the triumphant fervour of the holy Polycarp, who, when he was leading to martyrdom, could lift up his voice, and say, 'O thou true and faithful God, I praise, and bless, and glorify thee in all things, by the Eternal God and High Priest, Christ Jesus, thy beloved Son; through whom, and with whom, and also with the Holy Spirit, be the glory ascribed to thee both now and for ever!' Let me join in the spirit with that blessed and enraptured throng, who, with a 'great voice' and unspeakable ardour, are shouting in heaven, 'Hallelujah! salvation, and glory, and honour, and power, unto the LORD our GOD: even so, hallelujah! Amen.'"—Thou shalt join them, happy soul; for "the Lord hath spoken it:" thou shalt join them, in the power of the *ETERNAL SPIRIT*, never more to be separated throughout eternity.—Lay aside the willow, then, and take up the palm, shouting, and for ever shouting, *Hallelu-JAH!*

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### COMFORTER.

LEARNED men are divided upon the proper signification of the original word. Some contend that the *Paraclete* is so called,

because of his office as *Comforter*; and others believe that the name strictly signifies an *Advocate*. The word, very probably, relates to *both*; for, in the application of the office to his people's souls, the *Holy Spirit*, as an *Advocate* with God *in* them, is also their inward *Comforter* by the exercise of his intercession. He is their *Comforter*, by explaining how much he is their *Friend* and *Advocate*, who has taken upon himself their everlasting interests, and who will "never leave nor forsake them." The dispute, therefore, seems rather a strife of *words*, since the *thing* implied is nearly one and the same. We will treat of the name in both views, and endeavour to show, that, in both, He, who is this *Paraclete* must be God, and therefore able to perform whatever the illustrious name signifies, for the salvation of his people.

The title remarkably occurs in our Saviour's last affecting discourses to his disciples. He was about to remove from them, and, with respect to their outward sense, to relinquish the office of his personal protection and comfort, which, from their first calling, they had enjoyed continually from him. It was needful and "expedient for them," that he, in his person as Christ, should depart from their bodies, in order that the Spirit of truth might perform his spiritual functions of salvation in their souls. For it very plainly appears, that all their first knowledge of Christ was but after the flesh" (2 Cor. v. 16) and that they had but poor and low conceptions of his spiritual kingdom, and of the spiritual state into which it was necessary for them to be brought, until the SPIRIT descended from on high, and made them a very different sort of men. Christ, as God, could, no doubt, have effected this mighty change in their minds; but it is evident that he did not; and it is as evident, that the Holy Spirit did. The reason seems equally obvious; for, as Christ had declared, that "except a man be born of the *Spirit*, he could not enter into the kingdom; so the assumption of this office by the Spirit was to be manifested, in a way no less explicit than illustrious, upon the first and greatest of the disciples, on the day of Pentecost. On that day, a *visible* demonstration was given to the then church, and through it to the church in all future ages, that the DIVINE SPIRIT was the *great Agent* both to purify, as with *fire*, the souls of the redeemed, and also to impart wisdom, and to enable them to speak wisdom to others, by being to each of them a "cloven tongue." The Spirit had exercised this office, in fact, from the beginning; as, in the same manner, Christ was a "Lamb slain from the foundation of the world:" for as the *benefit* of his mediatorial office began with Adam, Abel, and the first of the faithful; so did the *efficacy* of the *Spirit's* work, in applying Christ's atonement and mediation to them. This *benefit* and *efficacy* were always (like the great Agents themselves) *distinct* as to circumstances in the

faith of believers, but never *divided*: they went, (as it were) *pari passu*, or hand-in-hand; so that wherever the *blood* of propitiation was sprinkled, in the *purpose* of the covenant, the *testimony* or *sealing* of the Spirit followed of course, according to the same purpose. To *will* and to *do* with God, are as indivisible as the attributes from which (according to our notions) the *willing* and the *acting* do proceed: and, therefore, as Christ *was to be* the Lamb slain without the possibility of a failure, and is said, upon this ground, "*to have been slain*" from the beginning; so the Holy Spirit *was promised to be* the Spirit of wisdom and revelation to his people, that they might know their salvation, but yet was ever that same Spirit of wisdom, who "spake by the prophets and other holy men," and who opened his mysteries to believers, from the foundation of the world. All this was done, because the covenant and purpose of the Godhead could not but be fulfilled; for to him all things are *present* and the *intention* and *act* the same. Christ could not but perform his undertakings; nor could the Spirit fail in his. An immutable determination existed in both, as Persons in the Godhead: and the whole Godhead or Essence was engaged in the operations of the respective Persons. There is no making sense of the Bible, but upon this foundation: and, upon this foundation, there is the most wonderful harmony, wisdom, truth, righteousness, and mercy, pervading the whole of its revelation, so as to render it to those whose "understandings are opened to understand" it (Luke xxiv. 45.) the most delightful as well as most interesting book in the world. The *want* of this view hath been attended with many *other* wants; for when Christ and the mind of his Spirit do not appear as the basis and substratum of *all religion*, moral *virtue*, *fitness*, *propriety*, and many other fine names, become mere *names only*, and are scarce understood, in fact, by those who use them. Yet the *fashionable* divinity of the day is founded upon these sounding words and notions—*notions* which are not realized by those who talk of them, and which cannot be realized at any rate by any fallen, helpless, sinful worms, without the power of that *Spirit* which many of those worms affect to ridicule or deny. It may well be called *modern divinity*; for, God knows, it has very little connexion with his most *ancient* book the *Bible*.

Spiritual and eternal consolation, wrought or established in the soul, is an act of God only. Believers cannot be thus comforted, but by the "God of all comfort." The *ground*, the *means*, the *end*, of his consolation, all result from his wisdom and power. The *application*, of the term to man, shows him to have been in a state of *weakness*, and *misery*. If he were not *wretched*, the administration of comfort would be too superfluous an act to require so many circumstances of detail which the Scriptures lay down concerning it. If he were not *weak*, and incapable of

being supported by *created* aid, the office of a *Divine Comforter* would be entirely useless. But, being both *feeble* and *undone*, the sound of an *Almighty Paraclete*, an *everlasting Comforter*, an *omniscient Advocate*, rings with unutterable delight in the awakened ear. The heart, when made alive to God and renewed, feels the need of this office; nor is the promise of this gracious aid any longer an idle tale, an enthusiastic dream, or at best a Scriptural *something*, with which people now-a-days have nothing to do; but "glad tidings" indeed, tidings of great joy, an assurance of joy, "unspeakable and full of glory." Let infidels, in fond conceit of themselves, affect to frown; and the profane, in equal ignorance of their own hearts, attempt to despise; the convinced sinner feels the worth of God's promise, and is neither to be laughed out of his spiritual sense by the buffoon, nor by the sophister to be tricked out of his hope. He knows that their *tone*, if not their *hearts*, will hereafter be changed, according to that striking passage in Acts v. 34, &c., and his worst wish, for the worst of them all, is, that both heart and tone, for their authors' sakes, may be duly changed before that hereafter shall come. It is one thing, however, to *laugh* in the gaiety and health of life, and quite another to *rejoice* in death itself, and in the nearly approaching views of a solemn eternity.

As JEHOVAH is the Author of all true consolation, so is each *Person* in him. Hence the *Father* is styled "the Father of mercies, and the God of all comfort," 1 Cor. i. 3. Hence Christ is called the *Paraclete*, *Advocate*, or *Comforter*, 1 John ii. 1; "in whom" there is *consolation*, Phil. ii. 1; and who, with the Father, *comforts* his people's *hearts*, and "gives them everlasting consolation and good hope through grace," 2 Thess. ii. 16, 17. Hence also the *Spirit* is the *Comforter*, or *Advocate*; and his people are privileged to "walk in the comfort of the Holy Ghost," Acts ix. 31. It would be beyond the natural bound we perceive fixed to all inferior beings, if creatures were to give the consolation, the "everlasting consolation," which Christ and the Spirit are said to give: it would be inverting the order of all things, if *these*, were they created beings, should attempt those eternal mercies, and spiritual creations, which are promised in the word to the people of God. In that case, it would be confounding *subordinate* with *preordinate*, and *creature* with *Creator*, beyond the apprehension of faith, as well as the comprehension of reason. The Scriptures hold a very different language. "I JEHOVAH, and none else: I form the light, and create darkness; I make peace, and create affliction:\* I JEHOVAH, do all these things," Isa. xlv. 7. When men want spiritual comfort, the Scriptures speak of the "consolations of God," Job xv. 11, and say, that it is JEHOVAH, who must "comfort

\* *Affliction*, or *sorrow*, which are opposite to *peace*, as *darkness* is to *light*. The text has a double antithesis.

Zion," Isa. li. 3. It must be averred concerning the creatures, in this view, what Job said of his friends, "miserable comforters are they all! There is no help in them." But, looking to God the *Father*, the redeemed can bless him, who ordained them peace; looking to God the *Son*, they can magnify him, as "the (promised) consolation of Israel;" and looking to God the *Holy Ghost*, they can pray for his holy comfort, as from that *other great Comforter*,\* which was promised to console and conduct them in the way to heaven. They receive this comfort from *each* of the Divine Persons, by the agency of the *third*: and, from the happiest experience, can say of the *whole Essence* or *Jehovah*, that He indeed is the "God of all comfort," and hath extended his peace to their souls. This Comforter speaketh to the *heart*,† and He *alone*. All others may visit the *ear* without effect, or with no better effect than music out of season. *Peace* is the *fruit* of the lips; and God may bless the *voice* of man in speaking *about* his peace: but man's voice is nothing but *voice*, unless God *create* peace to accompany it, Isa. lvii. 19.

This Holy Spirit and heavenly Comforter is to be *with* his people, and to dwell *in* them—to be *in* and *with* his people in *all ages*,—at *one* and the *same moment* in *all countries*,—in *heaven* above and in *earth* beneath *at once*—without *confinement*, without *intermission*, and without *end*. Is it possible then to conceive any thing like this of a *creature*? Who can venture to assert, that a *finite* being is equal to this momentous, this *infinite*, task? Is that to be called folly or presumption which can dare to pronounce, that *all the creatures together* can *create* and *supply* such *infinite* and *everlasting* good?—The language is strong, but not too strong for the truth, that Beelzebub himself, liar as he is, hath not said it: it is a truth felt to the very bottom of hell. The mightiest angel there cannot *create* for himself a moment's *enjoyment of peace*, or a moment's *cessation from pain*. Though reluctantly, yet even Satan owned the omnipotence of *Christ* in the flesh. He hath owned, too, the power of the *Divine Spirit* in the hearts of his people,‡ to the confusion of himself and all his lying oracles.

This Spirit brooded, like a dove, upon the face of the troubled deep; and he warms in tender love, the far more troubled deep of man's disordered soul. This mystic Dove visits his church

\* *ANOTHER Comforter*: John xiv. 16. Here is a most obvious *distinction* of this Divine Person from the Son—*another* personally—yet the *same* essentially; for he adds, "I will not leave you comfortless, I will come again unto you." The former text shows the *distinction*, the latter the *unity*, of the two Divine Persons, in the Divine Essence.

† Hos. ii. 14. See Livellus's Note upon the passage in LEIGH's *Crit. Sacra*, in *ωραμυστομας*.

‡ Tertullian, in his *Apology*, hath several remarkable passages upon this subject, and makes an appeal to the *senses* of the Roman people then living (*circ. ann. 200*) for the truth of his assertion, that "the devil in the oracle, or in the possessed, would confess himself to be *the devil*, when challenged to declare it by a *Christian*." *Apol. c. 23*.



(as Noah's dove, his emblem, did the ark) with the olive branch of eternal peace, prognosticates an approaching rest to the heaven-conducted vessel, and leaves it not, even when in full view of the "everlasting hills." This holy Dove, in confirmation of his consolatory office, witnessed visibly for Christ at his baptism, and afterwards spiritually "abode or rested upon him," when this emblem of his presence was seen no more. He took the name and type, possibly to express the *fertility, meekness, purity, and love*, of his grace in the redeemed, the *renewal* of their minds into the same pattern by his Almighty power, or, as his true *forerunner*, the immediate mission of the great Redeemer. He is, in every sense, the spiritual *oil* to "make the face shine" with the splendour of his holiness, and the spiritual *wine* to "make glad the heart of man" with his consolation, Ps. civ. 15.

The usage of the term *wine* was to express the *effect* of his agency in the soul. The word *wine* is derived by some from the same root with the word *dove*, and is often used in the Scriptures to signify *consolation*. Thus the wise man says, "Give wine to them that be of heavy hearts," Prov. xxxi. 6; that is, *comfort*. "Come, buy wine, &c., without price," Isa. lv. 1; that is, receive my free *consolation*. The like may be observed of other passages. And here, though it be a digression, it may not be altogether wide of our subject to remark, *how* it is that *wine* is employed to symbolize this effect. Its natural property is, undoubtedly, to cheer the animal spirits; and hence it is very fit to answer the spiritual idea of comfort; but, if we search a little farther, we shall find a still more cogent reason why it is used to imply consolation, and wherefore it is employed by the wisdom of God for this purpose. Christ instituted the sacrament of *bread* and *wine* for a memorial of himself: "Do this (said he) in remembrance of me." We are at no loss to know *what* the bread means; for he has told us, that it signified *himself*, and that they, who partake of this bread "live by him." They become the members of his body. The *wine*, likewise, he explains to denote his *blood*, and commands all his disciples to *drink* of it, in order to "live for ever." But under the law, the positive command was, that the blood of the creatures, sacrificed or unsacrificed, should by no means be tasted; and yet, here, Christ commands us to drink his own blood. The reason of these commands, considered together, seems very striking and important. The blood signifies the *life*; and man cannot live by pouring out the *lives of victims* under the Jewish dispensation, nor by the *lives of the creatures* under any dispensation. *Their* lives could not atone for *his* forfeited life; nor could *he* live before God by all the powers of *created* beings. In token of this, he was not to support *his* natural life by *their* blood or life, under the law; and from hence he might remember, both that God *alone* was the strength of his life, and that a *higher* life

than the life of the creatures must be poured out for his atonement and redemption. Christ, therefore, commands, when he appears in the flesh, that his people should drink *his* blood, in direct opposition (as it might seem) to the Jewish economy, in order that they might notice, that though they could not live by the blood or lives of the *creatures*, or by any atonement or activities of inferior beings, yet they could and were to live by *his* blood or life alone, and, *because* it was the life of his *eternal* nature, "for ever and ever," John vi. 54. Well, then, may the emblem of consolation, *wine*, be used for this *blood*, from which originates the consolation of a saved sinner; and Christ employed the symbol for this end, that it might hold forth to his people in all ages, *what* he hath borne for them, and that from hence they are to derive their peace. His *blood* was the *means* of their reconciliation with God; because *his* life was shed for their sins, and delivered *their* lives from eternal destruction. He *gave* up a life of infinite value to save their lives from an infinite punishment, due to them through sin, which is infinite, both as it cannot *end* of itself, and as it is committed against *infinite* holiness. He *resumed* his life by his own Almighty power, proving thereby, that he had cancelled all the debt and fully satisfied eternal truth and justice. The Holy Spirit, as the first office of his consolation, applies this blood through faith to his people's benefit; and *so* imparts the *life* of that blood to their souls, that it becomes *their life*; and then it is, that, "because Christ liveth, they live also." No blood will serve for this but the blood of the God-man, Christ Jesus. His people's blood would not answer; for, in the attempt *their life* must be lost, and lost for ever. Nor can they for themselves, or others for them, atone *in part*, leaving Christ to do the rest; for as, under the law, the blood of the sacrifice was not to be *mixed* with *leavened bread*; so, in the law of faith, no leaven of man, none of his doings, can be mingled with Christ's atoning blood. Nothing will serve for this end, but the "true and living bread," namely, his pure body and Divine righteousness, represented in the law by the *unleavened bread*. Hence his blood is called "the blood of the New Testament," in direct opposition to all the works and services of man under that old covenant in which he was born, and which was declared from Mount Sinai. And it is termed also "the blood of the everlasting covenant;" because it was purposed to be shed in the everlasting covenant of grace and mercy. The drinking of this blood spiritually, is drinking or receiving the life of Christ in the soul: and the victories, which the redeemed gain by this blood, (Rev. xii. 11) are obtained, under that name, by the life of Christ and his almighty power within them. The *application* of this blood, for both these ends, is the office of the *Spirit*. He "takes of the things of Christ," and explains, and enforces them, in his people; and, in doing this, he makes them "partakers of

the Divine nature," partakers of the "life of Christ;" so that *they* no longer live [i. e. of themselves], but "Christ living in them;" and, through Him, they have communion with the *Father* and *Spirit*. His humanity is their *Head*, in whom "all fulness dwells;" and, by Him, they dwell in that fulness, or (as St. John expresses it) they "dwell in God, and God in them." 1 John iv. 16. Let us judge, then, if "his flesh be not meat indeed, and his blood drink indeed:" let us consider too, if this blood is not also become the *wine* of "everlasting consolation." It is the new wine of the kingdom" (Matt. xxvi. 29), of which Christ participates with his people for evermore. And, when believers approach his table below, how ought they to remember, that his *body* was broken, that they might become *one body* in him; and that his *blood* was poured out, that it might become their *life*, and the rich *wine* of immortal comfort, through the *Spirit*, to their souls? Without this kind of remembrance of that dear Lord, the reception of the outward elements would be no sacrament to them, but rather an abomination, and undoubtedly might be ranked with the formal sacrifices of the formal Jews, which God hath severely reprobated, Isa. i. 11, &c., with lxvi. 3. But, remembering him aright, that is, *in faith*, then his redeemed find him to be the good and compassionate Samaritan [a Samaritan to the world, "despised and rejected of men"], pouring into their wounded spirits the *oil* of grace and *wine* of consolation; "then [as the Liturgy well expresses it] we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us, to our great and endless comfort."

The *Holy Spirit* becomes the great Comforter of his people, both by *explaining* these things to their souls, and by *preparing* their souls for the explanation. What Christ said to his disciples, may be said to all sinners in their *natural* state, concerning these consolations, "Ye cannot bear them *now*." The heart must both *feel its want of*, and be *fitted for*, them. If there be no spiritual sense of *want*, any earthly comforts, however false and pernicious, will be more welcome than all the joys of heaven: and, if the soul be not *prepared* for these Divine realities, they will do the soul no more good than a shower of rain could refresh a rock. Now JEHOVAH only can work these "preparations of the heart in man," Prov. xvi. 1. He only can *quicken* the dead in sin to a life of righteousness in grace and glory. And He doeth all this, *because*, and *only* because, He is JEHOVAH. But as the HOLY SPIRIT is expressly the Agent of all these wonderful works in the spirits of the redeemed, it is, and to *them* must be, an undeniable argument of his *Divinity*, and consequently of his co-essentiality with the *Father* and the *Son* in the ONE *Jehovah*. They perceive, by the word and by their own experience, that it is HE who *translated* them from darkness to light, who *changed* them from a state of sin and unbelief to a

state of grace and faith, who turned the course of their minds directly opposite to the course of the world, as well as to their own former course in the world. They see the greatness of this operation, in reducing the contrariety of their stubborn nature and in this *new creation* to a glorious life, and therefore acknowledge Him to be JEHOVAH, "who only doeth wonderful works." He granted them this "repentance to life;" this change of sentiment and will; this desire for Christ, and holiness, and heaven: and they find, that this is wrought in them by way of preparation, both for the present consolations of grace, and for the future and unutterable joys of glory. They see also such a union of love, mercy, truth, honour, justice, and grandeur, in all this dispensation, as carries out their hearts at times, into the profoundest admiration, gratitude, and praise. O did the men of the world know some of this secret intercourse with heaven, their surprise would soon cease, that real Christians can love their frequent retirements and solitude, and give up the silly, showy pleasures, which others spend their very souls for, and with so much ardour covet and pursue. And did professors themselves enjoy more, or seek to enjoy more, of this distinguished blessedness, this "calm sunshine of the soul, this heart-felt joy"—the world would not have so much reason to reproach them for their too great solicitude upon those things, which in words at least they affect to despise. If the "consolations of God were not small" with too many of them, so many would not find such delight in hunting after Mammon, in procuring (what are impiously called) *independent fortunes*, or in laying out for fine houses, splendid furniture, gay apparel, and all the wretched modishness of this dying world. Alas! alas! what can the mere man of the earth do more? And how much, and how often, do these poor trifles lead astray their souls? Effects like these render things innocent in their nature noxious to those who possess them. If the things were ever so *indifferent*, as indeed all such matters certainly are *in themselves*, yet they cease to be so, when once the mind and affections are solicitously employed about them. How rarely is Christ the topic in our elegant apartments, and genteel societies! How rude and unseasonable would any conversation there be thought, which referred to the greatest interests of the soul, or conveyed the solemn ideas of an approaching eternity! Thus modern politeness and Christian discourse are held incompatible. The language of the times is become so excessively refined, that the name of Jesus (except by way of blasphemy) appears almost a mere barbarism, fit only for the use of rustics or the *canaille*; at least, not to be mentioned, but in the old forms of a church, and there to remain, till the people resume their seats and the forms again. In some more learned and (one would expect) more solid assemblies, what a disgusting fool would a man be now set down for, who

should dare to enter upon the matters of *salvation*, though they are at once undeniably the "wisdom of God," and God's great purpose in the original being of man! A discourse upon weeds or butterflies shall be reckoned a thousand times more intelligent and wise.—To *hint* upon these things, is enough to show the bent and stream of the world, and the direct opposition it makes, not at *this* time or the *other* time only, but uniformly and at all times, to God and his Gospel. To the Christian this should be a lecture, how lightly all these circumstances, which last but for a moment, ought to sit upon his mind; and with how much mercy it is, that God, for the most part, keeps these "lying vanities" out of his people's hands. The society of Christ in a cottage is infinitely a greater estate than palaces and kingdoms, without any other heart to enjoy them than the "evil heart of unbelief."\* He that hath Christ, "hath him who hath all things." And when Christians can make a true estimate of objects, and have learned to distinguish *appearances* from *truth*, and gold from tinsel, as sooner or later they undoubtedly will, they will grow gradually into the Psalmist's frame, who accounted, that a "little that a righteous man hath, is better than the riches of many wicked," Psalm xxxvii. 16. They will find, that these wicked *seem* to enjoy, but *do not*; while the believer, in the sense of God's favour and presence, *enjoys indeed*, but without *seeming*. He may make but little or no appearance in the *outside*; yet, like "the King's daughter," he is "all glorious within."

One great office of this holy COMFORTER or ADVOCATE, whom we are treating of, should never be from the memory of his people. He doth not call them to a set of *notions* and *opinions* only; for, with respect to these as mere subtle disquisitions, perhaps the devil himself is as orthodox as any one; but he works in them a *change* of heart and "newness of life." This is the true purpose of all his agency, to make and keep his people in a nearer and nearer likeness to their Redeemer. Their tenets, therefore, or rather the doctrines of the Gospel, known as they ought to be known, are *things* rather than *words*, and exist in *facts* more than in *speculations*. A carnal man may know the *form* of the Gospel; but the true believer only knows the *matter* of it. To the one, Divine truth is but a *picture*, though possibly a very fine one, curiously gilt and adorned, perhaps, by man's art to be gazed at; but to the other it is

\* An heathen could sing :

Me silva, cavusque  
Tutus ab insidiis tenui solabitur ervo

HOR. Sat. 1. ii. s. 6.

And so a moral poet of our own :

"Then, pilgrim, turn, thy cares forego;  
All earth-born cares are wrong;  
Man wants but little here below,  
Nor wants that little long."—GOLDSMITH.

*substance*, the *food* by which he lives, not lifted up for show, but taken inwardly for the very sustenance of his life. A man, with a very fine painting of a feast, may want a dinner. And those professors, who can speak or write perhaps very elegantly upon the Gospel, and paint its glorious beauties in splendid colours, while they have never tasted and enjoyed its mercies, will, in the hour of trial, discover their own leanness; and the hour of trial may be possibly sent for that very purpose. But he who has true and solid provision in the house, doth not show it about the apartments for ornament, but brings it forth for use in due season. In like manner, the real Christian aims not to make a parade of his profession, but *lives* within himself upon that bounty which his gracious Lord constantly supplies to him. He is "renewed in the spirit of his mind," and is become, in a measure, of the same mind with his Divine Renewer. They "walk together, because they are agreed:" and all the felicity of God's people, like Enoch's, consists in walking thus to the end.

To the *end* they do walk in safety, and all the *way* thither is truly the way of peace—not perhaps the peace of this world, but that superior peace, which the world can neither give nor take from them. This blessed *Comforter* is the immediate *cause* and *preserver* of it all through Christ Jesus.

In the day of *affliction*, this *ever-present help* stands by with his necessary consolations, and so tempers every affliction with them, as to produce, out of all, the most blessed and perpetual good. Where Christ and his Spirit are, sorrow can do no harm, nay, cannot even subsist long as sorrow, but is "turned into joy." Nor is the occasion, which works the sorrow, permitted to come at all, but for some purgation of evil, or some preparation to good. Flesh and blood revolt, and, therefore, it is commonly sent to subdue flesh and blood, which, in believers as well as in others, are too apt to entertain *confidence* and *consequence*, and must for their real welfare be brought down and kept down. Flesh and blood *see* not the reason, but *feel* the pang: and the pang they *should* feel; or the crucifixion, which the apostle speaks of (Gal. v. 24) as the necessary consequence of their union with Christ, would never appear, would never be known. This holy Comforter bestows and increases, for a clear view of this case, his grace of *faith*; and faith, enlightened by his tuition, reads his *word*, and there finds the secret of the whole. "He first enables his afflicted children to believe what he had said of his love in afflicting them, and then to wait for the experience of his love under their afflictions. This waiting quietly, without giving way to sense, or unbelief, is *patience*. Faith is tried, and stands the trial. Tribulation comes; faith is exercised with it, but holds fast its confidence in the word of God, and thereby has full proof of the faithfulness of God. This worketh patience—a quiet submission to the

Divine will—and a holy subjection to the Divine rod. The flesh murmurs: self-will repines; self-indulgence rebels: but faith looks up for the present strength, and by it conquers them. It stops their mouths with a hush—be still, and know that he is God—he is my Sovereign and my Father. This affliction indeed is not for the present joyous, but rather grievous; nevertheless it comes from his love—love guides his hand—love will bring good out of it. O that all within me may submit to his will, and bless his holy name!”\*

In the day of *uproar* and *confusion*, when the earth seems under the immediate agitation of hell, this gracious Comforter “keeps those in perfect peace, whose minds are stayed upon him.” Come what may, they are upon the “mountain of the Lord’s house, where they see his presence, learn submission to his will, and look down with calmness upon the tumults beneath; which, however they may shipwreck those who mix in them, cannot reach up to their souls. The Christian can pity the misery of such persons as conflict with raging passions, only by passions equally raging; and, if the storm threaten himself, he commits all to HIM, who in one moment can say, “Peace, be still!” and at whose command, in the next moment, there shall be a great calm. The winds and the waves cannot but obey Him who made them, and so also the restrained fierceness of man, aiming however at no such event, sooner or later shall “turn to his praise.”

In the day of *persecution*, God ever did, and ever will, support his people with his *comforting*, or rather with his *triumphant* grace. This comforter has shown to the strong of the world, that “they are but as tow” with him, and that he can make the weakest of the weak more than a match for all their strength. These last have often smiled at the persecutor’s rage, and dared the coarsest efforts of his power. They have discovered their victorious superiority, by pitying and praying for the poor worms to whose folly and madness for a while they have been exposed. They knew them to be but the slaves and tools of that infernal tyrant, who would wreak upon them, for this very thing, the permitted wrath of the Almighty. Acts vii. 60. Let any man read Lactantius’s account of the *Deaths of the Ancient Persecutors*; and then let him consider, whether they are not equally the objects of pity and contempt. Though, through the Divine providence, the most bitter adversaries to the truth of God cannot at this time proceed to those enormities, yet it is worth remembering, however, that, in the *purest* ages of the church, these furies were permitted to range upon the earth, and to carry their rage to lengths which even common humanity must shudder to write. All humanity was then overborne, or

\* See that very excellent and experimental *Treatise of the Walk of Faith*, by the Rev. Mr. ROMAINE, vol. ii. p. 92.

turned into diabolic barbarity, whenever the religion of *Jesus* was concerned: and it was often observed, that persons who were the most humane, civil, and polite upon all *other* occasions, laid aside their usual character and put off that agreeable varnish, when the truths or cause of God became the subject of consideration. An instant proof hath then been given, that however education may induce habits which shall make men exceedingly accomplished in the eyes of the world and for worldly purposes, no education and no habit can root out the "enmity of the carnal mind against God." It will discover itself, by some means or other, to be perfectly the same, whether it exists in a Roman emperor or the reviling thief upon the cross, in the highest or the lowest, in the proudest or the meanest of mankind. According to their capacity or opportunity, they will always find pleas to exercise this dislike. The politician brings his reasons of state; the religionist, his reasons of superstition; and the tyrant, his strong reasons of power. It was the same of old. *Si Tiberis* (said Tertullian) *ascendit in mœnia, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fumes, si lues, statim*—CHRISTIANOS AD LEONES.\* If the Tiber overflow, if the Nile do not flow enough, if the skies are bound from rain, if the earth be loosed and quake, if famine, or pestilence, arise; the cry immediately is—*away with the Christians to the lions.*

In the day of *poverty* and keen distress, this *Comforter* becomes the nearest and the dearest friend. He smoothes the brow of care, and soothes the heart of sorrow. He teaches the soul of the Christian, that *poverty* is but a relative term, and that, out of God, or without him, there is nobody rich. All men live by Divine bounty, and therefore have nothing properly their own. Whatever God has lent them, arose from his own will: and if he set the *rich man* in a palace, and Lazarus among the dogs upon a dunghill, it only proves, that the Lord saw a reason for it, which men perhaps do not see. The *great things* (as they are called) of this world are so lightly esteemed by God, that he often throws them away upon the vilest of mankind, as people throw trash upon a dunghill. If Christians are too fond of this trash, it may be needful for their souls, that they should be kept from wallowing among the dung, and that their way be hedged up with thorns. The riches of this world are not riches in God's sight; nor even in the sight of mere reason, as it may be proved in the examples of Heathen philosophers who despised them; and certainly they ought not to be so in the eyes of God's children. What a poor creature, at the best, is a rich man without grace! Nay, how poor have people of that stamp thought themselves! We may take their own evidence and

\* *Adv. Gentes.*



confession in this matter : we may learn this truth by their own example. Have we never heard of some very opulent persons, so loaded with misery as well as with wealth, that they could not support the torment of their own minds, and therefore, in the anguish of despair, have attempted to get rid at once of their wretchedness and being ? Instances of this kind have occurred in the history of mankind, and are so many blazing beacons to the Christian, warning him against the legions of devouring cares, which in a manner swallow up the world about him. On the other hand, let a man look to God's rich promises; and there he will find both support and supply. "What ! to *naked* promises !" may one ask. Yes, friend, for the trial of thy *faith*: and if thou hast not faith to rely on these naked promises, then (whatever thou hast beside) thou art poor indeed. Thou wouldst not call them *naked*, however, if thou didst but see that they are richly clothed with all the power, faithfulness, love, and infinitude of God.

In the day of *sickness*, this *Comforter* is at hand to administer his medicines to the soul. He compounds them according to the word, which is the publication of his skill, and applies them wisely to the case and condition of his people. He is Almighty to command, to carry on, and to ensure the effect. His people at such seasons more sensibly feel their need of his aid, and look more eagerly after his power; and he stands by them when they do not see, and comes into them when it is right they should feel the force of his supporting love. He "makes all their bed in their sickness," and never leaves their *bed* nor *them*, however it may seem, so much as for a moment.

In the day and hour of *death*, this God is the believer's God, his friend, and infallible guide. Having conducted him to the last moment by his grace, it would not be for his glory to leave him then. And he doth not. He hath made many a once feeble heart\* to triumph, "O death, where is thy sting! O grave, where is thy victory!" But, whether the nature of their disease allow this noble exclamation or not, all the people of God are *conquerors* over death, and "more than conquerors, through Him that loved them." They are enabled to conquer

\* If Lucretius had seen a Christian, in dying triumphant over death, he would have omitted, if not some other arguments he uses against the immortality of the soul, certainly this:

— "Quod si immortalis nostra foret mens :  
Non jam se moriens dissolvi conquereretur :  
Sed magis ire foras, vestemque relinquere, ut anguis,  
Gauderet, prælonga senex aut cornua cervus."

Lib. iii. l. 611.

l. e. "If our mind were immortal, in the article of death, it would not murmur to be dissolved, but rejoice rather to go forth from the body, and leave it as a snake doth its skin, or an aged stag doth his weighty horns." Blessed be God, many of his redeemed have rejoiced to quit their bodies, and have left them with a hope full of glory and immortality.

death; and then death himself performs the office of a friend. If the vain and ungodly knew this life in death, or could see it, instead of a foolish laugh or senseless jeer, they would cry out as one of themselves did of old, "Let me die the death of the righteous, and let my latter end be like his!" Numb. xxiii. 10.

In the *everlasting day* of heaven, this glorious Comforter will comfort his people with joys beyond measure or end. All his consolations below are but as a spark to that eternal blaze of rapture, which shall glow through their spirits above. But *here* imagination will fail, and we must be content with that summary description which the Scriptures afford us, that this everlasting state is an "exceedingly exceeding and eternal weight of glory;" and that "eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love him."

And now, dear Christian, what are thy thoughts concerning such a *Comforter* as this?—concerning one who hath done so much for thee, is doing so much in thee, and will continue to do so much both for thee and in thee to all eternity? Is he not indeed GOD THE COMFORTER, full of royalty to command comfort, full of Deity to ensure it? Canst thou think that an angel, or ten thousand angels, or all the angels and all the creatures which ever knew existence, are or can be equal to bestow such floods of comfort, such an infinite ocean of everlasting joy, which will replenish thy soul, and the souls of all the blest, in glory?—Thou dost not, canst not, think so. *They* only who never tasted his holy comfort and are strangers to its nature, can think thus madly and blasphemously of this blessing and its Author. But thou hast felt its divine force in thy soul; and, when thy faith is lively, thou continuest to feel it. O look to this "God of all comfort" to increase it within thee, in such manner and degree as may be expedient for thy good and his own glory! If there were no sin or corruption within thee to be mortified and subdued, thy heart would be a little heaven. If thy faith *were* but as fixed as thy condition is secure, thou wouldest be but little short in joy of a saint in light. Thou art not straitened in *Christ*, nor in this Comforter from *Christ*: all the confinement is from *thyself*. Thy own tempers and unbelief are the only bars to the richest consolation of grace on this side of eternity. When, therefore, thou complainest of darkness, dulness, and despair, search (and pray to the great Searcher of hearts that thou mayest search duly) if thou be not in some dark path, out of the narrow way which leadeth to life, and if some sinful practice or some sinful opinion be not indulged in thy soul. Christ will not dwell in his temple, as in "a den of thieves;" but will either scourge them out by some sharp trials, or leave thee for a while to the natural deadness of thy heart,

without one ray of his presence. Bad practices and evil doctrines are an abomination to the Lord. On the other hand, if this Comforter fill thy spirit with his pure consolations, pray to him earnestly, that pride may be hidden from thee, and that carelessness or drowsiness do not overtake thee in the gracious sunshine, nor entice thee to lie down and sleep. But "watch and be sober," be circumspect and serious; for thou art here in the enemy's country, and always upon polluted ground. Pray that the manifestations of Almighty love may be so many attractions to thy soul, and the means of putting spirit and life into thy affections and duties. Remember that the most thou canst enjoy here, is but a slight foretaste, a little drop of that infinite ocean of pure joy, which thou art to inherit in Christ. This should cause thee to thirst for more, and to aspire after greater attainments. Finally, what a weight, what an eternal weight, of transporting bliss is before thee, prepared for thee, secured to thee, by omnipotent power and endless grace! Reader, hast thou *no* longing for this! *Is* thy heart, *can* thy heart, be all dead, and dull, and damp, to such unmeasurable glories! What! not a ray of hope, not a thrill of joy, at all this unmerited mercy! At all this mercy, merited *fully* and *only* by Jesus, for thee! It is enough to make the stone in thy heart "to cry out." The heart must indeed be "the heart of stone," if it feel no emotion *here!* The "heart of flesh," renewed by the *Holy Spirit*, will triumph in the glorious expectation, and be *looking* out, beyond all perishing shadows, "for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ:" and, blessed be this great God and our Saviour, it shall not look in vain.

My soul in fervent longing waits  
 (Each true believer cries)  
 For God to end my earthly straits,  
 And bear me to the skies.

O when shall this poor scene depart,  
 And heav'n itself appear!  
 God hath so widen'd all my heart,  
 It can't be filled here.

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## SPIRIT OF LIFE.

ALL life is motion, though all motion be not life. Whatever lives, acts; but what is acted on, being only passive power at the utmost, and moving because it is moved, cannot be said to live. The true definition of *life*, therefore, is, a principle of power to act or move, inherent or planted in a distinct substance or being. A being thus possessed is said *to live*, because it can act from within itself. If we speak of a being who lives *inherently*

or of *himself*, we must say, that He is *God*, and that there is no other who can live in this self-existent mode, and perform motions without the assistance of another. If we speak of a being who lives *derivatively* or *by another*, we may affirm, that he is a *creature*, and that the life in him, though distinct from and perhaps independent of all other beings who live derivatively like himself, is not without God, though its motion be contrary to him. Evil spirits subsist by the first life, which is God, though they act in opposition to his holiness. When, therefore, we define life in a creature, we mean, that this life exists independently, only of all other creatures, but not of God its Creator, *by whom* those creatures *live*, even when they sin or act against Him. If, for instance, a creature breathe, its power to perform that action is beyond the aid of all other creatures, and arises independently of them. And so it may be said concerning the rest of its functions, which discover or exercise the principle of animal life.

There is also a life which consists in motion, but which is not obvious to the animal sense. The life of man's *immortal* and *immaterial* part acts and moves, not from the *vibratory motions* of matter, but by a principle to which matter has no relation, and to which matter itself, being passive and inert, is and must be subservient. The collision of two stones might as soon inspire them with thought, as the vibration of the nerves, being mere material motion, could constitute the intellect of man, which, in a thousand cases, has and can have no sort of relation to the motion of matter. Those who propagate this notion, are only supporting the cause of *Materialism* or *Pantheism*; for, when once a rule is established, that matter produces thought, it is no very distant nor difficult transition to urge, that matter itself, as the author of thought, must therefore be God, and consequently so much the source of all intellection, that there can be no ideas without it. Hence thought is nothing but matter acting upon itself, and of consequence the universal harmony and arrangement of things appears a most lucky and fortuitous jumble of matter in atoms. Here Atheism comes in with a full tide, and offers to sweep away religion, revelation, and even morality itself, into the ocean of anarchy and universal infidelity. Those pretended reasoners, therefore, who promote such principles, either see not the mischievous and preposterous result of them; or, if they do see them, are very little entitled, either by their heads or their hearts, to the respect and attention of mankind.\*

\* We have had several attempts of late to introduce the fatality of the Stoics, and the absolute necessity of all things, without reference to the will or providence of God, which itself, according to some, seems tied down to this all-ruling fate, after the representation of the ancient Heathens.

This is, to all intents and purposes, mere *materialism*: and the arguments which are brought to prove that sort of natural necessity, do conclude in materialism.

If matter existed before mind, those philosophers are undoubtedly right, who raise

The life of *spirits*, not only distinct from but heterogeneous to *matter*, is exercised in memory, will, understanding, reasoning, &c., and *moves* by these faculties, as the body obtains sensible motion by its members. When this spiritual principle is removed, the body becomes torpid and inactive: when this principle is only suspended, as in trances, or in bodies half-drowned, there is

all the actions of mind out of matter, in which case there is no supreme intellectual being; and then the creed of Spinoza (following some ancient Heathens), that "God is all things," must in consequence be received. Upon this plan, it will be right to allow, that, in all respects, the principle called the *soul* is wholly modified and governed, entirely acts and thinks, according to the disposal or organization of the *body*. The next step after this, when the body perishes, the soul ceases to be. And here we may look round us, and see religion and revelation swallowed up in the vortex of Infidelity and Atheism.

But if mind existed before matter, or, in other words, if God existed before gross substance, and is in his own nature different from it, then all forms of being, whether sensible or intelligible, are copies of those ideas which pre-existed in his mind, or they were created without *design*. Those ideas also must have been *essentially mental*, because they existed before the *sensible* forms, and are not the *objects* of sense in any respect. It follows, then, that his ideas (speaking with humble reverence) were *prior* to the modifications of matter, and that those modifications *exist* agreeably to the ideas; otherwise there is no such being as *God*, considering him as *pure Spirit*, nor any such arrangement as we understand by his *providence*.

If this last conclusion be impossible and absurd (as may well be believed), God, as an infinite and eternal Spirit, is the *mental Cause* of all *material* existence, and the Source of *intellection* in all *spiritual* being. Whatever exists, or acts in its existence, received its substance and all its powers entirely from Him.

That organization of body is not necessary to the acts of the mind, is evident from the angels and spirits of just men made perfect, who see and enjoy felicity and knowledge more purely and freely without body, than we can, who remain in the flesh. This we must believe, indeed, upon the authority of the Scriptures; or, if we will not believe them, we may commence Sadducees, and say, there is "neither angel nor spirit," who, if they exist at all, must necessarily exist more perfectly and sublimely in thought and power, than creatures surrounded with clay.

If mere organization of body was sufficient to work up thought, or to modify it into reason and wisdom, the ouran-outang would have as good a chance to comprehend or cogitate, as the being called *human*. M. Buffon says, that "all the parts of the ouran-outang's head, limbs, and body, external and internal, are so perfectly similar to the human, that we cannot collate them together without being amazed at a conformation so parallel, and at an organization so exactly the same, though not resulting to the same effects. The tongue, for example, and all the organs of speech are the same in both; and yet the ouran-outang does not *speak*: the brain is absolutely the same in texture, disposition, and proportion, and yet he does not *think*: an evident proof this (continues he) that mere matter alone, though perfectly organized, cannot produce thought, nor speech the index of thought, unless it be *animated* with a *superior principle*."—One is almost tempted to think, that the similarity between this brute and human nature was created on purpose to show us, that the soul is a principle independent of matter, and that we do not think and reason because we have *bodies*, but because (in that nearer approach to the image of God) we have immortal and immaterial *souls*.

If the excellency of the mental faculty depended on corporeal organization, then the most beautiful, strong, and well-proportioned bodies must think, and reason, and understand, with the greatest force, perspicuity, and wisdom. But nothing needs to be added to refute this proposition.

It is one thing to say, that the soul receives many of its ideas through the medium of the senses, and quite another to affirm that the senses generate those ideas. *Sense* and *sensible objects* may (as it has been well expressed) be "a medium to awaken the dormant energies of man's understanding; yet those energies themselves are no more contained in *sense*, than the explosion of a cannon in the spark which gave it fire."\* The mind of man, simply considered as mind, must be *similar* to that of angels or *disembodied spirits*, as their mind is (so far as finite can respect infinite) to the mind of God. There must exist something of *congeniality* in the whole spiritual world, or there could be no *communication* between human and angelic spirits, or between those and God.

This *congeniality* or *identity* of ideas, between *human* and *superior* spirits, seems to

\* See a learned and elegant discussion of this subject in Harris's *H. mæx*, book iii, c. 4.

no action in the outward machine, though all the nerves remain, and no alterations appear in the material frame. But, let the *spirit* be restored, the body revives, and proves itself *animated*, or endued with *something far above itself*, by those actions which correspond with its frame. Shall we say then, that this mass, which presently corrupts without that other principle, is the life

demonstrate of itself, that *ideas* are not *dependent upon or formed by matter*; because, if they were, pure spirits could not *think* at all. Nor could the *identity* of ideas subsist between men, and angels, and God, if the origin of the human idea was placed in *sensation*, and the origin of pure spirits in absolute *intellection*, which are properties entirely discrepant and heterogeneous. And if heterogeneous, how can *matter* produce what is so unlike itself, as *mind* is?

Carrying our ideas still higher, we may make this principle confute itself. For, if matter generate idea, it will follow, that there is no idea without matter: and, if there be no idea without matter, then, either God is matter, or depends upon matter for his ideas, which will amount to nearly the same thing, and is downright Pantheism.

Further, it seems unavoidable, that all which *begins* with matter, must *end* with matter; because no effect can rise above its cause: and from hence likewise it will follow, that all that philosophy (as it is called) which makes gross substance the *primum mobile* and the principle of thought, tends only to establish the blind fate of the Heathens, or direct materialism.

But, among other proofs, that the mind of man did not originate from matter, it doth not *end there*, but seeks for itself a more perfect and exalted good. The whole world cannot fill the soul, nor satisfy it; and the spirit of a man can find no true rest or complacency but in an *intellectual* good. The good, which is *goodness itself* and fills all things, can only fill that "aching void," which every man, by the corruption of his nature, feels within him.

Undoubtedly, respecting the material substances about us, we form our ideas of them through the *medium* of matter. But matter *doth not form* those ideas; for, if it could, the eye would see, and the organs of sense would continue to perceive, when the spirit is departed. It is the spirit which employs those organs, as instruments, to range in the world of matter, and, by the application of them, determines upon the quality or quantity of substances very different from itself. God hath given us this constitution, and wonderfully enables us to perceive by it. Indeed, it seems a greater wonder that matter, actuated by mind, should seem almost to investigate matter, and so rise above it, than that mere mind should comprehend matter, as it undoubtedly must, if there are such beings as angels and the spirits of just men made perfect. Our spirits can work upon matter, can frame ideas of it or according to it, and, through the intervention of matter, can receive ideas. But matter is only the *medium* (as we said before), not the *cause*. If a man *invent* a science, the origin of the idea was intrinsically *intellectual*. The spirit combines the material forms, and discovers conclusions, which, however they may exist in the matter, matter itself could not have discovered. Geometry, for instance, respects material proportions; and these proportions exist in the substance of matter: but was it the eye, or the hand, or the ear, of Euclid; was it his *mind* or his *body* which traced them out? His body, surely, was but the *machine* of his mind, and acted upon matter by its direction.

If the soul hath no ideas but what it derives from the body, then it is not an *ens* distinct from body, but a *co-essential substance* with it, though rarefied to the utmost degree of exility. Hence, it seems perishable with body; or, if it could exist without it, yet having no body to act with, it can have no ideas, but must lose the very activity of its being, and sink into an inertness, which contradicts every notion of spirit. Of such consequence is the opinion, which renders the soul dependent upon matter both *in esse et in operari*, that it directly removes the basis of the immortality as well as immateriality of all spirit, and puts men, nay, God himself, upon a level with the *beasts that perish*.

When we ascend to forms purely *intellectual*, we seem to act as truly spiritual beings, and leave matter quite out of sight. We *think*, without the intervention of our animal senses, upon many subjects, and upon some of which those senses could have no exercise. Our corporal frame, for instance, has nothing to do with religion, but to be governed according to its dictates: it has no particular relation, as a lump of matter, to its spiritual concerns, and can afford us no ideas, no nor yet sensation concerning them. It may be acted upon, and assuredly is, in this momentous case; but it doth not and cannot act from itself. See John iv. 21.

Upon the ground of the *Christian religion*, this Epicurean business of the potency of matter must presently fall into atoms. Here we find, that there is no activity but

or motion of that principle? Or, rather, that this immaterial part, which can leave the body without taking away one atom of its substance, is the life which thinks in that body, and the motive power which acts upon it? It seems even *reasonable* to assert, with the voice of *revealed truth*, that "it is the SPIRIT which quickeneth: the *flesh* profiteth nothing."

In spirit; and that this activity originates from the Supreme Spirit, is communicated by him to every thing which acts, and is limited by him in the *mode* and *degree* of action. Matter is all obedience here, and even spirits themselves are active, only through the impulse of his activity. As volitions, or comprehensions, are as much mental acts, as local motion is an act of the body; so these are determined, as well as that, by the motion of the supreme mind: otherwise, there would be a principle of *self-determination* in the creatures, which would render them *independent* of his direction. In other words, they would, in that case, be no longer *creatures*: and so there would be an utter end of all *providence* in the government of nature, and of all *grace* in the revelation of God. There would be no *certainty* in any thing, and consequently no order; for order is certainty, wearing only another name. But if we view God's *providence* in the government of things, carried on with his *grace* in the salvation of his people, we may see a *beautiful arrangement* in the whole disposition of the *intellectual* and *natural* world, and a strength in the whole fabric, which renders it indemolishable. Yet there could be no arrangement of a *whole*, without the previous disposition of *all the parts*. How God influences the will of spirits, we cannot define; nor can we define the mode of God's action in any thing: but we are sure, as his word can teach us, that it is He who doth *make them willing*, and that they *will and do, according to his power*. We are also sure, that He effects this disposition in our souls, sometimes with, and sometimes without, the intervention of matter; and that, therefore, matter is not absolutely necessary to his operation. Meaner and worse agents than this can affect the mind, and give it inclinations, which it had not of itself. The temptations of the devil are not always by material objects, but remote from them, and often affect only spiritual concerns. From these short hints, we may conclude that God is the *sovereign agent*, that he acts according to his *providence* and *grace*, and that both *matter* and *spirit* are acted upon by Him.

That God acts by *necessity*, in the usual sense of that term, it seems as impious to affirm, as it is above us to inquire. If we say, He is his own *necessity*, we can only mean, that He has no *necessity out of Himself*: and how far we can pretend to determine what that *self-necessity* in the Godhead is, should be left for a very modest consideration. Certainly, He is his own law in this respect: and if we say, that God is his own *freedom* or his own *necessity*, we are too bold, if we mean by these terms more than this, that God acts according to his pleasure, and that all his pleasure must be just and true.

To a Christian, then, the naked notion of an *absolute necessity*, independent of the Divine control, is as absurd and blasphemous a tenet, as the opinion of *self-determination* and *free agency*, independent of the Divine direction, is untrue and impious. In all things, we *should* be guided by God; and certainly in all *must* be ruled by Him. Otherwise, there is an end of all *providence*; and we might adopt the poems of Lucretius, in the room of the two Testaments, called the Bible. "God's will (says Bernard) is done *concerning* all men, and *by* all, but not *in* all; for his people only have this blessing—He is pleased with good things in themselves, and satisfied with his wise and good disposal even of the bad." "Judas did ill in betraying Christ (says Austin); but God out of his treachery produced a good, which Judas never thought of. God viewed our salvation, but Judas only filthy lucre." Farther, if matter could not *exist* but by spirit (as matter, in any other view, will be *eternal*, and its own *maker*, which is preposterous) certainly it cannot *act* but by spirit. It will follow, hence, that all the *impressions*, which may be derived to the soul from matter, must be *arranged* according to *Spirit*, and that this Spirit must be God. If this be admitted, as it seems but just to admit it, the Divine providence opens to our view in its resplendent glory; free grace in its sovereign beauty; and all the attributes of God uniting in the salvation of man, with the utmost perfection and harmony. This is all the *necessity* for which a Christian should contend, and all which he is concerned to know. And this he *should* know, because God hath taught it: this he *should* believe, because the Author of truth himself hath been pleased to reveal it.

He is bound to *believe* this, let his outward *senses* oppose or let *sensible matter* appear, as it may. Indeed, it is the great business of faith to live above mere *sense* and *sensible* objects; and hence again it may properly be asked, how then is faith to receive any ideas from them? It can receive none, but under such distributions of the sensible forms, which speak (as it were) spiritual things, and so are composed to shadow forth what "they have not in themselves." Such were the Levitical institutions,

Life, however, is motion, whether in the *animal* or the *intellectual* world. In the one case, *matter* is moved: in the other, *spirit*. The first cause of both must be that GREAT LIFE, who only can be said to live independently, necessarily, and eternally. What had a *beginning* of life, owed that beginning to a superior cause; for no being can produce itself out of nothing. But God, having no beginning, existed from himself, and is consequently independent, necessary, and eternal. This He gives us to understand from his name JEHOVAH, which implies all that we can conceive (and probably much more) of *life*, without beginning, dependence, or end. In truth, He *only lives*; because He is the only Cause of life, and the only Determiner of its various modes of existence. He is the great Author of all *understanding*; therefore the *intellectual* substances LIVE by him, and act in mind, thought, reason, and memory, by his power. He is the sole Creator of that gross substance called *matter*; therefore, all *material* natures ARE MOVED (having nothing akin to motion in themselves) by his activity and direction. He is the first Cause of all existence; therefore, in Him all things, whether *spiritual material*, or "have their being."

Hence, it appears, that God only is THE LIFE, properly so called, and that no other being hath a life of *its own*, independent or undeived. It is nonsense, as well as blasphemy, to say of a creature, that he is *life of itself*: and all beings *are creatures* but ONE, who, in an eternal distinction, is denominated GOD THE CREATOR.

which led sense, even away from itself, up to faith; thereby proving themselves, when abstracted of their object, but "weak and beggarly elements." A Christian now is not to judge from the appearances of matter, but to live above matter upon his God. This is one branch of the life of *faith*, which is contradistinguished from *sense* in almost every thing.

There is no absurdity in this, unless it be absurd to believe God, and to be persuaded that he cannot lie: and of this it becomes us to be, at least, as fully assured, as we are of any evidence which can result from our corporal senses. It is possible, that *these* may deceive us, but it is impossible that *God* should. We may err in the application of our senses, but God cannot be mistaken in the declaration of his will. Every idea of *certainty*, both in the moral and spiritual world, is derived from the existence of God, without whom all is darkness, anarchy, and error.

The intelligent reader will pardon the length of this note, if it appear in the least to establish, what the author means it should establish, that all *matter* was produced by God, the *creating mind*, and that it is *modified* according to his *will*: that all *Spirit* is derived from God, the only *first Spirit*, and hath no right or true end but communion with God; that both matter and Spirit are controlled in all things by the constant superintendance of his PROVIDENCE; that they cannot act for *good*, without his *efficient aid*, nor, for *evil*, without the *permitted* abuse of his *power*; and that there is no *necessity* in any created beings, beside that of their *dependence* upon him, nor any *self-determination*, beyond the limits of his *will*.

In this view, it is evident, that man is *free* when he acts *by* and *according* to Him, who is the Author of all *freedom*; and a *slave*, when, abusing the powers given to his nature, he attempts to act *without* or *against* Him. In the one case, as a child of God, he is privileged to walk in his *glorious liberty*; and in the other, as a bond man of that evil spirit who exists without that liberty, he is "taken captive by him;" while that spirit himself is held "in chains of darkness" by the power of his Maker. Thus every man, in his depraved state, is at best but the slave of a slave. Righteousness and true holiness are the essential liberty of the Divine nature itself: and therefore sin and corruption, having no *communion* with the Almighty, though under his *control*, are "weakness, misery, and bondage."

\* Boethius, p. 91.



Now, then, we must adopt these conclusions, that whatever being is truly and justly called *the Life*, as the *cause* of life, is and can be no other than *God*: and that whatever being is thus termed by Divine revelation, is therefore most truly and strictly so.

That the FATHER hath "life in himself," nobody will deny. Here all men, who believe that there is such a being as God, are agreed: and as for those who venture to deny his existence, their understandings rather demand our pity than an argument. A "fool" only can affirm, "There is no God."

Of CHRIST it was said, that "in Him was life, and the life (or *that* life) was the light of men:" and he says of himself, openly and expressly, "I am the life." Hence, then, the *Father* and the *Son*, assuming this essential name, claim to be true and very God.

That the SPIRIT is also *life*, will appear both from the *attribute* being applied to him, and from the *exercise* of the attribute by him.

In Rom. viii. 10, the *Spirit* is called *life*, in opposition to the condemnation or death which comes by the transgression of the law. He is termed, not only *life*, but what is more emphatical, the very *Spirit of Life*, in many places of the New Testament; and stronger still, in the Old Testament, *the Spirit of Lives*. As if it had been said, He is Life, the very Life of life, the original Life of all lives. To denominate the Holy Ghost thus, is calling him *God* by the strongest terms which could be used. It is representing him essential (as it were) to the Divine Essence; because He is called the very Spirit of that life in which the essence exists. He is denominated hereby the very energy of its energetics, the very principle of its action *ad extra*, the Divine glory of its power in all the creatures. Compared with this, to say simply, that the Spirit is God, though it be the same truth, is certainly not the same forcible expression of the truth. God (as it were) clothes the assertions of the Spirit's Divinity and glory by periphrases and terms which may excite the strongest faith and comfort in the hearts of his people, and leave without excuse those who, knowing not his grace, have dared to dispute his being.

If we consider the Holy Spirit's *exercise* of this attribute of *life*, we may still be farther convinced of the same important doctrine, revealed by his name. "The Spirit (says the apostle) giveth life," 2 Cor. iii. 6. He gives *natural* life, *spiritual* life, and *eternal* life; and, in this view, He is the *Spirit of Lives*. All live by Him. It was the *breath* or *inspiration of the Spirit of Lives* which communicated *natural* existence to all the creatures at the beginning, Gen. vii. 22. And when that breath is taken away, "they die, and return again to their dust," Psalm civ. 29.

With respect to *spiritual* life, man, by the fall, was cut off and "alienated from the life of God." In this view, the human spirit is accounted as *dead*, and affirmed to be so in a multitude of texts; because it hath now no *true* spiritual action, no *pure* motion; and because it is, in that state, separated from the holiness of HIM whose life is holiness itself, and in communion with which all perfect creatures are moved and centred towards him. Thus, not to *think* what is good, not to *love* what is good, not to *comprehend* what is good, not to *follow* what is good, is that cessation from the most truly spiritual motion which constitutes spiritual death. If all death be the privation of life, *this* is most eminently so.—Now, who could restore this life, who could repossess the human mind with activity for God, but God himself? Yet the *Spirit of Life* doeth this; it is his office to do it; and he takes this name, among other reasons, to denote, that it is his own peculiar office to do it. "The law of the *Spirit of Life* in Christ Jesus hath made me free (says St. Paul) from the law of sin and death:—For the minding," will, or purpose, "of the flesh, is death; but the minding," will, or purpose, "of the Spirit is life and peace," Rom. viii. 2, 6, margin. See the whole chapter.

As the SPIRIT gives *natural* and *spiritual*, so he bestows *everlasting* life. "He that soweth to the *Spirit* (says the apostle) shall *of the Spirit* reap life everlasting," Gal. vi. 8.

It appears, then, that the SPIRIT is both "the LORD and the GIVER of life,"—of life abstractedly, i. e. of all the life which we can understand or know. And if this be his title and his power—if there be no energy but by him, no principle of being but from him, what shall that opinion be called which denies him to be GOD? Shall we say that it is an absurdity? It must be so, if a contradiction to all truth and evidence can merit the name. Shall we believe it to be blasphemy? It cannot be otherwise, if a word spoken against the Holy Ghost shall never be forgiven, either in this world or in the world to come. O how fearfully, then, do they presume, how dangerously do they trifle with their own souls, who, not content with speaking *a word* against this blessed Comforter, write *volumes upon volumes* in degradation of his glory, and seek to make proselytes to the most daring defamation of his person among men!

As the *Father, Son, and Holy Ghost* have *each* life in themselves, and are therefore three *Persons*; so, there being but *one* original life, the *three* Persons, by claiming that original life, do declare themselves to be but *one undivided Essence*. They could not be *Persons*, if they had not this life *distinctly*: they could not be *one Essence* or *God*, if there was any *separation* or *difference* in the life. Hence the co-essentiality and the co-equality are as common to *each*, as the life is common to *all*: they co-exist as one God; and yet exist in distinction as three persons. Thus, *each*

is called JEHOVAH in Scripture, and *is* certainly JEHOVAH; yet there is but ONE JEHOVAH, and can be *but* one. Of course, the three Persons are, in a mode, inconceivable by the creatures, the one Jehovah; and the one Jehovah exists in the three Persons: or the Scripture will contradict itself, and be untrue—which is either impossible, or it is not a Divine revelation. Each of the three Persons, then is *self-existent*; or each cannot be *Jehovah*, which is the name for self-existence, and which means the same thing with the “having life in himself.” They are also *co-existent*, or of *equal* existence, else, it is impossible, that they should be of *one* essence. There is not, there cannot be, higher or lower, inferior or superior, difference or inequality, in JEHOVAH; for such discord would destroy the very sense of the name, and is repugnant to every scriptural, and even rational, idea of the perfections of the Godhead. As each Person claims the *essential attributes*, these attributes could not be essential, perfect, and Divine, unless the three Persons were equally so. It is impossible that either of them should hold the same attributes in a higher or lower degree; for that notion destroys the very idea of the essentiality of those attributes, and divides and distributes what is absolutely indivisible and unimpartible.

Those people, therefore, who suppose any *inferiority* in the Godhead, do not seem perfectly aware to what consequences their notion will lead them, and how, by supposing it, they entirely darken the Divinity of *two* of the Divine Persons, and in fact deny the *personality* itself. Otherwise, to avoid this conclusion, they must run into absolute Tritheism, or, if they please, into positive idolatry. Thus,

*Incidit in Scyllam, qui vult vitare Charybdim.*

It may be said, and it has been said, “that God is a Spirit, and that this name of Spirit may belong to Him as one indistinguishable Person.”—Respecting the subtlety, purity, and absolute immateriality of his nature, it is undeniable that God is *Spirit*, a Spirit, *one* Spirit; because he is one nature, and one essence; and, in this respect, the Father, Son, and Spirit, being holy, may justly be termed Holy Spirit. But these last names are names of office, and were not intended so much to convey the notices of what the Persons are *in themselves*, as of what they are *to us*. The Spirit of God, for instance, is so named, because it is his office in the covenant to breathe life, to inspire the strength of that life, and to be the very Spirit, Fountain, and Cause, both of it and of its continuance, in all the redeemed. In this respect, he is also their *Father*, and is so called. The son of God, for a similar reason, is styled “the Everlasting Father.”\* And, when we address ourselves in that perfect form of words,

\* See under this name in p. 114.

which Christ hath taught us to use, we address the three Persons in one Godhead, and style them "our Father." As it hath been already observed in the former part of this work, p. 117, the characters and offices of the eternal Trinity are plainly marked out and expressed in the course of that prayer; and the interchanging of some of these characters and offices to the respective Persons in the Godhead, seems evidently designed to demonstrate their respective equality, and their mutual consent and energy in all operations. We, in fact, cannot address *one* of the Divine Persons, without worshipping the other *two*; because we worship him *as* God, and because there is but *one* Essence or Godhead. A true Christian cannot be an *idolater*, for he doth not worship the figment of his own brains, but a God *revealed*; nor a Polytheist, for he worships *one* God; nor an Arian, for he worships *each Person* in the Godhead; nor a *heretic against the Holy Ghost*, for he adores the Godhead in the Spirit, and by the Spirit, and also the *Spirit himself*, in the unity of the Godhead. He believes God's own account of his own Divine nature, and implicitly obeys his sovereign direction in all acts of adoration and duty.

The enmity which has been shown to this *fundamental doctrine* of true religion, both by Jew\* and Gentile, is the best apology for considering it in so many of the various ways which relate to our faith and hopes both here and hereafter. The souls

\* When the enmity of the Jews is spoken of in this case, it is to be understood of the *modern* Jews. The *ancient* people of this denomination were of a different opinion respecting this and some other doctrines of revelation, and agreed in substance with the Christians. Some proof of this has been given in the Introduction to these Essays; and the learned reader may find more in Mornæus's book, *De Veritate Religionis Christianæ*, and in Pococke's Notes upon Maimonides's Dissertations, entitled *Porta Mosis*.

It may not be unsatisfactory to readers who have not opportunity to consult such kinds of books, to lay before them an abstract of the *present* Jewish fundamentals, by which they may see something of their distance from the Christian religion, and how little in fact they differ from Socinians, Turks, and the men of what is called *natural religion*, even while they profess to believe in a Divine revelation. These fundamentals are stated in the celebrated Catechism of Rabbi Abraham Jagel, and were originally extracted from Maimonides, as may be seen in the *Porta Mosis*, p. 164, &c.

1. That there is a *Creator*, by whom are all things.
2. That this Creator is *one God*, of the most perfect simplicity and unity of being.
3. That this one God is absolutely incorporeal, and cannot be *included in body*, nor wear the *likeness of body*.
4. That God is also eternal, without beginning or end.
5. That this one eternal God only is to be worshipped by all the creatures.
6. That God hath imparted his will to *Moses* and the prophets by his own inspiration.
7. That the prophecy delivered by *Moses* is more excellent than that delivered by the patriarchs and other prophets; because *Moses* spake with God, face to face, without vision, or suppression of the natural faculties, or any previous preparation, which was peculiar to *Moses* alone.
8. That *Moses* acted as the mere amanuensis of God, in writing both the historical and ceremonial parts of his five books.
9. That to this revelation nothing is to be *added*, and from it nothing to be *diminished*.
10. That God knows all the thoughts, words, and works of men.
11. That God will punish or reward men in another life according to their works, and particularly the Jews, more or less than others, for their obedience or disobedience of the law.
12. That God will yet send the *Messiah* to deliver the Jews from the bondage of

of men are at stake in this case ; and the dignity of God forbids all presumption and trifling. We, therefore, for safety fly to his word, which, we are sure, can never deceive us ; and we stay ourselves upon his revelation, which alone can precisely inform us in all things, which are proper or necessary to our salvation. Of one thing, we are very certain, that, if God hath not told us the truth, respecting his own nature and his engagements to us, we shall never be able to find it out of ourselves ; and in that case we may (old as the world is) erect another altar, and inscribe it, with the Heathens—ΑΓΝΩΣΤΩ ΘΕΩ—TO THE UNKNOWN GOD.

We have hinted, in another place, for what reason the third Person in the Trinity hath assumed the name of SPIRIT. It is a title borrowed from the *air* which we breathe, to convey to our minds, under that *sensible* form, our *spiritual* dependence upon his person. As *wind* is air in motion, it is his frequent emblem to denote the quickness, subtlety, and effect, of his activity. No animal can subsist a moment without air, not even the fishes under water : all the vegetable tribes live by it, and without it perish. It is, in fact, so much the life of all creatures in this system, that to breathe and to live, are perfectly synonymous. We have no power in our animal sense, but by this medium. Air conveys sounds to our ears, smells to our nose, and reflects the light of the heavenly orbs to our eyes.—What this subtle and most necessary fluid is to our bodies, just such is the most holy and blessed Spirit to our souls. We have no spiritual life but by his momentary supply. We have no spiritual strength but by his continual support. Whenever we move for God, he is the spring and life of our motion, gives all the efficacy, and doeth all in us and by us. Our bodies, possibly, are not more gross in comparison of the air, than our spirits are to the subtle nature and force of the Spirit of God. We know the action of the wind, though we cannot see it ; and throughout eternity we may be perceiving the impressions of the Holy Ghost, without being able to explain them. It will be sufficient for us, both here and hereafter, to enjoy the fulness of his Almighty love, which, because it is infinite, must always be indefinable. As our outward senses cannot be exercised without the intervention of the air, his emblem ; so neither can our spirits hear, taste, see, and enjoy the wisdom, grace, and righteousness of God, but by his constant inspiration. He reflects the light of Christ

the Gentiles, although his advent be long delayed ; that this *Messiah* is to arise of the stock of David, the son of Jesse, of Bethlehem ; that he will govern the world in righteousness ; that, upon his advent, the Jews shall repossess their own land, rebuild the temple, and resume all the ancient ceremonies and observances of the law ; and that it is their duty to pray for this continually.

13. That there is a resurrection of the dead.

Concerning this last article, there is much difference and disputation among them, as may be seen at large in the very learned Notes of Dr. Poccocke above mentioned, c. vi. p. 86, &c.

upon our souls, explains the things of Christ to our minds, and applies the salvation of Christ to our whole frame. We are spiritually dead without Him, separated from the life of God, alienated from the love of God, altogether both spiritual and natural rottenness, corruption, and mortality, or whatever of misery and death can be included in those terms.

God hath given his people a pointed description of their case, in the 37th of Ezekiel, under the very emblem of which we are treating. The prophet was carried out in the Spirit of the Lord, and was set down in the midst of the valley, which was full of bones; and those bones were very dry. They (whom these bones represented) were in a low place, far from the mountain of God's holiness, and void of the least oil or moisture of his grace. "Is it possible that these bones can live?" The prophet knew that nothing was too hard for God, though every thing of this kind must be too hard for the creature, and therefore referred the answer to his wisdom and power. He was commanded to preach to these bones in the name and by the word of the Lord. Could his feeble voice avail? No. He might sooner turn the tides of the sea, and cause the winds to be still, than impart life by his speaking to the least of these dry bones. But he did not *reason* like a bold rationalist, who must be informed of, and will pretend to understand, every thing, or will credit nothing: he *obeyed* like a true believer in that God who cannot lie, who orders nothing, and who will do nothing, in vain. As he *spoke*, while the words were in his mouth, the effect began: the wind breathed upon the bones; and they lived, and stood up upon their feet, even an exceeding great army.—This was the vision or parable. Immediately afterwards is subjoined the comment or explanation, which contains one of the most noble testimonies in the Bible for the Spirit's Divinity and glory. "I will put my *Spirit* in you, and ye shall live," says *JEHOVAH* to his people. As if it had been said, "Your souls are as dead to God, as these dry bones are to the world: ye have no power to raise yourselves from death any more than they. My word, by my appointed instruments, must come forth; and my Spirit must accompany that word, to make it effectual for your regeneration. When that Holy Spirit is placed within you, ye shall *live*—live spiritually by his continual inspiration, and finally enter into the possession of heaven *your own*, for ever appointed to be, *your own land*."—Taking this whole expressive prophecy together, it evidently appears, that as the dry bones, when restored to their original state and form, that is, compounding the respective men to whom they belonged, could not live without breathing the material wind; so neither God's people, even when regenerated and renewed, can subsist in their spiritual life, without the breath of that Holy Spirit, whose office it is to impart and maintain it in their souls.—A man must be most violently

prejudiced indeed, who will not see, that this is the obvious and important doctrine inculcated by the prophecy before us.

When men can live naturally without air for their bodies, they may live spiritually without the Holy Ghost for their souls. This is one of those evident and solemn truths which shine through the fabric of the book of God. And if, therefore, it be equally true, that in God we live, are moved, and have our being, will it not demonstrably and undeniably follow, that the Holy Spirit, by whom we thus live, is true and very God? Doth it not appear, upon the ground of that fact, highly absurd to deny it? Even reason becomes, in this case, a handmaid to faith, and bears evidence for the Divinity of Him who created her. If the Holy Ghost be not God, he could not *give* life, which is solely the work and the gift of God. If the Holy Ghost be not God, he could not *maintain* life, because this is the prerogative of God. If the Holy Ghost be not God, he could not bestow life *everlasting*, because this is the sole possession of God, and cannot be enjoyed but in Him. But the Holy Spirit doeth all these things, hath done them from the beginning, and hath promised to do them for evermore: He doeth them to myriads upon myriads of creatures, in the same instant of time, beyond the impediments of space, and according to their various capacities. Is it *unbelief* only to say, then, "that He is not God ever blessed?"—If these premises be true, it must be spiritual folly, absurdity, and impiety.

Could we ask the highest creatures which God hath made, to communicate to us the gifts and excellencies of grace, the nearer they are to the throne, the louder they would say, "It is not in us to bestow them." They are as much indebted for divine life, and all its sublime advantages, as the poorest reptile which crawls upon the ground, or as the smallest insect which floats in the air, are for their lives, to the Almighty Creator. Nor could they convey any of their natural endowments to man, more than man himself can impart his human nature to a fly. Life, with all its proper appendages, capacities, and exercise, flows freely and solely from Him who only "hath life in himself," and who infinitely and eternally lives, independent of others. "Creatures live, but they are not *life itself*, because they have their life by participation: and every being by participation must be reduced to somewhat that is such [life or being] *of itself*; therefore, the life of the creature must be reduced to *God*, who is *life itself*."\*

Upon the whole, we see, that if the Scriptures be true, in *ascribing* this name and attribute of *life* to the Holy Spirit, and true, in *relating* the facts of his granting and supporting life in the creatures—the unavoidable consequence is, that the Holy Spirit is God or Jehovah: but if he be not Jehovah or God, then

\* Gale's "Court of the Gentiles," Part iv. p. 310.

the Scriptures are untrue, both in *doctrine* and *record*, the Christian religion becomes at once a *fable*, and there is *no hope of salvation*, by the means it proposes, either in this world or in the world to come.

Of such importance to our *faith* is the doctrine of the SPIRIT'S Divinity ; and it is of no less consequence to our *experience*. If Jehovah Alehim alone could breathe into our nostrils the breath of our natural life, surely none less than himself could impart to our souls the inspiration of spiritual life, Gen. ii. 7. And if this be from Him, we must depend upon him for it on the one hand, that it may be constantly maintained in us, and, on the other, live out of ourselves, and reject the pride of our fallen hearts, which very hardly stoop to this dependent situation. This proud, independent spirit, is so dear to us, that the giving of it up is called a *crucifixion* in the Scripture, and even a *losing of our very life*. To do this daily (and daily it must be done), is "taking up the cross daily," and following Christ. It is that surrendering up of life *for* life, which every believer is more or less acquainted with, all the way to heaven. "This (says the excellent Mr. Dorney) cuts the heart of *self-pride*, *spiritual surfeiting*, and *slothfulness*, when I live every moment at the mercy of another, even Jesus Christ, both for justifying righteousness, and every influence thereof, *by the immediate breathing of his SPIRIT*, according to *his* good pleasure ; having not the power so much as to make one hair white or black : but I must *wholly work by his hands*, see by *his* eyes, and in *his* light behold the light. What more powerful inducement can there be to self-denial than this ? 'Boasting is excluded ;' because Christ, in his own *person*, and by his own SPIRIT, doeth whatsoever is done *for* me, or *in* me. Here lies the mystery and labour of faith, which the mere motion thereof can never reach unto, so as to improve the same to a *self-denying activity* for God, in the paths of godliness and travel towards Zion." This is one of those "mysteries of godliness," which to the ungodly, the carnal, or mere reasoning professor, will *always* be mysteries. Not to live a man's own life, but to "live by the faith of the Son of God," and to breathe spiritually by the *Spirit* of God, are inexplicable points even "to masters in Israel," who walk by their own understandings, though obvious enough to the meanest disciple, who knows "the truth as it is in Jesus." We are, by nature, fond of our own will, wisdom, power ; and, at every turn, are ready to cry out, "Who is Lord over us ?" We presume, in consequence, upon our free agency, and the vigour of our faculties, and fancy we can do all things for God, while we perceive not, that we have not at present the will, and that, in fact, we have never had the power to do any thing for him. The louder the boast, the less the deed. The Pharisee in the temple was of this cast. He came in the undiscerning pride of his natural state, and therefore was





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rejected. Another spirit actuated the publican, led him to renounce himself, and to see that he could do nothing at the most but cry for *mercy*. He could not even have cried for that mercy, had he not already obtained the mercy to cry for it. It was *grace* which made the difference : it was *sovereign* grace, which filled his hungry soul with good things, and sent the rich and self-exalted empty away. Instead of *giving* to God, as too many dream, we can only *receive* from him : and, when we have received *one* blessing, we must receive *another*, that we may be enabled to use *the first* for good. If we have the *life* of the Spirit, we need the *strength* of that life for its exercise and employment. If we pray and receive, we want *grace* to *praise* for the receiving : and if our souls are enlarged towards God, we must be indebted to his conduct, that we be not puffed up within ourselves. If we are diligent, the Spirit of truth, who gave us power to be diligent, must preserve us from the pride of human activity. If we are depressed or deserted in mind, the same Spirit must uphold us from falling and fainting, must restrain our ungrateful hearts from murmurs, and our lives from disgracing his truth. Real believers know much of these wrestlings ; and they know them, because they are really *alive*. The life in them, given by the *Spirit of Life*, struggles against the attacks of disease, which is sin, in their carnal nature ; and, struggling by strength far above itself, or what can be exerted by a creature, it assuredly and finally prevails. It gives no quarter to the least unholy thought, declares perpetual war against all evil words and deeds, and tends to reduce the whole man to the love and obedience of Jesus Christ. His "service being perfect freedom," it seeks the utmost liberty here, not for an "occasion to the flesh," but for the glory of God.—Will any man venture to say, then, that this holy guide can lead to licentiousness, or that those, who are led by him, can be the servants of sin ? Can the boldest mortal declare, that doctrines like this, or founded upon this, tend to diminish morality, or corrupt the principles of holiness, either in heart or life ?—If they can insist upon so strange a conclusion, they may also insist, that the sun is the cause of all darkness, and that the icy regions of the north send forth the intolerable heats which pervade the Arabian sands. The spirit of God in the believer leads him as opposite to all sin, as the devil leads those over whom he has power in ways contrary to all holiness.

"But may not people be deceived concerning this life, and fancy they have it, when they know nothing of the matter?"—Most undoubtedly. The Scripture mentions such persons in the apostles' time ; and there, most likely, have been such at all times. But this is no argument *against* the truth, but *for* it. Here, as in other cases, *exceptio probat regulam* : if there was no line, there could be no deviation. It, however, strongly

urges, that every professor should "examine and prove himself:" and *this* the real believer is always desirous to do. Our Lord hath proposed a *rule* for trial, and so have his apostles. He tells us, concerning others, "By their fruits ye shall know them:" He assures us, concerning ourselves, "Ye must be born again." His apostles follow his doctrine, and affirm, that "if any man have not the Spirit of Christ, he is none of his;" and that "every man that hath this hope in him, purifieth himself, even as he is pure." Take these with many other such tests, and compare them together in our own bosoms, we cannot but see something correspondent with or contrary to them, arising within ourselves. If we are *sincere* in the inquiry, we shall pray before we make it: we shall pray to that Searcher of hearts to *prove* and *try* "whether there be any way of wickedness in us;" and we shall beg, with tears, to be "led into the way everlasting." No hypocrite asks about the matter, at least never asks in this secret, earnest manner, before God. He wishes to take it for granted; and he desires that all men should take it for granted too. The true Christian is never satisfied, but with the testimony of his own conscience, the testimony of God's word, and the testimony which is laid down in the sentence of the apostle, "Hereby we know that he (God) abideth in us, by the Spirit which he hath given us," 1 John iii. 24. These evidences, indeed, may be sometimes clouded; but there will ever be light enough to distinguish the reality of their existence; as, in the shortest and the darkest day, people can see a wide difference between that and the night. Serious Christians will soon discern a real believer under a cloud, even though the believer seems himself bewildered, and ready to give up all for lost. Persons upon a hill can see the end of the thickets beneath them, while those in the thickets are puzzled about the way through, think themselves in an impenetrable forest, and cannot view a step of their progress before them. In temptations of this kind, it is well to advise with established and experimental Christians, and especially pious ministers, who, if they have not been exercised in this manner themselves, must know many that have, and are therefore the more able to suit their instructions and advice.

It is an invincible argument of comfort to the believer, who knows that the life which he liveth in the flesh by the faith of the Son of God is an *indefectible life*, that *he* can never perish from it, and that *it* cannot cease from him. He is enabled to view it, not as *his own* life, but as the "life of God in him;" and he, therefore, is the more persuaded of the *permanency* of the gift from the *perpetuity* of the Giver. To talk, as some poor unacquainted people do, of the perishing nature of this immortal life, appears to him (what it truly is), first, the uttering of an absurd error in itself; then, a most gloomy and uncomfortable position for the soul of the Christian; and, in fine, a direct

blasphemy against the Divinity of the Holy Ghost. It is readily granted, that such persons do not see these consequences, or it may be hoped they would abhor them; but they follow as necessarily from their principles, as the conclusions of the most perfect syllogisms do from their respective premises. Such professors debase the glory and truth of God's promises, which are as immutable as himself; they endeavour to rob his people of their "strong consolations" founded upon this immutability; and they hold forth, in its stead—what? a dark uncertain void, where no prospect of stability, no ground of hope, can relieve the mind. They preposterously suspend a man's salvation upon his own will and strength, when the man of himself cannot so much as think one good thought towards it, nor do (what is less indeed *than this*, because Christ says it is *least* of all with respect to *doing*) "ought to make one hair black or white." And thus much for this arrogant presumption of man, which, whether it be more impious or absurd, it is indeed difficult to say.

Our God, believer, is a God *unchangeably true*. The life which he grants to the soul, is strictly indefeasible; or it could not have been for his glory to have granted it. It was granted by God, upon a *covenant* of promise and power, which stipulates to perform, and *must* perform (if its Author be true) whatever it hath stipulated. If, when we were dead, this SPIRIT, of which we are treating, graciously gave us life, without any procurement of our own, surely, he will, at least, with equal ease, preserve this life already bestowed, and lead it on to eternal bliss. This life is given in and through Christ for this very end. He holds it as the *head*, for his people as the *members*. Hence, "he is the Mediator of the New Testament," or Covenant, "that—they which are called might receive the promise of eternal inheritance." The *calling* of men by God, is the *making* of them saints to God. The Holy Spirit doth not sound in men's ears, as men do, without effect, but is a "still small voice," in the soul, which (while it speaks) works, new-creates, and "transforms to the image of God's dear Son." The believer also doth not receive this grace of the Spirit of Life, without a mediation; because, without the Mediator, the holy God could have no communion with defiled sinners: but he receives every grace, mercy, promise, and blessing, *in* Christ, for Christ's *sake*, and for the *glory* of Christ. Hence the *Spirit* is called "the Spirit of Life *in* Christ Jesus," Rom. viii. 2, as well as "the Spirit of Life from God," Rev. xi. 11. We have no access to the Father but *by* Christ; no communion of the Spirit, but *in* Him. Through his human nature we approach to the Divine; and (what is still more) through the same human nature, glorified in him, "we are partakers of the Divine." "He that is joined to the Lord is one spirit:" i. e. there is an

indissoluble union between God the Father and believers through God the Son, who hath assumed our nature, and who partook of both natures to become a due Mediator, and also by the power and effectual working of God the Spirit. Thus their "life is hid" and laid up "with Christ in God;" and "because he liveth, they live also." The life is "*in the Son*" for them, brought *through* the Son *by* the Spirit into them, and by it they are united to Father, Son, and Spirit, for evermore. John xiv. 17, 19, 20; xvii. 21, &c. O what glory to God from man, what security for man to God, rest in this glorious truth! The apostles are full of this subject in their several epistles to the brethren. They admire and bless God for this unutterable benignity to their souls. They seem transported at times with the exhilarating views of the Divine beneficence in Christ Jesus, and labour to express the gratitude they felt by words, which after all teem with big thoughts, that cannot be expressed. "Behold, what manner of love!" "O the depth!" are among the fervent exclamations of their spirits, which could neither fathom the *depth*, nor describe the *manner*, of what they saw and enjoyed. They only *express* by these terms, that the *love* is altogether *inexpressible*. In heaven, doubtless, their language is the same; for the farther they see into what is *infinite*, and the more they enjoy of what is *eternal*, the wonder, the love, the transport, must increase upon them, and (in a devotion which mere mortals cannot feel) entirely wrapt them up in the sublimity of praise. The highest praise is even then (as it were) but dumb, in declaring the goodness or the glory of the Lord: the loudest acclamation of heaven is but like the stillest silence, when that acclamation attempts to utter the mighty majesty of God. It can sing almost nothing. To this purpose, the Psalmist, no less justly than beautifully, says, "Praise is silent for thee, O God, in Zion." Psalm lxxv. 1. It cannot declare his glory, it cannot express how much He is to be praised. As the most pungent grief stuns the faculties and makes men dumb; so this height of God's due praise, when faith can look up to it, absorbs all human and angelic powers, and would leave the creatures, like Daniel and some others, quite overwhelmed with the sense of its majesty (Dan. x. 8; Rev. i. 17; Ezek. i. 28), did not "the Spirit of Life from God" go forth to support them. Happy believer! all this blessedness, all this triumph and transport, shall one day be thine! Thou shalt be fitted for this work; as this work is already prepared for thee. Doth not thy "heart burn within thee" in the foresight, or rather from the foretaste, of this delightful portion, of this everlasting joy, with which "the stranger intermeddleth not!" Satan cannot touch it, the world cannot take it away; no, nor even thy contemptible flesh detain thee from it. This thou shalt drop as a filthy garment, and the others shall be removed far away. Then

shalt thou be all life in this Spirit of Life, all activity by his power, all love by his goodness, all purity by his holiness, all joy by his blessing. Surrounded by innumerable millions of happy spirits, like thyself; grief, corruption, and sin, thou shalt see no more. Fitted for God, thou shalt enjoy God. One with Christ, thou shalt be like him. The Father, Son, and Spirit, will commune with thee through the human nature of thy Saviour, and impart all, what thou wilt be able to receive of the vastness of glory. Thou wilt then know, whatever is to be known by the purified intellect of man, concerning the Trinity in Unity, the Unity in Trinity, the incarnation of the Messiah, and all the other acts and intentions of the covenant of truth. The veil of ignorance, which thou hast often deplored, together with sin its cause, shall entirely be done away. Every faculty shall be dilated with the love of God, and every capacity filled with his joy. O couldst thou see the high employment of the blest, couldst thou conceive but the half of their glory, this dull poor life below would appear doubly dull and disgusting, and thy soul would be crying out in a rapture, "Come, LORD JESUS; come quickly! Hasten, my beloved, and my friend! My soul panteth for thee; yea, my heart and my flesh, the meanest faculty that I have, for thee, even for thee, the LIVING GOD!" When Hegesius a great philosopher first preached the immortality of the soul, and from reason asserted that there must be a better world for the spirits of men than this we live on, two of his hearers went away and put an end to their mortal lives, in order (as they hoped) to enjoy it. Though their *practice* was wrong, yet how many, who are called Christians, will their *fervour* condemn! If these Heathens could not endure to live upon earth from the bare notion of an immortal joy, O what hearts have we, that we should cling so close to the earth, and be ready to sacrifice almost our very souls to obtain but a small particle of it; even when life and immortality are, in a manner, laid open to our view by the gospel! OLD MEN, what say ye to this? Ye, who are treading quick towards the grave, and yet have lingering hearts for the world? Can ye rejoice to die; not because death brings you to the end of pain, but to the end of sin, and to the beginning of life eternal? "Gray hairs (says an ingenious physician) are church-yard flowers, which may serve to them that bear them, instead of passing-bells, to give them certain notice, whither they are suddenly going."\* These hang about your ears: have they sounded *thus* in your ears; and do ye find pleasure in the sound? O what an honourable example are you privileged to give among men, if grace be in your hearts, and glory in your eye? You may respectively say with good old Polycarp, yet without his particular trial, "I

\* SMITH'S *Portrait of Old Age*, p. 148, 3d. Edit.

have served for so many years, [he served, as he told the Roman proconsul, 86 years] my good master Christ; and he hath ever been kind to me: and shall I forsake him now?" You are upon the threshold of heaven, and may almost hear the melodies of the blest: surely the din and confusion of the world can never be entertaining to you. What is earthly clamour to those who live above it? The muttering of slaves in a mine, which free men in daylight and good air, when they hear it, only commiserate or contemn. Come then, old believer, some few steps more; and all the life of heaven is yours. Commit your gray hairs to HIM, who hath said, that not one of them shall perish. And if not one of these shall perish, how much less the least of your dearer concerns, the hopes of your soul, the promise of a mansion in heaven! Cheer up, therefore, and say, with an aged believer like thyself, "' Though my heart and my flesh fail; though all the strength of my nature be gone and the very grasshopper is a burden; yet ' God is the strength of my heart, and my portion for ever!' I trust in the ANCIENT OF DAYS, to *whom* all my days are but *few*, as to *myself* they are *evil*; and he shall 'renew my youth as the eagle's', and give me that immortal bloom, which shall grow brighter and brighter throughout eternity! Behold, LORD, thy servant: be it unto me according to thy word!" Dear old friend, it shall be so; thou shalt have this cordial, and more. Wait for thy Lord; and " He that will come, shall come, and will not tarry." He will replenish thee with eternal youth; and thou shalt remember thy cares and thy infirmities no more for ever.

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## WATER OF LIFE.

LIFE hath already been considered as an *attribute* of the Holy Spirit, and consequently as a proof of his *Divinity*. He is the Spirit of Life to *impart* life, and the Water of Life to *nourish* it when imparted. When and where this Spirit *breathes*, this water *flows*: or, in other words, to whomsoever the Holy Ghost *conveys* life, he immediately so possesses the soul, as to *maintain* it continually, finally, eternally. It has been repeated, that God uses this emblematical language in order to illustrate, from the natural objects around us, the necessity, the riches, and (in many respects) the manner of his grace. He hath employed the emblem of *water* for that end, and thereby shows us, that this fluid is not more necessary to the subsistence of the material, than his Holy Spirit is to the spiritual or intellectual world. And, hence, he is most admirably denominated (what the God-



head alone could have denominated him) the *living Water*, and *Water of Life*, or *lives*.

Every body knows, that water is a simple and transparent fluid, which enters into the composition of all matter, at least all the matter of our system. There is no substance, whether animal, vegetable, or mineral, without it. The accretions of the hardest substances, probably even of precious stones which are as hard as any, are formed by this universal principle, and possibly derive a proportional perfection from its purity. Every being, which has a proper life, lives by it; and, whatever grows, through it receives its growth. When they decay, they return for the most part to water, not excepting the driest substances, as to one of their original principles. We have no fluid so subtle and penetrating, excepting fire: it enters into the minutest particles and pores of matter, into the finest vessels of animals, and the smallest tubes of plants. It will pierce through substances, which detain air itself. And, wherever it enters according to the economy of providence, it promotes, sustains, and increases life; preserves all material natures in their proper classes of being; and is one of the first principles in the fabric and constitution of the world. Whether, in short, it be considered as productive of health to animal and vegetable being, as requisite to the beauty and existence of the earth, or as the great mechanic power by which God works in the sustentation and action of the whole universe, we may perceive a noble propriety in the *sensible* image for a representation of the spiritual agency, and Divinity, of the HOLY GHOST.

The necessity and use of this admirable fluid in all things, impressed some ancient philosophers with a notion that it was the first principle of universal life, and that therefore (as they had not then conceived the idea of a universal Mind) it must be God, or the source of the gods.\*

At the creation of the world, the "SPIRIT of God moved," or brooded† "upon the face of the waters," ingenerating life with this fluid into all the material substances as they were created, and diffusing the fluid itself through all the members of this terrestrial frame for the support of the life bestowed. In this first great instance, he acted by water for the sustenance of all things, declaring upon fact, that, without his express energy, it had no power of its own to support the natural being of

\* Cicero, in his first book *de Natura Deorum*, says, that Thales the Milesian was the first who asserted, that "God was that *Mind*, who formed all things out of water;" but he presently adds, that Anaxagoras was the first who affirmed, that the design and frame of all things was planned and formed by the power and reason of an infinite *Mind*. The honour, however, is generally attributed to the latter, who was surnamed *Nous*, or *Mind*, upon the doctrine.

† The ancient Heathens had many obscure traditions both concerning the cosmogony and the state of man before and about the times of the flood. Thus, according to Dr. Thomas Gale, *quod Moses per SPIRITUM, qui aquas fovebat, expressit, Egyptii per Zam designabant*. Not. in Jambl. § viii. c. 3.

things, and declaring also in the emblem of that fact, that the spiritual life of men is by his infusion, and that it can by no means subsist without Him.

To explain and enforce this important truth, there are many rites and declarations, concerning the use of water, both in the Old and New Testaments. These all refer to the agency of the Spirit of God, and, at the same time, show, for the most part, that this agency and its blessings result only through the great Redeemer.

It was not by chance that the people of Israel, after their departure from Egypt, were led to "Rephidim, where there was no water for them to drink." Exod. xvii. God himself led them thither, to teach believers among them, and believers also among us, a lesson of his *grace*, as well as of his *power*. Moses, upon their complaint of thirst, was to go on before the people, and with the rod of authority, which God had given him, was commanded to smite a great rock which formed a part of the mountain in Horeb. It was very improbable to human reason, that a dry impenetrable substance, as a rock is, should afford the fluid of water at all, and much less a sufficient quantity for the lasting refreshment of so many hundred thousand people: but Moses was too wise to *reason* upon God's revelation: he obeyed it in *faith*. "Behold (says the Lord) I will stand before thee there *upon* the rock." In this and in the 20th chapter of Numbers, where the fact is repeated with other particulars, we find, that the water came out *abundantly* and supplied the whole congregation. We are not left to *guess* at the *instruction* meant by this wonderful transaction; the Scripture is full upon the subject. The *Rock* (says the apostle) *was* CHRIST: and Christ, to the eye of reason, when he appeared in the flesh, was just as unlikely to afford all the benefits of salvation, as the rock in Horeb was, at the stroke of a stick, to send forth water. So thought the Jews when they saw him, and so think all unbelieving Gentiles; while both of them, without meaning it, only fulfil thereby the Scriptures concerning him. He was "a man of sorrows," and, to human view, barren even of comfort for himself. Yet it pleased the Lord to *smite* him, and at his smiting, forthwith issued out the Water of Life everlasting. John iv. 14. He gives *this living water*. "If any man thirst (says he,) let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the SPIRIT, which they that believe on him should receive; for the HOLY GHOST was not yet given, because that Jesus was not yet glorified," John vii. 37, &c. "God was in Christ," and this he emblematically declared, when he said to Moses, "Behold," take notice, "I will stand before thee there *upon* the Rock." The rock was nothing in itself to this purpose, and could have yielded nothing without God: nor could Christ have redeemed us by

his *human* nature alone; for he could not have merited but by the *Divine*.<sup>\*</sup> When this human nature was "smitten for the transgressions of his people," then came forth, even with *sensible* demonstration, the SPIRIT of God from this Jesus. It was however the same Spirit, which, in all past ages, had proceeded from him, and even then had spiritually accomplished his own office to believers in those types which proclaimed the work and sufferings of the Redeemer, till he should appear in the world. The Spirit operated in virtue of that eternal covenant, by which Jesus also was considered as "a Lamb already slain from the foundation of the world." The whole congregation of Israel was replenished from the water out of the rock, and so is the whole church of God by the Spirit of Life in *Christ Jesus*; and this, by the way, affords the reason why he is called so often the *Spirit of Christ*, as well as the *Spirit of God*.

It was the same lesson, which was taught by the standing rite, recorded in Lev. xiv. 4. If a man had been healed of the *leprosy*, the mode of cleansing was, that the priest should go forth to him "out of the camp," and command two clean living birds to be taken for the person, with cedar-wood, and scarlet (or scarlet-wool or silk) and hyssop. One of the *birds* was to be "killed in an earthen vessel," over running water (Heb. *living water* or *water of lives*); and the other bird was to be dipped, with the cedar, the scarlet, and the hyssop, in the blood of the bird, which was killed over this running water. The man was then to be *sprinkled* seven times with the *blood*; in consequence of which he was pronounced clean, and the living bird was let loose into the open field. So the redeemed of the Lord have Christ for their High Priest, who came to them in their pollution, and when cast "out of the camp of God." He is also the *sacrifice* itself. His Divine nature, represented by that aerial creature the bird, was placed in our human nature, under the well-known image of "an earthen vessel," and, in it, suffered for their sins. Out of his side came forth "blood and water," the two testimonials of cleansing. As the bird was killed over or upon the living or running water; so Christ "offered himself through the ETERNAL SPIRIT," which that water signified, "unto God," and "poureth out" that Spirit upon his people, when he *sprinkleth* them with his blood. The *sprinkling*, reiterated *seven* times, denotes the *perfect* purification by that blood. The *living bird* also represents, under another form, the Lord Jesus. This was to be *dipped* in blood, and to *rise* from it, and to *fly away*. So Christ was buried, and rose again, and is now ascended into heaven, "having obtained eternal redemption" for his people. Through him, the Spirit of Life became the Water of Life for them, all efficacious to cleanse and to replenish for evermore.

\* See p. 85, &c.

If we go through the whole ceremonial of the law, we shall find the application of *water* made in a variety of instances, which were appointed to shadow forth the necessary and illustrious agency of the Spirit of God. The priests were to be outwardly washed with water, in sign of their inward purification, and not from a political motive of *mere cleanliness* (as some authors have very unscripturally supposed); and, in allusion to this, the great expounder of the Jewish ritual recommends to believers, that "their bodies be washed with pure water," by which he means that their outward life and conversation should be purified from the filth of sin, as well as their "hearts be sprinkled from an evil conscience," Heb. x. 22; Exod. xxix. 4; Lev. viii. 6. Men are not truly qualified to minister in holy things without the *Water of Life*, whatever be their parts or learning; and nothing done for God, can be holy, but by its *purification*, Lev. viii. 7. It was necessary even for Christ himself, as the great High Priest of our profession, to offer himself with this Water, or the *Eternal Spirit* so called, as was prefigured by the sacrifice of the "red heifer," whose ashes were to be mingled with water, and kept for the church, as a "water of separation," or "purification for sin," Numb. xix. Thus Christ came *by water*; not only in his own *innocence*, but in the power of the *Spirit*; and also *by blood*, shedding his own life for the lives of his redeemed. His merit was confirmed by the Holy Spirit, and is applied by him to all the people of God. This the apostle seems to mean in 1 John v. 7, 8, by "the three that bear witness in heaven," and "the three that bear witness in earth;" the former giving *spiritual* testimony, the latter a *sensible* one, that the work of salvation is accomplished by Christ. The three Divine Persons bear witness to believers concerning Christ; and this is called "the witness of God," which "every believer hath in himself," verses 9, 10. The spirit of the believer witnesses to the truth of what God reveals, "setting to his seal that God is true," respecting the efficacy of the "water and the blood," or, in other words, of the *Spirit* and *Christ*, in their engagements of salvation. And "these three," namely, the believer's *spirit*, this *water*, and this *blood*, "agree in one;" i. e. they all harmonize and agree together in one *object*, and in one great *end* and *purpose* fully accomplished for that object. Thus (we may repeat the heavenly truth) Christ "came not by water only," to sanctify by the SPIRIT, "but by water and blood;" i. e. by the united efficacy of *his own* atonement and of the *Spirit's* purification and blessing.

Nothing was clean or purified to the Lord, but by this emblematic "water of separation." The spoils taken from the enemy underwent this ceremonial of purification, Numb. xxxi. 23. And this was to declare to believers, that all victory over sin was to be effected by and ascribed to the Spirit of God, working in them through the great Mediator. For this reason, Christ is

said to be "with his people always, even to the end;" not in his corporeal presence, or human nature, for *that* is ascended "into the holiest" till the time of restitution; but in the Spirit, who is one with him and with the Father, and who, dwelling in his people, fulfils the Scripture, that "God is in them of a truth." In a word there was a constant use of *water* in the Mosaic ritual, in order to show the Jews, and to show us by them, that the grace of sanctification and all its blessings, must be derived, through Christ, from the Holy Ghost. Considered in this view, they *do exhibit* many important truths, which, as other parts of Scripture prove, they were *intended* to exhibit; whereas, without this consideration, they dwindle into insignificant ceremonies, unworthy of a Divine institution, and have either no meaning at all, or no meaning of importance to any man. And this result would contradict a universal rule, laid down concerning the Bible, that "ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii. 16.

If we turn to the Christian dispensation, water, as the emblem of the Holy Spirit's agency, is appointed in one of the two sacraments to signify, that our introduction to a new life, and to the company of those who have obtained this life here and hereafter, is by his renovating power alone. "Except a man be born of water (says our Lord, employing the long-accustomed emblem) and of the *Spirit* (explaining directly what the emblem signified), he cannot enter into the kingdom of God,"\* John iii. 5. The simple element alone is nothing in this respect, not even the whole world of waters, could they be thrown upon a man, or were he plunged into them. Of themselves, they could sooner wash the Ethiopian white, than purify one sin. If they had a voice, they would take up the words in Job, and "the depth would say, it is not in me; and the sea, it is not with me," Job xxviii. 14. "God understandeth the way thereof, and he knoweth the place thereof," v. 23: it is from him alone, that there is any blessing or use in the creatures. He only makes his ordinances effectual, and adds to the outward sign the thing signified thereby. To be truly born of water, is indeed to be born of the Spirit: in other words, the Spirit of God will operate upon the believing soul, as water acts in the frame and composition of all material things. These cannot live, nor increase, nor be pure, without

\* As the Spirit of Life preserves the faithful, so he is the breath of the Lord to destroy the ungodly. The same water which drowned the world, sustained the ark, or church, from destruction. It is a just observation of the learned Mr. Bryant, who, speaking of this ark, says, "It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the purpose of Providence throughout, to signify to those who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means." *Anal. of Ant. Myth.* vol. ii. p. 197. The Christian reader will anticipate any reflections, how exactly this emblem corresponds with the state of the church in all ages.

that salutary fluid; nor can the Christian be in reality a Christian, nor put forth one act of the truly Christian life, but by the life and agency of the Spirit of God. All substances are dry and dead, when deprived of elementary water: and so are all souls, as dead to God as souls can be, and as evil spirits are, without the possession and support of this *Water of Life*.\*

The whole office of the Divine Spirit, under this emblem of *Living Water*, turns upon these two points of LIFE and PURIFICATION, throughout the Bible. In fact these two are but one; for purity, being the true life of spirits, purification is nothing more than the *continuance, increase, or support*, of the spiritual life bestowed. When a being *continues* to live, it is not by the adhibition of another life, but by the support of the same life. In like manner, the soul, being made alive by the agency of the Spirit, doth not receive new and new life from time to time, but a maintenance of the same spiritual life by the Spirit's power. Thus, a soul, once born of God, or of the Spirit who is God, can never die again, unless the Being of whom it is born, can die, or should withdraw the support of his life, which he hath most positively declared he will not. Hence, those people, who talk of the defectibility of grace, approach so nearly to charging the Almighty Spirit with *impotence or falsehood*, that they ought to consider well, how closely they advance to indirect *blasphemy* against him. It is not sufferable among men to publish any thing which affects the honour and dignity of a king: and how far the *truth and majesty* of *JEHOVAH* can be safely questioned by poor mortals, it seems of much importance to them that they should inquire.

In the law (as we have said) there was no sacrifice for sin without some use of water. This points out to us, that, as the Spirit never acts but in and through Christ with respect to his people, so Christ is never received but by and with the influences of the Spirit. They are as undivided in their operations, as in their essence. A man cannot truly believe in Christ, but by the power of the Holy Ghost: nor can a man have the Holy Ghost who doth not truly believe in Christ. There is a reciprocity in the two Divine offices which illustrates and magnifies both, and for which, respecting the Divine glory, they were covenanted and undertaken. Christ is the *Fountain of Life*; and the Holy Spirit is the *Water of Life* from that Fountain. Christ is also called the "Fountain of Israel," because the "water of life" flows from him only to his Israel, or true and spiritual people. Christ is likewise termed a "Fountain sealed," a "Fountain of gardens," a "Fountain opened to the house of David, and to the inhabitants

\* When man fell from God, he lost this *Water*, and so became "parched ground, a wilderness," &c. Hence it was, that when believers in the Old Testament acknowledged their fall and loss of God's presence, they poured out water before him in humiliation and confession of soul, acknowledging thereby, that they were lost and undone without his mercy. See 1 Sam. vii. 6; 2 Sam. xiv. 14.

of Jerusalem;" because none but the Spirit of God can *unseal* this Fountain, and impart the water of life from it; because it is not a *common* spring, but stands in God's garden or church; and because only the house or family of the spiritual David, i. e. all true believers, who are citizens of the heavenly Jerusalem, are privileged to draw from it. As Christ cannot be a dry fountain, or be without water for his people; so the Spirit, as the Water of Life, flows only to them through that Fountain. The humanity of our great Redeemer is the grand *nexus* or bond by which we are united to him, and in him to the Spirit, and through the Spirit to the Father. Hence the life of believers is said to be from *Christ*, who is *their life*, and from the *Spirit*, and from the *Father*; because it is their *joint bestowment* as to its nature, though each distinct Person is economically distinguished in the respective *manner* of its bestowal or enjoyment.

For this great purpose, there is so much mention made in the Scriptures of the use of *Living Water*, or the *Water of Life*. Believers, being planted or grafted into Christ, are to grow and increase by the continual watering of the Holy Spirit. As they need his influence and support, from moment to moment, he hath graciously promised to "water them every moment." As they require free access to Christ, as to their Fountain, from whom this Water of Life proceeds, the grant runs, "Whosoever will, let him take of the water of life freely." They are *athirst* for this, and therefore they *will* to drink; and, being *willing* to drink, they may drink *freely* and for ever. The Spirit gave them *life*, or they could have *felt* no thirst: they thirst for *increasing* life; and they may have it to their full replenishment and joy by Him. O what a glorious promise is here to those who *thirst* for the living God, and who feel within them a *will* to drink, not out of the "broken cisterns" of the world, "which can hold no water," but out of the inexhaustible Fountain of living waters! To such the word is, "Drink, yea drink abundantly, O beloved!"

From the foregoing considerations it may appear, that it is the peculiar office and glory of the Spirit of God to be the *Water of Life* unto his people, and the *Water of Purification* to keep them clean, when made alive, from their original filth and pollution. He is called the *HOLY Spirit*, not only because he is intrinsically holy in himself, for this cannot be doubted, but because He is the Author of all holiness and purification to the church of God. He gives life, sustains it, and purifies it from the filth of the earthen vessel into which it is received. He is not mere passive power like elementary water, and therefore He calls himself *Living Water*, *Water of Life*, or *of Lives*. He both gives life, and acts in the life given. As water naturally rejects impurities, and purges away all heterogeneous particles, till nothing remain in its substance but its own pure fluid; how much more, then, must the *Water of Life* cleanse all defilements from the

hearts of his people, till, in the appointed time, nothing shall remain but its own pure life within their souls!

If these premises be admitted, and admitted they must be upon the ground of the Scriptures, they conclude most invincibly for the DIVINITY of that blessed Person by whom such supernatural operations are performed. No effect can rise above its cause: and, therefore, as these effects are above all created might, it follows, that *no creature* could perform them. But the *Holy Ghost* hath performed them; and it is his office to perform them. Will Beelzebub himself say, then, that He is a *creature*? Beelzebub, with all his effrontery, would disown such logic as would render him as much a fool as he is a devil. He knew Christ in the flesh, and acknowledged his Divine power and glory: and he hath seen too much of the mighty works of the Spirit of God, not to know, that only God himself could have wrought them. So many demonstrations of this grand truth, even upon *experiment* (to use a favourite word from modern philosophy), might convince modern philosophers themselves, were they to be convinced by God's machines rather than their own, that this is a truth resulting from the God of truth. "The mighty signs and wonders," wrought "by the power of the Spirit of God," do so manifest and testify "his eternal power and Godhead," that they who presume or persist to deny it, are left "without excuse," Rom. xv. 19; i. 20. They have no refuge, but to deny the signs and wonders themselves; and, in this refuge, they must deny all religion and revelation, commence avowed Heathens, and utterly reject the Scriptures and their God.

Upon these strong foundations, believer, rest the proofs of thy blessed Supporter's Divinity. They, who deny it, may pretend indeed to kiss the Bible; but they do it like Judas, either to betray, or, like some customary perjurers, only to gain by it. That a sincere, sensible, and intelligent mind, which is able to see the consequences and combinations of facts and doctrines, should oppose the very principles upon which all those facts and doctrines have proceeded, and in spite of the effects disown the cause, can only be accounted for in one way, and in the way St. Paul accounted for the preposterous unbelief of the Jews, Acts xxviii. 25, &c. And that this is the true mode of accounting for this procedure, appears from hence; let the man be once touched by the grace of this Spirit (and, blessed be God, there have been many instances of this kind); let him feel himself to be as he is, a poor, lost, and guilty creature; let him find his own nature sinful, helpless, and hopeless in itself throughout; let him embrace the Lord Jesus Christ as his only Rock of salvation, and his blood and righteousness as the only means of his acceptance with God; and he owns at once, that this mighty change in his heart and life could only be effected by a Divine power, and that this is the power of the Spirit of God. No



longer will he doubt of the Divinity of his person, no longer disown the omnipotence of his grace. He is charmed with this truth, as the comfort of his soul, and blesses God, that, as He alone could have mercy upon such a worm and restore him to life, surely He will do nothing in vain, but bless him to life eternal. The demonstration is brought home to his heart; and he could just as soon deny his own existence, as dare to oppose the Divinity of God the Holy Ghost. It is a truth, as certain as the Bible itself, that, let the man be who he may or what he may, if he gainsay the Divine nature and glory of the Spirit of God, he neither knows his own heart, nor the book of God, nor the power of God, and hath no true hope or comfort in his soul, while he continues in this state, for life eternal. Speak, conscience, in him that reads this, and bear witness for God, that "these things are so."

The whole book of God is a book of *experience*, as well as of instruction. It is a channel provided by the Spirit of Life, and himself, as the Water of Life, flows within it; and thus, wherever the book is understood, it is not like other books, laboured with fine thoughts or bright compositions only, but full of life, demonstration, and power. To the real believer, it is a *book* sprinkled for his use by the blood of Jesus, and his conscience is sprinkled with the same blood to use the book. See Heb. ix. 19. There are no naked principles, void of influence or use, in the Scripture; but they all apply to the heart, mind, and conduct, and, wherever they enter, make the whole man the wiser and the better for eternity. Continual appeals are made in this book to men's experimental knowledge of Divine truths; and this kind of knowledge is the only one called by that name in the original word, and becomes the *taste* and *enjoyment* of the things assumed to be known. Carnal professors of Christianity do not comprehend this quickening mode of acquiring theology, but erroneously suppose, that it consists in high notions, refined ideas, or some metaphysical speculations. On the contrary, it is so plain to the renewed capacity, that "he who runs may read it," and he who wills may enjoy it. The Spirit of truth prepares the heart for the truth, and, by this preparation of the Spirit, the most ignorant man apprehends so much truth as is necessary to salvation; and the most learned can do no more. As with the manna, he that can gather but little, has no lack; and he that gathers much, has none to spare. The reason is, both apprehend it by a higher operation than their own: and, without this operation, they cannot apprehend it at all. There were "divers washings and carnal ordinances imposed" on the Jews, "until the time of reformation," or the appointed season of correction and explanation; and these shadowed forth the purifying operations of the Holy Spirit: but the carnal Jews, like too many of our nominal Christians, knew nothing of the matter,

and did the work as a work, without the sense of its experimental instruction. They were no more cleansed by the spirit of the law, though they punctually followed the letter of it, than some of our modern professors are by the sacrament of baptism. They thought, that, "if they put away the filth of the flesh" literally, it was all very well with them, and that their mind and conscience, however defiled, would stand in the judgment. Our Lord corrects this gross mistake in Mark vii. And in Luke xi. 38, he seems to omit the common practice of *washing* before meals, on purpose to have an occasion of explaining that original design which had been forgotten, and without which all these outward services became empty ceremonies, or (in the apostle's indignant phrase) "weak and beggarly elements." That design was not a political one framed by Moses' own brain, in order to induce cleanliness in a hot climate among a nasty people, as some have pretended to account for the institution; but a piece of instruction to the people, like the rest of the law, to lead up their minds by *natural* types to high and *heavenly* things. As all natural men do, the carnal Jews courted the shadow, and lost sight of the substance. They did what was right in following the outward precepts, but they became guilty of perversion, when they so rested in them as to look no farther. Hence, the apostle calls such men "wells without water:" they are in form *wells*, professing to have and to yield water; but, because they have none, they may justly be called *empty professors*.

When a man, therefore, applies to his own experience, he soon may know, either that he hath not this Divine Spirit, or Water of Life in him, and so he knows not, in truth, "whether there be any Holy Ghost;" or else, that he hath the blessing of his grace in him, which, from the very nature of it, he is sure could only be the work of a Divine Agent. "If any man have not the Spirit of Christ, he is none of his:" and, in that case, all his belief or unbelief, respecting his Divinity, is a mere notion, and ends in nothing (unless God prevent), but to harden him on the one hand, or to make him secure and careless on the other. To convince a man in his sins, of this truth, speculatively, that the Holy Ghost is God, is not worth the labour of writing one line. He may hold it, or not hold it; it is just the same to him. The Divinity of the Spirit can afford no more comfort to him, than the bare idea of God's justice or vengeance upon sinners. On the other hand, when this truth, concerning the Holy Ghost is *applied* to the real believer, he can say, upon the warrant of God's word, that he *ought*, and upon the testimony of his own conscience that he *doth*, apprehend and know it, *experimentally*, to the comfort and support of his soul. He further can say, "Once I was dead, but now am alive to my God: once I was blind to my true and my everlasting interests, but now I see them: once I was a scoffer at true religion, and

could not endure (what I thought) the insupportable strictness of a holy life, but now I love and rejoice in it as my portion, and find all its paths to be paths of peace. God's word tells me, that this renewal or restoration to life is by the power of the Divine Spirit; that 'He converted my soul,' and supplies it with that *living water*, by which it is comforted and nourished for his heavenly kingdom; and that I am, with all the redeemed, to be 'an habitation of God through the Spirit.' My heart's experience tallies with the Holy Scripture, and assures me, in conformity to it, that 'He who hath wrought this self-same thing in me, is God.' And I see it as impossible for it to be the work of a creature, as it is impossible for creatures to create at all, and so give a life which they have not in or from themselves. I could much sooner believe that a fly could create an angel or frame a world, than that any being, who depends for his all upon another, should 'of his own will beget me by the word of truth,' and 'as he will divide unto' me and others 'severally,' all those gifts which are positively and directly called 'the operations' of God," James i. 18, with 1 Cor. xii. 6, 11.

Experience, which is the repeated work of God's Spirit in the soul, teaches the believer, that the several outward acts of washing and cleansing loudly preach purity of heart and life, and were chiefly enjoined as expressive symbols for that purpose. Thus, the "having our hearts sprinkled from an evil conscience," is the great object of the legal injunction, that "our bodies be washed with pure water," Heb. x. 22. Thus the purpose of being *baptized* outwardly, is a sensible expression of faith, that "our sins are washed away" through Christ Jesus, Acts xxii. 16. Thus this outward washing is typical of the mystical "washing of regeneration and renewing of the Holy Ghost," Titus iii. 5. See also Ezek. xxxvi. 25. And the whole design of it is comprehended at once by the apostle in these words, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. Abana and Pharpar, the rivers of Damascus, the Ganges of the East, nay, Jordan itself, dignified as it hath been by Christ and his prophets, could not wipe away one spot of sin, nor purify to the least degree of holiness;\* but the blood of Christ, and the living water alone, from the Spirit of God. Man can at any time find water enough; as John Baptist said, "I baptize with water," &c. But God alone can baptize with (what the water signifies) the Holy Ghost, for the ablution of sin. In vain do men catch at the shell of religion, if they enjoy not what lies within. The shell hath no life nor food in itself, though ordained to hold and communicate what is altogether food and life to those who receive it.

\* Epiphanius goes farther, and says, in the words of his translator, *Neque enim oceanus, neque omnia fluentia ac maria, fluviique perpetui, ac fontes, universaque imbrifera natura in unum congressa, peccata delere potest.* Contra Hemerob.

But some may yet ask, "How shall we know indeed, that our experience is true, and that we are really partakers of this Water of Life?"—Consult the emblem which God has set before you. Common water is called living water, because it is *running* or *moving* water.\* So the Spirit of God in a man moves and acts, is not inert himself, nor suffers the creature to be so. Has he stirred up the mind towards God, and Christ, and heavenly things? Doth he cleanse from the filth of sin, and the flesh, and earthly things? Are the affections of the heart engaged for God, and the actions of the life employed to his glory? Is there a positive renunciation of self, and a continual breathing after nearer communion with God in all duties and functions?—These are the *acts of life*. This is the motion of the living water, which our Lord describes as "springing," continually running and springing, "up into everlasting life." It flows because it lives. View its emblem in plants and animals. The water which nourishes them, and forms a considerable part of their composition, is ever in act and exercise, is always moving through the various parts and channels of their frame. Thus also, the Holy Spirit acts in the soul of the Christian, and is to it, respecting its divine life, what material water is to the animal life of the body. He nourishes, saturates, and prepares it for everlasting glory. This is a very common image in the Holy Scriptures, particularly in the Old Testament, and must have occurred to the frequent observation of every serious reader.

As we have corrupt bodies, and walk in a filthy world, we ourselves have need of frequent cleansing from our own unavoidable defilements, and should look, therefore, with candour and compassion on the defilements of others. This lesson is taught us in a most forcible emblem by Jesus Christ, in John xiii. His disciples, except one, were all clean, and truly so, by being washed in the Fountain of life. Yet the *feet* needed repeated washing by *him*, and not only this, but washing by *each other*. In plain words, our *obedience*, signified by the feet as the instruments of motion, is imperfect at the best, and requires much cleansing from God: and it is also so combined with corruption, that Christians, knowing their own infirmities, should be tender to the infirmities of others, endeavour to recover them from their falls, strive to cleanse away dirt instead of sticking it on, and cover with a mantle of charity whatever may be concealed without injury to the cause of God or to society. He should hate the *sin* as much as possible, but not the *sinner*, who is to be tenderly prayed for, and *restored* upon his penitency "with the spirit of meekness."

When this well of living water springs up in a man, it disposes

\* *Quemadmodum enim corpus animâ carens non movetur, sed contrâ vivum, anima vi movetur: sic aqua à fonte profuens non quiescit, sed movetur.* GOMAR. in Joban. iv. 10.

his habit and frame to the likeness of Christ in all the duties of love, patience, forbearance, and humility. The life and conversation of a person will soon show whether this water be in him or not, and how strong or weak it is in him. It cannot run long in him without cleansing his lips and his life, as the muddiest channel will be washed from its filth by the continued accessions of running water. A foul mouth is a lying mouth, if it pretend to have been cleansed by the water of life: and the same may be said of the heart, if it can indulge itself in allowed impurities. If Pericles, also a Heathen, could affirm of a general, that "he ought not only to have clean hands, but clean *eyes* too," undoubtedly it may be urged with far greater reason concerning the Christian's employment of that faculty.\* "Turn away mine eyes, lest they behold vanity," was an excellent prayer for as excellent a practice. There are many "cups and platters" fairly washed on the *outside*, which will not bear to be looked at *within*. We may also judge of the strength of the stream by the manner of its flowing. Shallow little rivulets make a wonderful rippling noise, because they are only little and shallow. The deeper the stream, the more solid and calm it will glide along. Its object is *use*, and not *clamour*. While it yields fertility to the shores, and profit to those who pass upon it or receive a portion of its flood, its depth is not seen by the eye, nor can the ear perceive its flow; yet the ear is gratified by the sounds of those who enjoy its benefits, and the eye is filled with the prospect of advantages arising on every side. But rivers are rare, and deep rivers still more rare; while rivulets, bourns, and shallows, not to say puddles, are common wherever we go.

Talking or writing about this living water, if it end in writing or talking only, will do the soul no good. A dissertation upon the properties of the elementary water will not quench the thirst of a man ready to perish, nor yet a view of its use by others: it must be *drank*, received within, and appropriated to himself. Hence, all true believers, are said, by the apostle, to be "baptized by one Spirit into one Body," which regards their *purification* as members of Christ, and to "have been all made to drink into one Spirit," which implies their reception of this *Water of Life* so as to *live* by it, 1 Cor. xii. 13. They are cleansed from outward defilements by that very Spirit, by whom they inwardly enjoy the life and peace of God. Were this more understood, and the necessity of it more forcibly felt, even by good men, we should see more honour appear in the world for the cause of true religion, than can possibly be expected from hard words and sharp disputes, which, whatever they do beside, certainly can edify nobody.†

\* PLUTARCH. *Life of Pericles*.

† It seems impossible for any real Christian to read the following words of the late Dr. Doddridge, without an edifying satisfaction. This amiable man, though a

Happy believer! How art thou privileged constantly to be drawing water, this very water of eternal life, out of the *wells*, or rather fountains, of *salvation*! Isaiah xii. 3. Thou art by nature a dry soil, and situated in a wilderness, where there is no water: but God hath promised to "make" this "wilderness a pool of water, and" this "dry land springs of water," Isaiah xli. 18. He hath begun to fulfil this promise in thy heart. Thou canst not say, as formerly, that there was no plant of grace within thee, no hope, no love, no desire to please God, nor solicitude about salvation. These graces are all "trees of the Lord's planting;" the wilderness within, which is but a parched sand, could not have raised them. And what He plants, He waters; sometimes with *rivers*, which represent his sensible, solid, and lasting grace; sometimes with *rains*, which, though perceptible, are short and occasional; and sometimes only with *dews*, which fall invisibly, yet keep the plants alive between shower and shower, till they are matured for glory. The Spirit of the Lord hath an order and a season for all his operations. Not a drop more or less of the living water falls upon a believing heart, than is appointed for it, or appointed for particular good. Hence the Psalmist said, "my times," my seasons, opportunities, or fit times, "are in thy hand," or power. And hence the wise man observes, "to every thing there is" this "time" or "season," and "to every purpose under heaven." The world of grace is no more conducted by *chance*, or the *self-determining will* of man, which is exactly the same, than the world of nature is. And for this reason, believer, thou art privileged to entertain a more abundant joy, which none can take from thee. God's omnipotence and faithfulness are thy safety, and form a ground of security which cannot be found in all the creatures. His wisdom, likewise, metes out thy proper portion, and works in the whole of it for thy real welfare. The Divine Spirit waters, cleanses,

Dissenter, undertook a very laborious revisal of Archbishop Leighton's Commentary on the first Epistle of St. Peter; and, towards the close of a long and excellent preface, drops these sentiments, which do him as much honour as a Christian, as his other valuable performances distinguish him for a scholar. "It is truly my grief that any thing should divide me from the fullest communion with those to whom I am united in bonds of as tender affection, as I bear to any of my fellow-Christians. And it is my daily prayer, that God will, by his gentle but powerful influence on our minds, mutually dispose us more and more for such a further union, as may most effectually consolidate the Protestant cause, establish the throne of our gracious sovereign, remove the scandals our divisions have occasioned, and strengthen our hands in these efforts, by which we are attempting, and might then I hope more successfully attempt, the service of our common Christianity." If the pious reader has not read this preface, and the admirable book to which it is prefixed, he has yet a satisfaction to receive, which it would be even injurious to deny himself. Leighton's works stand among the foremost upon practical and experimental Divinity. Dr. Doddridge's edition is wholly in private hands, but it is a favour to the public, that another has lately been set forth, under the direction of the Rev. Mr. Foster.

The pious reader will also be pleased to find almost these very sentiments in the Diary of Mr. Matthew Henry, published in the Account of his life by Mr. Tonge, p. 225. It is with delight one reads these candid and catholic opinions, which (God be praised) are to be found among the most eminently gracious writers both in and out of the Established Church. May this harmony of grace be increased!

replenishes and sustains, from time to time, by his grace, all that principle of life in thy soul, which, left to thy own corrupt nature, would soon perish or decay. It is thy privilege, therefore, as well as thy interest and duty, to be ever looking up to Him, and to be praying for strength and wisdom to be, as constantly, looking out from thyself. In *thee* all is barrenness and misery: in *Him*, all is life and peace. It was a gracious cry of St. Augustine, *Domine, libera me à malo homine meipso!* "O Lord, deliver me from that evil man MYSELF!" And it is a cry which none but a truly gracious heart can feelingly utter. Whoever can utter it aright, is enabled so to do by the power of that Spirit, who discovered so much weakness, sin, and corruption within the heart, as to make it loathe itself, and to cry out for his present and omnipotent aid. Nothing but omnipotence will satisfy a mind, who considers the extent of sin with its infinite train of evils, the power of Satan and his adherents, the snares of all sorts laid in the way, and the inward disposition of corrupt nature to follow all these, both in ignorance of the worth of God and in enmity to the will of God. To discourse with such a one about his natural powers in spiritual concerns, is to him entering upon a romance, which never has been realized since the fall of Adam, and which never can be realized upon the present constitution of things. It will only prove, that the discourses, however eminent or intelligent in other affairs, knows nothing of the subject in hand, or (mortifying as it is to human pride) is not duly acquainted with his own heart. It is seeking the garden of Eden in the deserts of Arabia; nay, worse, it is representing those very deserts, which are vast tracts of inhospitable sands, to be groves, and parterres, and gardens, and even Paradise itself. Such a *fairy land* may amuse those who pursue religion as they do their reveries; but the Christian seeks for solid ground to walk upon, solid comforts upon that ground, and finds both to be only attainable through the *word* and the *working* of Him who built the world.

Blessed be God, solid ground and solid comforts are attainable here: and every believer is privileged to possess them. "But if this be the case (says some drooping heart) why go I mourning thus all the day? Why do I not experience this inward blessedness of God's people, and taste the felicity of his chosen?" Ask thyself first, "*Why* do I desire the blessing?" Is it with a view to *God's glory* alone; or is it for some ease and satisfaction to *thyself*? It is *natural* to desire happiness, but it is *not* natural to desire it in the right way, and for the right end. The devil, without doubt, would be happy if he could; and so would the wickedest mortal upon earth. Art thou contented to go without happiness, if it be God's will? And canst thou say to him, "Thy will be done," in this respect? *How* art thou seeking peace for thy mind? And what *end* dost thou propose to thy-

self in having it? These are questions which are worth examining; for there are many people who expect the *comforts* of the gospel without the *faith* of the gospel; and as many, who would have the *peace* of grace, without the *life* of grace. Into these two classes, perhaps, all sorrowing professors may be resolved. If they have not true faith, or do not exercise that faith truly, it is impossible they should have peace. While darkness rules in the mind, and hides the object of salvation, they can no more trust in it, than the Israelites could look upon the serpent in the wilderness at midnight. The *truths* of the gospel must be obvious to the understanding, and the will and judgment must cleave to them, before a man can be comforted by those truths. And, therefore, where the soul is enabled to see, that both itself is a sinner, and that Christ died for such sinners, holding forth his salvation to them who feel their need of it, without any conditions or qualifications but that *need*, it will also be enabled to see, that one soul, thus circumstanced, is as welcome to Christ as another; and that, if it had not been welcome to Christ, it had never been made to see this absolute need of him, nor to feel any distress about its own miserable condition without him. There is no ground of hope but this; for God's people do not come to Christ for salvation as *elected* persons, but as *sinful* persons ready to perish. Afterwards indeed, when faith is established, the sense of their election fills them with "sweet, pleasant, and unspeakable comfort;" but it is by no means their principle of hope or action in coming to Christ. They come as wretched and undone *sinners*, depend upon him only as such; and then, finding his gracious "joy and peace in believing" communicated through the Divine Spirit, they have a testimony of their *adoption* into God's family, and find this testimony confirmed by the assurance of his free favour in their election. Now, a man cannot see and feel all this, without receiving consolation: and he never loses this consolation, but when he gets off from this hinge upon some other. And,

Here he gets into the *second* class above-mentioned, namely, of those who live not the *life* of grace. The greatest saint that ever lived could never find peace in sin: and all things are sin, which are not conducted in a gracious *spirit* and for a gracious *end*. This sin is the source of all sorrow. A negligent walk and conversation proceed from lifelessness in grace; and, therefore, it either degenerates into downright hardness and stupidity, proving the man to be a hypocrite; or it brings on trouble and inquietude of soul, in order to show the man, that he is out of the highway to heaven. If a careless walk will break tranquillity, what must be said of a sinful and unholy conduct? There are many persons who are always aiming to unite God and Mammon; and, indeed, it is from one of the prevalent corruptions in our nature that they do so. They carry on their business in



the world without the least grace in it, or prayer over it: and a man who cannot pray over what he is doing, may be sure that there is no grace in it, but a great deal of sin. A person in the commission of a fraud (though it may not be an open cheating, like an avowed thief, but a fraud of trade and occupation) can never be so impudent with God, as to pray for his assistance in it: and, if he doeth it by himself, God surely leaves him to misery as the effect of it. A cool and deliberate *smuggler*, for this reason, has no title to the name of a Christian; nor those *liars* (for they are not to be called by a softer name) who ask high prices, that people may *bid* for commodities more than they are worth; nor those *cheats*, who will *take* more. People who follow evil professions of business (and a man may know that a business is evil which cannot be prayed over, both in its *act* and *design*), or who follow just professions in an evil way, who seek nothing but money or self in them, without any respect to God's glory or the good of men; these people cannot expect happiness in the Christian profession, while they allow themselves in practices incompatible with it. They cannot say over their gains, "Here, Lord, thy providence hath bestowed this money upon me, as the medium to answer my own necessities and those of my family. Thou hast been pleased to give it me in the use of that lawful vocation which thou hast assigned to me in the world; and I pray thee to put thy blessing in it, that the *little* may go a great way in good purposes, or that the *much* may answer thy will in the holiest uses; so that, for *all of it*, I may have reason to bless thy providence and love, in bestowing upon me the means of doing good, and enabling me to employ the means for thy glory. O help me to be thankful for this mercy, in time and in eternity! Can a man be so presumptuous, as to expect peace with God in the world, who cannot *thus* pray to him? Can he dare to hope, that God will be his *partner* in fraud and deceit, or in telling lies in the shop, or in perjury at the custom-house? Can he believe, in his sober senses, that while he lives in the indulgence of any impurities, either in thought, word, or deed, the Holy Spirit will vouchsafe him the comforts of holiness? It is impossible.

To enjoy peace from God, a man must *walk with him*, and with him *be agreed*: and the closer he walks with him, the more peace will be found to flow. The soul which hath the true taste of the Water of Life, will always be thirsting after it, that in its strength he may come nigher and nigher unto God, and enjoy the sweetest communion with him. O what are all other things to such a heaven-born, such a heaven-desiring soul! What trash does all the world appear to him, at such moments of life and fervour, which men vex themselves about for a short space of time, and then at death cast all away! What poor trifles, in this consideration, are the honours and opinions of dying worms!

What empty joys their highest pleasures ! He longs for God : he thirsts for Him, as the Water of Life : and he uses the things of time, as a traveller does a carriage upon the road, only for an appointed means of bringing him nearer to the fountain whence this water flows. God hath given him a mind too great to be taken up with little things, and a temper too justly ambitious to be put off with less than eternal things. It becomes him, therefore, as a Christian, to be exalted above other men ; not in pride or conceited airs, for these are baseness and folly, but in that dignity of sentiment and expectation, which renders him most like to the God he serves, and most useful to the world about him. In this high, yet heavenly frame, he enjoys the sublimest and most extensive views : and the higher he ascends to the object of his soul above, the less and less do all worldly matters beneath him appear. And when he loses sight of them (as ere long he shall), he comes at once into the full vision and fruition of God. “ Blessed are the dead which die in the Lord,” *απαρτι*, *instantly* or *perfectly*. There is not a moment lost between their death and their everlasting bliss. They come *at once*, to that “ pure river of the Water of Life, clear as crystal,” i. e., of the most transparent holiness, “ which proceeds out of the throne of God, and of the Lamb.” This is that Holy Spirit which comes from the Father and the Son, and which purifies and replenishes the Church and temple of God throughout eternity. O then what are men doing, who seek not this eternal good ! What are believers considering, when they consider not their latter end ! Is *this* the voice of Christ ! “ The Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the Water of Life freely.” Here is a triple call to endless joy ; who that hears it, would not wish to obey ! Who that feels its worth, would not answer, “ Come, Lord Jesus, come quickly !”

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## SPIRIT OF TRUTH.

WHAT *is Truth?* was the inquiry of a Heathen, who neither loved it nor cared for it : and *Truth*, in the sense of the Scriptures, is no more the concern of the great bulk of mankind, than it was of Pontius Pilate.

Truth, strictly speaking, is that which exists *firmly* and *unalterably*. It cannot *change*, for then it would lose its nature : error only is mutable and various ; and, though it pass through numberless forms and semblances, can never become the truth, which is perfect *unity* and *simplicity*. Hence, truth is not only the foundation and reality of all existence, but is also *infinite ex-*

*istence*: for it must be commensurate with all being, as without it being is only ideal, or rather no truth of being at all. But there is and can be only *one* infinite existence, comprehending all things and comprehended of none; for, could it be comprehended of any, it must necessarily be bounded, and therefore not infinite. Here then truth appears to be an infinite, unchangeable, and eternal attribute, which can be applied to no being, but *that* which is infinite, unchangeable, and eternal. It can belong, therefore, to none but God, who *is* his own attributes, and consequently that distinguished one, Truth *itself* in the abstract. And he is called the God of Truth, because truth in him, as the fountain, flows from him into all the creatures. They have no reality or existence but in him, and he only can impart that permanency to them, which forms the continuance of their being. According to his name JEHOVAH, HE IS; and he alone exists *of* himself: all entities are in him and from him, and with this difference likewise, that time is applicable to them, but not to Him. All being, but the DIVINE, *began* to be: whereas JEHOVAH eternally *is* and only *is*, in an unutterable supremacy of nature.

It must be the same with all the spiritual and invisible species of being, as it is with the visible and material. There can be no truth in mental act or energy, but as it proceeds from this root of truth, which communicates what is communicable of itself to all existences, according to their order and capacity. The gospel, which treats of both *truth in essence*, and *truth communicated*, is the *truth of God*, because it both proceeded from Him as its cause, and returns to him and to his glory as its end. It takes in man's salvation as means or uses to that end; but this salvation, necessary as it may be to the happiness of a fallen creature, can be no more the original motive of God's action than his other operations in the world. He will ever appear to be *his own motive*, having none higher or lower than himself, which certainly is suitable to his perfection; and whatever he hath wrought in and for his creatures, *began* with himself, and therefore not *occasioned* by them. The proof of this, were it necessary, might be easily given at large from his own revelation.

Here reason seems to show, with what strict propriety God hath assumed this name of TRUTH. But it was only the revelation of God himself which could convince, how suitably and justly this bright attribute operates for the eternal welfare and salvation of sinners.

In the holy word, this title of truth is frequently applied to God; and when any matter concerning the welfare of men is mentioned, where all the comfort depends on its being *true*, there is constantly a reference made to God himself, as the Source from whom, being *the truth* essentially, it entirely flows.

An argument or two from Scripture will serve to convince an unprejudiced mind, both that this title of THE TRUTH is proper

only to God; and that, as to God or each Person in the Godhead, it is also properly applicable and applied to the HOLY GHOST.

In Deut. xxxii. near the beginning, Moses publishes the name of JEHOVAH, and, among other titles, ascribes to him the remarkable one, *AL the Truth*, which is rendered in our translation *God of Truth*, but more justly by Montanus, *DEUS VERITAS*, "God the Truth."—But the apostle John says (1 John v. 6), "It is the *Spirit* that beareth witness, because the *Spirit* is (*ἡ ἀληθεῖα*) THE TRUTH.—The Spirit, therefore, is JEHOVAH ALEHIM, and AL, which are among the titles given to THE TRUTH in Deuteronomy above-mentioned.

In Psalm xxxi. God is styled JEHOVAH AL, *the TRUTH*, or of Truth, according to our translation. But the Holy Ghost is named THE TRUTH, and SPIRIT OF TRUTH. Consequently He is JEHOVAH AL.

The prophet Jeremiah (x. 10), says, "JEHOVAH ALEHIM IS THE TRUTH, he is the living ALEHIM, (or Alehim of Lives, i. e. of natural and spiritual life,) and everlasting King."—But the SPIRIT IS THE TRUTH, according to the text in 1 John v. 6. And, therefore, is JEHOVAH ALEHIM, the ALEHIM of LIVES (as all live by him) and the everlasting King.

It appears from hence, that *truth essential*, and especially *spiritual truth*, which is our more immediate subject, is applicable only to Deity. Whatever is *true*, is true alone in God, and must have some respect to his excellency and glory. And the privation of spiritual truth, or (what is just the same) a separation from God, is darkness and error, the effects of which are sin, confusion, and misery. Truth in the concrete is *from* God, as truth in the abstract is an attribute of God, or rather *God himself*.

For this reason the Psalmist prays to JEHOVAH, "Lead me in *thy truth*," Psalm xxv. 5. But Christ himself says, that "the *Spirit of Truth* shall guide into *all truth*," John xvi. 13. Of consequence, the *Spirit* is *Jehovah* himself, or he could not, at that time and in all times to come, guide into the truth of *Jehovah*, and much less into *all* the truth necessary to salvation.

Nehemiah confesses to the Lord, "Thou gavest thy good Spirit to instruct" the people of Israel, or rather "to make them to understand," Neh. ix. 20. But it is very particularly delivered to these very Israelites themselves, in Deut. iv. 36, that JEHOVAH ALEHIM, and "none else beside him, out of heaven made them to hear his voice, that he might instruct them." The SPIRIT, therefore, is JEHOVAH ALEHIM, whose office it is to guide his people, in all ages, into all the truth.

And it was God, and his revealed truth, which these Israelites were constantly opposing. "Ye do always resist (said Stephen) the HOLY GHOST: as your fathers did, so do ye," Acts vii. 51.

But if Deut. ix. 7, be compared with Psalm cvi. 25, it will appear that this resistance of the Israelites was made to JEHOVAH himself. It follows, then, that the HOLY GHOST is JEHOVAH, and, as such, true and very God.

It is written in Isaiah concerning the church, "*All thy children shall be taught of God,*" Isa. liv. 13—which promise is referred to by our Lord in John vi. 45. But it is said also by our Lord to his disciples, "the Holy Ghost shall teach you all things," John xiv. 26. And the apostle assures the Corinthians, that he spake of Divine things, "not in the words which *man's*\* wisdom teacheth, but which the *Holy Ghost* teacheth," 1 Cor. ii. 13. The *Holy Ghost*, therefore, is God.

Not to multiply arguments from Scripture under this head, let one more suffice, which the Arians and Socinians may do well to consider.

"The *Spirit* (says the apostle) 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 Cor. ii. 11.—But the Psalmist, speaking of Jehovah, says, that "His understanding is infinite." The SPIRIT, therefore, in order to search *all things* and the *deep things* of God, must necessarily be *infinite* too. If he be *not* infinite, he cannot search the deep infinitude mentioned; but if he *be* infinite, he must be *co-essential* with the Godhead, and consequently God. What further confirms this argument, is the prophecy of Isaiah concerning "the everlasting God, Jehovah," of whom it is said, "There is no searching of his understanding," Isa. xl. 28. He evidently means, not by the *creatures*, not by any *finite being*. But if the Holy Ghost doth search this *infinite understanding*, or the *depths* of God himself, it is a demonstration of his infinitude and Deity, and that nothing can possibly be hid from him. The Psalmist, upon this ground, justly inquires, "Whither shall I go from thy *Spirit*? or whither shall I go from thy *Face*? If I ascend up into heaven, *thou* art there?" Psalm cxxxix. 7. What words can more strongly mark the omniscience and omnipresence of the *Holy Spirit*? What could more directly assert him to be *Jehovah*? "I can go no where from thy *Spirit*; for *thou* art every where."

It was a great expression for a Heathen, that "HE is most perfect, who understands all things, at all times, and all together." *Max. Tyrius*. The Spirit of God so understands, or He could not be qualified for the great office of leading the whole company of the faithful into *all truth*. No created being can be omnipresent, nor omniscient, nor infinite. Not the brightest angel of heaven can be in the hearts of all God's people *at once*, helping

\* It has been well observed by an able writer, that the antithesis, in this place, of *man* to the *Holy Ghost*, according to the usual style of the Scriptures, is sufficient alone to prove the Spirit to be God. *JONAS'S Cath. Doct.* p. 30.

their infirmities *every moment*, and conducting them *all together* in the way of truth. They are scattered far and wide. They all want help in every instant; and God hath promised, that in every instant he will water them. Water is the Spirit's emblem, and he is poured out, according to his office, upon all his people, through *all ages*, in *all places*, and upon *all together*. Who, but God, is equal to a task of such magnitude, power, and salvation? Who, but God, could *fit* his help to the occasion, with such exactness and wisdom, to millions of souls, in all ages and countries at once; so that, "as their day was, their" particular "strength should be?" This the Holy Ghost hath done, this he doeth, and this he will do to the end. For the promise of his gracious aid was not only to the Jews and to their children, "but to all that are afar off, even as many as the Lord our God shall call," Acts ii. 39. This free donation extends to all his people that are afar off, in point of *time*, or *place*, or *disposition* of soul. They all meet in this one Eternal Spirit, and are "brought nigh" by the blood of Christ. And if all this be done in them and for them by *one* great Agent, what absurdity, as well as blasphemy, is it to suppose, that this Agent can be less than the Omnipotent? A man who can deliberately utter such a position, must not only understand very little of the Bible, or the experimental truths which it contains, but must, allowing this Bible to be a Divine revelation, make war against the plainest deductions which reason itself can make from it. For as this revelation states, that the whole of man's salvation is planned, effected, and completed, by God alone, while, at the same time, it represents the particular, the constant, the efficacious operation of the Holy Ghost through the whole of it, we cannot, with any consistency, avoid the immediate conclusion, that he is, upon that very account, "God over all, blessed for ever." This truth, so consentaneous with positive revelation and those plain inferences which reason fairly makes from it, one would think, would be obvious to every candid inquirer, and shine bright enough to confound the dark prejudices of all opposers.

But, however we may err by ourselves or in following others, we surely cannot be mistaken in an humble dependence for instruction upon God. He hath promised to give his Spirit to them that ask him; and his word declares, that *the Spirit is truth*, who therefore cannot give a false evidence of *himself*. He is "the *Spirit of Truth*," and cannot misguide us. He is JEHOVAH ALEHIM THE TRUTH (Jer. x. 10), and therefore able to effect all, which he hath promised to do or bestow. Hence, to his people, who believe in and rest upon him, he gives *an earnest* of himself in their hearts, by conferring, what in the Old Testament is called "the peace of truth," and, in the New, "joy in the Holy Ghost." They can say, with holy boldness, "The truth dwelleth in us, and shall be with us for ever" (2 John 2); for

they find, according to the promise of Christ, that "the truth hath made them free." They were slaves once to the world, flesh, and devil; but now are brought into a glorious liberty. They love truth and righteousness, which they formerly loathed; and they tremble at sin, which heretofore they had loved. Their happiness\* lies entirely in their love and duty to God; and they know, by "the witness of God's Spirit with their spirits," that there is no method of maintaining and increasing that happiness, but by cleaving to and depending upon Him in humility and holiness. He that walketh not according to this rule (if the Scripture may determine) "is a liar, and the *Truth* is not in him;" or, in other words, "He is sensual, not having the *Spirit*."

In the Old Testament, there is a very particular and frequent conjunction of *mercy* and *truth*. They are *attributes* of the Godhead, and, in this conjunction, are used as such.

As they operate in this fallen world, they beautifully display the two distinct, yet inseparable, Persons in JEHOVAH. It seems no strain to say, that the attributes are sometimes used, by a metonymy, for the Persons themselves. Thus *mercy* frequently stands for the great Redeemer, by whom alone mercy did and could come to man.† And *truth* as frequently denotes the *Spirit of Truth*, by whom alone the redeemed are led into truth. They are inseparable, whether *in se* or *ad extra*; that is, whether they are viewed as attributes in the Godhead, or exercised officially by the Son and Spirit. If any soul partake of *mercy*, it is in strict and indissoluble union with *truth*; that is, if a man taste of the redemption of *Jesus Christ*, it is through and by the *Holy Ghost*. No man can truly call Christ *his* Lord, but by the Spirit of Truth. And this furnishes the criterion or rule, so often proposed in the Scripture, that a man should examine himself by: "Know ye not, that Christ is in you, except ye be reprobates?" It appeals to their internal perceptions, for their assurance of his *mercy*. Again—"If any man have not the Spirit of Christ, he is none of his." This applies to the same demonstration of sensible consciousness, by which a person knows any thing to be true, and much more when he enjoys God, who is the fulness of *truth*. For it would be strange indeed, that a creature should possess such operative principles, and never know or be sensible of the possession. Thus *mercy* and *truth* meet together; and thus "all the paths of Jehovah are mercy and truth;" because he walketh among men for salvation in no other way but that of grace through the *Son* and *Spirit*. There is no approach to the *Father*, but by *Jesus Christ* and the *Holy Ghost*. Hence, believers are exhorted

\* "Certainly (says Lord Bacon in his *Essays*) it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth."

† The prophets, and even the ancient Jews, understood the *Messiah* by this name of ΜΕΣΣΙΑ; and the *Messiah* himself leaves no room to doubt, that the *Spirit* is the *Truth*. See several testimonies to this effect in that incomparable book, *De Verit. Rel. Christ.* by the celebrated Mornay Du Plessis, c. 26.

to call upon the Father in the name of the Son, by the Son himself—which would have been a useless injunction, if they might have been accepted without it. And hence, likewise, the same unerring witness hath said, that they who worship God, “*must* worship him in spirit and truth,” or they worship him not at all. Agreeably to this, it is said, “The Lord is nigh unto all them that call upon him;” but it is said with an explanation, that it might be particularly noticed, “to all that call upon him in *truth*,” Psalm cxlv. 18. The TRUTH itself must enable the heart truly to call upon God, by freeing it from the dominion of sin, and by releasing it to a state of grace. In this state, “the *Spirit* helpeth the infirmities” of his people, and “worketh in them” both to *will* and to *do*. They *will* the truth in his willingness, and they *act* in the truth by his energy. Thus acting and acted upon, not by a slavish constraint but by a joyful harmony of spirit, they are said to *do* things, which, of themselves they are morally and naturally incapable of doing. Very remarkable are they said, in this view, “to work out their own salvation” by an apostle who affirms, that “of himself he knew nothing;” “*because* it is God which worketh in them.” They cannot, therefore, but *work*; for they have an Almighty helper, and are privileged to work *with* and *by* him. In another place, they are said “to purify their souls in obeying the truth;” but it is added, “*through* the *Spirit*.” The Spirit of Truth *enabled* them to obey his own truth revealed, and, in the obedience of faith, they obtained remission of sins and justification of their persons. The excellent Archbishop Leighton says upon the passage, “it is certain and undeniable, that the soul itself doth act in believing or obeying the truth, but not of itself; it is not the first principle of motion. They purify their souls, but it is *by the Spirit*. They do it by his enlivening power, and a purifying virtue received from him. Faith, or obeying the truth, works this purity: but the Holy Ghost works that faith, as in the forecited place, ‘God is said to purify their hearts by faith.’ He doth that, by giving them the Holy Ghost.”\*

These expressions of Scripture should be well considered by those who contend for the *free will* and *free agency* of the natural man. We can only say of so high an opinion in this place, that, in order to be a *free agent*, not only man, but every being, must be entirely *independent*; for how can he be free who depends from moment to moment upon the will and power of *another* being for the very existence and support of *his own*? And if he be not free, and hath not an *unlimited* enjoyment of

\* The famous Dr. Scott himself, whom nobody will suspect of pleading for enthusiasm, asserts, that our *knowledge* and *belief* of divine things, so far forth as they are *saving* and *effectual* to our renovation, are the fruits and products of this *internal illumination* of the Spirit.” *Christian Life*, vol. ii. ch. vii.



*existence*, how is it possible that he can be free, respecting an unlimited *exercise* of it? The apostle says, "in God we live;" we derive our existence from his will—"in God we move," or "are moved;" we take our activity from his power—"in God we have our being," we enjoy the continuance of both, in utter dependence upon him. This one text, duly considered in all its connexions and consequences, ought to humble the insolence of man, when he assumes to be, what even angels, pure and perfect as they are, cannot venture to claim. *They are ministering spirits, they serve, they obey*: and they find that, in all their duty, is comprised (what real Christians also find) the most "perfect freedom."

Besides, how obviously is it the setting *imperium in imperio*, a rule against a rule, if we state more independent principles than one, in the ordination and control of all things? And if there be any thing independent of God, or any being which can frustrate his designs, or any event which can arise without his permission, it seems something more than a limiting of the Most High, for it takes away his infinitude and Deity. As the infinite God, he must include all things; for that cannot be infinite, which is excepted and bounded in any. Upon this account the Psalmist could even say, "if I descend into hell, thou art there;" though the *manner* of God's presence be very different in hell and heaven. God can pervade hell and the deepest recesses of the damned, as a pure and refined spirit can grossness, without being affected by evil. We may therefore safely talk of God's free will, but very dangerously of man's, when not in strict conjunction with, and dependence upon his Maker's. In this dependence it may be allowed to be free, because it then will be righteous; and all righteousness is freedom, and essential to it. Nor need we fear the *limitation* of the human will in this dependence; unless we can suppose that the human will may overpass *unbounded* holiness and truth.

One observation more shall suffice, in this essay, to prove the necessity of the Holy Spirit's agency for the instruction of his people in the truth of his will; and consequently, from the nature of that agency, the Divinity of his person. Christ said to his disciples, just before he departed from the world, "it is expedient for you, that I go away; for if I go not away, the COMFORTER will not come unto you;" and then he proceeds to explain his office and character. Upon a review of the whole of that passage, it is plain that the Mediator, as "God manifest in the flesh," was about to complete *his* official part in the covenant of grace, styled "the work which the Father had given him to do;" that though this work was perfect in itself, and the ground of salvation was finished FOR the redeemed, insomuch as to be incapable of any addition from all the creatures, yet that it was not and could not be finished IN them, but by the advent of the COMFORTER.

It also appears, that, in order to prepare their souls for the reception of so great a mercy, it is the office and work of the Comforter to convert the people of God in their *understandings* from error to truth, to change their *hearts* and *affections*, to apply the salvation of Jesus for the "remission of their sins" and their *justification* before the Father, to preserve, strengthen, and settle them to the end; and in a word, to do all that remained to be done in them, for them, and by them, previous to that glory, to which he finally and infallibly conducts them. It was expedient, therefore, that Christ should depart upon the finishing of *his* work, that the agency of the Holy Ghost might eminently ensue in his crowning grace, and yield his own sealing pledge of eternal glory. How expedient all this was, we have a proof upon fact to convince us. No mortals could be more unlike themselves, in point of knowledge, faith, and courage, than the apostles were *before* and *after* Christ's ascension to heaven. And *who* made the difference? It is undeniably evident, the Holy Ghost alone upon the day of Pentecost. View them from that time forwards, and they appear heroes of grace, or rather lambs in holiness and lions in boldness. Peter who denied Christ with oaths, and all the rest who ran away from their master and fled, rejoiced from that day to suffer reproach, and even death itself, for his sake. Could any created being work this astonishing change, and by a visible intervention equally astonishing?—A man must have the credulity of an Atheist, who pretends to think that there is no God at all, before he can believe that any being *but* God could work all this and carry it on against the utmost malice and opposition of the world. The same proof upon fact is carried down to this day in the heart of every believer, who can truly say, "once I was darkness, but now am I light in the Lord; once I was dead in sin, but now am alive unto God; and once I was without hope and an Atheist in the world, but now I have obtained hopes full of immortality, and a Comforter who will never depart from me."

The word *truth*, O believer, contains a sense in its original language, which is both precious to thy soul and confirmed by thy experience. It signifies not only *truth* in the abstract, which carries along with it the idea of *firmness* and *stability*, and so relates to God himself; but it also signifies to *nourish with the truth*, and bears the sense of the apostle's expression, "as newborn babes desire the sincere (or pure) milk of the word, that ye may grow thereby." In the former view, thou hast reason to rejoice in the never-failing ground of the TRUTH, because it is a *rock* and full of *perfection*; but in the latter view, thou hast a title to be exceeding glad, because of that *nourishment* which it supplies to thy soul, of *truth communicable*, with all its train of graces and blessings. The one is truth as the spring, and therefore inexhaustible: the other is truth in the stream, and there-

fore to believers gracious and accessible. In the former respect, it is illustrious; and in the latter, comfortable. It is comfortable, dear Christian, whosoever thou art who hast a right to *that* name; it is full of "sweet, pleasant, and unspeakable comfort" to *thee*. Thou hast an infallible rule and an infallible guide; the one in the word of truth, and the other in the *Spirit of Truth*. This Guide, who laid down that rule, applies the rule to thy heart, works by it in thee, and according to it for thee. This rule is the sensible manifestation of invisible truth, so far as it concerns thy happiness and salvation. He hath new created thee "in the holiness of truth" (Eph. iv. 24); and he conducts thee in the truth and beauty of holiness from day to day. He doth not merely prescribe, but enables. Thou hast no mental powers capable of discovering the things of God, or capable of exercising themselves upon those things; it is God the Spirit alone, who "teacheth thee to profit." If all the saints of God were equal in spiritual endowments with the apostles, if all the apostles, together with those saints, could descend from heaven to instruct one soul, and if all of them had the eloquence of angels, or the highest created eloquence and wisdom which can be imagined, vain would be their united efforts, unattended by this Holy Spirit, to "translate" that soul "from darkness to light," and to give it that right understanding of the truth, which consists in the real enjoyment and participation of it. They would all "plant and water in vain," unless "God" should "give the increase."\* What an argument is this, to thy soul, of the Divinity and glory of thy Holy Teacher! And if he hath *once* taught thee the way of life and truth, shall he not teach thee to the *end*? Who can pervert his counsels or frustrate his designs? It is God who hath drawn the plan. Who can obstruct the execution to its full effect? It is God who worketh all in all. Who can plunge into error, or into hell the consequence of error? It is the Spirit, who is truth, and who will lead into all truth for ever. Fear not, fainting soul, thou hast not only an all-wise conductor, but an almighty agent, who hath undertaken to bring thee safe home. Thy "safety is of the Lord," and not from thyself, nor from the whole creation together. Without him, all the angels in heaven could not preserve thee for a moment: nor, without him, could they even support themselves. How then shouldst thou stay thyself upon his "everlasting arms!" He cannot deceive thee, for he is the *truth* itself; he cannot forsake thee, for he hath *promised* to keep thee; he cannot be overcome, for he is the *invincible God*. Thou, O feeble fainting heart, art more his care, if there be any difference in the Divine care, than the strongest believers. His holy word is more frequently addressed

\* "Non sufficit homini spirituali Mosem aliquem audivisse, aut apostolum, aut, si forte, celestem angelum, nisi arcanus accesserit DIVINI SPIRITUS sermo, ministrorum conciones animo insinuans, exponens, confirmans, atque obsignans." WILKIN Misc. Sacr. vol. ii. p. 35.

to such as thee, than to them. O believe this record, which is of much importance to thy happiness, and which in itself must be both faithful and true. Pray to this Author of truth to bless thee with the clear preception and enjoyment of it, and thou shalt not pray in vain. He will give it thee in thy *head*, in such measure as shall be expedient, but certainly he will pour it into thy *heart*, so as to induce a solid and a comfortable experience. His truth is not a shadow or a phantom, but substantial life and everlasting love; and thou shalt possess the delightful pledge of it now, and the full enjoyment in God's due time. In one word, "he will guide thee with his counsel, and afterward receive thee to glory."

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### SPIRIT OF GRACE.

THE word *Grace* is used in two significations. In one sense, it is taken to convey the abstract notion of *free favour* or *gratuitous bounty*; and, in the other, to imply the positive possession of that *divine principle* within the soul. In the first instance, we may contemplate what it is *in itself*; and, in the other, its operation and effect, or what it is *to us*. In the former case, we should remember, that it exists only in God as the *giver*, and in the latter, that it descends to man as God's *free gift*. These distinctions are included in the term *grace*, with all their relations and consequences.

*Grace*, in both these respects, is the cause and the means of all true blessedness to man: and God the Holy Ghost is called the *Spirit of Grace*, because he is the fountain from which this grace doth wholly flow. He is indeed GRACE itself, though in condescension to our apprehensions, he hath been pleased to convey the notices of his love by figures and expressions, which strike our senses and apply to the objects we perceive about us. We are not able to survey the unlimited ocean of goodness; nor, if our capacities were enlarged to ten thousand times their present dimensions, could we enjoy all that is to be enjoyed of it. God would still be an INFINITE beyond us, and the most we could receive, either in such a state or our own, would only be a larger or a smaller drop of an unbounded sea. We could say, with certainty, from our participation of its nature, that it is *good* and *very good*; but *how much* so, it would be a depth and a breadth eternally beyond us.

The Spirit is called *grace*, or the *Spirit of Grace*, because he is the convincer and conductor of grace to the souls of his people. Christ suffered and obtained, and therefore "grace came by him" (John i. 17): and Christ was full of grace" (John

i. 14); because he was full of the Spirit. He received the Spirit likewise *without measure*; because he had an infinite capacity, which cannot be said of any *creature*; and the SPIRIT itself must therefore be *immeasurable* and *infinite* to fill that capacity; and these are terms which can be applied to none but God.

The Scriptures have many passages of this sort, which may strike every gracious mind with full conviction of the proper Divinity of the Holy Ghost, and which ought to silence the blasphemy of those who have ventured to deny it. His word witnesses for him to all men, and he witnesses with his word, by a most gracious and particular evidence indeed, to the hearts of his people. Let us consider then some testimonies of his Divine glory, as they occur under this name of his office, or in relation to it.

Sanctification considered as an act of grace upon the soul, cannot be performed or maintained by the agency of any creature. It is always ascribed to God throughout the Bible. Whatever means are prescribed or used, they have apparently no efficacy but by him. The God of peace must "sanctify his people wholly," or they cannot be truly sanctified at all.

This operation is ascribed to the *Father*, in Jude v. 1, who addresses his epistle "to them that are sanctified by God the Father." It is ascribed to the *Son*, the Lord Christ, in Heb. ii. 11, and other places. And it is no less directly referred to the *Holy Ghost* in Rom. xv. 16. This, to a fair and candid mind, would alone be a sufficient evidence of the *equality* and co-existence of the three Persons in the Godhead; for if an act, which can only with propriety be ascribed to God, be *equally* ascribed to three distinct Persons, it proves that *each* of these persons *is* God, and that they (both in union and distinction) have one common intercommunity in the Divine nature, which at the same time must be ONE in itself, or such intercommunity could not subsist. There must be an homogeneity of essence or existence in the three Persons; for a division of substance would be a difference of mind, will, and operation, and of course, a gross tritheism, contrary to the Bible, which declares that "*Jehovah is ONE Jehovah.*" Deut. vi. 4. But, stating the doctrine of three Persons, to whom severally and distinctly are referred several agencies and operations, which, though they vary, are notwithstanding imputable to none but Deity, we find a *harmony* in the Scriptures, respecting the nature of God's unity and personality, which, without this doctrine, is most evidently broken. If, therefore, God only can sanctify the ungodly; and if we find, that the *Holy Spirit* doth sanctify them: it proves most incontestably, that he is God, and consequently the great object of praise and adoration.

It is also true, that no peculiar attribute of God can be pro-

perly ascribed to a creature. One creature may be used as an instrument to convey the *agency* of that attribute to another creature; but it is not *inherent* in him, nor is it in his power to use it, when, or how, or where he pleases. Now, *grace* is a peculiar attribute of God in every strict sense of the term. He only *has* it, as the fountain. He only can *give* it, as a stream from the fountain. Whatever the first angel or the first saint in glory may possess of grace, it is not their own radically. They enjoy it by donation, and by the donation of God. They are what they are by his free favour and bounty. He is therefore called "the God of all grace," 1 Peter v. 10. There is no grace but from him. Christ is said to bestow grace, Eph. iv. 7, because there is no grace but by him. And the Holy Ghost is called repeatedly the *Spirit of Grace*, because there is no grace but with him. He is, therefore, conjointly with the Father and the Son true and very God.

The gifts of grace, and the attestations of them in the working miracles, are directly applied in Scripture to the Holy Spirit; and so directly are they applied to him, that it is affirmed, that "no man can say," knowing what he says, "that Jesus is the Lord," or Jehovah, "but by the Holy Ghost," because without the Holy Ghost, in strict truth, he can know nothing of the matter. He may use the words and syllables; but he has no demonstration or conviction of the thing. "Our sufficiency (says the same apostle) is of God." It is God alone who can control the powers of nature, and interrupt those laws of being, which he hath placed in the world of matter. It is God alone, who can govern in the spiritual and invisible world, and direct effects in the souls of men, which can be ascribed to no subordinate or created cause. This none but an Atheist can deny. But the Holy Ghost is expressly said by the apostle in 1 Cor. xii. to have accomplished all this. The word of wisdom and of knowledge, the grace of faith and the gifts of healing, the working of miracles and the power of prophecy, the discernment of spirits with the variety and interpretation of tongues, are "ALL wrought by *one* and *the self-same* SPIRIT, dividing to every man severally *as HE will*." And yet, in all these "diversities of operations, it is the *SAME* GOD which worketh all in all." The Holy Ghost, consequently, is this *same God*: and a man must resist all sorts of evidence, delivered from the senses and testimonies of others, oppose even the most common principles of ratiocination, and renounce the Bible itself, when he denies this conclusion. And yet it must be owned, there are people who, in the face of such testimonies, do venture upon this denial, of whose mental accomplishments in other things there can be no doubt. We can only take up the words of the prophet concerning them: "The wise men—have rejected the word of the Lord; and what wisdom is in them?" Jer. viii. 9.

*Justification*, another act of divine grace is from God. "It is *one* God (saith the apostle) which shall justify the circumcision by faith, and the uncircumcision through faith," Rom. iii. 30. "It is God that justifieth," Rom. v. iii. 33.—But believers "are justified, in the name of the Lord Jesus, and *by* the Spirit of our God," 1 Cor. vi. 11. The Spirit, therefore, is God: or, there are more Gods than one.

One of the greatest, if not the greatest, operation of power in the heart, is the creation or donation of *faith*. The apostle says, "it is not of ourselves, it is the gift of God," Eph. ii. 8. But he also says in another place, that "faith is given *by* the Spirit," 1 Cor. xii. 9. The Spirit, therefore, is God.

All the work of grace in the soul is to "prepare it for glory." It is an agency of Divine love, and none but a Divine hand can perform it. For this purpose, God promised in the Old Testament to "dwell" in his people, and to "walk" in them; and hence, because of his presence, they are called "the temple of the living God," 2 Cor. vi. 16. But in another place (1 Cor. vi. 19), "their body" is said to be "the temple of the Holy Ghost." The Holy Ghost, therefore, is the living God.

Many arguments of this kind might be drawn from the Scriptures to prove, under this title of *grace*, the proper personality and Divinity of the Holy Ghost. To the Christian, these will more than suffice; and to establish the Christian in this important truth, are these papers principally written. With respect to the unbeliever, all the arguments in the world, whether from Scripture or its analogy, would fail of their full effect, unless attended with that grace, which the Holy Spirit, as God over all, bestows *as he will*. If his reason were silenced or convinced, his heart would be just as it was before: and to make a man a Christian in head or in notion only, would be rendering him as useless as the paper which might be wasted for the purpose; or at least would be drawing a mere portrait, which has neither life nor action, and which, as it is calculated to deceive the sight, has for its only worth its capacity of deception—a qualification, which no sincere mind would wish to acquire.

But they who "have tasted that the Lord is gracious," can never dispute that the grace they enjoy can only be from the Lord. Acquainted with the powers of corruption and the strength of sin, they know full well, that none but HE, who is stronger than the strong ONE armed, could have rescued them from the iron bondage, in which they were held. They perceive *experimentally*, that none but God could *plan* such a determination of free grace, as the Scripture reveals; that no *created* being could have either the wisdom, will, or power, to *accomplish* all that was necessary for their salvation; and that only the infinite and everlasting Jehovah could make it really an everlasting salvation.

When the believer considers himself, he is ready to say:

“ Here am I, a sinful inhabitant of a wicked world, without any thought of God by nature, and turned away in my affections from all that can be conceived of Divine purity and perfection. I feel no natural inclination to goodness, but a strong propensity to all things which are corrupt and perishing. My soul never sought after its God; and if it has thought of futurity, it considered the eternal state as a dark barren void, the gloomy apprehensions of which inclined me to forget it as fast I could. My heart was all alive to the pursuits of the world, which, in my sober moments, undistracted by the immediate presence of the objects, my heart told me were altogether perishing and vain. Still I run on the mad career, sure of a precipice which must terminate my course, and sure of nothing beyond it. Thus my whole nature I have constantly found riveted to the earth, without one aspiring thought or desire of its own to quit it. The very idea indeed of quitting it, has filled me with horror and pain. In this state, always in quest of good without ever finding its satiety, I have heard and read of God, and, with the mere curiosity of a man, have perused his word. I saw nothing in the holiness and omnipotence of my Maker, but which struck me with a sense of my distance from *him*, and with a terror of his future approach to *me*. All his attributes, considered in the aggregate, filled me with awe: his mercy alone afforded me some hope, when I thought of it *by itself*; but attempered with his justice, even mercy increased the dread. The very goodness of God must detach him from all that is sinful and impure, and consequently (as I saw) must detach him from me. The Scripture appeared dark and confused to my understanding. I saw no propriety in many of its precepts, no force in its allegories, no comfort in its promises, no glory in its end. Indeed, its end I did not understand; for it seemed void of scheme or plan, and only, to my dark mind, a rude and undigested mass. It was, in all respects, a book sealed to my eyes, a book unaffecting to my heart. Some of its moral precepts alone seemed worthy of attention, and these I viewed distinctly from all the rest; and thus viewed, I thought that Cicero, Seneca, or any of the philosophers, had or might have delivered as good as those. Thus I was left afloat in an immense ocean of uncertainty, without chart or compass to direct my course, or to promise me a harbour of comfort or repose. I found, likewise, that I had no rudder to my bark to steer it aright by any rule, could I obtain one; and that I lay exposed to the united agitation of winds and waves. To sink, filled me with horror; to swim, afforded me a prospect of continual restlessness and care. I saw others in the same situation of distress, some sensible of it and others stupid or asleep; but this only wounded my humanity, without presenting me with relief. At length, a voice reached my heart; a voice not of sound but of power, which I had never perceived before. ‘ God hath sworn



by an oath to his people, that he would grant unto them, that they being delivered out of the hands of their enemies, might serve him without fear, in holiness and righteousness before him all the days of their life.' A sun-beam, darting upon the eyes of a man just recovered to sight from being born blind, could not fill him with so much amazement and wonder at the light, as these important words did my soul at the truths which they contained, and which, though I had read them a hundred times, I never had perceived before. I saw, I felt an elenchus and a power in them, which no mere words, formed by any kind of art, could possibly have induced. I stood astonished, not at the *demonstration* of truth alone, though *that* appeared bright and obvious, but at the *force* and *impression* with which it seized my soul. It was 'quick and powerful' indeed, and 'sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart.' The electrical fluid could not pervade the body with more subtilty and surprise, than the heavenly flame affected and seized upon the powers of my mind. I soon found that to know a truth, is not merely to *see* it, but to *feel* and *enjoy* it too. 'I tasted, I handled, I felt the word of life.' I found it was life indeed. Soon my soul, like a new-born babe, casting its eyes around, perceived its situation by nature, and the gracious change which had passed upon it. By degrees, it could explore the darkness of sin and error, by the light of grace and truth. I saw that through all my past life, I had been in a state of *bondage*; that I had been a *slave* in the hands of my most cruel enemies; that I had feared God only as an angry and inexorable judge; that so far from walking before him in holiness and righteousness, I had counted it as the best enjoyment of my life to turn away from him; that it had been a part of my misery to reflect upon his transcendant holiness, to the commands of which I neither could yield nor loved to yield obedience; and that all his attributes were at war with me a sinner. I now saw, on the other hand, how God could be 'just,' and yet 'the justifier of him that believeth in Jesus;' and *how* all my sins, sufficient as they were to damn a thousand worlds, could be blotted out and forgiven. I perceived with horror, the deep apostasy of my nature, and my total aversion of heart to God and his holy will. I was covered with shame and contrition, in the view of *myself*, and with wonder at so much goodness and beauty, in the consideration of *him*. My soul was bowed down with the conflict of remorse, hope, love, adoration, and surprise. I saw, I felt, I believed. I wondered, at first, that I had never seen, felt, or believed before. But I soon found that this wonderful change in the human mind, is indeed a blessing and a gift from God; that it is not 'of him that willeth, nor of him that runneth, but of God, who showeth

mercy;’ in short, that it is not of human might or power, but altogether by God the Spirit. The Scriptures now were unsealed in all those parts which became necessary for my establishment; and they showed me, that God only could raise the dead—the ‘dead in trespasses and sins to newness of life;’ that no human wisdom can impart spiritual instruction; that the Spirit of life in Christ Jesus can only sustain that life, which it is his office to give; and that the same Spirit of Grace and Truth alone can confer the grace and truth which are needful for the soul in all its conflicts with its enemies, and for safe conduct to eternity. And O what a harmony and glory did *then* appear in all the offices of the everlasting covenant; what a propriety and suitableness in the work of the Divine Persons; what a lustre in the satisfaction of their unchangeable attributes; what a force and savour in the Holy Scriptures; what a hope from the promises; what privileges from communion with God, in his will, and love, and mercy! In short, it was altogether wonderful, and altogether new. It was a life of newness, as well as a newness of life. There was indeed a life and glory in the whole which those who have enjoyed them can better rejoice in than describe. In one word, I felt a hope full of immortality, and found new and earnest desires after immortal life.”

This, more or less, is the growing experience of every believer. He is a child of wrath by nature, and hath had a transition from this natural state to a state of grace and favour. It is so great a change, that it cannot pass upon a man unknown to him. He may not know, indeed, the hour, the day, or perhaps the month, of this translation; but the translation itself he must know, or he hath found none. He once was darkness, but now he is light in the Lord. And can a man emerge from darkness into light, without perceiving the change? He once was dead in sin, but now he is alive to God. Can any creature pass from death unto life, without any perception of the difference? Impossible! Equally impossible also is it for a soul to live unto God, but by the power of God. An angel could not impart life to a fly; and can any created being induce a life immortal, and eternal, to man? Can that which depends for the existence and support of its own being on the will and power of its Creator, act independently of that Creator? Lazarus might, with equal ease, have raised himself from the dead, and come forth. It follows, then, that as spiritual life can only be given from God, it can only be exerted by him. Grace is not a principle given to man to render him independent, but to increase his dependence by increasing his communion with God. He cannot live to God without God. The strongest believer cannot excite so much as one good thought in his soul, without the agency of the Divine Spirit; and much less can he bring that thought into act without the same agency and aid. “It is God which worketh in you (says the apostle) both to will

and to do." "We are not sufficient of ourselves (he tells us in another place) to *think* any thing as of ourselves. Our sufficiency is of God." Again—"The *Spirit* helpeth our infirmities; for we know not what to pray for as we ought." "As thou (says that most excellent collect in the Liturgy for Easter Day) by thy special grace *preventing us* dost *put* into our minds good desires, so by thy *continual* help we may bring the same to good effect." To the like purpose is the tenth Article of the Church of England. To say that a man is good without communion with the *Author* of all goodness, is a blasphemous assertion of human independence, and as false in speculation as in fact. A heathen philosopher could teach a better doctrine, and has taught it. Seneca says, *Sacer intra nos Spiritus sedet—Bonus vir sine Deo nemo est—Ille dat consilia magna et erecta. In unoquoque virorum bonorum habitat Deus.* Ep. xli. "A Holy Spirit dwells within us—No man can be good without God—He gives exalted and upright instructions, and resides in every good man."—Alas! how many, who are named *divines*, and who have professed themselves "moved by the Holy Ghost" to take upon them their sacred office, will this ingenious Heathen one day condemn! How many condemn even themselves by their subsequent lives and doctrine, both in works and in words denying the efficacy or the existence of the Spirit of Grace! Such persons should remember one text, which they are often obliged to read—"If any man have not the *Spirit* of Christ, he is none of his."

But to thee, O believer, the mere argument of thy teacher's Divinity needs not to be urged: thou hast been taught the heavenly truth by a heavenly Guide. Thou hast been made to see and to feel thyself destitute of all spiritual life and grace; and thou knowest, by experience, that none but God himself could ever give thee life, or maintain it when given. Thou art sensible too, that the life of grace from the dead is of far more importance and dignity, than thy mere life of nature as a creature. The unction of God's Spirit, which anointed thy Redeemer for this purpose of salvation, hath descended from him upon thee. The *Spirit of Grace* hath distilled like the dew upon thy barren heart, and enriched it with the knowledge and the love of God. He hath been and is to thy soul a gracious Spirit, according to the everlasting covenant, both in coming *freely*, and in working *efficaciously*. He came with free grace, because the value of his blessing could not possibly by thee have been purchased; and with efficacious grace, because none but a Divine power could remove the opposition of world, flesh, and devil, and introduce the divine life within the soul. O what a debtor art thou already to this Almighty Lord! and what an increasing debtor wilt thou be throughout eternity! He is and will be the Spirit of Grace to his people in everlasting glory. All the company of the blessed are imbued with his Divine anointing;

and they enjoy Him as their life and their portion, world without end. The spirits of just men are made perfect by God the Spirit. He fills their capacities with his Divine inhabitation, and they live in and by him as the great spring of all their bliss. They are there become a perfect unison with this Holy Spirit. And what they are, redeemed soul, thou, even thou, shalt one day be. Corruptible as is thy body, and feeble as thou feelest thy inward man, within a while, and a short while too, thou shalt part with corruption and weakness; and all the enemies of thy peace, which thou hast seen in the days of thy flesh, thou shalt see again no more for ever. God will wipe away, not only all tears from thine eyes, but the cause of all tears from thy heart. There thou shalt never shed another, unless it be possible to shed one of gratitude, wonder, and joy. O what hath God the Spirit done in thee now! He hath subdued thy reigning sins, and mastered for thee thy domineering corruptions. He hath released thee from thy bondage, and brought thee into a glorious liberty. And all this he hath done as the *earnest* only of greater blessings. The mercies that remain behind are beyond all human account or conception. The pledge is delightful and full of an unclinging sweetness: what then shall the full measure of grace and glory be, where there is nothing to abate it, or to distract its course for a single moment?

And all this is thine, assuredly thine, thou weakest of believers! God never gives grace to the soul to disappoint it of glory. It is a blasphemy, perhaps, against the Spirit of Grace to utter so detracting an expression against his nature and office. The very term of *communicated grace* precludes such a notion. For if it might be lost as soon as given, it appears no better than the gift of a man, who cannot secure the possession of any one thing to himself or to others for a moment. "But the gifts and calling of God are without repentance;" and whom the Lord loveth, he loveth "to the end." Man would change in a moment without the divine help: but God, being God, "changeth not." All *change* implies *defect*; and, therefore, *both* are impossible in God. Christians, in this life, are full of defects, and are kept from changing only by an Almighty hand. It was Cain's curse to be a vagabond or wanderer upon earth. The law of God restrained him not; and the grace of God not being imparted, gave him no rest. All men, by nature, like Cain, stroll about in the land of Nod; and none enter into Canaan, but (as Abraham did) through the sovereign call and power of God. But *grace*, which is fixed in itself, fixes the believer in Jesus. This is the work of the Holy Spirit, and, to the redeemed soul, it is one of the most incontestable arguments of his Divinity. He is essentially God to bestow grace: and he is God Almighty to preserve it, where bestowed, against all the powers of darkness for evermore. By him, from being a dismal

*wanderer* after peace, the Christian “enters into *rest*.” His aching heart is privileged, through him alone, to obtain quietness and assurance for ever.—And this is thy privilege, fainting, feeble, and heavy-laden soul: it is thy privilege more than any. For he that thirsts most after God, by God’s own promise, hath the most right to him. O look upon this grace, which God the Spirit can alone bestow; and is not thy very soul wrapt up in eagerness to possess it? And why is thy soul thus eager? Is there any principle in thy heart in the least similar to this heavenly gift? No. Thy heart is naturally full of baseness, corruption, and unbelief, and would lead thee (like fallen Adam) *from* God, instead of *to* him. This is the cause. The Holy Spirit hath already quickened thee with his living grace, and worketh in thy soul all these desires after himself. If he had not wrought them, thou never couldest have had them. And if he hath stirred up these holy longings, did he stir them to disappoint thee at the last? O think not so unworthily of the God of all grace; for this, in fact, is calling the God of truth by the name of liar. He hath *promised*, nay, to give thee *strong consolation*, he hath *sworn*, and sworn by *himself*, because he could swear by no greater, that whosoever “cometh to him, he will in no wise cast out;” that they “who hunger and thirst after righteousness, shall be filled;” that the “weary and heavy-laden,” who “come to him,” shall “find rest to their souls; and, in a word, that he will “be a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow, and a help, a very present help in the time of trouble.” God is thus rich in mercy, that thou shouldest be rich in faith: and when thy faith once embraces his mercy, thou wilt have a present comfort in that act, and, ere long, in the best time, a sure fulfilment of the promise. Remember God *cannot* lie; and, while thou trustest in Him, thou canst not be disappointed. The *manner* and the *means* may not be after thy imagination; but the *end* will be right, and thou wilt rejoice in it at the last. Thou hast laid hold of an omnipotent arm; and thy great business is to be *stayed* upon it.

In the view of all these things, what encouragement is there for the believing soul, not only to contemplate, but to enjoy the Spirit of Grace, and the effusions of his Divinity! He is the Spirit of Grace, and grace itself, which, like all his other perfections, is unutterable. Grace is his nature; and grace, in the effect, is his office. “He will be gracious to whom he will be gracious;” for he possesses grace as the sovereign Dispenser, and receives it from none. In the union of the Persons in the Godhead, he enjoys every essential glory, in perfect equality and concord, and bestows the grace of the eternal throne, according to the eternal covenant and decree. He is the immediate Agent conferring that grace, in which the other two Persons

essentially concur. It is equally the grace of the Father and the Son; but it is the Spirit's office to reveal it unto men, and to effectuate by it their eternal salvation.—O wonderful creature, thou believing Christian, who art born of God!—Saved by a cost which angels cannot count, and in a manner which fills all heaven with amazement! A brittle clod, a crawling worm, or, at the highest, a rebellious sinner, full of the enmity of hell and the insignificance of earth, is saved for glory, for the highest glory of heaven; saved by the abasement, by the sufferings and death of the Son of God; saved by the power of the Almighty Spirit and his effectual grace; saved according to the eternal purpose and decree of the Father, Son, and Holy Ghost! What an expense of salvation for beings who are minute as atoms in the universe of things, and fit only for devils and the damned in the bosom of hell! “O the height and depth!” Love passing knowledge! Love without end!—Angels wonder, and all heaven is filled with joy, both at the complacency of God, and at the happiness of man: and shalt not thou, O believer, participate the joy, who art so immediately the object of its excitement? Can *heaven* pour forth its praises for thee, and canst *thou* be dumb? No. If thou art silent, it must be from the excess of gratitude and joy, overpowering the organs of speech, or the extent of imagination; and, in this respect, there may, sometimes, be “silence in heaven:” but it will not, it cannot, last. God will improve thy power of praise, with the increasing sense of its due. He will be glorified, and thou shalt be blessed in glorifying him, throughout eternity.—“LORD, what is man, that thou art mindful of him; or the son of man, that” thus “thou visitest him!”

SPIRIT of Grace, my heart renew,  
 (Each faithful Christian cries,)  
 And where the weeds of error grew,  
 Let plants of truth arise:

My soul, a howling wilderness,  
 Shall then such beauties wear,  
 That heav'n with rapture shall confess  
 Thy workmanship is there.

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## SPIRIT OF ADOPTION.

ADOPTION, among men, is the taking of a stranger into a family, and conferring upon him all the rights and privileges of a son: and, as it depends upon the adopter's free choice and bounty, the favour is more or less valuable, according to the inheritance which is entailed upon it. When Tiberius was adopted by Augustus Cæsar, it was understood that whatever the patron or adopter possessed, would of right descend to the adopted: and thus

Tiberius inherited the empire of Rome, to which otherwise he could not have aspired from any notion or pretence of hereditary right.

The first instance of adoption that can be found, is the reception of Moses by Pharaoh's daughter; and from this instance we may believe, that it was in that early age a well-known or established custom; or it may be presumed, that a king's daughter would not have ventured to begin it. We will omit the silly stories which Josephus and the Rabbins relate concerning Moses in this exalted station, on purpose (as they think) to embellish his character, and will only add that illustrious testimony of him from the voice of truth, which does him more honour than the plaudits of ten thousand historians. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt," Heb. xi. 24—26. "What a madman!" cries human policy. "What wisdom!" says Moses now, and all heaven with him.

This practice was so well established among the Greeks, that they had positive laws to direct the *form* and *extent* of it; so that every adoption might appear by a public act, and become notorious to the world.\* And it was followed by the Romans down to the times of Justinian, who, in his *Institutes*, has established particular regulations concerning the adopted, putting them under the adopter's power, as though they were their own offspring.†

God hath been pleased to use this term, in order to convey to our minds another view of his grace and love to the souls of his people. Every image of endearment in nature he hath employed for the expression of his kindness: and this important one, therefore, among the rest. The motives of this affection and adoption are entirely within himself. Indeed, they could not but be so: for "all the world was become guilty before God;" and when "He looked down from heaven," he saw that *all* men were become *abominable*, and that there was "none doing good, no, not one." There were no attractions in miserable, "hateful, and hating," sinners: and there could be none to win the love of a holy and righteous God. Thus, when he was pleased to adopt the people of Israel from among the sinful families of the earth, a very particular declaration is given: that the LORD "did not set his love upon them, nor choose them," because of their *number*, for "they were the fewest of all people"—nor for their *wealth*, for "He gave them the power to get wealth"—nor for their *righteousness*, for they were a "rebellious and stiff-

\* Rous *Arch. Att.* l. v. c. 15.

† JUSTIN. *Inst.* l. i. tit. 11. The reader may see a curious controversy, upon the subject of adoption, in the Remains of Marcus Annæus Seneca (father of the great Seneca), in his second book of *Controv.* § 9. *cum notis varior.*

necked people:" but because the LORD "loved them," and because "he would be gracious to whom he would be gracious, and would show mercy on whom he would show mercy." Every cause, reason, and purpose, existed entirely in himself; and from his own benignity did every blessing proceed. And yet, *had* as this people was, what shall we think of this other declaration, which God made in their behalf, in the face of their enemies? "Thus saith JEHOVAH, Israel is my *son*, even my *first-born*," Exod. iv. 22. See Rom. ix. 4. And of what was said to themselves? רק באהרץ, *void of all cause in thy fathers*, JEHOVAH חשק לאהבה *adhered to love them, or would love them*; "and he chose their seed after them, even you above all people, as it is this day," Deut. x. 15. Not that the LORD wanted their service, or would have been less a fulness without their salvation; for the "heaven, and the heaven of heavens, belonged to Jehovah their Alehim, the earth and all that is therein," v. 14. He chose and adopted, not because *He* wanted them, but because *they* needed Him. And he mentions to them their high inheritance, that they might adore his bounty, be encouraged to live upon him, and be looking beyond the grave for the full possession.

What the LORD once did to Israel, he doeth for ever to all his people. The calling and salvation in the type fully expresses, and was designed to express, the calling and salvation of all the redeemed in every age of the world. His election of grace is a truth as positively revealed to believers by the Old Testament, as it is or can be to them by the New; for the same Eternal Spirit dictated *both*, and both for the *same* end. And the only difference between the terms *election* and *adoption* is, the *former* expresses God's *simple choice* of his people, without any motives for that choice, but his own; and the latter implies the same kind of choice, but at the same time conveys with it an idea of what they are elected to. Election is the choice of God, as it *exists in himself*; and adoption is that very choice, as it becomes *manifested to them*. By their adoption, therefore, they are persuaded of their election; and not of their adoption by their election. Their faith does not conclude from what exists in the *unrevealed* mind of God, which it is impossible for them to know; but from what hath already passed upon their own minds, agreeable to his mind *revealed*, which God hath designed that they should know. They do not infer without *evidence*, which would be enthusiasm with a witness, or something worse; but, in their earnestness for "the knowledge of salvation," they are, so far from being satisfied with faint hopes and mere conjectures, that they require no less testimony than God's own warrant, and God's own seal with that warrant, to prove that it is for them. This doctrine, consequently, cannot be abused, wherever it is understood in *faith* and *experience*: and as for those who *will* abuse it, they are to be pitied and deplored for the predominancy



of that corruption which ever turns the use and benefit of the best things into uselessness or destruction.

If Israel, after the flesh and in type, was adopted to be the *son*, and the *first-born*, of Jehovah; Israel, after the Spirit, and the consummation of that type, can certainly be invested with no inferior privilege. If God chose the *one* from motives of his own, surely the *other* hath no other motives to plead why he should ever adopt them. If *Jews* were *stiff-necked* and *sinful*, can *Gentiles* plead *greater* obedience and purity? And if the children of Abraham, who were brought up in the faith, and who had the promises of the life that now is as well as the future, were not received, *because they were* his children, how shall “strangers to the covenants of promise, aliens from God’s commonwealth,” and “Atheists in the world,” dare to hold up their heads, and claim the inheritance of glory by *desert*?—If this argument of adoption were but rightly understood in the *heart* as well as the *head*, the pride of man, which inspires him with high notions of his own will and powers, with the wild farrago of opinions issuing from those notions, would tumble, like Dagon before the ark, and be broken into ruins.

“But *how* are God’s people adopted by him, when *He* is immaculately holy, and *they* are altogether defiled by sin?”—This is an important question; and the answer, which God’s word affords us, is no less complete than delightful.

The apostle tells us, that we are “chosen in CHRIST,” that God “hath predestinated us unto the adoption of children by JESUS CHRIST to himself, according to the good pleasure of his will, to the praise of the glory of his grace,” &c. Eph. i. 5, 6; and that “God sent forth his SON, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,” Gal. iv. 4, 5. God sent his Son in human nature to *redeem* us first, and then to give the right of *adoption* to us. “To them that received him gave he power [margin, *right* or *privilege*] to become the sons of God,” John i. 12. As, among men, they were to be made *free*, before they could be positively and effectually adopted; so we are first “delivered from bondage,” before we can receive or lay claim to the privilege of spiritual adoption. We are, therefore, partakers of this adoption *through* CHRIST; and we can enjoy it only *in* him: consequently, we must first *be in him*, before we can *know* our adoption, or *possess* it. He is the great *Son*, the great בְּכוֹר or FIRST-BORN;\* and we are *sons* and *first-born* too IN him,

\* In a former note (p. 396) the doctrine of the בְּכוֹר, or *first-born*, was briefly considered: and it was shown to belong to Christ, and to his members through him. He is also, respecting his *human* nature, the ראשִׁית, the *Head*, the *beginning*, and the בְּכוֹרֵיט, the *Chief*, or *First of the first-fruits*, for the sake of his people, unto God: but as to his *Divine* nature, he hath no beginning, and therefore cannot be the First or Chief of any creatures, because this would express a relation or comparison, which cannot obtain between infinite and finite, or Jehovah the incommunicable and

according to the declaration given to Israel, Exod. iv. 22. And therefore it is that we inherit all the rights, honours, and privileges of the "first-born" and become "joint-heirs" with Christ. He is also, in another view, the FIRST-FRUIT unto God "for us;" and "we in Him" are also to God the "first fruits of his creatures." He is the "first-born among many brethren;" and

dependent beings. Regarding Christ's humanity, he may be called the *primus inter pares* with relation to his people, as he is their עֲמִית [see p. 93, Note] their *Fellow*, and *one*, though the *principal one*, of them: but in his divinity, he is "above every name," the עֲמִית of Jehovah himself, and therefore necessarily the self-existent and inconceivable Jehovah too, the *Cause of all things*, and consequently neither *one* nor the *first* of those things. The *primogeniture* and the *blessing* are almost convertible terms; and some authors have observed the same of the two roots בְּכֹרֶת and בְּרָכָה from which those terms are derived. We had forfeited, like Esau, our *birthright* and the *blessing*; and therefore Christ became a *first-born*, and suffered for his people, that they might partake of his *birthright* and its attendant blessing: and thus they are all *first-born*, as being members of and in Him. They are, therefore, considered by the Scripture as "all one in Christ Jesus;" and he is considered as "their Head." And this *unity*, which subsists between Christ and his church, is as much insisted upon, perhaps, as any one truth in the Bible; and possibly for the purpose of explaining to his people, that, "without Him," they are nothing, and can do nothing.

From the corruption of this doctrine of the *First-born*, it is very probable, that the Heathen round about Israel (for this corruption doth not seem to have obtained much farther) offered to Moloch, the *sun*, or *king* of the material heavens, their "first-born for their transgression, the fruit of their body for the sin of their soul." Micah vi. 7.

As the *first-born* belonged to the Lord under the law, in type of his *spiritual first-born* in Christ; so the *first-fruits* also were to be offered to him, as peculiarly his own. In Lev. ii. 12, &c. the *manner* of this oblation is prescribed, and hath an immediate reference to the subject of this Essay. The *first-fruits* in this place typify both *believers* themselves, and the *first-fruits of the Spirit* in believers, as his *earnest* bestowed upon them, in testimony of their adoption to the *primogeniture*. Thus they are בְּכֹרֶת *first-born*, and *first-fruits*, by being members, in the *unity* above-mentioned, of Christ the great בְּכֹרֶת the *first-born*, who is (according to the apostle) "the first-fruits of them that slept:" and they are to offer up "the first of their first-fruits," their first affections and principal services unto God.—The *first-fruits* under the law were not to be a *burnt sacrifice* for atonement, but matters of oblation and thanksgiving. so the *fruits of the Spirit* in his people are not to be preferred as means of atonement or reconciliation, but only as duties of devotion and praise. The זָכָרָה

or MEMORIAL only was to be burnt by the priest before the Lord for an אֲשֶׁרָה, a *fire-offering*, or offering for atonement; and thus Christ, who is his people's *Memorial* and Representative before God, "offered up himself" (being both Priest and Sacrifice) for the sole propitiation of their sins. These *first fruits* under the law were also particularly enjoined to be presented, after they had been seasoned with *salt*, called the *salt of the covenant of the Alehim*; and no offering would be accepted without it. How forcibly doth this describe, that nothing can be acceptable to God, even from his people, but through the eternal SPIRIT, who is that salt and Seal of that immutable covenant, which the Divine Persons entered into for the redemption and adoption of the *first-born*! Thus God's people are to have *salt in themselves*: because, as salt is the appointed emblem of preservation and incorruptibility, they are preserved to an incorruptible life by this SPIRIT, and are privileged to present themselves as a "living sacrifice" of first-fruits through his Divine power, as children of the covenant and adoption, and as heirs of the kingdom in Christ Jesus.—*Oil* also, and *frankincense*, were to be put upon the offering: and these are emblems of the *Spirit's* grace of holiness and prayer or praise, with which all the redeemed are to offer up themselves and their services before God. This oil and frankincense accompanied the *memorial* itself: and so the "SPIRIT of the LORD was upon" Jesus, who was "holy, harmless, undefiled," and who "offered up prayers and supplications, with strong crying and tears," for the salvation of his people. O reader, what a fund of instruction doth all this "mystery of godliness" contain for thy soul! "Meditate," according to the precept, Josh. i. 8, "upon" the purpose of "this law day and night;" and "then thy way" indeed "shall be prosperous, and thou thyself shalt have good success," or true understanding.

Though it may add to the great length of this note, the subject of which would not be exhausted in a volume, it may not be unacceptable to some readers to annex an idea of the truly learned and excellent Archbishop Usher on this interesting matter:

those brethren are all *first-born* in him, their common inseparable Head. He is the *Ἀρχή* the *first fruits*, 1 Cor. xv. 20, and the *Ἀρχή*, the *Beginning* or *Chief*, the “first born from the dead,” Col. i. 18, or (according to the same titles in the Old Testament) the *רֵאשִׁית*, the *Beginning, Head, First-fruits*, &c. of all; the *רֵאשִׁית*, *Chief, Head, of* *ἸΗΣΟΥΑΪ*’s way of salvation, Prov. viii. 22, of whom God said, “I will make him the *בְּכוֹר*, the first-born, higher than the kings of the earth,” Psalm lxxxix. 27. And we, his redeemed, being his brethren, nay, “members of his body, of his flesh, and of his bones,” are privileged to enjoy all his inheritance *in* him, and are thus (according to the promise), “made princes by him in all the earth;” i. e. from every part of the earth are called to this adoption, Psalm xlv. 16. Thus, it appears, we are adopted *in* Christ, and because we are *his* members; not *in ourselves*, individually or separately from him. *We were slaves*, and could not be adopted till we were made free; and we had neither wealth nor strength of our own to purchase or procure our freedom. He paid our ransom, by becoming *one of us*, by *suffering* for us, and by paying down the full tale which God’s righteous justice required: to which the apostle Peter alludes, “Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ,” 1 Pet. i. 18. Hence, we are said to be “not our own, because we are bought with a price;” and are now become so much a part of our gracious head, that if men persecute *us* or do *us* good, they do it to *Him* (Acts ix. 4; Luke x. 16), and that we are “all one in Him,” and “He in us,” John xvii. 21. All his estate is our’s; and whatever he gained in our nature by being a “Son made of a woman,” and a “first-born,” he gained it for those, who, by a living faith, are united to him. This is, and to eternity will be found, an immense inheritance. God, by his apostle, hath given us a kind of sum total, because the particulars

—“At the time of the Passover, ‘Christ our Passover’ was slain for us, and the whole Sabbath following he rested in the grave. The next day after that Sabbath, the *עֶמֶר* [Lev. xxiii. 10, 11] or sheaf of the *first fruits of the first (or barley) harvest*, was offered unto God: and Christ rose from the dead, and become ‘the first-fruits of them that slept;’ ‘many bodies of the saints that slept,’ arising likewise after him. From thence was the account taken of the seven Sabbaths; and upon the *morrow* after the seventh Sabbath (which was our Lord’s Day) was celebrated the feast of weeks [Lev. xxiii. 15—17; Numb. xxvii. 26; Exod. xxxiv. 22], the *day of the first-fruits of the second (or wheat) harvest*; upon which day the apostles having themselves received ‘the first-fruits of the Spirit,’ begat 3,000 souls ‘with the word of truth,’ and presented them as ‘the first-fruits of the Christian church’ unto God and unto the Lamb. And from that time forward doth Waldensis note [Thom. Waldens. Doctrinal. tom. iii. tit. 16. c. 140] that the *Lord’s day* was observed in the Christian church, in the place of the *Sabbath*: Quia inter legalia (*sæth hæ*) tunc sublata Sabbati custodia fuit unum, planum est tunc intrasse Dominicam loco ejus; sicut baptisma statim loco circumcisionis. Adhuc enim superstes erat Sanctus Johannes qui diceret: ‘Et fui in Spiritu die Dominicæ,’ Apoc. i. cum de Dominicæ die ante Christi resurrectionem nulla prorsus mentio haberetur. Sed statim post missionem Spiritus Sancti, lego novâ fulgente, in humano cultu sublatum est Sabbatum; et dies Dominicæ resurrectionis clarescebat Dominicæ.”—See *Archbishop Usher’s “Life and Letters,” Letter 205.*

of it are innumerable. "All things are yours; whether Paul, or Apollos, or Cephas [all ministers and church ordinances], or the world, or life, or death, or things present, or things to come: *all are yours*: and ye are CHRIST'S; and CHRIST is GOD'S," 1 Cor. iii. 21—23. Look, Christian, if any thing, which thou canst want, is left out here; or see if thou canst add anything to the sum!

This is *what* we are *adopted to*; and this is the *way* of our adoption, namely, *in* Christ Jesus the living WAY. But we are to be *brought* into this way; we are to be *grafted* into Christ; we are to be *made alive* in him: all of them terms expressive of our inherent weakness and incapacity, and of the exercise of some external power. The very term *adoption* not only implies our *former alienation* (for no true and natural son could be adopted, nor any who possessed an hereditary right to an inheritance), but also that we are the mere *subjects* and not in any sense the *authors* of it. The adoption must entirely depend upon the will of the adopter. The Scripture hath not left us in darkness here. God never appoints an end, but he always provides the means. As we "are" the "first-fruits" in Christ, we are to have also the "first-fruits of the SPIRIT," Rom. viii. 23; and "because we are sons, and first-born, God hath sent forth the SPIRIT of his Son into our hearts, crying, Abba, Father: wherefore, we are no more servants, but sons; and if sons, then heirs of God through Christ," Gal. iv. 6, 7. We are *brought* therefore into this state, or *born* again, "not of blood, nor of the will of the flesh, nor of the will of man, but of GOD," John i. 13. By this SPIRIT OF ADOPTION it is, that we can call freely upon God, claim to be his sons, style him our Father, our tender Father [Abba], and plead all the benefits of our adoption. We can ask for heaven itself, without fear of asking too much; because we ask for *our own*, and *now* our own *just inheritance*. As heirs, we can stand upon our heirship, and need fear nothing but the living below it.

We have here the *means* of our adoption before us, viz. CHRIST and the SPIRIT: and are not the *means* adequate to the *end*? If these two agents be *Divine*, if they be *Jehovah himself*, they certainly are *equal* to the task undertaken by them. But if they be in any sense, or in any nature, *inferior* to *Jehovah*, then undoubtedly they are *not*; and we shall build upon *creatures*, nay, upon *sinful* creatures, because they undertake to do, and claim the glory of doing, what is the peculiar alone of the Almighty.

That Christ is not, respecting his Divine nature, inferior to Jehovah, but *Jehovah himself*, has been proved in the beginning of this volume; and therefore, he is equal, in all points, to the agency which was undertaken by him. That the *Spirit* also is Jehovah, or a *Person* in Jehovah, seems to have been cleared in some preceding essays of this volume, and will be further

manifest, if we consider the gracious character which he hath assumed, under this title of THE SPIRIT OF ADOPTION.

Among men, nobody could *force* a person to adopt another ; but it was always an act of the freest choice and liberality : nor could any one be adopted to inherit an estate, *not belonging* to the adopter himself. So, in the spiritual adoption, it is an act of *sovereign grace and mercy* ; and the inheritance, consequent upon it, which is heaven and glory, is the *adopter's own property*, and is granted as such to every adopted child. If therefore the *Spirit* be, according to his name, the *Spirit of Adoption*, and brings into the heavenly family any worms of earth, who were aliens to it, constituting them, by that act, the very "children of God," it will follow irresistibly, that the *Spirit* himself is God, or he gives what he hath no right to give, and therefore would be erroneously styled, for this purpose, the *Spirit of Adoption*. But as this last is impossible, because it would overthrow the truth of the Bible ; it follows, that the *Spirit* is the omnipotent Jehovah, who *bestows* the grace of adoption, in order to *convey* the inheritance of glory, which glory is *his own*, and therefore *freely given* by him to whomsoever he pleaseth. Were the *Spirit* not the everlasting and true God, how could this adoption make the redeemed the "children of God?" He could not confer that title, nor bear witness to the truth of it in their souls, unless the title God were *his own* just title. His adoption otherwise might make them indeed the children of a *creature*, according to his own rank and eminence ; but they could not be made by such adoption the children of the *Highest*. But we read of no *angelic* adoption, no adoption of creatures by *creatures* for glory, nor of any adoption for the kingdom of heaven established by any one *inferior* to the *King of Heaven* : and, therefore, the Holy Spirit being this *Spirit of Adoption*, whereby the redeemed cry, "Abba, Father," is necessarily and incontrovertibly, from the word of truth and from the fairest and most obvious deduction, *true and very God*. Here then we see with what delightful propriety it is said, that "as many as are led by the SPIRIT of God, they are the sons of God;" and that "the SPIRIT itself beareth witness with our spirit, that we are the CHILDREN of God : and if children then HEIRS ; heirs of God, and JOINT HEIRS WITH CHRIST." We see also another glorious and comfortable truth ; that it was God the *Father* who "predestinated us unto the adoption of children by Jesus Christ to himself," Eph. i. 5 ; that it was God the *Son* who was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4 ; and that it is God the *Spirit*, by whose "leading," or forming, "we are the sons of God," and "by whom we cry, Abba, Father," Rom. viii. 15. The whole Trinity concurs in bestowing this blessing of adoption ; because it is the result of a *covenant* entered into between the

Divine Persons from before all worlds, and therefore both in prospect and retrospect perfectly everlasting.

The last cited text furnishes another invincible argument for the Holy Spirit's Divinity. He not only gives a *title* to, but "makes us fit" for the enjoyment of the inheritance. The words of an excellent friend have furnished the following valuable hints upon the subject of this essay. "When a human adopter has raised a poor beggar, he may enrich him with a princely fortune; but he cannot give him the temper and affection of a dutiful child. The adopter may prove ungrateful; he may abuse the favour, and be worse for the adoption. But it is quite otherwise, when God gives his *Spirit*. He, at the same time, creates spiritual life in the adopted son, unites him by his Almighty power to Jesus, and thereby enables him to live by faith in and upon Jesus, through whom he knows and finds the Father's love. Thus he forms the son for the family. He lives as Christ does, has the mind of Christ, judges of things as Christ does, has the same affections as Christ, 1 John v. 1—3; has the same relations with Christ, John xvii. 21, &c.; has the same inheritance, Rom. viii. 17; and for the same duration, Rom. vi. 23. In this view, the Spirit of Adoption bestows the highest dignity which a creature can possibly receive—united by one *Spirit* to *Immanuel*, and in him united to the Father, and thereby capable of enjoying the greatest happiness, of which any creature can possibly partake, even to be a partaker of the *Divine nature*." Can the agent, who effecteth all this grace for such consummate glory, be any other than Jehovah? Could a creature prepare for and bestow crowns and kingdoms in heaven? Is it possible for any being, less than the Supreme, not only to give a right to enjoy heaven, but to change the heart, renew the spirit, and to qualify the believer for heaven? Yet the *Spirit of Adoption* hath this office to perform, an office as much beyond the power of the creatures, as it is beyond the strength of a mite to move a world. It is a *new creation*, and consequently the work of an Almighty Creator; a restoration to the image of God, which God only could form at first, and reform when defaced. It is, therefore, said, that "God did predestinate" his people "to be conformed to the image of his Son;" and then it is added, that such He also "called," and "justified," and "glorified;" all which is effected by the internal operation of the Divine Spirit. The fallen angels, who are great in power and might, cannot recover themselves; nor can all the unfallen spirits round the throne blot out one sin, convert one soul, or confer one grace, upon this polluted globe. "The good that is done upon earth, JEHOVAH doeth himself;" and certainly, then, that HOLY SPIRIT can be no other than JEHOVAH, who doeth the greatest good which ever can be done upon it, in leading souls by his grace to eternal salvation.

Thus it appears, that the great spiritual adopter, or *Spirit of Adoption*, is an Almighty, free, and sovereign agent; that, accordingly, he bestoweth his adoption, "on whom He will," his will being agreeable to the covenant of grace which was framed by himself and the other Divine Persons; that those, whom he adopts, have his influence upon their souls, renewing, guiding, and inspiring them to call upon God as their Father; that they, therefore, are led in this way from the love of sin to a thirst after more and more righteousness, as an "earnest of their inheritance;" and that, finally, they are brought, by the same *Spirit*, to the full enjoyment of that inheritance in his everlasting kingdom, where they reign triumphant kings and holy priests in unutterable glory. From this view, we may perceive, that God the Spirit's adoption is not a matter of hypothesis or speculation, but of life, reality, and power; and that they, who are blessed with it, are privileged even here, in some degree, to know it, to feel it, and enjoy it. An unknown *earnest* could be no earnest at all, and can answer no end for which any earnest could be given, namely, the assurance or testimony of a *future* inheritance. A *speculative* earnest (admitting there could be any sense in the term) would be much the same; for whatever floats only in the fancy, without renewing the soul, may indeed be finely fanciful and extremely curious, and so are many romances; but it could have no effect, but what romances have—corrupt and puff up the mind, and render the man not one tittle the better for it. On the contrary, God's *Spirit* fills the soul, at times, with the sense and impression of his adoption, makes the man alive to God, serious, devout, and thankful, gives him a taste of heaven in his affections, opens the evidence and truth of his own word to the mind, and yields him that faith and hope of glory, by which he hates sin, overcomes the world, and at last is a conqueror and more than a conqueror over hell and death itself. Now as Christians are men like others, endued with the same senses and appetites, carrying the same corrupt hearts and affections, and naturally loving ease, and pleasure, and honour, and riches, like all the rest of the world, can it be a mere notion or idea, which enables them, in any degree, to turn from these things, to consider them as "lying vanities," to desire that these inbred corruptions should be subdued, to deny the flesh and its lusts, and to pant for (what will crucify them entirely) the enjoyment of a spiritual good beyond the reach of all animal gratification? Is it a mere whim, a fond chimera, by which they rise and have risen superior to the world, and long for the presence of Christ and the communion of his *Spirit*? Surely there must be something more in the case, strengthened as it is by a wonderful *uniformity* of this principle in all ages, against the current maxims and sentiments of the world: and it might seem a matter of surprise (were the reason unknown), that our inquisitive

philosophers, who compass the world in search of plants and butterflies; our acute naturalists and chemists, who attempt to dive into the depths of nature; and our enlarged astronomers, who are for measuring and exploring worlds upon worlds: that all these knowing and ingenious people never enter into a due investigation of this far more interesting phenomenon in that little great world, called man. Till this be done, it is absurd and unworthy of them, as men of science, to call it by an *ill name*, and so get rid of the matter by writing *enthusiasm* upon the back of it. The refuge of ignorance in *occult qualities* has been so much and so justly exploded, that it is rather extraordinary that philosophers, at this time of day, can venture to contradict their own principle, by making use of it. For if they be asked, *what* this enthusiasm is, which has been so long exemplified in prophets, apostles, martyrs, and believers in every age, they are generally honest enough to confess, that they never *felt*, or *experienced*, or *knew* this *strange thing*, this *occult quality*, in themselves. Will they term it *madness*? Madness is a deviation from all *rule*: and if we prove what they venture to call *enthusiasm* to be strictly agreeable to the *rule* of God in his word; what must that principle be called (let it be adorned with the name of *reason* or any other fine title) which not only deviates from this perfect rule, but dares to oppose and contradict it? Either the rule *revealed* is *no* rule, or theirs is the *madness* who wander from it. And if we ask, how it can possibly be *rational* in these great *masters* of reason to call by *any* name a subject, with the properties of which they are confessedly *unacquainted*, and whether, without ground, they may not sooner impose a *wrong* name than a *right*, their ratiocination is, to justify themselves by holding up their knowledge in *other things*, and bearing us down with them. But is this more correct than the conduct of Phidias's cobbler, who, because he knew how to cover a man's foot, would presume to know the anatomical structure of a man himself? We will only add, that it may be honest for a person to *confess* what he doth not know, though not quite so wise to CONDEMN it: and, therefore, Phidias's proverb may be applied to these *reasoners*, and, to *reason* itself, upon spiritual things—*Ne sutor ultra crepidam*. When it pleases God to impart the knowledge of his truth, as in mercy he hath sometimes done to the great and learned of this world, they first feel, that they must "become fools" in order "to be wise;" and they soon after know, that the wisdom and grace of God are not to be called by hard and opprobrious names, without a very high measure of *spiritual* presumption and folly. They then perceive and are ready enough to own, that as "the wisdom of this world, is foolishness with God," a man may reckon himself and be esteemed by the world for very wise and knowing, and yet, after all, be a magni-



ficient fool, or elevated madman, fond of mere tinsel, and satisfied with mere sounds.

But, leaving these, hath *God the Spirit*, O believer, been graciously pleased to communicate his blessed *adoption* to thee; and what is thy language and frame? The Psalmist will describe it exactly, and with a divine pathos, which it is thy privilege likewise to feel: “What shall I render unto the LORD, for all his benefits towards me?” What shall I offer to him who hath had such *pity*, such *tender* love and pity, on so poor and despicable a worm as me? Render! Thou, like David, canst render *nothing*. Do, then, as he did—*receive* more; “take the cup of salvation,” that full cup of grace and truth, “and call upon the name of the LORD,” that he may enable thee to take still more and more from it. Thou hast not grace of thine own so much as to thank him for grace given; and therefore, “He giveth more grace” to grace received, that thou mayest praise and bless his holy name for thy free reception of it. O what a gracious *Spirit of Adoption* is this! He not only confers a blessing, but suffers it not to be lost upon us, nor sunk into the corruption and unthankfulness of our nature: he works the praise in our hearts, which is due to him for his adoption bestowed upon our souls. Thus all “our works,” every thing exerted in us, and carried on by our instrumentality, “are begun, continued, and ended in Him.” He gives both will and power, defends us in all operations, and crowns them with eventual success by his effectual blessing.

How deeply, how inconceivably, art thou indebted to this *Almighty Spirit*, O thou, who art one of his “first-born” and “first fruits” for glory! Know as much as thou mayest of his grace; taste as much as thou canst of his love; enjoy as much as thou art able of his power; thou mayest say more strictly than the Queen of Sheba said to Solomon, that not only “not the half,” but not the ten thousandth part of his wisdom and goodness hath ever been told thee. And it never can be told thee. Angels pry into this unsearchable love; but still finding it unsearchable cannot express it: and when thou hast enjoyed it for myriads of ages, and comprehended worlds after worlds of his communicable glories, thy finite faculties must yet view an infinite profound of ineffable love, wisdom, and truth; *ever* to be dived into, but *never* to be fathomed or explored. In heaven thou wilt see *as much* as thou canst bear and enjoy, but thou wilt not see *all*: thy God will comprehend thee, and all the blest, with happiness and splendour; while He himself can be comprehended of none.

And while thou art a prisoner in the body, remember, dear Christian, that thou art an “heir of God” by adoption, and a “co-heir” with “Christ Jesus” in love. Walk worthy of this

“high vocation, with which thou art called:” walk, like the King’s son, and not like a slave of the devil. The eyes of *all* are upon *thee*: the eye of the world to censure thee; the eye of Satan to distress thee; the eye of the church to be edified by thee; the eye of angels to glorify God for thee; the eye of Christ to intercede in thy behalf; and the all-seeing eye of JEHOVAH, to whom thou criest “Abba, Father,” to protect and bless thee. Walk and speak among men as in the presence of God;\* and the presence of God will be known in thy closet and in thy soul. Say to thyself, “I am adopted into God’s family, and from being an execrable slave, am made his *freeman*, his *son*, and his *heir*. I am entitled, through my redeeming *Lord*, my *Friend*, and my *Brother*, to all the privileges of grace set forth in his declared will; I have tasted some of these privileges as an unperishing *earnest* of an unperishable *inheritance*; and I am assured that I shall have *full possession* in the best time, and for evermore. What then becomes me? What ought such a person to do? How ought he to *think*, and *speak*, and *live*? LORD! I am ashamed of myself, I am covered with confusion and abasement, that I, for whom thou hast done so much, am living and doing so little for thee! I bow my soul before thee, in deep contrition; and acknowledge, with all compunction of spirit, that I am vile and ungrateful, and that, if thy ‘mercy’ did not ‘endure for ever,’ it could not have endured to put up with so base a worm as I, with such long-suffering and grace. I own, that if thy goodness had lasted no longer than my deserts, I should have lost thy goodness in the moment thou didst bestow it upon me! O pity my weakness, which thou knewest from my birth, and which thou understandest better than I do myself; and suit all the mercies of thy holy adoption to my various occasions and thine own glory. I only know and feel, that I *would* be *thine* and *none but thine* for ever: and this sense and knowledge thy grace alone conveyed to my heart; for by nature I never found them there. Cause me, therefore, to live ‘as becometh thy gospel,’ my own happiness, and my everlasting, my unchangeable relation to thee. Cause me to live more and more like one who hath a title and a hope to live, with an ‘innumerable company’ of holy beings, with a holy Jesus, and with thee, my holy and heavenly Father, for ever and ever. O let it never be said, that my tongue and my life are at variance: lest I conclude against myself, that Thou and I never were agreed, that I am not thine adopted child, but only a presumptuous pretender to an inheritance entirely unmeet for me. I fall down before thy throne: O make me to be what thou wouldest have me to be; and let me be *that* to all eternity!”

\* A Heathen could say, *Sic loquendum est cum hominibus tanquam Dii audiant.* “Men ought to speak with men, as though God were to hear.” MACROB. *Sat.* l. c. 7. To the same purpose *Tertullian, Ita fabulantur* (sc. Christiani) *ut qui sciant Dominum audire.*

Whoever thou art, thou canst utter this cry, take courage and peace : it is the voice of the *Spirit of Adoption* within thee. O go on, and prosper : the Lord enlighten thee, and give thee peace ; give thee every *earnest* of his blessing, every "first-fruit" of his glory below, and in his own time, which is the *best* time for thee, "an abundant entrance into his everlasting kingdom !" Amen.

That God should lift a *holy* creature  
From earth to reign with him above,  
Would show, were such in human nature,  
A vast transcendancy of love.

But when his grace a *traitor* blesses,  
With the full title of an heir,  
To his own kingdom and caresses—  
O who can tell, what love is there !

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## SPIRIT OF FAITH.

FAITH is supposed to have various acceptations in the word of God, which may easily be reduced to one plain definition. But faith, emphatically so called, or saving faith, wrought in the heart by the regeneration of the Spirit of God, is what we mean to treat of in this essay, and what we understand to be particularly designed for the character of its Divine Agent, in this title of SPIRIT OF FAITH.

To understand with precision the terms used in Scripture, we must recur to that sacred language in which they were originally delivered. It is held fair and just in all other books to take the author's own words ; but it is of the greatest importance, in reading the book of God, to see the exactness and force with which all things are expressed.

The word *faith* is derived from the root אמן *Amen*, which signifies to *fix* or *rest*, as upon a foundation, to *confide* that a thing is according to a representation given, *firmly to trust* and *desire*, that a matter is and shall be agreeable to the promise and assurance proposed concerning it. When the prayers were ended to God, or the promises given from God, the ancient church used to say *Amen* to them ; that is, we *believe* that these things are gracious and true, and we desire their fulfilment. The Christian Church, in all countries, has retained this Hebrew word for the same use : and the primitive Christian Church, who spoke the Greek language, employed the nearest word they had to express the same idea. *Πίστις*, *Faith*, infers the persuasion and agreement of the mind and will, that a thing is to be received and desired as true : and the Latin *fides* is taken from two words which nearly express the sense of *Amen*, *fiat dictum*, i. e. "Be it so, according as it is spoken."

We see then that *faith* regards *truth*, and cannot exist without it, any more than a house can stand without a foundation. And truth is that *existing substance* which agrees or is correlative with the *idea* or *persuasion* of its existence, named faith. When we say a thing *is*, we mean the truth of its being: the *belief* that it *is*, arises from the agreement of the mind with that truth, when the mind is exercised upon it. Thus, "he that cometh to God, must believe that HE *is*." That God exists, is the *truth*, and the agreement or persuasion of the mind is the *faith*, which influences the man to "come unto God."

*Truth*, then, is the proper foundation of all credibility; and God's truth the only foundation of Christian credibility, or *faith*. There can be no foundation without *truth*; and, consequently, no *faith* without this foundation.

But the foundation must be laid, that is, the truth must be *published*, or faith cannot rest upon it. God, therefore, hath *revealed* and *published* his truth, which, before his revelation of it, must have been "hid in himself" as its proper *essence*.

When this truth *is* published, it is not absolutely essential to the agreement of the mind, or to the concurrence of faith, that the truth should be fully *comprehended*, either in the *extent* or in the *manner* of its existence; because, in such a case, the mind of a man could properly believe little or nothing. We know not the *mode* of being in any natural substances; and if full *comprehension* were essential to faith, we could not receive much of the revelation of God, because we cannot explain some of its mysteries; such, for instance, as the revealed account of God's existence, the doctrine of the incarnation, and some other points, which, at least in this world, will ever be the *mysteries of faith*. Nay, we could not believe much concerning our own nature, and very little indeed, or rather nothing, concerning the state of our future being.\*

As all truth proceeds from God, he is, and he calls himself, **THE TRUTH** emphatically: He is the source of all reality. What therefore proceeds from him, must be *true*; and thus the matters which he hath *declared* or *done*, are *manifestations* or *revelations* of his truth *ad extra*, or to his people, and as such are to be received by them. What is communicable (even though it be not fully comprehensible) of this truth, belongs to them to whom he extends it. This extension, in spiritual things, is now given through his *written word*; as formerly (in the wisest arrangement) it was by *vocal* prophecy, or other *sensible* communication.

\* Dr. JONATHAN EDWARDS, in his valuable *Preservative against Socinianism*, justly observes, "That in matters of faith, we must be content with God's affirmation, whether we do or do not *comprehend* those divine truths which He hath revealed. Which *comprehension* ought to be of no regard in these matters, it being extrinsic to the true and formal reason of believing; which is not resolved into the evidence of the thing [i. e. as it exists in itself], but into the *authority of God*, and the *truth and certainty* of his revelations." Part iii. p. 56.

In both, however, it was only understood, as well in order as degree, according to the will of the GIVER. John xvi. 12; Mark iv. 33; Prov. iv. 18.

Hence, these *manifestations* or *revelations*, in the word, are real and immoveable TRUTHS, *from* him, *by* him, and *to* him; and also TRUTHS necessary and credible, *for* us, *with* us, and *in* us.

They proceed from Him as their *cause*, are effected by Him as their *agent*, and tend to Him as their *end*.

They descend for us, as grounds of our *faith*; are with us for strengthening our *hope*; and remain experimentally in us as the means or earnest used for our *salvation*.

When we say us, we mean "all the elect people of God." In this view, the apostle says, that "the house of God" is the church of the living God, *στυλος και ιδρυμα*, which some translate, *pillar and ground*, others better, *the station and seat of the truth*.\* 1 Tim. iii. 15. God is the *truth*, and so subordinately are the *revelations* from him: the church is the *column* raised upon this truth as upon its proper foundation, and is also the *seat* or *place* where all these revelations concentrate, and where only, as to application, they will ever be found. There is no *column* or *pillar* which will be acknowledged out of the *temple* of the living God; because this temple is the only edifice upon earth which is founded upon the *truth* of God. His testimonies are now, and always were, *within* the sanctuary and in "the tabernacle which God pitched and not man." The apostle alluded to the structure of the outward temple, and of those *columns* in it, which bear the very name of *faith* in the original language, and are no unapt symbols of it. For, as the material columns rested upon the rock Moriah, or holy mountain; so the faith of the church collectively, and of every individual in it, stands upon that truth which God hath revealed in Christ, who hath framed them as a spiritual temple for his glory. Eph. ii. 22; Rev. iii. 12.

From this *ground* of faith, and from its *name*, both imparted by God, we may be able to form a just idea of *faith* itself, and to consider it, as "that gift of grace to the soul, by which it stands upon the truth of God, for the attainment of those blessings which that truth promises and reveals."

If God hath threatened, faith believes, that the threat shall be accomplished: if he hath promised, it is persuaded, also, that the promise shall be fulfilled. Hence, it turns away from the

\* Dr. GUYSE, upon the place, takes the *pillar and ground of the truth* here to mean the *truth of the gospel*, or Christ in it. But this supposition seems to destroy the present allusion of the apostle, and is not warranted by the construction of the language. It is probable, if the apostle had written in Hebrew, he would have used, for the Greek words above-mentioned, *סִטְיֹל וְיִסְדּוֹת אֱמֻנָה*, the *column* [viewing the mental sense] and *place* of all God's truth among men. For this reason, the Psalmist desired, as the "one thing" needful, "to dwell in the house of the LORD," and "to inquire in his temple." Psalm xxvii. 4. Christ is certainly the foundation, but these words appear to mean something *upon* it.

evil which is the ground of the threat, and appropriates the good which the promise discovers. Faith credits the blessings upon the foundation of God's word and promise, and claims those blessings for its own, only because God hath engaged to bestow them. As this grace of faith cannot build upon mere notions, or upon any thing imperfect as to its certainty, but requires a sure foundation; so God hath provided this foundation in himself. He hath given his *word*, as so much communicable truth from himself, on which faith may ground itself; and thus ultimately it reaches up to and rests upon God himself. The word reveals Christ, declares the grace of the Spirit and the love of the Father, and discovers so much of their covenant-engagements for sinners, as is necessary for the knowledge of their salvation. Accordingly, the word contains the promises of a happy and eternal life, and points out the means and manner of its attainment. And as this whole word is established in the hand of a personal Mediator; so this Mediator is frequently called the *WORD* itself, in whom all the covenant and its promises are framed, and through whom they are carried forth unto his people. *CHRIST*, therefore, this Mediator, hath taken also the name of *truth* (Rev. iii. 14), and, as such, is become the *basis* or *foundation* of his people. He was appointed to this purpose by *JEHOVAH*: and, therefore, *JEHOVAH* hath said, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste," Isaiah xxviii. 16.

From this *ground* of faith, we may see further into the *nature* of faith itself. Consistent with what it proceeds from, and on what it stands, faith must be *certitude* in respect to its object, as *that is certainty*; and *certitude*, also, in respect to the nature of its *apprehension*, because it is a grace arising from a Divine power, and not the accidental impulse of a fallen creature. It takes for an infallible position, *that God is true*, and for a position equally infallible, that his *promises*, or the *things promised* by him, are also *true* and *real*, though *the things* cannot be the objects of *immediate science* to the mind, nor of *present sense* to the body. Hence, we see, that faith is not *opinion*, because opinion implies *doubt*: and doubt is contrary to the nature of faith, which is founded upon the certainty of God in his word. Nor is it perfect *knowledge*, because knowledge infers the *presence* or *enjoyment* of a thing at some *certain* time. To *know* Christ himself, is not merely to *believe* in him; but is the *reflection* of that belief, and is properly understood by the word *experience* in this life, and the *consummation* of that belief in *enjoyment* hereafter. But faith is certitude respecting things, not *yet* seen or possessed, but only *doctrinally promised* and *revealed*; which is the high encomium given of it in all the examples recited in the 11th chapter of the epistle to the Hebrews. See Luth. on Gal. ii. 16. fol. 61.

Faith is certitude in itself, but there is as great a difference in its proportions, as between the grain of mustard seed when cast into the ground, and afterwards when it becomes a great tree. The seed had the tree in embryo, but the tree did not *then* discover itself. So there is a distinction between *faith* and the *full assurance*\* of faith; or they would not have been distinguished in Scripture by different names. Faith, given to the soul, in regeneration, is the grain which can scarce be discerned at first by the soul itself, and still less by any body else. Full assurance is *radically* in that grain, and in due time may grow out of it to the size of a tree; but it cannot properly be called a tree, till it be grown up to one. Their *nature* is one, but the difference consists in the *degree*. True faith may exist in the soul without the height of full assurance, and tremblingly may catch hold of the promises, as a little child doth its nurse's hand. The defect is not in the *principle* itself, because it is true and spiritual life; but in the *exercise* of that principle of life in our nature, which is full of weakness and frailty, not to say hostility against its very being in us.† If all this were not true, it would have been idle in the disciples to pray for "the increase of faith," or useless for us, that our faith may be *strengthened*. Nor can we otherwise understand, what the apostle meant by "the weak in faith," or those distinctions of "babes, young men," and "fathers in Christ."

In the strongest believers there may be doubts and fears, because they have mortal and sinful bodies; but they do not conquer and prevail. In the weakest believers, for the same reason, there are also the same doubts and fears; but without the like strength of faith to repel them. God "carries these lambs in his bosom," and therefore their faith doth not fail.

It seems a paradox to say, that he never believed, who never doubted: but it is as real a truth as it is to say, that "I had not known sin, but by the law." Sin and the law are not more opposites, than faith and unbelief; yet unbelief had never been known but for the grace of faith.

These *distinctions* are necessary to be observed, on the one hand, against those who (with the Papists) affirm that there is

\* WIRSIUS has collected several excellent judgments of learned divines upon this point: perhaps none of them is more clear and pious than the following from PRÆKINS. *Num licet omnis fides ex natura sua sit persuasio, sola tamen perfecta persuasio est firma et consummata fides. Proinde debebat fides definiri, non solum in genere et gradibus summis; sed etiam varii ejus gradus et mensura declarari, ut et qui infirmi sunt vere et recte de suo statu possint edoceri.* Iren. c. vii. See also SPANU. *Opera*, vol. iii. p. 173.

† "The graces of the Spirit, as they come from the hand of God that infuses them, are nothing but *pureness*; but being put into a heart where sin dwells (which, till the body be dissolved and taken to pieces, cannot be fully purged out), there they are mixed with *corruption* and *dross*: and particularly *faith* is mixed with unbelief, and love of earthly things, and dependence upon the creature, if not more than God, yet together with Him; and for this the furnace is needful, that the soul may be purified from this dross, and made more sublime and spiritual in believing." LEIGHTON. *Com. on St. Peter*, ch. 1. 5, 7.

*no certitude* in faith, and, on the other, in behalf of those who are oppressed, because their faith is not arisen to the *full assurance* of certitude.

This *full assurance* is, however, to be desired and pursued, as the happy privilege of *every* believer; though (as it hath been said) it can only be employed and exercised by those who are *strong*. These only can *firmly* say with St. Paul, "I am *persuaded*, that neither death, nor life, &c., shall be able to separate us from the love of God, which is in Christ Jesus our Lord:" but the others should aspire to say it; and those who do not aspire, may very well *doubt* of one thing, "whether they be in the faith or not."

And here again, to the high commendation of faith, it may be said, with the apostle, that it "is the substance of things hoped for," because it substantiates what is not yet enjoyed; "and the evidence of things not seen," because its own very being in the soul is a demonstration from God, that, what he hath promised, he will assuredly perform.\* Thus, "he that believeth on the Son of God, hath the witness in himself," 1 John v. 10. And the Author of that witness confirms the testimony: "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16.

Thus much for the NATURE and FOUNDATION of FAITH: let us now consider its EFFICIENT CAUSE.

All natural men think, that they themselves can produce and exercise faith whenever they please: and they think so, because they are natural men, not having the experience of this faith, and therefore "not knowing the Scriptures nor the power of God."

Faith, it is true, is an act *in* and *with* the mind, but no more an act *of* the mind, or *from* and *by itself*; than the gushing of the waters from the rock was actually wrought by the little stroke of Moses' rod, or the resurrection of Lazarus from the grave was a mere act of his own. If faith were an act simply of the mind, or the mere production of its natural powers, then, perhaps, men might believe *as* they please, and *when* they please. But then we must presently reject the *ground* of faith, *the Bible*, which most positively contradicts this opinion; and, consequently, this sort of faith, having no foundation, must sink into confusion or nothing. We must give up the notion of the self-producing *cause* of faith, if we follow the Scripture, which says, that "faith is the gift of God;" that, to Christians, it is "given to believe;" and that "no man can come unto Christ [i. e. believe on him to

\* It is a truth, though uttered by schoolmen, Fidem esse substantiam rerum sperandarum, quia scilicet prima inchoatio rerum sperandarum in nobis est per assensum fidei, que virtute continet omnes res sperandas. AQUIN. Sec. sec. *quart.* iv. art. 1.— Certum est enim fidem, que est cognitio quedam justitię et virtutis Dei, esse radicem immortalitatis, quia ex fide initium est, et origo salutis et beatitudinis nostrę. ESTIUS in lib. Sap. c. 15.



salvation] except the Father draw him."—Many other passages occur to the same purport.\*

When God *commands* to believe, he bestows *power* to obey that command; for, if faith be his *gift*, and no inherent principle (which it could not be if a gift of *grace*), men cannot obey without it. So then, he enjoins the action of a power only where the power is given. In like manner, Christ said to the apostle St. Matthew, "Follow me:" but if, at the same time, he had not granted him the power of faith, the apostle could not have yielded the obedience of faith at one single word. The call of God is not in vain; nor "doth his word return void," or without its accomplishment.

This is to be understood of God's own *particular* call to the soul. There is a *general* call made to the outward ears of men by his ministers, and to their outward eyes by the word itself; but this call is *effectual* only where seconded by the immediate grace of God; and then, to all intents and purposes, it becomes a *particular* call to every object of its success. The call of ministers is and must be general; they are to call "all nations," and consequently the rich and mighty in them: but these are rarely the objects of God's *particular* call; for we read, that "not many wise men after the flesh, not many mighty, not many noble, are called." Without this obvious distinction, it is impossible to reconcile or understand many important texts upon this subject.

The improper consideration of this matter, and the not attending to these necessary distinctions, seem to have occasioned the presumptuous error of the Arminians, Antinomians, Socinians, Pelagians, Papists, &c., who generally lay it for a foundation, "either that faith exists in the mind of man, as one of its natural powers, or that it can be induced and exercised by him at his will." Hence, they all speak very slightly and superficially of faith; and indeed, according to their notion, it is so common an affair, that it really deserves no more notice than they take of it. They evidently understand no more in the term *faith*, than what can really be meant in the act of *assent* to a history.

The Arminians, indeed, do say, that it is the gift of God;†

\* See Luther, Gal. iv. 6. i. 11, 12. ii. 4, 5.

† "Deus statuit illis dare fidem et penitentiam per gratiam sufficientem: hoc est ita dare ut illi *possint* accipere, per vires ipsis à Deo datas, necessarias et sufficientes ad accipiendum." ARMIN. *opera*, p. 666. But he means, that this sufficient grace is common to every man, and resident in all; so that it amounts to nothing more than *natural powers*, which, to be sure, are the gift of God, but not a special gift in the redemption of Christ. The great Du Moulin hath well observed upon the concession of the Arminians, "that faith is the gift of God," hæc verba non accipiunt eo sensu, quem præ se ferunt. Eorum mens est (ut ipsi fatentur) Deum dare omnibus hominibus vires credendi. At non dare *se* credere, sive, actum ipsum credendi, contra apostolum, qui dicit, Deum dare ipsum credere. *Phil.* i. 29. Et Deum dare velle et perficere. cap. ii. 13. Quæ voces designant ipsum volendi et credendi actum. Sanè posse credere, non est fides: Ergo, si Deus dat tantùm vires credendi, non dat fidem. Quomodo autem Deus dat vires credendi in Christum, quibus Christus non innotuit, dici non potest. MOLIN. *Thes.* p. 110.

but they also say, that it wholly depends upon us, whether we will receive it, or act it when received. In this case, they can only mean, that faith is a *common* gift put into the power of all men; and, therefore, not a *particular* grace specially conferred. This is but saying, in other words, that it is at *their option*, whether faith shall be a *gift* or not. For, if they choose to have it, then it exists in them only *as* they choose; and so virtually they give to themselves God's gift, which is absurd: but, if they choose to *reject* it, then it becomes no gift at all, or it is wholly annihilated with respect to them. Either way, it is a rash usurpation of God's wisdom and power to pretend to effectuate or frustrate the first great object of both in the world, and that too by the puny efforts of human strength or pleasure. By a bold perversion, it is saying, "God works, but man can let." It is throwing the beautiful arrangement of grace and providence into confusion, introducing chance into the world instead of foresight, and subjecting the Creator of all things to one of the worst and most helpless of his creatures.

The very notion of a *gift* implies, that it is a matter which the receiver *had not before*, and, consequently, that it was, at *one* time, *out of himself*, and, *at another*, brought *to himself*. It is strange to say, that God confers a gift upon a man, which he either could have elsewhere, or already possesses within him. Upon such a plan, *grace* and *nature* would be one and the same.

But, if faith be the proper gift of God, and, as such, a gracious gift not inherent in human nature, man can derive it only and entirely from Him. And, if it be a principle to be acted from, in, and with his mind, respecting spiritual objects, then his mind could never have acted for those objects, *without* this principle. Otherwise, this new faculty of grace would be given *idly* or *unnecessarily*, which it must be blasphemous to affirm concerning its Giver. "The life (the spiritual and active principle) I live in the flesh" (said the apostle), that by which I move and exercise in the body, towards the things which are above the body, "I live by the faith of the Son of God."

It appears, therefore, that as a man can only *possess* faith by the *gift* of God, so he can only *act* this faith, when possessed, by the *power* of God. Hence, Christ says, "Without me ye can do nothing;" and the apostle, "It is God that worketh (energizeth) in you, both to will and to do." Faith is a spiritual life, which the children of God enjoy through their union with Christ, and are enabled to employ according to the will of God by Christ. It is not a detached principle put in them, and held by themselves; but a life conjunct with the Mediator's life, and supplied continually by him.

Here, then, we may conclude, *That the sole EFFICIENT CAUSE of faith is GOD; and that the EXERCISE of this faith, with all*

OPPORTUNITIES *found for that exercise, is induced and occasioned only by the power of GOD.*

What can declare this conclusion more positively than the following words? "We are his (God's) *workmanship*, created in Christ Jesus unto good works, which God hath *before ordained*, that we should walk in them," Eph. ii. 10. Believers are here represented as a spiritual creation in Christ, and not less unable to effect this creation in grace, than they were to create or beget themselves in nature. Nor can they obtain the end of this creation *by themselves*; but God is stated as wholly providing and pre-ordaining that end.

He so doeth all *in them* and *for them*, with respect to the life and acts of grace, that they are even his entire *workmanship*: they are as much so, at least, as the vessel of clay can be the perfect formation of the potter's hand. In becoming the *members* of Christ, they can do nothing without their *Head*.<sup>\*</sup> He is solely "the Author" and "the Finisher of their faith."

FAITH, then, is "the gift of GOD." This proposition cannot be denied, but by a denial of the Scriptures themselves.—But faith is also "the gift of the SPIRIT," 1 Cor. xii. 9; and therefore called "the fruit of the SPIRIT," Gal. v. 2.—Consequently, *the SPIRIT* is truly and properly, GOD.—The *conclusion* is equally infallible with the *premises*, and can only be refuted with *them*. This irrefragable argument evinces the propriety of the *name* which entitles this Essay. The *Holy Ghost* may well be called THE SPIRIT OF FAITH; because, as the great Agent from the Godhead, he creates this Divine principle of *faith* in the soul, which is in fact *spiritual life* by another name, and ever after yields every support to this principle, till it arrives to its end in the eternal fruition of God.

Upon this ground, we cannot wonder at the constant reference made in the Scriptures to the presence, power, love, and consolation, of God the Holy Ghost. Believers are privileged, upon the warrant of his own word, to look to Him through Christ, as the *Energy* of their spiritual life, the blissful *Companion* of their souls, and the kind *Preparer* of their hearts and of their ways to the mansions above.

Now, their *life*, as well as their creation, is altogether *new*. If they obey the voice of God (and him they must obey, or they could not be believers), their obedience being excited and invigorated by this SPIRIT OF FAITH, it is called "the obedience of faith." Without Him, they perceive, they have neither will nor power, and much less the faith, to obey. It is "the work of

<sup>\*</sup> The elder Spanheim excellently says, "Qui enim per veram fidem Christum apprehendit et suum facit, ille Christo inseritur et fit membrum illius, adeoque ut tale non tantum jus habet ad satisfactionem et merita sui Capitis, sed et Spiritu illius magis magisque renovatur et gubernatur, quum absurdum sit membrum alio præterquam capitis sui spiritu et influxu regi et moveri." *Dub. Evang.* vol. 2. p. 754.

God," the Spirit, "that they believe in" Christ, or *understand* any thing indeed of the curse of sin, or their own sinfulness, as the preparation to this belief. It is by Him that they *know*, and, knowing, are constrained to *love*, his holy word. It is truly said, that "the assent of the mind to heavenly things, because revealed by supreme truth itself; doth not so much arise from the natural conclusions of reason, as from the humble subjection of the soul, tamed into obedience, under the word of God."\* All this is effected by the internal operation of this Almighty Agent. In short, "it is the same God who worketh all in all;" or, as the apostle reciprocates almost immediately the same phrase, "All these worketh that one and the self-same SPIRIT, dividing (or distributing) to every man severally as He will," 1 Cor. xii. 6—11.

Hence it farther appears, that the "obedience of faith" cannot possibly be the *condition* of obtaining it; because, without faith, men cannot properly obey at all. The fruit of the tree did not plant the tree, nor give it life; but the fruit is produced, because the tree is already planted and lives. The fact is not more real in nature, than this principle is true in grace.

It also appears, that *this* obedience cannot be our *justifying righteousness* with God, not only because it proceeds with some mixture of corruption by passing through us; but because faith itself, which is the ground or instrument of that obedience, is enjoined to embrace the righteousness of *another*, called the *righteousness* or "obedience of ONE, by whom many *shall be made* righteous," Rom. v. 19.

All opinions, therefore, which tend to *dignify* the natural powers of man in spiritual things, or to *nullify* the necessity and operation of Divine grace in all things, are impious violations of "the law of faith," and consequently are not less odious to God than injurious to man.

As faith rests upon truth, its proper basis, it must *continue* there by this "law of faith." It has no motion beyond it, but rises upwards upon it, as a house necessarily rises in its whole frame from the foundation. The same terms, for the signification of this doctrine, are employed in Scripture. Believers are *edified* or "built up, in their most holy faith:" and they are built according to *rule*; and this rule is the same "law of faith," which arranges them as individuals, and collectively as the whole temple of God.

Believers, therefore, are not to *wander* into the regions of enthusiasm, but to *stand fast* with respect to the word as their ground, and to *grow upwards* in the Lord by his Divine power, which acts according to the word. The book of God is the *written law* of faith, that document or statute which faith must recur to at all times, and which, by the power of *the Spirit of Faith* who

† Wils. Misc. vol. ii. p. 747.

gave that word, is "the lively oracle" of truth for this purpose. But, as some men are slow to hear, as others have different states and capacities in spiritual things, and as none are without need of assistance, God hath enjoined the *constant publication* of this word, enabled some to explain it to others, and established a unity of *occasion*, as well as of faith, among all his people. He makes use of sensible instruments to convey spiritual blessings: and his word becomes *living* and *lively* in their mouths by his Spirit. Thus, the law of faith, by being extended to dead and enslaved sinners, becomes the "law of liberty" for their deliverance, and then also the "law of the Spirit of Life in Christ Jesus" for their life eternal.

From hence we see the *necessity, design, and use* of an evangelic ministry, the members of which are to make *constant proclamations* according to "the law of faith," and to present it, at all times, to the eyes and ears of men. "Faith cometh by hearing: but how shall they hear without a preacher? And how shall they preach except they be sent?" Their business is to preach; and it is the office of the Holy Spirit to convert, which He usually doeth by their preaching. Those are to be mistrusted, therefore, or, rather, they ought to mistrust themselves, who either despise the faithful ministers of Christ, or neglect their ministrations. These are *ordained* by God, as means of his grace: and those men presume to be wiser than God, who undervalue his ordinations.

When, by all these aids, *the Spirit of Faith* hath imparted his grace of faith to the soul, He doth not suffer it to remain there torpid and inactive;\* but He constantly breathes in it and works upon it, that by *exercise* it may be strengthened, and by his *nourishment* it may grow. So far from permitting their own faculties to lie rusty, as it were, and useless, often their "whole body, soul, and spirit," are engaged by Him in operation, affection, and understanding: or, if not *so engaged*, then they appear lifeless and listless, are employed to no valuable end, and usually feel all this, sooner or later, with bitter experience. And yet, to show *himself* in them, at times, *above* these faculties, that *his* operations may not be mistaken for *their own*, he "maketh intercession for them with groanings which cannot be uttered." Nature feels his power, without the capacity to express it.

By these exercises, the soul is prepared and matured for that glorious *progression* of faith, which is called the *plerophory*, or

\* The admirable Belgic Confession of Faith professes, "Credimus veram hanc fidem perauditum verbi Dei et Spiritus Sancti operationem uniuicue nostrum inditam nos regenerare, atque veluti novos homines efficere, ut quos ad novam vitam vivendam excitet, et à peccati servitute liberos reddat. Tantum abest igitur ut fides hæc justificans homines à recta sanctaque vivendi ratione avocet, aut tepidiores efficiat, ut contra absque illâ recta sanctaque quæquam boni propter Deum (sed omnia vel propter seipsum, vel ob metum justæ condemnationis) agere atque operari possit. Fieri itaque non potest, ut hæc fides sancta in homine otiosa sit." *Syntagma Confess. Fid.* p. 174.

*full assurance*, of it; and thus attains the *substance* and substantiation "of the things hoped for," "liberty" of "speech" and "access" unto God, "confidence, triumph," and "hope to the end." The building is now raised above the ground, and tends upwards to the skies. It waits only for "the topstone of grace" to be completed for glory.

If we now collect the **WHOLE** of what hath been considered, it seems fairly reducible to this plain and Scriptural conclusion: *That faith is a principle of grace and Divine life in the soul; that it is the free and unmerited gift of JEHOVAH, in CHRIST, and by the SPIRIT; that it enables the soul to BELIEVE whatever God hath SAID and DONE, generally, as an invincible declaration or demonstration of his eternal truth; that it APPROPRIATES, particularly, according to its strength, all the promises and mercies of GOD; that it is the principle by which the SPIRIT acts to produce hope, love, joy, peace, and all his other graces in the soul; and, lastly, that the SPIRIT, thus the Author and Agent of all this supernatural good, proves himself to be true and very GOD, and the Almighty JEHOVAH, who ONLY doeth wondrous things.*

In this view (which, for its importance, we have the more largely considered), faith appears to be a mighty grace, building and built upon a strong foundation. Having an omnipotent Cause, it is carried on also with omnipotence; and, fixing itself upon the faithfulness, wisdom, love, and power of God, cannot possibly be destroyed. It is a *covenanted* grace, and therefore indefectible; unless it can be supposed, that the covenant of God can be broken, or the promises of it can fail. From hence it is we perceive what sure ground faith stands upon, what sure mercies it expects, what a blessed end it may certainly contemplate! They who treat of faith as a mere vapour of the brain, or an exertion of natural strength, do not more dishonour God, than take away every ray of comfort from the souls of men.

The "end of faith" is a united object, and as happy as it is sublime. Faith aims at nothing less than connecting the "glory of God" with the final "salvation of the soul." Christ, for his people, hath joined these two together; and these neither men nor devils, from his people, shall be able to put asunder.

Doth not this raise a cry in some solicitous heart—"Lord, I believe; O help mine unbelief!"—It is a good cry, and the cry of faith. No *unconvinced* sinner ever poured it forth, in deed and in truth: no *convinced* sinner ever uttered it, without a gracious aid. "LORD, save, or I perish!" was a word of faith, though extorted by unbelief. Peter *feared*, and therefore he *doubted*: he *cried* to Jesus, because he *believed*. If he had not believed, he would have perished; and if he had not feared to perish, he would have had no unbelief. He had but little faith, yet enough in Christ to keep him from sinking: he felt himself

just upon sinking; and his little faith cried out for more help, which Christ never denied to any who asked it of him.

What a gentle, though just, reproach! "O thou of little faith; wherefore didst thou doubt?"

Imitate Peter, thou troubled, because doubting believer; cry as he cried, and the stormy sea of trial, and the furious waves of the world, shall never destroy thee. Thou art walking upon this sea every day of thy life: and thou wilt never enter into the ship till thou enter into heaven. Faith and patience, like oil upon the billows, shall smooth much of the boisterous turmoil without thee, and often quiet thy spirit within thee, through all thy course to glory.

When *carnal faith* (if it deserve the name) encounters these trials, it presently succumbs, and shows its base original. It began with the flesh, and it will end there. "If the faith that thou hast (said the gracious Archbishop Leighton) grew out of thy natural heart of itself, be assured it is but a weed. The right plant of faith is always set by God's own hand; and it is watered and preserved by Him, because exposed to many hazards; He watches it night and day. Isa. xxvii. 3. 'I the LORD do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.'"

O what comfort must this afford to the "tossed and afflicted soul! What nourishment to its faith! What encouragement to its hopes!—"If God be for us, who can be against us?"—Who shall separate us from the love of Christ?"—Shall *tribulation*? "Through much tribulation," and in despite of tribulation, "we" shall "enter into the kingdom."—Shall *distress*? We may be "troubled on every side, but not distressed; perplexed, but not in despair."—Shall *persecution*? Men have no power, but of God; and God will give them none to drive us from Christ; so that, if we are *persecuted*, we are not *forsaken*.—Shall *famine*, shall *nakedness*, shall *peril*, or *sword*? Nay, says the apostle, so far from it, that, "in all these things we are," not only mere conquerors, but "more than conquerors, through him that loved us," Rom. viii. 31—37. "This is the victory which overcometh the world, even our *faith*," 1 John v. 4.—Why then dost thou not add with the apostle, as thou art privileged to add, "I am *persuaded*, 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 *me*," weak and worthless as I am, "from the love of God which is in CHRIST JESUS my LORD?"

Pray, then, for the *increase* of faith. If faith do not grow, there can be no growth in any other grace, because this is the hand which receives every thing spiritual, or the channel through which all heavenly blessings flow. According to faith, so is the measure of all advancement, both in true knowledge and real experience. A man cannot have "the full assurance of under-

standing," which consists in a strong and undoubted perception of the correspondence and relation of all heavenly truths to God and to each other, without "the full assurance of faith;" because out of this *last*, and not out of the man's own head, the *other* proceeds; and proceeds by its exercise on the word, and through the illumination of the Spirit upon it. Then from the conjunction of *faith* with the *understanding*, and in the advancement of both, arises that most comfortable grace which the apostle styles "the full assurance of hope to the end." This sort of *hope* is not like that poor vapid principle of the natural heart, which hath nothing certain to expect, and longs for distant objects as matters of mere chance: no; it is a hope which *never* yet "made a man ashamed," and which, grounding itself upon what faith discovers in the word concerning the sureness and truth of salvation, looks out for and expects it, as a great estate which it is heir to, which it shall soon enjoy, and which nothing can take away from it. Thus the man's *faith*, *understanding*, and *hope*; or, in other words, faith as a Divine principle, acting upon the other two, and enduing them with its own full persuasion, carries all the faculties of the soul and body (allowing for their infirmities) into the sweetest communion with *Christ*, and through him with the *Spirit* and the *Father*. The whole Trinity is glorified in one poor creature; and, thus glorified, elevates that creature to a dignity, which (according to the apostle) no thought can conceive. God is first glorified in him; for man of himself can give no glory to God; and then man reflects the rays of this heavenly splendour, confessing that they all came from *JEHOVAH*, and belong only to Him. Like the moon, the redeemed have no true light of their own, but derive all that deserves the name from their self-existent *Sun of Righteousness*.

The *trial* of faith is appointed for this end. God suffers, and even ordains, that the things *evil* shall *prove* those which are *good*. It is an evil thing which attempts to debauch or destroy our faith: and Christ calls those matters by the name of *offences*, which are to come, and *must come*, for the trial of this faith, that it may "appear to be wrought in God." But this is a precious trial, and a precious end, whatever be the means which God permits, and which the world and the devil may use, upon the occasion. *These* are indeed evil, and intend nothing beside evil: but the *Spirit of Faith* shows his own sovereignty in all, by establishing righteousness itself from the very opposition of iniquity, and by constraining the powers of darkness to drive his people into higher degrees of light and glory.

Upon occasions of this kind, the word of God becomes doubly precious to the believer's heart and understanding. He looks upon it as a *pledge* of God's faithfulness, and is happy in the assurance, that "heaven and earth may pass away," but that, "not one tittle" of this word shall *fail*. He consults the word



for information and instruction, that his understanding may be sound in the truth; and for comfort and support, that his *hope* may increase in the truth: and he prays to the *Spirit of Faith* over his faithful word, that he may be enabled to act faith upon it, and that a full persuasion of the Divine truth may flow into his soul, in order that he may go through his warfare like a faithful priest and soldier of Christ Jesus. Nothing endears the *Bible* more to a Christian than his trials; and these are made to prove, that indeed the Bible belongs to him, and that he belongs to God. Flights and fancies may amuse those who are at ease; but, "in the great fight of afflictions," one plain word in God's book is worth ten thousand times ten thousand of them all. They are but husks and trash, which can never satisfy the soul who hungers and thirsts for the living God. The heart in trial doth not want *words* only, but *things* in the words: and no word but God's can pretend to this, which hath more *matter* than *language*, nay, implies infinitely more than language can express. It is, therefore, called *the word of God*, not only because it proceeded *from Him*, but because he *fills* it with his power, and *uses* it as the proper instrument of the happiness and salvation of his people.

In matters of faith and practice, the real Christian makes his whole reference and appeal to the word, and suffers no guide to direct his mind but this. A truly excellent and evangelical writer hath observed, "That Scripture is the only rule of right and wrong, and that conscience has no direction but this rule. Neither ethics, nor metaphysics, no fancied light of dark nature, no lawless law of rebel nature, no human science, whether pretended to be implanted, or by the use of reason to be acquired, have any right to guide the conscience. These are blind leaders of the blind. They undertake what they are not only unfit, but what they have no warrant for."\*—Nothing needs to be added to this, but the exhortation of the apostle upon another occasion, that Christians should "hold fast the faithful word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers," Tit. i. 9.

And if *men* are exhorted to "hold fast the faithful word," shall we suppose that the "God of all faithfulness" will not hold fast *his own* word? Can we imagine, that He who restores men from death unto life, and who hath promised that this life is and shall be *eternal*, will disappoint his own purpose, and break his own promise, by suffering that life to be *temporary* only, or by permitting any wretched creatures to control his will? What can be a more horrid or blasphemous position than this against the very power, honour, and truth of God?—Blessed be his holy name, he doth not cure like a Paracelsus, to make the relapse

\* Walk of Faith, vol. i. p. 40.

worse than the disease ; but he heals all diseases of sin, and prevents all relapses to ruin. " He is faithful that hath promised," is a word for a Christian's heart, which will administer more comfort, even in the time of his trial, than the contrary tenet possibly can to its espousers in the moments of their greatest ease. Our God is a Rock: "and his work" must be "perfect:" and surely then the works of his grace, so much more costly and sublime, as they are, than all his works of nature, can never be uncertain or incomplete.

Come, then, humble Christian, while others contend for *doubting* (a poor prize not worth their pains!), do thou pray and entreat for the firmest acts of *believing*. In this way thou wilt be enabled to glorify God; and, in this course, he will, one day, glorify thee. Faith is the death of sin, as well as the life of righteousness. Faith makes a treasure of God's word, and treasures up, as the choicest jewels, the "exceeding great and precious promises" found therein. Faith lifts up the soul above the busy, bustling troubles, of a thorny world, or wafts it over a sea of cares with safety to the haven of bliss. Faith leads the spirit of a man to communion with Christ, and, through Him, to an "access with confidence" to the ETERNAL THREE. In a word, faith teaches, purifies, and comforts the heart living and dying; inspires it with a holy longing for unalterable bliss; and, at length, dissolves into love when the believer is arrived in that place where he will be found to the praise, and honour, and glory of his God, without interruption and without end.

Lastly, contemplate the *triumphs of faith*, and pray, that according to the occasion, these triumphs may be thine. What a golden legend, indeed, is the eleventh chapter to the Hebrews! What a noble army of martyrs, and other confessors of Christ, may be found there, and in ancient ecclesiastical histories! Filled with this *Spirit of Faith*, they despised all the malice of men, and looked down upon their cruel tormentors with contempt for their rage, and with pity for their souls. One cannot read those magnanimous words of Lactantius, without being moved. "With God before our eyes, with God in our hearts, we can triumph by his aid over all the torments which men can inflict upon our bodies. At those times of trial, we are able to think of nothing else but the blessings of the life immortal. Though torn in pieces, or consuming in the fire, we are assisted to sustain, without difficulty, whatever the madness of tyranny can contrive to lay upon us. Nor do we meet death itself with regret or fear, but court it freely and with joy; knowing what glory is just ready to put upon us, and that we are only hastening to enjoy the promises."\* This was not an empty boast, uttered when no danger was near, but professed about the time of one of the bitterest

\* *Inst. Epit.* § 8.

and most severe persecutions which ever tried the church of God.

It is not probable, believer, that thou shouldest be called to this sort of trial for thy faith: but, if thou wert, the same God who filled thine ancient brethren with courage and joy, could give thee the same triumph in the end. There is, however, one trial which thou and all men must in a very short time endure. The hour and trial of *death* is near to thee, and far from nobody in the world. Thou art graciously privileged to triumph over the *last*, as well as other *enemies*, of thy soul. Victory over death is the infallible blessing to every believer; and sometimes transport in death. He will, ere long, open his eyes and mouth in heaven, though disease may have stopped them below. And can that be death which ends in life? Can that be an evil which lasts for a moment, and then conducts to everlasting good?—Who can read, without encouragement, the noble confession of the gracious Rivet, just before his translation to glory? “Lord, come and receive me—I long for thee, O my God! ‘My soul looketh for thee, as the parched earth for moisture.’ Come, Lord; come, Jesus; take me into thy bosom. I am ready whensoever it shall please thee.—I long for his coming, yet do I not fret myself. Through the help of God, I am not troubled. I wait, I believe, I persevere. Though he delay my joy, yet I am in my way; and the sense of his favour grows in me every moment. My pain is sufferable, and my joy is beyond value. I have no more earthly cares, nor any desires, but of the things that are above.” Then laying his hand upon his breast, he added, “Here is inward joy, by the Spirit of God dwelling in me. What am I, O gracious God, that thou deignest to dwell under my poor roof? It is thy will, O Lord, and it is mine also. Let thy good Spirit dwell in me to the end!” Some of his very last words were, “I am going to *your* God, my friends, and to *my* God. We have gained all: Amen.”—Doubtless, one of his first words, soon after these, was *Hallelujah!*—Reader, pray that it may also be *thine!*

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## LAW.

WHEN man fell from God, the world, which was made for him, was thrown into disorder; and he himself like a “wandering star,” removed from its proper course, began to slide from darkness to darkness, and naturally tended onward to “the blackness of darkness for ever.” A law had been given him, as the test of his obedience, calculated both for body and mind; and this law required nothing but what it was both his duty and his happiness to observe. He had a superiority over all creatures in the

world, which was then his pleasant though not perpetual home ; and he was subject to none but to HIM, who afforded him both life and love, and who only claimed *that* from him, which he well was able to pay, and in the payment of which he was to receive new and new incomes of joy. All his blessedness consisted in *looking upwards* to God ; and therefore, as a picture of the state of his mind, his Maker gave him a sublime countenance\* and an erect posture of body. Thus while his natural eyes might easily view the heavens, the eyes of his mind could behold HIM whom the heaven of heavens cannot contain, but yet who vouchsafed to set up his throne in the heart of his humble creature *man*. By the very figure of his body was he taught, *where* lay the fundamental happiness of his soul : his face, then the true index of his mind, pointed *upwards* and continually to God. The beasts were created otherwise, that he might learn from their prone and downward aspect, that they had no end beyond the earth ; and that he alone was privileged, as well as enabled, to hold intercourse with heaven and the God of heaven. And concerning the test of his obedience, as an excellent man hath well observed ; “ the fair tree, of which he was forbidden to eat, taught him the same lesson, that his happiness lay not in enjoyment of the *creatures*, for there was a want even in Paradise: so that the forbidden tree was, in effect, the *hand* of all the creatures, *pointing* man away from themselves to God for happiness. It was a sign of *emptiness* hung before the door of the creation, with that inscription, THIS IS NOT YOUR REST.”†

When man, for his disobedience, was thrust out of this Paradise, he lost the *instruction* which the objects existing in it were created to give him, as well as the *capacity* to understand any thing, but a part of his own wretchedness. He felt misery and death in his body, beyond the possibility of denial, and his soul became, as our souls are from him, exceedingly dark and ignorant concerning the great objects of his being. He was not only without the knowledge of God, but without a desire to know Him. He burst forth from Paradise an OUTLAW in every sense of the term ; liable to Divine vengeance, and without title to Divine mercy. In this forlorn condition, without light from God, because void of all spiritual communion with Him ; he must ever have wandered and *groped* in mental darkness, if Jehovah himself had not deigned to provide a recovery. For this end, it was necessary, that there should be a manifestation of some enlightening law, by which the Divine purity might be

\* “ Os homini sublime dedit, cœlumq. videre  
Jussit, et erectos ad sidera tollere vultus.”

OVID. *Met.* 1. 1. f. 3.

Lactantius frequently dwells upon this thought, with his usual elegance of expression, in his *Institutions* ; and Boethius in his *Cons. Phil.* 1. v.

† Boston's “ *Fourfold State*,” p. 13.

known, and man compare his own lapsed and miserable condition. Accordingly, an exhibition was made of one grand *spiritual* decree, the truth of which was to be attested by several particulars that reach the *animal* sense of both sexes; namely, that "enmity should be put" between the devil and human nature, instead of their then present league, and between his adherents and the woman's offspring; and that, though this fallen spirit might attack and distress the inferior part of the promised seed called his "heel," this promised Seed by his Divine power should at length trample upon and "bruise" his "head" for ever.

This was the first ray of spiritual light, which broke through the darkness of our fallen world: and it became a ray of hope to all succeeding generations. That "SPIRIT of God," which in the first creation, moved upon the face of the troubled deep, now began to brood with the warmth of his love upon the troubled soul of man. "The law of" this "SPIRIT of life" here began to *free* the unhappy mind, fettered and brought into captivity to "the law of sin and death." It is our privilege, then, to consider *what* this *law* is in its *essence* and *effects*, and what relation these bear to us.

There are many acceptations of this word **LAW**, all of them just and true, and all of them important likewise to salvation, or, they had never been revealed.

The word *Law*, as it stands in the Bible connected with spiritual things, includes these various senses. 1. It is taken for the law which God hath planted in the frame and constitution of the world, which is preserved and conducted according to his ordinance. Psalm cxix. 91. 2. Sometimes it implies the *fiery law*, delivered to Moses, which, because of its extreme purity and our sinfulness, seems clothed with all the fire of God's vengeance; and this is frequently called the *moral law*, the *letter* of which is in the ten commandments. 3. The term is also used for the *ceremonial law*, which was a *doctrinal exemplar* of the *gospel* of grace. 4. The *Scriptures* are sometimes called by this name, John x. 34, possibly because they contain the whole revealed law and mind of God. 5. The *gospel* likewise, in distinction from the law of Moses, is called the *law of faith*. Rom. iii. 27. 6. The *covenant of grace* itself, of which every iota must be fulfilled and shall never pass away, is thus named, 1 Chron. xvi. 17, *et al.* 7. And sometimes it is used personally for the **SPiRiT of God**: in which view it will be considered in this essay, because **HÆ** is the *spring* or *foundation* of the *whole*.

If we look at the radical sense of the original term, which seems to be the only true way of studying the Bible, we shall find it derived from a root, which signifies to *cast*, or *throw*, or *shoot* any thing like a dart, and which, in the conjugation *hiphil*, means to *teach*, to *throw instruction* upon the mind, to *inject* or *shower down* doctrine, like the *rain* cast down from heaven. The

term, therefore, teaches us that we not only *need* this instruction naturally, but also that it can only be given us from above, or that by a superior agent it must be injected into our minds. And because our capacities are dull in heavenly things, and our corruptions make great opposition to them within, this tuition is applied under the image of force and strong impression; and this being effected by an Almighty hand, the instruction becomes "a word quick and powerful, and sharper (or more penetrating) than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor (or critic) of the thoughts and intents of the heart." Heb. iv. 12.

It may also be observed, that as rain in nature descends freely from the skies, this rain of instruction also comes down as freely from the God of the skies. This doctrine, therefore, whether it be called *law, ordinances, statutes, testimonies, commandments*, or the like, means neither more nor less, in its primary sense, than a DIVINE REVELATION, branched out into these various particulars according to some peculiar and necessary application to the state of the children of men. All these particulars were delivered, or (according to the root) *poured down*, from heaven by the inspiration of God, and indeed, when collected, compose but one great aggregate, arising from one great cause, and answering one great end. This *end* is God's glory in his people's salvation; and the *cause* we shall consider presently. Upon this plan was the first revelation of God thrown into the aching bosoms of our first parents. For this purpose, did "Abraham obey Jehovah's voice, and keep his charge, his commandments, his statutes, and his laws," under the *patriarchal* dispensation. Gen. xxvi. 5. In this view, the *moral and ceremonial law*, accompanied with *rites, ceremonies, statutes, testimonies, &c.*, into which those laws were distributed and distinguished, were delivered to Moses for the Jewish economy. And to fulfil this great object, was the *gospel* itself, and all its *written word*, delivered to man, as the consummate revelation of God's eternal will, mind, or law, concerning his redemption.

This word LAW, then, in its broad and glorious sense, signifies all or any instruction and revelation of the mind of JEHOVAH; and though expressed by different names, in order to show its different purposes, it still is in perfect harmony in all its parts, and results only from one grand idea in the *mind* of God. The Law delivered to Moses is generally understood to be a Law of death and condemnation, and so it truly is to every sinner out of Christ: and it was given to teach sinners that most important instruction. But yet that law in itself is confessedly "holy, just, and good," and to every believer in Jesus, the atoner and fulfiller, is really a part or manifestation of that *perfect law of liberty*, which opens to him ten thousand promises, and at length intro-

duces him to glory. The matter of death is in the *sinner*, not in the *Law*; and though damnation itself arise from the pure goodness of God, which cannot endure sin, it is not to be imputed to him, as the *cause*, but to iniquity, which is *averse* to his being, and being separated from it necessarily becomes *misery*. This Law, so far from quarrelling with the gospel, is the gospel in *Christ*, and another branch or appearance only, of the same unalterable and holy will. The gospel could not be the gospel without this perfect Law, which points out the just requirements of God, on the one hand, full of truth and majesty; and which, in conjunction with the gospel, exhibits, on the other, a complete satisfaction of all those requirements by one who was able to pay them. The Law and the gospel are two branches of *ONE Divine revelation*; the former, when *alone*, showing the heinousness of sin and the condemnation of sinners; and the latter, without the least derogation from the absolute perfection of the Law, explaining the purification of sin, and the salvation of sinners by a Mediator. *Both* unite in displaying God's purity and justice glorified by means, which at the same time illustrate his kindness and love: and, in this union, it is, that "mercy and truth are met together, righteousness and peace have kissed each other;" or in the language of the New Testament, that "God is just, and the justifier of him that believeth in Jesus."

We are now come to the main object in view, and may perceive, that as all God's *revelation* is but *one*, though diversified by several names and parts; so the GREAT REVEALER is one and the same, who spake by patriarchs, prophets, and apostles, and who hath rained down all the true instruction from heaven, which ever renewed men upon the face of the earth.

In some other papers, we have considered, *who* this great instructor, teacher, and revealer is; and have proved that HE is no other than GOD the SPIRIT. "Holy men of old spake as they were moved by the Holy Ghost:" and the HOLY GHOST is to *teach* his people and to *dwell* in them, to the end of time, and thereby to prepare them for his eternal inhabitation. Eph. ii. 22.

"But can HE, therefore, be called the *LAW of the Lord*?" Let his own *revealed* Law determine, only premising, that *law*, *mind*, and *will*, with relation to God, are terms in their broad extent, perfectly synonymous. His *law* is, respecting *us*, the expression of his *mind*, and the declaration of his *will*; all which are terms rather adapted to our conceptions and feelings, than definitions *how* God thinks, wills, or commands, of which it is impossible we should form any proper idea. We know not even the *mode* of our own understandings. Augustine calls CHRIST himself *the eternal law*;\* and very justly, because the Scriptures

\* *De verâ Rel.*—Each person in the Godhead, and consequently the whole Godhead, is this Law, eternal and essential which is also called the *law of liberty*; because it removes that force and oppression of sin, which confines from holiness, and liberates

represent him as "that *eternal life*, which was with the Father, and was *manifested* unto man," 1 John i. 2; and as that "author of eternal salvation, in whom was purposed" the "*eternal purpose*" of God, for that end. Eph. iii. 11. In short, whatever can be predicated of God, *is* God himself; and as the cause and end of the Divine Law and government is God's own existence, his *Law* cannot be any thing different from himself, as to its *essence*; for otherwise something will exist in God, which is *not* God, and so oppose the simplicity and purity of his nature. The intellect of man is the subordinate rule and measure of man's capacity, and is the grand constituent of his being. The intellect of God likewise (humbly speaking after the manner of man, who is *erected in his likeness*) is the rule and law of his own being, and cannot be any thing but himself. We know concerning his intellect only by his *communication*, or *publication*, which is now a rule and law to us, it being the *manifestation* of his own will, applying itself to such and such objects as fall under our apprehensions. Farther than this publication, we can know nothing of God: and this, so far as we truly know it, is (as it were) God speaking to us, or the rule, mode, or law, by which we are to have our intercourse and communion with Him.

If the *essence* of God, then, be his own *law*, the original and "primitive reason," and the *cause* of all *laws* planted in or delivered down to the creatures, the HOLY SPIRIT, as a subsistent in that essence, participates whatever can be predicated of it, and is personally, therefore, this *essential law*. Thus, HE who says, "I AM UNDERSTANDING," immediately adds, "by me kings *reign*, and princes decree justice: by me princes *rule*, and nobles, even all the judges of the earth," Prov. viii. 15, 16. Through this ETERNAL SPIRIT, or *law*, or *counsel*, or *Divine essence* (which in this view are one and the same), Christ offered himself without spot to God, that he might fulfil the *revealed Law* of God, which sprung from that *eternal Law* just mentioned. Thus the "*secret* of the Lord is with them that fear him;" i. e. his *Holy*

the soul to the exercise of all goodness. "If the Son shall make you free, ye shall be free indeed;" was the voice of the Son himself, who with the Father and Spirit, hath a right to this title. It is remarkable, that Luther in his Comment upon the Galatians, in which he speaks with great vehemence against the moral law as a covenant of works, and justly reprehends them who so far pervert it from the design of its revelation, as to aim at salvation by it, has these striking words upon the *eternal Law* of which we are speaking: "I hear thee murmuring, O Law [Law of Moses], that thou wilt accuse and condemn me, but this doth not trouble me. Thou art to me, as the grave was unto Christ, for I see that thou art fast bound: and this hath my Law done. What Law is that? LIBERTY, which is called the Law, not because it bindeth me, but because it bindeth the Law [i. e. as to its condemning power] which bound me, even the Law of the ten commandments. But against that Law, I have another Law, even the Law of grace, which however, is to me no Law, because it doth not bind, but set me at liberty. And this is a law against that accusing and condemning Law, which is so bound by this Law, that it hath no power to hurt me. Thus Christ, with most sweet names, is called MY LAW," &c. Com. on Gal. ii. 18. See also Lactantius, who calls CHRIST, as to his Godhead, *vivam presentemque LEGEM*. *De verâ Sap. l. iv. § 17.* To the same purpose see THOM. AQ. *Finis divinæ gubernationis est ipse Deus, nec ejus lex est aliud ab ipso.* Prim. Sec. Q. xci. A. l.



*Spirit*, or *secret Law*, confirming the mind and Law of God *revealed*. Thus believers are "led by the Spirit" (who becomes "the law of their minds") to be the children, and "the obedient children of God," Rom. viii. 14, with vii. 23. Thus "the Law of the Spirit of life, makes" these believers "free from the Law of sin and death," Rom. viii. 2;\* and to "this Law the carnal mind is not subject, neither indeed can be, because the carnal mind is enmity against God," who is the Law, Rom. viii. 7. Thus "where the Spirit of the Lord is, there is liberty;" because the *Spirit* is that *perfect Law of liberty*, which is not only free himself, but makes his people free by his energetic grace. Thus the *Spirit*, under this name of *Law*, as well as Christ under the title of *Word*, spake unto the fathers by the prophets. Isaiah i. 10. Thus "the Law was in the Psalmist's heart;" not surely the written, the moral, the ceremonial Law, for *these* of themselves could not profit the heart; but that *great Law*, which enlightened to him the object and use of those revealed laws, and which was *the understanding* he prayed for, by whom alone he should be enabled to *keep* or observe them. Psalm xl. 8; cxix. 34. This Law was his *delight*, because this Law is the *truth*; which is as much as to say, *God* or the *Spirit* himself. And thus man can yield no true obedience to the *written* and *revealed* Law, but by the power of that *essential* and *secret* LAW, "who helpeth his people's infirmities," and "maketh intercession for the saints, according to the will of God."

From this consideration of the HOLY SPIRIT, under the name of *law in essence*, or *lawgiver in fact*, we draw another incontestable argument for his *Divinity* and *equality* in the *Godhead*. For, if HE be the *essential law*, He must be essentially God;† or, if

\* In this view of the word *Law*, considering it as the *Spirit of life* himself, the difficulty, which Dr. Guyse complains of, in his note upon the passage, seems to vanish; and a very considerable light is also thrown upon the context.

† The Stoics and other Heathens had some faint notions of this truth upon the principles of reason, which led them far enough to see, that there must be some supreme and universal Law pervading all that exists; as, without it nothing could exist, and much less in *order* and *perfection*. But their dark and blind *fate*, their *soul of the world*, or *natural force*, is founded upon a very different idea from what revelation affords; for, examined to the bottom, their *fate*, *law*, &c., is neither uncompounded with *matter*, nor purely abstracted from it. Not even Seneca's notion is clear in this respect, though he had the advantage of living later in the world, and possibly had some information of the Christian religion, but certainly not that information which his pretended correspondence with St. Paul would insinuate to us. According to the gospel, God is the *Law* because of his perfection and omniscience, and of consequence is the *eternal rule* of rectitude and truth both to himself and his creatures. Yet this law, or rule, doth not imply *confinement* to him, because this law is the unlimited exercise of unbounded goodness and perfection in the Divine nature; but, with respect to us, it forms a *boundary* only because we are *sinners*, limiting our exercise of *evil* and *corruption*; for, after we are regenerated, and especially when we enter heaven, we possess the *glorious liberty* of God through his *perfect Law of liberty*, and are not other ways *confined* in the activity of holiness, but by the extent of our faculties. Absolute purity is all liberty: sin only is bondage, both *in itself* as to its connexion with nothing but evil, and with respect to God, who bounds and limits its encroachments upon the visible and invisible parts of his creation.

Of the Heathen opinions concerning this subject, the reader may see more in Cic. *de naturâ Deor.* and especially in LACTANTIUS. *de falsâ Rel.* lib. i. § 5, and *de vita beat.* l. vii. § 3.

HE be the great *revealer* of the communicated Law, in all or in any of its branches; HE must be God, who only could in the first instance reveal his own mind and will: or, if HE explain the mind of the *Father*, and give to believers the mind of *Christ* or the *Son*, HE must be *equal* to the *Father* and the *Son*; unless it can be presumed that God revealed to his Spirit, what the Spirit did not know before, which is a presumption supported neither by reason nor Scripture. Not by *reason*, because it would be asserting, that there is something in God, called the Spirit of God, which is heterogeneous to the Divine nature; and this consequently would destroy the simplicity and perfection of his being. Not by *Scripture*, because the Spirit "searcheth all things," yea, the very *profound* or "deep things of God," whose infinite and eternal being he must fully know, and to which for that end he must be perfectly equal; or there would be an infinitude of things ever beyond him, which, *as a creature*, he could not possibly search, and which, if *unsearched* by him, the Scripture could not possibly be true.

Being the *Law* or *Mind* of God himself, the HOLY SPIRIT is certainly able to teach it, to impress it, and to effectuate it, in the redeemed. His doctrine, therefore, according to this gracious name, descends as the *rain* (one of his emblems), and orders as the Law, Spirit, or Power (for these are his names), throughout the universe of the faithful. He is the fulfiller of that glorious promise in Isaiah ii. 2, &c. and in Micah iv. 1, 2, &c.\* "In the last days, the mountain of the Lord's house shall be established—and all nations shall flow unto it: and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and HE will teach us of his ways, and we will walk in his paths; for out of Zion [not from Horeb] shall go forth the LAW, and the WORD of the Lord from Jerusalem.—O house of Jacob, come ye, and let us walk in the LIGHT of the Lord." And what is this *Light*,

\* This mountain of the Lord's house is named Moriah, the spot where Abraham offered up his son, and where the temple was afterwards built. The word *Moriah* seems to be derived from the same root with the word *Law*, and plainly denotes, that upon this mountain the doctrine, instruction, and representation of grace should descend and be revealed. Upon this mountain, Abraham received instruction, through the type of his son, concerning the *mode* of Christ's redemption: so did the Jews in the constant sacrifices and services of the temple, as well as by the immediate revelations of God's will often delivered there. Here God made his "doctrine descend as the dew," and upon this holy mountain, typifying Christ himself (Zech. viii. 3.), God would alone be worshipped with his prescribed services; and concerning this mountain, under the symbol of our Redeemer, very glorious things are spoken in Isaiah xxv. 6, &c.—All this, in plainer language, signifies, that the Spirit would descend upon Christ alone for the purpose of effecting salvation, and that *God was in Christ* reconciling the world to himself; so that, "without Christ, there is no grace given, nor sin forgiven," but that *in him* all our communion with God is obtained and continued for ever.—It may further be observed, that part of this mountain with part of the temple stood in Judah, and the other part of both in Benjamin; which partition may possibly be intended to mean, that Christ was not the Saviour only of one class of men, i. e. the Jews, but of *Jews* and *Gentiles*, who are privileged to look upon him as their common Lord, and to have an equal claim to him as their holy Temple and Mountain of Holiness.

but the *Divine Nature* itself, of which believers are made *partakers*? And what is this *Law*, which proceeds from Zion, but this very *Light*? This essential Law is that essential Light from which all statutes, testimonies, ordinances, revelations, internal and external, were ever but so many rays sent down to man, in order to lead him up to his God. Believers here are in a dark wilderness; and the word of God is given as the lantern, and the Spirit of God as the light therein, to conduct their otherwise undirected feet to their Father's house. This Spirit is the "perfect Law, converting the soul;" and all his *statutes, testimonies, and commandments*, were revealed for the work of his salvation. The redeemed, in all ages, like the rest of the world, were ignorant sinners, without rule and "without law" (1 Cor. ix. 21) by nature: this Spirit of Truth comes in the appointed time, takes his written rule and applies it to their hearts, and so makes that to be the measure and ground of his own conduct towards them. He explains to their minds how his own revealed law, when expressive of the absolute perfection of the Divine nature (as in the case of the law called *moral*) is necessarily *against them as sinners*; and how, on the other hand, it graciously becomes a part of the covenant of life itself, in Christ Jesus, who hath fulfilled it for his people, and entitled them to be saints; and not only saints, imperfect as they are in this life, but holy and immaculate beings. Thus, hereafter, they are represented as "walking in (emblematic) white," or purity, and crowned with the utmost perfection and bliss. All the revealed word, will, law, and promise of God, are shown by this Spirit to be "all yea," and "all amen," in the great Redeemer; all full of positive mercy and blessing, and all confirmed by the faithfulness and truth of an omnipotent God. As the *written* word is a revelation of the *unwritten* mind and law of God, so the Spirit convinces the believer's soul that it is all fulfilled in Christ Jesus, and all brought into effect and applied to salvation by *his own* quickening power, in a manner, of which, though a carnal (and in other respects sensible) mind may consider the words and their grammatical construction, no carnal mind can form a *true*, because *not experimental*, conception.\*

\* Bishop Stillingfleet, in his *Origines Sacrae*, has quoted the translation of a sentiment from Dante, the Italian poet, which is very applicable to this point.

—————larga pluvia  
Spiritus Sancti, quæ est diffusa  
Super veteres et super novas membranas,  
Est syllogismus ille qui eam mihi conclusit  
Adeò acutè, ut præ illa demonstratione  
Omnis demonstratio alia mihi videatur obtusa.

Which may be thus rendered :

"God's Holy Spirit hath so fill'd  
With gracious wisdom all the word reveal'd.  
That *this alone* an argument appears,  
And to my soul such demonstration bears,  
As makes all reasonings which the mind can frame,  
Seem shadows of the truth, or flat and lame."

And this some of the most able and sensible men have confessed of their own capacities, after their conversion by the grace of God:—men who could not easily have been deceived themselves in such a matter, and who could have no interest to *combine* in the same testimony, from age to age, for the deception of others:—men who confirmed, by their latest breadth, the principles and doctrines which they had maintained, and who “loved not even their lives, nor “counted them dear,” so that they might “witness this good,” this important “confession.”

From the whole, it seems to appear with how great propriety *God* is called by the name of *Law*; how, with the same propriety, the *Holy Spirit*, as God, is so entitled; and how, in communion with God and longing after him, every believer is privileged to pray, “Open thou mine eyes, and I shall behold wonderful things out of thy law: O how I love thy law, it is my meditation all the day;” and “unless it had been my delight, I should have perished in my trouble. I have longed for thy salvation, and thy law is my delight. Grant me thy law graciously: how sweet are thy words to my taste, yea, sweeter than honey to my mouth.”

This *living Law* in the heart is the death of all *legality*, or what is usually called by that name. It leads a man to Christ, and to Christ *alone*. It strips him of himself, lowers the pride in the flesh, and all “confidence in the flesh:” for this Spirit testifies of Christ in the sinner, and shows to the sinner his need of Christ. He opens his understanding to know and regard what the Scriptures say of Jesus, and concerning the means, the promises, the hope, the joy, the assurance of salvation; and then applies all these things to the soul, and makes a glorious feast within. In this act, the convinced sinner, so far from depending upon *self-righteousness*, sees it to be much rather *unrighteousness*, and therefore cannot trust to what he must look upon as *sin*, for any part of his salvation.—He sees too much impurity in himself, and in every thing he is capable of doing, and beholds too much of the perfection of God, to imagine any of his performances can be acceptable without his Redeemer. And though he knows there is a *reward*, yet he hears also that it is a reward of grace; and though men are saved “according to their works,” he is divinely taught, that it is not according to the *merit* of their works. He reads in the book of God, and he feels by the grace of God, that his works cannot *merit* in any sense, and that grace itself, by which he works and delights to work, is not given him to *merit by* and so *deserve* of God, but to *live by* and so *receive* from God. The law of the Spirit of Life doth not send him to the law of works, but to the Law-fulfiller, for *meritorious* righteousness, and then enables him, according to measure, to love and to do (however imperfectly) an *evangelical* righteousness, in proof of his interest in the other. He aims to *follow* Christ, but

not to *supplant* him. Instead of so ignorant a conduct, which the Pharisees and their successors (learned as they may be in *other* things) uniformly patronize, the believer flies to *Jesus Christ*, in the power of his *Holy Spirit*, and cries with the Psalmist, "My mouth shall show forth *thy* righteousness and *thy* salvation all the day; for I know not the numbers thereof. I will go (not in *my own* strength, for *that* is weakness, but) in the strength of the LORD GOD: I will make mention (not of *my own* righteousness, for, alas! *that* is mere sin and defilement, but) of *thy* righteousness, even of thine *only*," Psalm lxxi. 15, 16.

"As this "law of the Spirit of Life" is the death of all self-righteousness, which is sin in its most inviting form, and which often looks so much like the innocence of angels, as to be mistaken for it; so is He the utter death, and the most determined foe, of all barefaced ungodliness and iniquity. If He cannot endure sin in the specious guise of holiness, and set off with painted beauties, surely he utterly loathes and abhors it in its open deformity, or in that audacious hue with which it stalks abroad in the world. This Spirit teaches his people also to hate sin in their very thoughts, and to fight against its power, not only without them, but within them; to follow it with a drawn sword (the word of God); and to give it no quarter wherever they can fasten upon it. And the heart which doth not this in the strength of grace, but which can indulge inward sins, the sins of the thought, of the passions, and of the mind, with complacency, may have the greatest reason to examine itself, whether it be in the faith or not. Certainly, if this be formed into any thing like a habit, the person is without one great and indispensable evidence of the Spirit of Christ within him: for He who is "a Discerner of the thoughts," hath declared by his apostle, that "sin shall not have dominion over" his people, but that the *thoughts*, and *every thought* as far as possible, are to be "brought into captivity to the obedience of Christ." The sincere Christian is grieved at his imperfections, and certainly can never delight in them.

The victory which this LAW of the Lord gains for the believer over these two evil principles of *self-righteousness* and *sin*, both clears his way for, and adds strength to enjoy the *triumph of holiness*. This Almighty LAW works holiness in him by uniting him to Christ, as the great head of influence, through whom all his sanctification must proceed: and this was typified by the sacred oil which was poured upon Aaron's head, and which from the head ran down to the skirts of his clothing. The unction from the Spirit is all through the head, from whom it descends to the meanest of its members. Christians have no consecration or separation to God from the world and sin, but in this way; and they enjoy all real and vital *holiness* with its *power*, and the *general* and particular *acts* of that power, only by this great

mean. It is as much beyond a poor, helpless sinner, for such the strongest believer upon earth is *in himself* (and the strongest believer is the most sensible of his weakness), to perform any act in God's sight intrinsically holy by his own strength, as it is for him, by the same strength, to wrest the earth from its orbit, or to pluck the sun from the sky. Now, what is the effect of this knowledge in his soul? And what doth the consciousness of all this infirmity produce in him?—Not laziness, or inaction; not despair of doing good, nor yet of pleasing God by attempting it; but a firm and more entire reliance upon this all-quickening LAW, that He, by his energy, may “work in him both to will and to do.” In this way, like the apostle, he finds, that “when he is weak, then he is strong;” that is, when he is most sensible of his natural weakness, he lays the faster hold by faith upon this spiritual Helper, who is not only strong, but *strength* itself, and even *everlasting strength*. And in this mode too he perceives his experience to be parallel with the apostle's—“I can do all things through Christ which strengtheneth me:”—*through* Christ, because the Spirit (as was before observed) works all in the believer *through* his Divine Head and Saviour, which is another proof *to him*, and upon *fact* too, that there subsists an eternal and inseparable union between the Divine Persons, and that his own enjoyment of communion with one, is the enjoyment of communion with the other *two*, rendering him a worshipper “of one God in Trinity, and of the Trinity in Unity; neither confounding the Persons (with the Sabellians, &c.) nor (with the Arians, &c.) dividing the substance.”

Thus, believer, art thou privileged to *consider* and *apply* to the GREAT and GLORIOUS LAW of which we have been treating. In HIM all manifestative or revealed laws concentrate, and from HIM alone did they proceed. They were all given to lead his people into a right way,—all calculated according to their state and condition,—all designed to introduce them to holiness and heaven. Rightly understood, the several branches are seen perfectly to coalesce; the moral, the ceremonial, and the evangelical, forming one great and beautiful whole. They extend, like *radii* or rays, to the different points of a vast circumference; but, as they issued from one centre, they all unite in the same. Like the several parts of a mighty arch, they give reciprocal aid to each other, constitute one grand design, and perform one common end. The *moral law* curses indeed, but in Christ it only curses to bless, by showing the sinner to himself, and by driving him out of himself to his Redeemer for refuge. The *ceremonial law*, with pointed and most expressive emblems, shows *how* this refuge and salvation are to be effected, and leads the faith of believers to Jesus, the sum and substance of all its speaking and lively shadows.\* The *evangelic law* (if such it may be called) is the

\* Abarbanel, the famous Rabbi, could call the apparatus of the Jewish ceremonial

consummation of the other two, and records that all the *statutes* of external rites, all the *precepts* which denoted God's presence, all the *testimonies* which showed the coming of the *Messiah*, all the *judgments* or *decrees* of God concerning Him and his people, all the *commandments* or *general duties*, all the *word revealed*, whether of Christ or from Christ, and, in short, all the *mind* and *will* of God comprehended under the notion of *rule* and *law*, were one grand efflux from this HOLY SPIRIT of Truth, in conjunction with the FATHER and SON; were designed to signify their respective offices of grace; and do now, as they have ever done, lead up the hearts of his faithful people to communion with Him in those offices, the end of all which is glory to God and life everlasting to them.

Dear Christian! what is here before thine eyes?—Canst thou view thyself any longer that despicable worm which sin hath rendered thee, or which the miseries and infirmities of thy nature seem to proclaim? Can all this expense of salvation be laid out for *nobody*, or *nothing*; or for *thee*, if thou wert considered by thy God as *not worth* the saving? Did Christ die for a wretch, a miserable apostate, and a slave, only to leave him in the same condition in which he was found? Doth He set no higher value upon thee, after thou hast cost him so many cares, and such reiterated sufferings, than to leave thee to thyself, or to permit thee to sink into original nothing, or to perish into endless misery, which is worse than that nothing? Is it possible for thee to believe all this concerning *Him*, and concerning that *loving Spirit* which led thee, as a living Law, to this Jesus for his promised salvation?—O the depth of *unbelief*, that bitterest root of sin! Prone to credit any thing but the truth, unbelief would inspire thee to contradict every result of God's eternal counsel, and to question the reality, certainty, and wisdom, of his *everlasting covenant*, which (being *such*) can never be broken. But "thou art a *worm!*—Well, be it so: yet "Fear not, worm Jacob: I will help thee, saith JEHOVAH," Isaiah xli. 10—14.—But "thou art a *sinner!*"—Hearken again: "Come now, and let us reason together, saith JEHOVAH, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isaiah i. 18. Only come!—But "thou art a *backslider!*"—Perhaps a very great one; but see if thou art, or ever canst be, greater than those to whom these words are addressed—"Return, thou backsliding Israel, saith JEHOVAH, and I will not cause mine anger to fall upon you; for I am merciful, saith JEHOVAH; I will not keep anger

"a book of the most sublime wisdom, to the glorious substance of which all those rites refer." Nor is there any wonder in this case, since we are expressly informed (1 Chron. xxviii. 12), that *David had the pattern*, the model, the revelation, "by the *Spirit*," concerning these things, and that he was "made to understand them (v. 19) by the hand" or Spirit of the Lord "upon him," 2 Kings iii. 15. See Wirtz. *Egypt*. l. iii. c. 10.

for ever," Jer. iii: read the whole chapter.—But "these were *Israelites* (it may be urged) and thou art a *Gentile!*"—God doth not stop here; for "thus saith the ADONAI JEHOVAH, Behold I will lift up mine hand to the *Gentiles*, and set up my standard to the people." Wherefore? "That the *Gentiles* might glorify God for his mercy. There is no difference between Jew or Greek (or *Gentile*), for the same LORD over all is rich unto all that call upon him." O that this Spirit may quicken these words to thy soul, that the power of unbelief, that principal sinew of all other sin and corruption, may be weakened within thee! Learn to consider unbelief as a most heinous treason against the truth of God, and a most impudent presumption (with all its affected modesty) against the omnipotence of God; and then pray against it in this view: like the devil himself, its abettor, thus resisted, it shall be put under thy feet. If it rise up again and harass, do not trifle with it in thy own strength, nor hold parley for a minute: buckle on thy Christian "armour," and fall on with the "sword of the Spirit." Often one blow, with a "thus it is written," shall bring the monster prostrate to the ground. Reasoning with sins, like coaxing with rebels, only tends to give them confidence, and to make them tenfold more rebellious.

And O what a privilege, thou more confirmed Christian, art thou entitled to enjoy! This great *living* LAW, who reigns in heaven, descends to reign and dwell within thy breast. He is *thy* LAW: and thou desirest his dominion for evermore. He is also the *Law of Love*, and brings peace, joy, and righteousness to thy troubled mind. When *He* appears, sorrow dies away. His absence, or the sense of his absence, is the presence of misery, and the occasion of all evil. "O for his continual, his more abiding presence!"—is thy daily cry: and thou shalt not cry in vain. Remember, He is *the Law of Faith* for thee to trust in and to work by, a *spiritual Law* to suit his doctrine to thy spiritual ignorance,\* and the *Law of the Spirit of Life* to bring thee from the death of sin to life everlasting. This was one great end why he would be known as the Law of Life, and why he revealed all other laws to erring man: and this object and purpose can never be lost by him, either through want of wisdom, power, or love: for these attributes are all spirit and life in him. As *Christ* is the *Lord thy Righteousness*, so the *Spirit* is the *Lord thy Law*, writing himself upon thy heart, and witnessing for himself in thy life—enabling thee to embrace *Christ* as thy righteousness for heaven, and exciting thee to bring forth works of righteousness all the way to heaven. How happy, then, art thou privileged to be, in full recumbence on his *faithfulness* and *truth*, and upon "those counsels of old" which

\* *Remoto Deo, cœlestique doctrinâ, omnia erroribus plena sunt.* LACT.



sprung from *both*. Did ever man fail, that trusted in the *Lord*? Search, and inquire. Did HE publish himself as the ground of the unerring law and the everlasting covenant, on purpose to break the one, and to render the other void? Stop and consider.—*Men* may act foolishly or ineffectually, which is almost the same, but *thy God* cannot. Lean, therefore, upon his strength, and he will bear thee *on*, and bear thee *out*, to thy journey's end: and, when "mortality is swallowed up of life," and thy "corruptible shall put on incorruption." O with what joy, what unutterable joy, shalt thou enter the mansions of the blest, and sing, with eternal liberty, the praises of that PERFECT LAW of Life, which shall fill them, and fill thee, with his own fulness, without end!—After a little more "faith and patience, thou shalt inherit the promises," and possess those perfections which thou canst not even guess at or *conceive* below: and then—O then, what remains?—Surely, nothing, nothing, but praise upon praise—the great, the universal, the everlasting HALLELU-JAH!

Come, thou UNIVERSAL LAW,  
And with thy sweet power draw  
All my soul from Satan's wiles,  
And from sin's delusive smiles,  
And from what, devoid of thee,  
Only death or hell can be!

Then my soul, with wisdom fraught,  
Such as thou hast ever taught,  
Shall to heights of truth aspire,  
With no languid, dull desire,  
And with liberty shall rove  
O'er thy vast expanse of love.

Come, thou LIVING LAW, to me;  
Or translate my soul to thee!

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## VOICE.

By the word *voice* is generally understood that vibration of the air, performed by the mouth of man, which excites the sensation, called *sound*, in the auditory nerves of his own and of other species of creatures about him. The elastic nature of the air, which returns a vast variety of impressions with the utmost speed and exactness, and the organs of speech, which, minute as they are, affect so powerful and fleeting a body to a great and wide degree, are truly astonishing circumstances in themselves, and might justly raise astonishment in men at the Creator's wisdom and power, could these operations be less common, or more considered, than they are. It is an old debate, that we have no exact idea of *motion*; but certainly we have much less idea of the rapidity of the motion of *sound*, which, according to the experimental calculations of Dr. Derham, passes at the rate of 1142

feet in one second of time. We know, by experience, that the lips, teeth, and tongue, which modulate the sound of our voice into distinct articulations, can no sooner perform their office, than the words, which are sounds articulated, are at the same instant in the ears of those we speak to. Our voice is the means, by which we convey the ideas of our own spirits to the spirits of others; and our organs strike the spring of air, as the only medium, in this world of matter, for the communion of souls, which are enclosed in that matter, and which, but for a substance of this rarefied exility, must be more locked up in prisons than at present we find them.

Thunder, and other agitations of the air, which surpass the art and power of man to accomplish, or which are confessedly accomplished by God in the elementary world, are usually called in Scripture, for that reason, the voice of God. They are vibrations of, or sounds in the air, and thus become a *voice*; and they are effected and ordained by the power of God alone, and, therefore, are properly *his* voice.

But this word *voice*, in its application to God, has a much higher sense than this, and is used to express the *agency* or *communications* of his blessed SPIRIT. He takes his name *Spirit* from the *air* we breathe, signifying to us, under that emblem, that whatever the air is to the respiration, life, and well-being of the material world, He, the Holy Spirit, in a superior though similar manner, is to the existence, enjoyment, and support of the spiritual world. And as the voice is air moved or in motion, as to natural things; so the Voice of Jehovah is the Spirit in motion, with respect to heavenly things. When, therefore, the *Voice of the Lord* is said to do such and such wonders as are ascribed to it in the Bible, we are to understand, that it is *the Lord the Spirit* in act and exercise, accomplishing some particular object. God uses this mode of speaking according to natural emblems, in condescension to our capacities; for had any other mode of speaking been used, with relation to spiritual concerns, our present faculties could not have conceived them.\* They conceive but too little of them even in this way, and constantly need superior aid for instruction: how then must we have been puzzled, if even language could have borne it, had God delivered his sublime truths, as they are *in se*, or as they really exist in themselves?

Two or three Scriptures may serve to show with what propriety the *Holy Spirit* is revealed under the title of *VOICE* of the Lord.

At the creation of the world, it is revealed, "The SPIRIT of

\* It is an old and true maxim, *Quicquid recipitur, recipitur secundum modum recipientis*. We can receive nothing above, but only according to our capacity; and as our ideas usually pass through the medium of our senses, God, in his gracious wisdom, hath given his revelation accordingly, and raises up the mind through objects of sense to those things at which sense ends and faith begins.

God moved upon the face of the waters," as an Agent in that glorious work. In the 29th Psalm, which celebrates the mighty acts of the VOICE of the Lord, we shall find, that this VOICE *was, or is,* "upon the waters," ruling and governing the great depths of nature and of grace; and that the same VOICE is no other than JEHOVAH himself, because it is presently added, by way of describing this Voice, that JEHOVAH is "upon many (or *great*) waters." From the comparison of these two Scriptures, it is evident that the VOICE "upon the waters" in the one text is not a mere sound, but that Divine Person who is called the "SPIRIT of God" in the other text, and both the one and the other name, i. e. of *Voice* and *Spirit*, refer ultimately, as the grand titles of the same Divine Person, to JEHOVAH upon "the waters." The whole Psalm is a noble testimony concerning this *Spirit*, under the name of *Voice*; and there is a remarkable interchanging of that title with the name *Jehovah*, which is a convincing proof, that the *Voice* and *Jehovah* are *one*, and consequently, that the *Spirit* is *Jehovah* himself, or a *Person* in *Jehovah*.\*

In Isaiah vi. 8, we read, that "the VOICE of the Lord said, Whom shall I send?" proving the *personality* of that Voice: "And who will go for us?" declaring the *plurality* of that *personality*, in the Godhead. In the next verse, it is added, "And HE said," &c. If we turn to Acts xxviii. 25, &c., we shall find that this VOICE, mentioned by the prophet, is, according to the apostle, identically the HOLY GHOST, who spake by Isaiah to the fathers, "saying, Go unto this people," &c.—From these texts (and others might be added) it appears, that the *Voice* of Jehovah is the *Spirit* of Jehovah, and that the *Spirit* is a *Person* in Jehovah himself.

God's VOICE, therefore, is not (like the voice of the creatures) a vibratory motion only of the air or mere sound, but that *Person* the Divine *Spirit*, who is all life, activity, and omnipotence. Accordingly, it is said of Him, that when God "uttered his voice," i. e. sent forth his Spirit, *ad extra*, to effect the Divine purpose, "the earth melted;" it sunk beneath his power in a moment, Psalm xli. 6. Again, in Psalm lxxviii. 33, it is said, that God "sendeth out his Voice, and that a mighty Voice,"—a Voice of power. This *Spirit* of power concurred in the whole work of creation; for when "God said," or gave forth his voice, "Let there be light," that Voice effected what was said, and fulfilled, outwardly, God's inward mind and decree. When God spake to the fathers, he sent forth his Voice or Spirit to them for the revelation of his will; and accordingly it is said, that it was the *Holy Ghost*, who *spake* to them. He was the Voice both in them and to them. When the law was given by Moses, it

\* The Romish commentators have tortured this glorious Psalm into a mere panegyric upon their seven sacraments, but, with how much absurdity, it may be easily seen in one of the best of them, the learned Estius upon the place.

was the voice of the Lord who spake to him, and gave instruction by him to the people, Deut. iv. 36. When the Spirit came down at the day of Pentecost upon the apostles, they spoke indeed the words of God, but it was the Voice or Spirit of God in them, "who gave them utterance." In a word, He is the Almighty Voice of thunder and dismay to his adversaries, breaking in pieces the "tallest cedars," the loftiest of the creatures; but a "still small Voice" to his people, constantly giving to their ears an instructive *word*, "This is the way, walk ye in it." He is of equal power in both, though to different ends; in the *one* for the terror of destruction, and in the *other* for the peace of salvation.

From all this, it seems plain, that the Voice of God is God speaking by his Spirit, and that, therefore, the Spirit hath taken the name of Voice, in order to declare his swiftness, life, and energy. It is also plain, that God hath used this emblem of voice, to convey further to our minds, by natural effects which are constantly with us, such notices, as we are able to conceive, of that sublime and supernatural agency, which his Holy Spirit is performing for us. It becomes our duty and our interest, to consider the name and the sign with frequency and attention, as we would wish to have the more frequently in our minds the important end signified.

God sent forth his Spirit, who, together with the other Divine Persons, made the world, and whatever we can see or conceive upon it and beyond it. He "spake, and all things were made." Omnipotence was in this voice; or, rather, this voice was omnipotence itself. Words and deeds are the same with him: and his will, wisdom, and power, though employed by the different Persons in the Divine Essence, and for distinct ends, are all essentially the same, are alike in each Person, and common to all. The *Voice* is both the *expression* and the *act* of that will: it is the Spirit performing outwardly from the essence in the creation. When God SAID, "Let it be done," it *was done* as soon as it was said, and done *in* and *by* the saying. It would be blasphemy to affirm, that He *wills* any thing, which doth not ensue; or that his Voice commands, without a consequent obedience to his command. He said, "live," to beings which had no being till that word was pronounced; and, by the Voice of his power, all the universe of beings exist and are maintained. If he withdraw himself, they die, are discomposed, and turned again to their dust; for "in Him" alone "they live, and move, and have" the continuance of "their being."

This Voice not only spake all things into being, but preserves them in the enjoyment of that being. The world and all the creatures are supported by the same Divine power which created them; or they could either not subsist at all, or must rush into confusion. This Voice is both in providence and grace, and banishes the absurdity of mere chance into chaos, if such a region can

be found. The sun, for instance, doth not rise of itself: God "maketh the sun to rise," as well as the "rain" to fall, Matt. v. 45. This text "shows (said a good man) the continual concurrence and power of God with natural causes. It is not like a *clock*, which, when it is once wound up, will go itself by the weight of the plummets, but like a *pen*, which writes not a letter nor a tittle without the continual guidance of the writer."\*

When man fell from his original rectitude, he no longer received the *Voice* of God as at the first, a voice of peace and instruction in which he delighted; but, immediately, upon hearing *the Voice*, the very voice, of JEHOVAH ALEHIM, *walking*,† or moving, לרוח היום for *the spirit of the day*, i. e. (probably) to carry on that spiritual and natural life for which the day of this system was created, both Adam and his wife hid themselves "from his presence," for they felt their souls to be more naked of truth and uprightness, than their bodies were of raiment. He "heard" the Divine Voice, and was afraid, because he found himself a *sinner*. He *hid* himself, in the foolishness of sin, from an all-seeing Eye, to whom he could no longer look up with confidence for protection, favour, and delight. And had God's Voice left him, as he left the Voice of God, he had been undone for ever. But this gracious Voice spake a promise, which, as God, he only could make or perform, and carried the faith of it to poor Adam's heart. Thus, the first sinners, became the first believers, and gave a lesson to their fallen offspring, both of the unavoidable curse of sin, and the free salvation of grace.

This blessed Voice hath, in all ages since, communicated the mind of God to men. He gave forth the precepts to patriarchs, the law to Israelites, the gospel to all. He gave all in Christ, and for Christ, who was appointed to be the "Head of all things to his church." This Voice came in perfect communion with the Father and Son, and hath ever illustrated the transcendent glory of the three undivided Persons in one Godhead.

When He gave the precepts to patriarchs, he gave with those precepts the everlasting Gospel. Abel, Seth, Noah, Abraham, and the rest of the holy ancients, *believed*, had *faith*, rested upon the *truth* of God, and found him at all times the God of truth. This mighty Voice carried peace, and every requisite grace,

\* WHITE'S Παρθολογία, p. 100.

† The participle is yet stronger for the *personality* of this Voice in the original, being in *hithpael*, which signifies an agent acting upon himself; so that the words might have been rendered, *the Voice caused himself to move*, &c.

The idea of the Voice's walking in the *cool* of the day, like a man about his garden in the evening to avoid the heat, according to our own and some other translations; or, in the *afternoon of the day*, according to the Septuagint, seems neither agreeable to the words nor the sense of the original. The purport of the passage may be conveyed by the following paraphrase:—"As the wind passes over the earth for the life of the creatures upon it, so the Spirit of God moved through this perfect spot, thence called a garden, for the life and support of the souls he had placed in it." The *mōde* of this motion, in the Spirit or in its symbol the wind, is not to be understood by us, though the effect of both will be always evident enough. See John iii. 8; Eccles. xi. 5.

into their souls. He appointed some ordinances to them, as witnesses of himself; and he witnessed for himself, in those ordinances, by his own Divine power to their hearts. What lessons of grace, love, and promise, did Abraham receive, for instance, when he had devoted his only son to God, under an appointed figure, which was to show him, how God had devoted his only Son for him! If one could have seen the good old patriarch's heart, in the close of this transaction upon the mount, one might also have seen with what justness he is called "the father of the faithful," and "the friend of God."

When this Voice uttered the law, and enjoined the ceremonial institutes, to the Jews, he clothed the one with power, to show men their sin and departure from truth; and the other with grace, to declare his own righteousness and their salvation by the Messiah. Without his energy in both, both were ineffectual; and, therefore, thousands, who came out of Egypt, and had seen his "mighty acts," were afterwards destroyed, because they "believed not." His mighty acts, and his loudest thunders, carried no voice of grace and life to the soul, but by that spiritual and Almighty Voice who spake them all into being. How few of that vast multitude in the wilderness are recorded for their faith! Rather, almost the whole multitude itself were punished for unbelief. The way of life and the way of destruction had the same limits *then as now*; the one, *narrow* for a *few*; and the other, *broad* for the *many*.

When this holy Voice spake by the prophets, his revelations came with the power of saving life to some, and to others with the force, or "savour of death unto death." The hardness of man's heart by fallen nature is shown by the constant, unintermitted, and obstinate resistance it has at all times made to the mind of God, the threatenings of God, and the witnesses of God. Facts and examples in every age may convince us, that no power but the Divine can meliorate the obduracy within, and impart the tender *flesh* for the callous or impenetrable *stone*. This voice gives, and ever gave, the "hearing ear," the "seeing eye," and the "believing mind:" and if *he* command not these blessed gifts, men have "ears and hear not, eyes and see not," and "hearts without understanding," or power to believe. To prove this, is to quote the whole Bible: to exemplify this, is to point to the world.

When JESUS "spake as never man spake," this Voice was with Him, and in Him. God was in Christ, the Spirit was in Christ; and, therefore, Christ spake not his own words, as the God-man, but the words of the Father, and of God. The manhood of Jesus was inhabited by the Son, and was witnessed to by the Father and the Spirit, at his baptism and at his transfiguration; by all which this very manhood became the Son of God with power, and was qualified to be the great High Priest

to mediate between God and man. And as the Spirit witnessed for Jesus, so Jesus witnessed for the Spirit, as the Comforter, the promise of the Father, the infallible guide into all truth. When Christ commanded, this Spirit went forth and effectuated his command. He was the Voice of God in the Messiah, and performed in him, by him, and for him, all the miracles which men saw in nature, and those which only his people felt in grace.

This Voice attended the apostles, gave them utterance, filled their mouths with right words, and clothed those words with a glorious force. Acts iv. 33. He spake in them, and by them. "It is not ye that speak (said Jesus), but the SPIRIT of your Father which speaketh in you." They did not go forth into the world like philosophers, or like the learned ignorants of the age, with the unmeaning or inefficacious words of man's wisdom, but with the words of the Holy Ghost and with power; that it might be seen that the conversion of sinners is not to be effected by human arguments or artifice, nor the faith of God's people by eloquence or moral suasion, but only by Him, who "gave the word," and "the company of preachers" to declare it. What was there in St. Peter's first sermons, for instance, which could create such amazing effects in changing and piercing hearts, as we find they did in the conversion of three thousand souls at one time, and of five thousand at another? They were plain, unstudied, and unadorned narrations of some simple matters of fact, with an obvious inference or two, which arose from them. The apostle had no skill to fence with words, and desired none. 2 Peter i. 16. He knew his own strength to be nothing, and that all good consequences must proceed from a much higher cause. Nor was it in him to give the Holy Ghost to whom he would, as Simon Magus thought, and as some besides him have seemed to think; but it depended entirely upon the sovereign power of the Voice by whom he spake, to bestow the life and grace of the gospel, and in some sad instances, to seal up to death and condemnation by the law, Acts xi. 17; v. 1; xxviii. 27. All the apostles acknowledged this grand truth, and so, more or less, have all the witnesses for God in every age of the world.

This Voice of majesty accompanies his own revealed and written word, even now. When his ministers preach it, or according to it, the blessing is imparted by him, and doth not stand upon the propriety, the arrangement, the elegance, or force of their style, manner, or matter; but upon his own will and activity. *His* word by them, not *their* word by themselves, is to be considered by the people; and *as* his word, it is conveyed by himself to the hearts of the people. He honours his ministers, while they honour him; and though he could convert souls without their instrumentality, yet he very rarely operates but by it. The eunuch might have been taught by his grace to understand his word without Philip; but he so regarded the means of

his own appointment, that he rather chose to send Philip a journey into the desert. The eunuch also might have had the help of the apostles at Jerusalem; but the Spirit suffered him to depart, in order to show that He would work by whatever means he pleased, without any confinement of time or place. The angel likewise might have taught Cornelius the same truths with St. Peter; but the Spirit chose to declare, in a contrary appointment, that a feeble reed, as the apostle was in himself, trembling at every wind, and once at the mean breath of a servant-maid, should by this superadded strength work such miracles in men's souls, as all the angels in heaven united could not perform. Those blessed spirits would say aloud, if permitted, "It is not in us:" and if not in them, surely not in the children of men, nor in all the ministers of God. It is true, "God hath in due times manifested his word through preaching;" but it is equally true, that "none can preach" that word "except they be sent," nor impart success in preaching by themselves. They might as well take a bell, as the Romish priests do to scare away the devil, and ring it in the pulpit to bring up the dead, as expect the salvation of men should arise from their fleeting breath. It is possible for them (as, with too many, it is to be feared is the case) to tinkle like a cymbal, and afford a pretty tune; and it is equally possible for people to go away vastly delighted, with the jingle of their sound or the cadence of their words: but follow them home, examine the influence of all upon their lives, and there it will be perceived, whether or not the sense expired with the sound, and whether they only remember (what people remember of oratorios) that it was all very fine, elegant, and charming. There is a deal of this sort of *diversion* in modern profession; and too many appear to estimate the state of their souls, only by the quantity of religious amusement, which they can procure for them. But, with respect to the life of God, or any experimental knowledge of his word, they know no more of it, upon examination, than their horses; nay, will do what their horses cannot, revile and blaspheme it. This is no novel, though plain comparison: it is as old at least as Isaiah, who gives it even in blunter terms. Isaiah i. 3.

As it would be a wonder indeed, if men by their Voice could raise the "dead in sin;" so the wonder ceases, when we find that it is the Voice of God, which causeth sinners to arise, and walk, and live. This Voice being the power of the Godhead carried forth into external act, is an omnipotent or irresistible Voice. He no sooner reached the auditory nerves of Lazarus in the grave, and he reached them (far surpassing the velocity of material sound) in less than a moment, than those nerves felt and heard in that individual instant, though but in the moment before, they were actually dead. He was not the mere sound of the words, "Come forth;" but the vivid life and energy, under



the emblem or medium of that sound. In like manner, his written word, though given from him and agreeable to his will, is not *himself*, as some heretics have imagined; but plain letters and symbols of sound, expressing sacred truths, which *then* have their force, when this Holy Spirit breathes into them, carries them like a shaft into a sinner's heart, and clothes them with his living power. A man might read the Bible from morning to night, and from January to December; but unless this Spirit enlighten it, be the man as learned in other respects as he may, it will be a *book sealed*, and in its most important matters, really unintelligible to him.\* It hath been so to learned Rabbies, as well ancient as modern, in whose tongue it was written, and who have had some outward helps, which the present learned among the Gentiles have not. And what was the gospel to them? Nothing, but a mere "stumbling-block;" all wood and nothing good. To the learned Greeks, who were the most acute, ingenious, and scientific of all men, it was altogether "foolishness," or (in polished modern phrase) "cant, enthusiasm, nonsense." They sagaciously thought, for instance, that the *resurrection*, which St. Paul preached, was (like *fear* and *paleness* among the Romans) a new or strange god; and as to the doctrine of a crucified Saviour, they scouted it as the most ridiculous *babbling* or stupidity. It was, and is, a *hidden wisdom*, which, as man is by nature too blind to see it, and yet too conceited to own this blindness, he profoundly calls it by the name of *folly*, that he may run it down, if possible, by an ill name. He succeeds in this attempt, perhaps, in the present world; but loses himself by it, for the world to come.

To the people of God, in all ages and nations, this *Voice* of God is full of life and energy. He calls them from the night of nature and the death of sin: and his *calling* is *effectual* for this end. He emits, not only word, but power in the word, which the dead hear and feel, and by feeling and hearing it live. This *Voice*, imparting life, collects all the heirs of life, and gathers them into one, under one head, Christ Jesus. They are "the called according to his purpose." Hence they derive their general name of *קהל* and *εκκλησία*, in the Old and New Testaments; i. e. the CHURCH, which consists of "the whole company of faithful people," who are "called together in one body" by this glorious *Voice*. The Spirit called, the Spirit gathered them all, and will do so, till the number of those be complete, "whose names are written in heaven." This shows, that the *calling* of God, originating both as to purpose and exercise in himself, is both unfrustrable and *without repentance*; and that the salvation of the *called* depends upon the "effectual working of his power," and not upon their own.

\* See WIRSIUS'S *Melet. Leyd.*, p. 323.

As this Voice speaks life into the people of Christ; so it bears continual witness for him in their hearts and lives. He keeps their hearts, that they might not fail: He orders their lives, that they may not depart from him; and he gives them all the holiness they have. This Voice explains the *worth* of Christ in all things, draws the *affections* after him, keeps *faith* alive and active upon him, preserves from wrong *apprehensions* of him, discovers more and more of his *glory*, and finally brings the soul to everlasting *communion* with Him.

This blessed Voice teaches the children of God to cry "Abba, Father:" he gives them utterance, and adds power to the sound. This Voice speaks *in them*, when they pray and praise; not in the clatter of mere words, but in the deep and fervent devotions of their souls. He also speaks *for them* before the throne; and is their advocate, in conjunction with the Saviour, in the holiest of all.

This Voice opens to them the mysteries of the kingdom, and enables their souls to rejoice in the glories of the world above. He speaks understanding to their minds, affording them a right conception and a true experience of his holy word. This word, without Him, is a lock without a key, an unintelligible ciphering for the most part, which the unassisted wit of man can never explain.\* He yields the rich sense, rather than the nicety of words to the soul; and enables it, not only to read a naked account, but to taste the sweet savour of eternal life revealed in his book. Nor does he teach them to *impose* a sense, or to *make allegories*, for the word is fixed and the prophecy sealed; but explains the sense *already* laid down, and the allegories *before* established, to their believing minds. Hence, they see an analogy in the book of God, which others do not; and discover, by degrees, that it is not a "rude and indigested mass" of various matters, but a complete and beautiful arrangement of grace, love, and peace, from beginning to end. It flows from one great fountain of truth, and, in its several streams, rolls the water of life through the whole city of God.

This voice condescends in all his tuition to our capacities, and speaks the things of God in the language of man. He descends to the poverty of our ideas, and enriches them from the everlasting treasures of his grace. When his people look to him for instruction, he is not a *bath-kol*,† or *daughter of a voice*, as the

\* The word of God was ever an *enigma*, or *parable*, to the world, and to carnal professors who are but of the world. There is a spiritual sense, which runs through the whole law, the prophets, and the New Testament itself, which only is truly explained by the Holy Spirit, and which he does explain, in various measures, to the meanest believers; while the learned and great (in their own eyes) are sent empty away. This is a grating truth to human pride, but a *truth* notwithstanding. Peter, the fisherman, knew this sense, when Gamaliel, the most learned doctor of the Jewish law, could not comprehend it. See more to this effect in Bishop STILLINGFLEET'S *Orig. Sacra*, Book vii. c. 7, and also, very excellently, in SPANH. *Dub. Evang.* vol. i. p. 466.

† The reader may see a very satisfactory account of this pretended oracle, and of

Jewish dreamers have asserted ; but he speaks to their hearts by his word ; he enlightens their eyes to read it ; and (as that word is made for all their possible circumstances) he enables them to read his answer in the sacred code. By his aid, this book becomes a true *encyclopædia*, a circle of all spiritual science, a *lively oracle*, to answer all the wants, longings, and ignorances of their souls.

And, if any word or words in these essays, O reader, find a way to thy heart, and render thy soul the least aid or advantage, this glorious VOICE, of whom they treat, and according to whose word, it is hoped, they are framed, hath alone spoken that aid or advantage to thee. Ten thousand volumes, all penned according to truth, and containing nothing but the truth, would not impart one ray of light, nor afford one drop of comfort to thy spirit, without this *effectual* help. How should this teach thee, then, to pray over what thou mayest hear or read, that thy time may not be lost in the exercise, nor thy soul go away dry without a blessing ? For want of this, we hear such constant complaints among religious people of their *frames*, their *preachers*, or *themselves*. There is no wonder in the case, that ordinances, prayers, sermons, &c., should not profit ; because they are not "mixed with faith" in those who use them. They look up to men, who, as men, are barren trees. And what right have they, then, to grieve, that God doth not hear them, when they themselves do not listen to God ? Can they expect, that He should comfort them on earth, while they do not look up to Him in heaven ? Ought they to complain, that the Lord slights their desires, who attend not to his word in the nature or expression of those desires ? If Abraham, Moses, or St. Paul, were on earth, neither of them could give a spark of *grace* from themselves, and all of them would preemptorily point men to the Spirit and his word for that end. In vain do ministers preach even "the truth as it is in Jesus" to people who are not taught by the *Spirit* of Jesus to look up to him alone for his gracious power and instruction. They may run from ordinance to ordinance, and yet "go lean" all the day long. They may be *diverted* (according to a strange fashion grown up in the professing world) under a sermon ; their ears may be tickled with the wit, or the eloquence, and sometimes perhaps with something *less* than these ; but their minds not savingly enlightened, their hearts not edified, nor the life of grace more established within them. O what deceits of sin and sinfulness have we in us and about us ! How *little* communion do we hold with our God, even in places devoted to that communion ; and how *much less*, everywhere else ! Might not Christ ask again that awful question, "when the Son of man

the *sortes Virgiliæ*, with other stupid divinations, in PRIDEAUX'S *Connect.* vol. II. B. v. To which might be added, WIRTS. *Misc. Sacr.* vol. I. p. 18.

cometh, shall he find faith on the earth?" Reader, ask thyself, "shall he find faith in ME?"

Attendance upon ordinances, uttering prayers, singing praises, or any other acts which the *body* can perform, considered in themselves, are not *religion*, though proper and appointed means, by which the Holy Spirit works to beget and support it. They are, therefore, rightly called *means*; for they are no more the *end*, than the scaffold is the building itself, which it is only constructed to raise. But true religion is that *inwrought* grace of God, which shows itself in *faith* towards *Him*, and *goodness* towards *man*; which enables the Christian to lean upon God as his only stay, to enjoy communion with Him, and to give up body, soul, and all things, to his wise disposal; which invigorates his heart against the power of the world and sin, and which enlightens his mind to follow truth and to renounce every delusion and error, which may affect his salvation. In *this* blessed religion, there is life, light, peace, holiness, and all the fruits of the Spirit; because this religion is a creation, not of the animal nature, but of the Spirit alone. When one considers this truth, and looks abroad in the world for some appearances of it, alas! where are they to be found! How many poor souls, under the most evangelical preaching for years, join in the prayers of others and make many long prayers themselves, constantly frequent every holy ordinance, and look with solemn faces on all the solemnities of the gospel; who never knew, and never enjoyed, the secret and divine experience of the religion of Jesus! If they are not ignorant of its form, or not cold and insipid in their manner, yet how many only get heated in their passions, or fervent in their animal frame, either by the affecting energy of a sermon, or upon the relation of some extraordinary occurrences in the world! And how many, when nothing but the "old man" has been stirred up in them, have fancied themselves, only from the violence of his emotions, deeply devout and religious; when, if they would examine the case, they might find, perhaps, that the same emotions might be raised upon any other occasion, or at the playhouse! The Voice of God, in his people's souls, is not thunder and bluster, but a "still small voice," inducing a calm in our turbulent nature, and lifting us up, above that nature, into his holy rest. Thus, he that truly "believeth, *hath* entered into rest," and *finds* it *within* his *soul*. It is not grace, but the flesh, which finds *amusement* in profession. Faith doth not go to ordinances to pass away the time, or merely because it is right to go; but enters upon the holy duties with a sacred awe, considers in whose presence it acts and looks, *through* the duties, for the blessings of strength and wisdom promised in the use of them. Unbelief, on the contrary, attends ordinances, not to edify but to stun conscience with a form of godliness, to quiet a gnawing worm within, or to appear with a good face in the professing world without. O the deceit-

fulness of the heart, which can draw motives of *self-righteousness* and *self-complacency* out of those very duties, which were enjoined for the suppression of those principles within us! And how wonderful a business is it, in the view of so many shipwrecks about us, to be indeed A CHRISTIAN, and at last to get safe into the haven! Believer, let this awful reflection preach to thy heart, that it is all "of grace," from beginning to end, "that thou art saved;" for surely, it speaks aloud, that nothing but gracious omnipotence could save thee, so long and so often from the snares of the world, from the wiles of the devil, among the falls of professors, and from (what is a more dangerous evil than all the rest) —*thine own self*. O look up to this blessed SPIRIT, this eternal VOICE of heaven, that he may "finish" what he hath "begun" in thee, and that, after enabling thee to fight the "good fight" of faith, he may finally "give thee the crown of righteousness," and bless thee among his chosen for ever and ever!

The VOICE of God is God alone,  
Speaking his perfect will:  
Angels are dumb before his throne,  
And mortals should be still.

"Be still and know that I am God;"  
This glorious VOICE commands;  
And swift the universe abroad  
In awful silence stands.

So when this VOICE Divine affords  
The counsels of his grace,  
All heaven is mute, because no words  
His mercy can express.

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### SPIRIT OF WISDOM, &c.

FOLLY came into the world by *sin*; and therefore, in the language of divine revelation it is called by the same name. Moral turpitude and spiritual ignorance arose from one source, and, though we may distinguish them into acts of the body and acts of the mind, they are as closely allied as cause and effect, or even, in our present state, as the body and mind from which they proceed. The wickedness of folly, and the folly of wickedness, are terms perfectly convertible: they *mean* the same thing, and in fact *are* the same. No *wicked* man is a *wise* man. The world may possibly consider him as such, because he may have craft and cunning, and so have the devils: but like them he is indeed a very fool, and will be found so to all eternity. He may possibly delude and bubble his fellow creatures, but while he is doing it, he is labouring to cheat *himself* into everlasting ruin: and the man who commits this cunning folly, denies also the very being of God, in the strongest manner he can deny it, for which impu-

dence and absurdity God calls him a "stupid sinner," or a "sinful fool," for his pains. Psalms xiv. and liii. If he could get the *whole world* by his industry in this way, our Saviour says, (in almost so many words) that he would be an eternal loser: and what a wretched mistake, then, must *he* commit, who throws away his soul for *less* than the *ten thousandth* part of that world? Yet every man commits this very mistake, who, leaving God, hunts after the earth as his portion, and becomes the identical person of whom the Lord speaks in the text just mentioned; because his *heart* and *life*, which are stronger evidences than his *tongue*, agree to say—*There is no God.*

The original word נבל, from whence the words for *folly*, &c., are derived, is very expressive, and plainly points out how this evil came into man, and how odious it is, both as to cause and effect, in the sight of God. It signifies to *fall away*, *slide*, or *flow off*, and alludes to the woful fall of Adam. It means, likewise, as a consequence of that fall, to be *weak*, *languid*, *cut off from nourishment*, as leaves are by falling from their tree. Nor does the fulness of the word stop here, but carries on its idea into the *effect* of all this, viz. to make or esteem *vile* and *loathsome*, as a putrid substance is to the outward sense. Hence, a *dead carcass*, which every body knows, was unclean and abhorred among the Jews, receives its name. Lev. v. 2. This very name for the corrupt carcass, is also the word which God hath used for the expression of *vileness* and *abomination*. The very same word likewise is employed to convey the true notion of *folly*, which at best is *insipidity*, and so opposed to *wisdom* which is derived from *tasting*, and in conclusion becomes (like all insipid and unsalted matters) *filth*, *rotteness*, and *corruption*. By all this, as well as by express phrases and passages of Scripture, we may perceive how *senseless* and *abominable* at once all *sin* and *corruption* are in the sight of an holy and all-wise God.

By man came *sin* and *folly*, and *death* or the *dead carcass*, into the world; all expressed by one word, which imports whatever is stupid, and insipid, and hateful, and loathsome. In opposition to this, God hath used another word, חכמה, WISDOM, which does not mean mere naked intellect, but that capacity of the soul, employed and engaged upon mental objects, which *perceives*, *tastes*, *relishes*, and consequently *knows assuredly*; as the faculty of *sensation*, which our palates have, tastes and distinguishes with certainty the sweet or bitter qualities of food or other substances.\* By the fall, our nature was cut off *from the life of God*, became *insipid*, *foolish*, *sinful*, and in one word, spiritually *dead* and *loathsome*, without capacity to taste, without wish for that capacity, and without any emotions of "hunger and thirst, after righteousness" or spiritual wisdom, which might discover the

\* Even Cicero could say: *Non enim paranda nobis solum, sed fruenda sapientia est.* De finib. l. i.

least true symptom of life. For creatures in this state, divine mercy, with equal love and power, contrived the means of recovery. A person in the Trinity would assume the human nature, to make a satisfaction for sin, to remove every cause of separation between God and man, to give a title to man for the heirship of God, and to render to God the glory which his justice required from man. Another person in the Trinity *promised*, and so became the "Spirit of promise," to renew the spiritual life in the heirs of salvation; to endue them, in consequence, with the mental capacities of "tasting and seeing how good the LORD is;" to carry on and support this gracious life through their pilgrimage here; and to fit, ripen, and introduce them, for and into the kingdom of glory. This operation of the Spirit proceeds in a mode analogous to the animal nature; and gives the first symptom of its quickening power in the soul, by creating "hunger and thirst" for spiritual food (which food is the "sincere" or unadulterated "milk of the word"); by bestowing a faculty to *taste* and *delight* in this food; by imparting strength to *concoct* and *digest* it, so that growth may be attained thereby; and finally, by carrying on the whole economy of grace, till the soul hath obtained its proper fulness of stature in Christ. This is the great work of the Spirit. Its leading effect in us is this *wisdom* or *tasting*: and, because HE is the cause and operator of it, He hath revealed himself under the name of the SPIRIT OF WISDOM. Hence, every one, whose soul is convinced of the "lack of wisdom" (James i. 5), which is spiritual hunger and thirst, and one of the truest signs of real life, may know where to apply for it. He is to ask of God, "who giveth liberally and upbraideth not;" and, by obeying this precept, he grows to the full and experimental conviction that this *Spirit of Wisdom* is the GOD of all wisdom, and that, according to his name, it is his office to give and grant the *wisdom* of grace, and the *grace* of wisdom to all his people. They obtain the wisdom of grace, which puts them upon seeking salvation; and then they grow in the grace of wisdom, which enables them to discern what doth or doth not belong to that salvation. By Him, they are thus "made wise," however ignorant or simple in other respects, to the true ends of their being. That this great agent is God, will more fully appear, by an argument founded on Scripture, and by the considerations which follow it.

The SPIRIT of *Wisdom and Revelation* was to be "given, in" or for "the knowledge" of God or of Christ, that "the eyes of the understanding" in believers "being enlightened," they might "know the hope of his calling, the riches of his glory," and "the exceeding greatness of his power," Eph. i. 17, &c. All which is confirmed and expressed in other words, but more at length, by the same apostle, in 1 Cor. ii. 11, &c.; 1 Cor. xii. 8, &c.

But it is JEHOVAH, or GOD, who *giveth* this *wisdom*, and who

“teacheth to profit” in this understanding; which is proved, among many others, from the following Scriptures: Prov. ii. 6; Psalm xciv. 10; Isaiah xlvi. 17; Dan. ii. 20—23.

Therefore, the SPIRIT OF WISDOM IS JEHOVAH, or GOD, the SPIRIT.

In the former part of this work, that glorious climax in the prophecy of Isaiah (ix. 6), was considered in proof of the Divinity of the great Redeemer; and a climax equally glorious may now be treated of, which the same evangelical prophet has delivered to us from God, respecting the *Spirit's* divinity. The words are in the 11th chapter and 2d verse. Christ was called *Christ*, because he was *anointed* by the Spirit: and here we shall see the nature and effect of this unction. “The SPIRIT OF JEHOVAH shall rest upon him, the SPIRIT OF WISDOM AND UNDERSTANDING, the SPIRIT OF COUNSEL AND MIGHT, the SPIRIT OF KNOWLEDGE AND FEAR OF JEHOVAH.” We will briefly take each of these titles in their order, with some others which have an immediate relation to them, only premising (what has more than once been already observed), that they are all names, assumed by one and the same Spirit, to enable us to conceive the several *effects of his operations* in the soul, and not the *manner of his own existence* which is ineffable. 1 Cor. xii. 11.

He calls himself the SPIRIT OF JEHOVAH, or the SPIRIT JEHOVAH, because he would impart the knowledge of his Divinity, and make us know, that his attributes are the attributes of the Godhead, that He is self-existent and eternal, and that, therefore, all his operations being Divine must be sure, permanent, and indefeasible. In this view, he has been considered in a former essay; and therefore we shall pass on, and enlarge only in the present attempt upon those names, which may not be treated of more distinctly elsewhere.

The SPIRIT OF WISDOM, or *Spirit Wisdom*. We are all rendered *brutish* and *foolish* by the fall. “The ox knoweth his owner,” but *we* know not ours; “and the ass his master's crib,” but *we* are insensible, and walk insensible of our dependence upon God for the gifts of providence and grace: we “do not know” by nature, “nor” by nature “do we consider” or *understand*. The *Spirit Jehovah* in his office of grace is the *Spirit of Wisdom*; the very *power, essence, and life of wisdom*; to restore to his people both *life* and those *faculties* which attend upon life, in *hungering, thirsting, tasting, and enjoying* the word of grace, the gospel of the kingdom, and finally life everlasting. This kind of wisdom is not to be raised by the intellect or industry of man or any other creature: for it is *life, strength, a faculty* which enters into the very composition of the soul, and is the very principle of its spiritual being and welfare. It is *from above*, and leads the mind *to things above*. It delivers the soul from the vanities and fooleries of time and sense, in proportion to the force of its



operation; and gives it that true *relish* of *unseen* and *invisible* realities, which causes the possessor to "thirst" for them, as "the hart panteth for the water-brooks;" and to count every thing else as trash or dirt in the mouth, in comparison of them. Nor is this relish given in vain, for God never creates faculties but for their suitable objects. By having a *power* to taste, the believer comes to *possess* the spiritual wisdom which is to be tasted; for as men, in the animal sense, *partake* of what they taste according to the quantity received, so Christians are *partakers* of this *Divine nature* or wisdom, according to the measure of their several capacities. They do not taste this food to cast it away, but receive it into their own frame for its very life, and sustenance. Hence, this *wisdom* seems placed as the foremost of the *Spirit's* Divine operations; because it is the basis and ground-work of all the rest.

The SPIRIT OF UNDERSTANDING, OR BINAH. By this we are to understand a farther progression in the divine life, which the *Spirit* worketh in the soul. He brings it to a *true judgment* and *discernment*, respecting himself and all necessary truths.

The SPIRIT OF COUNSEL. Christ was called the *Counsellor*; and here we perceive the reason. The Spirit rested upon him *without measure*. He was filled with the fulness of God; and in him it dwells. Through Christ (for the Spirit worketh all *in* and *through* him, and is, therefore, among other names, called the *Spirit of Christ*) he is the *Spirit of Counsel*, and counsel in essence, to ensure his counsel to all the redeemed. His counsel, with respect to the Persons in the Divine nature, is the counsel of the everlasting covenant, and is therefore called, in Zech. vi. 13, the *counsel of peace*, its object being to restore peace between God and man. Thus, the covenant and the counsel are alike everlasting, Psalm xxxiv. 11. And, with regard to the redeemed, *his counsel* is the *manifestation* of their interest in that everlasting covenant, and the *demonstration* of their right to all the benefits which it ensures. It seems to be the very same, as to the enjoyment of believers, with the *πληροφορία*, or *full assurance*, of the New Testament: and, accordingly, it enters into all the conclusions and energies of the spiritual life, in its progression and approach to glory. The believer is *led* by the Spirit, under this character, into all truth, not as notion but as reality: and this Spirit, in the use of his word, gives him the evidence of spiritual sense (if the term may be used) respecting divine things, preserves him in consequence from the fallacies of error, and opens to him brighter and brighter views of his everlasting inheritance. This is *energetic* counsel, not mere *naked* advice, which may be taken or let alone: for the Spirit is in it, enlivens, engages, and effectuates the whole, beyond the resistance of the animal corruptions, or all the oppositions of men or devils. Hence, this Spirit may well be styled,

The SPIRIT OF MIGHT. He was so in Christ; and, therefore, Christ is called by the same name נָבוֹר *Mighty*, in Isaiah ix. The Spirit is the *Spirit of Might*; because there is no might, but by him. "Not by might, nor by power, but by my SPIRIT, saith the LORD of Hosts," Zech. iv. 6. He is the *Spirit of Might* to the redeemed; because sin, in robbing them of their spiritual life, left them *without* any spiritual *strength*, Rom. v. 6. Throughout the Scriptures, in this respect, they are described in the condition of a dead carcass—without sensation—without capacity—without the power even to wish or to will for power. In their regeneration, this Spirit exerts his might, *quicken*ing them "from the death of trespasses and sins," and enabling them (like the "dry bones" in Ezekiel) to rise, stand up, and walk. Nor is this all. He works "all their works in them." He gives strength to act grace, to grow in grace, and to put forth the fruits of grace. The believer has no spiritual life or power, *separate* from this Spirit; but being in communion, nay, in union itself, with Him, he is invigorated to do all that is truly done for God, by the "effectual working of his power," Eph. iii. 7. This is an inestimable privilege, because operations, *so* performed, have spirit, life, and value in them, cannot be lost or perish, but must be acceptable to God through Christ Jesus for ever. And *these* are the good *works*, which, the SPIRIT himself says, "do follow" his people into glory, Rev. xiv. 13. The natural man laughs at all this. He thinks himself mighty enough in his fallen nature to do "works pleasing and acceptable to God;" and, though he cannot keep one single thought in his head without fluctuation for one single minute, he presumes that he can *fix* for himself an everlasting foundation beyond the skies. But a trial will come upon all these *natural powers*; and then will be fulfilled the words of the prophet—"The youths shall faint and be weary (those who promised to hold out the longest), and the young men (the *choicest* and the *strongest* of all) shall utterly fall," Isa. xl. 30.

The SPIRIT OF KNOWLEDGE. The word rendered *knowledge*, in this place, has a very full and comprehensive idea, and includes the whole *experience* of the children of God. It consists in knowing, by a sensible enjoyment of the thing known; and it particularly refers to the enjoyment of God and the things of God, by communion with them. By this Spirit, as the *Spirit of Knowledge*, a man is led to know and to estimate *himself* aright, as well as to form a just value upon *all other* things. By this he is led to *know experimentally*, whatever he knows, concerning the objects of salvation. An apostle, and the most learned of all the apostles, humbly professed, "Of myself I know nothing." After such a testimony, it must be no moderate arrogance in any other man to pretend the ability. And yet, there are people at this time, and there have been people at all times, who suppose, that,

from first to last, they are the immediate and express agents of their own salvation, and who contradict, by that supposition, the terms, the phrases, the analogy, and agreement, of the whole book of God. Scarce any presumption, for instance, is more common, than that it is in every man's own power to *repent*, when he pleases, as often as he pleases, and as long as he pleases: and, accordingly, we have volumes upon volumes written, and sermons after sermons preached, to strengthen that presumption. But *where* is the effect, and *what*? Who is converted by these unscriptural discourses to God? Who learns from them to detest and avoid sin, to be heavenly-minded, or to be weaned from the world? Do the writers and preachers themselves?—It is tender ground: let them ask their own hearts the question. God's word, however, holds out a very different sentiment concerning repentance. The term *μετανοια*, which implies the *repentance* unto life, is used in the New Testament to express a *change of the mind*,\* and points out, by an easy implication, how much the mind of man is turned from truth and rectitude. To *change* it from this state of corruption, can only be the work of the Father of spirits. God only could raise a dead *body*: and can any being, inferior to God, quicken with life a perverted and dead *soul*? Repentance is a grace of the *Spirit*, effected in the soul by his own immediate agency, and carried on to its perfection in life eternal by his almighty power: and they, who imagine this ability in themselves, (though they never found it there, nor saw it in others) only prove, that they “know not the Scriptures, nor the power of God.”

The last title which the Spirit has in the text of the prophet is, *THE SPIRIT OF THE FEAR OF JEHOVAH*. It has been well observed by a learned author, that “the word ירא [whence ירא or יראת, translated *fear*] when it is used with relation to God, signifies every kind of religious duty and worship, both internal and external.”† Hence he observes, that יראת יי means the same with θεοσεβεια and ευσεβεια,‡ that is, the *adoration of God*, and *piety*. The word *reverence*, or *veneration*, more aptly conveys the sense of the term used by the prophet in this view, and well expresses the final office of the Spirit in his people upon earth, which consists in making them meet, by all holiness, for his kingdom of glory. Much of this holiness lies in the religious

\* The word *כח* signifies this *change*; and it also signifies *consolation*: possibly because this repentance *leads* to all consolation, and is “never to be repented of.” There is another word *שיב*, which is translated to *repent*; but it means rather to be *converted*; as when a person hath gone wrong into a way of trouble and sorrow, he is turned back or restored to a right path of peace and quietness. The apostle Peter hath used the sense of both words in Acts lii. 19.

The reader may see a just definition of evangelical repentance in that excellent little tract, entitled “A Sketch of the Distinguishing Graces of a Christian,” by the Rev. Mr. Gurdon, p. 44, &c.

† SPANH. *Dub. Evang.* vol. ii. p. 276.

‡ The LXX have rendered יראת in the text by this word.

actings and pious breathings of the soul towards God. It is indeed a careful and circumspect carriage of life *outwards*, and must be so; otherwise, there is nothing *within*, or at least nothing for comfort. But its chief energies are applied to the *inner man*, and are acted in him, very much out of the world's eye, often out of the eye of even gracious professors, and sometimes (especially in the hours of temptation) out of the believer's own eye. The purpose of the SPIRIT, in all seasons, whether light or gloomy, tried or not tried, is to bring the soul to that filial reverence, dependence, adoration, and consciousness of God in Christ, both for time and eternity, which may render it fit for the beatific vision and full fruition of heaven. He induces all *devotion*, to effect *devotedness*. This is the SPIRIT'S finishing work in the soul upon earth; and therefore it is placed last in the above text, that we might, as Christians, see, what the power of the Spirit was in Christ *for* us, and what through Christ his power is to be *in* us. In both respects, there is an inexhaustible fund of hope and joy; because Christ cannot be disappointed of the fruit of his doings in his great work of redemption, nor the Spirit defeated in his purpose of applying that work to our benefit, and of fitting us for its full enjoyment.—O what news is this to the soul in distress, or to a soul going into eternity! Kingdoms, and empires, and a thousand worlds, are not to be mentioned with these superior glories—with glories which cannot decay (as these do), but which shall grow more and more glorious through all the everlasting ages. O how has this prospect ravished the spirit of many a departing Christian, and given him a taste of the unutterable bliss of heaven before he could come there! How intense, yet solid, the delight which he has felt—almost too much at times for the mortal frame; and with what transport has he proclaimed victory over death, and the grave, and all the fears and apprehensions which swallow up the world!—Reader, canst thou pity the *Christian* in this state? If thou canst, well may he pity *thee*.

THERE are some other terms, applied to the SPIRIT, which are so immediately connected with this office of being WISDOM to his people, and seem to arise as so many branches from it, that they may properly be considered in the same Essay. Indeed, they may be looked upon only as farther explanations, or presentations, of his Divine agency to the mind; or as different or distinct views of the same magnificent object, in some particular respects or proportions. The object is a *whole*, but, through the minuteness of our capacity, and the narrowness of our apprehension, we can see only one part, or one side, of this object at a time: and, therefore, these various displays should be owned as so many merciful accommodations from God to our limited understandings.

ONE of the SPIRIT'S gracious attentions to his people is to be

found in his title of **GUIDE**. The gracious promise is, that "He shall *guide*" them "into all the truth," John xvi. 13. But it may be said, that the same promise is made concerning Christ; and it may be asked if there be no confusion of the office?—If the words are duly considered, it will appear that there is no confusion, but, on the contrary, the utmost harmony in the case. Christ, as the "Day-spring," was to "visit, give light, and to guide our feet into the way of peace," Luke i. 79. In this last text, the word is *κατευθύναι*, which signifies "to direct by a right line" to some particular object:\* and it answers well to the title of the blessed Redeemer, *Προδρομος*, *Forerunner*, who laid down that right line, and *first walked in it* himself. The Old Testament has a correspondent word, but more strong and simple. The name *הלך*, *Leader, Forerunner, Preceptor*, is formed upon this idea; that as *ה* (the first letter in the Hebrew alphabet) is the *leading* letter of the other letters, and the *first* element of all future science and erudition; so is the name, taken from it, applied to one who *precedes*, or *leads up* a train after him. Christ, therefore, calls himself by this very name, to subserve this important idea of his walking *before* us, and of *entering first* into the holy of holies for us. Rev. i. 8, "I am *Alpha*."—But there is another word used to express the agency of the **SPIRIT**, in respect to *his* personal guidance. He is the *ὁδηγός*, not merely as a *Forerunner*, or as one that points out the way, but as our *Conductor* and *Companion* in it. The Hebrew word for this (as usual) expresses the doctrine more happily. "Thou shalt guide me with thy counsel," Psalm lxxiii. 24. The term *נָחַם* not only signifies simply to *guide*, but to guide *with comfort and complacency*, agreeably to the Spirit's office of *Comforter* and *Spirit of Counsel*. Thus in Isaiah lviii. 11, "יְהוָה shall guide thee continually:" and the words which follow these express the happy effects of his guidance. There are some other passages where this word is used to signify Jehovah the Spirit's comfortable guidance and support; one in particular at Exod. xv. 13—18, "Thou in thy mercy hast led forth [thou hast *guided powerfully* in Christ] the people whom thou hast redeemed: thou hast guided them [*gently led*, as a shepherd his flock] in thy strength unto thy holy habitation," or habitation of thy holiness.—"Fear and dread shall fall upon them [the enemies], by the greatness of thine arm they shall be as still as a stone, till thy people *pass over*, O LORD, till thy people *pass over*, which thou hast purchased," or possessed. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O LORD, which thou hast made for thee to dwell in [for thine own *rest*, in the sense of Eph. ii. 22] in the sanctuary, O LORD, which thy hands have established: the LORD shall reign

\* *LEIGH. Crit. Sacr. in verb.*

for ever and ever." This glorious passage includes the purport of the Old and New Testaments, the offices of *Christ* and the *Spirit*, the object and end of all grace and salvation. The people of God are said to be—"redeemed—in mercy—guided powerfully, and gently led"—not in their own strength, but in *Jehovah's*—to *heaven*; the earth not being the habitation of his holiness, because it is *polluted* and *cursed*—all opposition to be nothing or in vain against them—while they *pass over*; which is *doubled* for a particular emphasis, and denotes that they must be *Hebrews* in *deed*, as well as in *name*; and must *pass*, like Abraham, "over the river," leaving all behind them for God; or, like the Israelites "over the sea," quitting, with Moses, the world and its bondage—for they *belong* to another, being the *purchase* and *possession* of GOD—are to be "his habitation through the Spirit"—and, then, the LORD will "reign in them and over them for ever and ever." According to this gracious promise, the Holy Spirit *typically* led them through the wilderness, by the pillar of cloud and fire. They moved *as* he moved, and followed *wherever* he led. He never left them till he brought them to Canaan.—This is a summary of the Gospel and grace of God, and was given to lead up his people's minds above the consideration of their present deliverance from Pharaoh and Egypt, to what that deliverance typified, and to what would be the end of their faith in Him, namely, a present release from the curse and bondage of sin, and finally the consummation of grace in glory. It is a full answer to the miserable cavil, that the people of God in the Old Testament were to have nothing in view but *temporal things*: it is a rich promise to believers in all ages, that (JEHOVAH—Jesus having *redeemed* and *purchased* them by his blood and righteousness) JEHOVAH THE SPIRIT will *guide* them with *comfort* and *safety*, in the face of all their enemies, to his and their holy habitation.—O what a delightful theme is here for meditation and praise!—For meditation without anxiety, and for praise without end! How justly then do they, who have gotten the final *victory* and are entered into *rest*, take up "the harps of God (for, even *there*, they have neither instrument nor skill of their own), and sing the song of Moses, and the song of the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!*" The song of Moses, and the song of the Lamb, are but two parts of the same glorious anthem; the one chanting forth the *prediction*, the other the *accomplishment*, of everlasting truth: and they accord in one *chorus*, in one transporting, universal, thundering *Hallelujah!* The "voice from heaven," the "voice as of many waters," the "voice as of a vast thunder," and "the voice of" these innumerable "harpers," was only ONE great resounding *voice* of that *perfect number* of God's elect, who sing before the throne one blessed *ode* of thanksgiving, *ever-new*, though *ever-*

*lasting*, Rev. xv. 3, and xiv. 2, 3. To all this, reader, the HOLY SPIRIT is the heavenly GUIDE. Art thou not ready to turn the Psalmist's words into a prayer,—May “this God be our God for ever and ever,” for time and eternity: may HE “be our Guide even unto death,” and beyond it!

CONNECTED with this office of the Spirit, as the *Spirit of Wisdom*, is his title of TEACHER. Under this name, the prophet Joel speaks of Him, in ii. 23. “Be glad, ye children of Zion, and rejoice in JEHOVAH your ALEHIM, for he hath given you *המורה לצדקה* the *Teacher of* or *for righteousness*; and he will cause to come down *לכם* to you the rain, the former rain, and the latter rain, in the first,” or chief (probably) of their season. The words cannot be translated into any other language, to carry their spiritual and important sense, as the original did to true believers, under the Old Testament. Our tongue can convey the notion of *rain*, the Spirit's *emblem*; but not, as in Hebrew, *what* the rain *signifies* in the same word. This is a glorious prophecy, to the end of the chapter, concerning the Divine Spirit. He is to teach his people; and his *doctrine* is to descend like a *שׁוּט*, a copious shower, which shall replenish with grace, or fall in its gentler influences, as the *מורה*, the *early rain at seed-time*, representing the instruction which is first imparted to the mind, and as the *מלקוש*, the *latter rain* at harvest maturing the corn, answering to that *subsequent erudition*, which ripens and fills the soul for the heavenly garner. Our translators, by rendering *בראשון* in the *first month*, seem to have made the text absurd; as though it said, both the *former rain* and the *latter rain* fell in one month. But the former and the latter rain came down in months as wide asunder as October and March; and there is nothing said about *month* in the whole chapter.\* The *natural* image appears to be, that both of these rains shall fall in the prime or chief of the season; and the *spiritual* sense, that these doctrines and instructions shall all descend in Him, and through Him, who is the Head or Chief of JEHOVAH's way of grace, and the Head or Chief of his own body the church; or that they shall be imparted in the very best time. The next verse, the 24th, treats of the consequent blessedness of the Spirit's descent through Christ upon his people: “The floors shall be full of wheat, and the fats shall overflow with wine and oil”—there shall be abundance of grace; and comfort and joy shall superabound. The following verse speaks of the triumph over enemies, and the restoration by grace of what was lost by sin; and the two succeeding verses treat of the happiness, satisfaction,

\* There is a similar prophecy in Hosea vi. 3, and symbols of the like kind are used in other places, which are to be understood in the same manner. Cocceius renders the above passage in Hosea, *et veniet ut imber nobis, ut serotina erudiens terram*; “and he shall come like a shower to us, like the latter rain teaching the ground,” i. e. preparing it. The learned Hebraean aimed to preserve the double sense of the original, which the Latin and English will scarcely bear. See Psalm lxxii. 6.

and joy, which shall be to God's people, and of the praise which they shall render Him, in consequence of their sense of his presence "in the midst of them," and of the assurance that they "shall never be ashamed." After this follows immediately that celebrated prophecy, which St. Peter explains in the Acts, and which, in fact, is only a farther illustration of the verses above mentioned. They all belong to one and the same prophecy, and afford a key to Deut. xi. 11; Lev. xxvi. 4, and several other passages of that nature. The *office*, and *necessity* of the office, assumed by the Holy Spirit, of *the* TEACHER, is undeniably set forth in the end of this second chapter of Joel, and set forth in such a manner, and with such dignity of circumstances, as, one would think, could leave no doubt in the mind of any candid and impartial person, concerning the truth of his Divinity.

"Behold (says Elihu) God exalteth," raiseth up the mind, "by his power: who teacheth like him?" He teacheth, not like man with uncertain effect, but *efficaciously*, *mightily*, yea (if the word may be permitted), *almightily*. It is the glory of ΚΕΝΟΥΣ "to give men" real "knowledge," and *to teach* them, with the utmost certainty, *to profit*: and it is as expressly the office of "the Comforter, the Holy Ghost whom the Father hath "sent in the name of Jesus," *to teach* his people *all things*, John xiv. 26, and "to guide them into *all the truth*," xvi. 13. Consequently, He is the true and very ΚΕΝΟΥΣ, the most mighty and omniscient GOD.

Let him who hath "the unction of the Holy One," look into almost any passage of the Bible, and he will see full and indubitable proofs of his great Teacher's Divinity, everywhere expressed or implied. And He hath the "witness" of his tuition "within himself." The word, and his own experience wrought by Him who gave the word, answer, as in a glass, like face to face. He is led more and more to prize "the words, not which man's wisdom teacheth, but which" this *Holy Ghost* "teacheth, comparing spiritual things with spiritual." By these words, the great TEACHER *disciplines* and *instructs* his mind, and often darts his communications of grace and knowledge, like a keen and irresistible arrow, into the inmost soul. He makes his doctrine enter into the very heart; and, therefore, the apostle calls it ζων, και ενεργης, και τομωτερος, *living, and energetic, and more penetrating*, than even the sharpest weapon, which is all edge and point—"a two-edged sword," Heb. iv. 12. God doth not deal in flashy expressions, which have great pomp and little meaning; but uses that internal vigour of sense, which language alone can never impart to the soul.

SENSE in each word with POWER shines,  
Add TRUTH through all the nervous lines.

In this way, he renders his people (however ignorant in worldly science) truly learned, and deeply wise: not in the jingle and



cadence of sounds, (the fribbled dress of literary coxcombs); not in puny and trifling criticisms upon such supposed elegancies and polish of phrase, as are to be met with in human authors, who have, more or less, high words and low sense; not in comparing his holy book with the trifling compositions of Heathen poets and philosophers, nor in admiring passages, only because (like them) they charm the weakness of fancy, or the flights of imagination; not in measuring and moulding his revealed will according to the little low rules of human logic, rhetoric, or grammar, the mere efforts of mortal ingenuity: but in planting or imbuing their very spirits into those profound and momentous truths, which open the eternal affairs of an approaching immortality, and which are founded on the solemn declarations of a most holy and tremendous God. To a mind thus rightly informed, and preserved thus rightly in frame, which *sees* the glory, and *feels* the worth of these important *things*, how flat and *jejune*, how barren and poor, do the finest *words* appear, which only play (as it were) about the *surface* of the subject! How puny and insipid all comparisons of the excellencies in Scripture, with the tinklings of the classics, or the most laboured performances of men! These indeed may serve to amuse, and, in *natural things*, may also serve to embellish and inform the mind; but, in the *things of God*, either by way of rule or illustration, they are perfectly out of season, order, and place. The utmost end they can serve, in this respect, is by way of *foil*, to show their *ignorance* when opposed to the *wisdom* of heaven. In the spiritual temple, they are as profane and impertinent, as were in the outward temple, those bold intruders, Antiochus and Pompey the Great.\* Persons became holy by having a real relation and right to the temple; and they did not expect the knowledge of Divine things *out* of it. "When I went *into* the sanctuary (said David), then understood I," &c. In like manner we must find Divinity, and the true excellences of Divinity, *in* the Bible alone, which is the Christian sanctuary; we cannot *compose* them ourselves, nor *obtain* them elsewhere from others; nor do they require human ornaments to recommend them, but their own native simplicity. "Many (says the learned Mede) would have gold to be gilded, and find want of knowledge in the noblest piece of learning in the world." What would the men of taste say, if, in a picture of Christ with his apostles at the last supper, the painter should draw the figures with bags, swords, ruffles, and other trappings of men going to court? Would they admire his judgment? The beauty of God's word consists in its truth and relation to spiritual things; and the best representation of that word, in human language, is what most discovers this relation of eternal truth and draws back the veil from before it. Hence, men must *pray*,

\* Macc. v. 15. JOSEPH. *Ant. Jud.* l. xiv. c. 6.

as well as *read*, or they will find *words* instead of *things*: they may adjust or admire the cadency of the language, discover poetical flights, and respect the strength of the diction: but, with all these exterior circumstances, which are but as tinsel to the gold which it covers, they may know nothing of those divine glories which irradiate and almost animate the book of God. If this method were pursued in studying theology, most of the heresies and errors which obtain among men, through neglect or ignorance of that blessed book, would soon be exploded for futilities, which, under a show of *reason*, contradict *the first great reason* in the world. At present, too many bring sentiments to the Scripture, instead of receiving truth *from* it; and because these sentiments will ever vary, and those who hold them are glad to catch at any thing which may support their respective opinions, they turn (as far as they can) the Bible into Babel, and try to make it speak all manner of languages. Whereas, it contains but one great truth, whose root is in the God of truth; and all its several doctrines, phrases, and terms, are but so many branches growing out of it, which have a natural relation and resemblance to each other.

There are several other titles ascribed to the HOLY SPIRIT, which have a very near relation to these here considered; but we should carry this essay into a volume, if we attempted to treat of them all: and, therefore, the last which shall be adduced in this connexion, is his name of **MAKER**, *Former, Fashioner, or Framer*. Our translation unhappily uses these terms in an indiscriminate manner, for one and for other words in the original, which, though they have a relative signification, are certainly not *the same*, and are sometimes applied in very different senses. We will take the principal of these which are usually rendered *Maker* or *former*; and, by the *natural*, endeavour to explain its *spiritual* idea. A text or two will help us in this. Isaiah xlv. 18. For “*thus* saith JEHOVAH, that בָּרָא created (out of nothing, the heavens, the ALEHIM himself created that יָצַר (*formans*) formeth (*mouldeth* according to his will) the earth, and עָשָׂה (*faciens*) maketh,” (arranges its perfect frame and order) even “he כִּנְתָה establishes it (fixes it firmly and unalterably in its whole arrangement): He created it not in vain; he formed it to be inhabited: I am JEHOVAH, and אֵין צֵר without end” of my duration or power. Let the verse preceding this be considered, and it will appear, that all this testimony of God relates to spiritual objects and matters of salvation, and that the present verse with its illative particles כִּי-כֵן, FOR THUS, is intended for a confirmation of the other verse, which it could not be unless that verse had a spiritual meaning also. The following paraphrase may possibly explain the whole. “Israel hath not been called to my knowledge in order to perish, but shall be saved in JEHOVAH with an everlasting salvation: ye shall not be ashamed nor

confounded world without end. *For thus* shall it be in your spiritual creation, as it was in the natural; I the ALHEIM, God in covenant, brought the world and you both out of nothing; I gave you a new creation from amidst the destruction of sin. I have endued you with gracious capacity, as I did the earth with beautiful form. I have arranged all things in you, and for you, as I have arranged in perfect order all the universe of matter about you. I, even I, have so fixed all these blessings of salvation, that, like the world itself, they cannot be moved, shaken, or frustrated. Nor have I bestowed all this cost and care in vain; for, as I have formed the earth to be inhabited, so have I formed and fitly framed you to be an habitation of *Jehovah* through the *Spirit*. I, who pronounce this mighty promise, am *Jehovah* himself, to whom there is no bound of will, time, or power."—Another text, which must be understood in the same way, may be cited from the same prophet to confirm this important testimony. Isaiah xliii. 7. God's people are to be brought to his salvation from all parts of the world: not one is to be left, but all are to be gathered; even "every one (says the Lord) that is called in my name [God's calling is an effectual calling in Christ] and to my glory: I have created him, I have formed him (or moulded him to my will), even I have made him," or disposed him to such a frame of mind, as is necessary for his salvation. There are several other passages, and particularly in this prophecy, which mention the power and love of God in *forming* his people, and which are to be understood in no other than a mental or spiritual sense. See also Zech. xii. 1.

And *wherefore* shall none of these fail? and *why* shall none of the redeemed be left?—"Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate; for my *Mouth* (Christ) himself hath commanded, and his *Spirit* himself hath gathered them," Isa. xxxiv. 16. There is an almighty efficacy in JESUS to redeem, who is the *Mouth* and *Word* of the mouth for JEHOVAH to his people; and there is an equally omnipotent power in the SPIRIT to collect and "gather together in one [that is, CHRIST] all the children of God that are scattered abroad." Compare John xi. 52, with Eph. i. 10.—And who is sufficient for these things, but He who is all-sufficient? Who could do this great work, but that great God who can do every thing? And if all this be through the operation of the SPIRIT, what bold creature can presume to question his Divinity, or call into doubt the efficacy of HIS creating power?

How wonderfully *suit*ed are all these offices of grace to the *condition* and *wants* of the redeemed? In this gracious Spirit, through Christ, there is an adequate supply for every possible occasion and circumstance of their souls; and in his holy word there is a full and positive direction, under each of those possible circumstances, to that supply.—They were sunk in sin and folly,

and loathsome in the sight of incorruptible holiness: there is the SPIRIT OF WISDOM, given through Jesus their Covenant-head, to renew them to life, and to recover them from ignorance and insensibility.—They are situated in a world of error, and have ten thousand attacks made upon their minds by the sophisms and fallacies of a carnal nature, of carnal men, and of evil spirits: the Holy Ghost is the *Binah*, or SPIRIT OF UNDERSTANDING, to give them a right judgment and true discernment in spiritual things; so that they shall not be “beguiled of their reward by (any) enticing words,” Col. ii. 4, 18.—When they have obtained faith, it is their privilege and duty to seek the full evidence and comfort of their faith, that they may “hope to the end:” the Holy Spirit is the SPIRIT OF COUNSEL to work this demonstration and clear perception in their souls, so that “believing they may rejoice with joy unspeakable and full of glory.”—They are naturally without strength, and have no spiritual power of their own; and, when grace is given and an opportunity occurs, they have no ability of themselves to exert it for any just and gracious purpose: the Comforter is the SPIRIT OF MIGHT, and “worketh mightily in their inner man,” enabling them “both to will and to do of his good pleasure:” He suffers none of his to be barren or unfruitful;” and he not only inspires them with readiness to every good word and work, but he ordains even the works themselves, and affords his people strength so to perform them, as to render them good in reality, with respect to God and man: He allows none that belong to him to take up “the form of godliness” in their lips, and to deny the power of it in their lives.—They want experience and establishment in the truths of salvation: He is the SPIRIT of that KNOWLEDGE and experience, and exercises their minds to “endure hardness as good soldiers of Christ,” that they may conflict with their enemies, and become at length “conquerors, and more than conquerors, through Him that loved them.” They ought to be devoted to God in heart and life, should walk as in his presence, and should be prepared for his eternal fruition: this Holy One is the SPIRIT OF THE FEAR OF THE LORD to effectuate and establish these heavenly principles in their lives and souls.—Further, they were not only “ignorant, but out of the way:” He is the GUIDE, to bring them again “into the right way,” to walk with them in it, and to conduct them safely to their journey’s end.—They need constant instruction; He is their sublime TEACHER, who will make his doctrine descend as the dew, and his lessons of grace, like the early and the latter rain, in due season: “He will water them every moment;” so that they shall spring, and grow, and bear fruit abundantly to his glory.—As they could not create themselves anew, so likewise they cannot frame and prepare their own souls for the everlasting mansions; this blessed Spirit, therefore is the FORMER, MAKER, FASHIONER,

and PREPARER of all their spirits for glory, as well as glory for them: all his dispensations, providences, teachings, and supports, concentrate in this one great end, that they might be eternally saved, and that "God in all things may be glorified through CHRIST JESUS."

From these considerations, the *dignity* of the *Person* who executes these amazing operations in myriads of souls at one and the same time, and at all times as well as in all places, without intermission or end; and the *vast importance* of the operations themselves, in the bliss of such innumerable multitudes and in the glory of God, may evidently appear, and perhaps cannot but appear, to any unprejudiced or awakened mind. But, however, to guard us (as it were) against a contrary conclusion, absurd as the conclusion is even in reason, as well as repugnant to Scripture, God hath given such a positive testimony to the Divinity of his Spirit in this case, as ought to silence the most audacious tongue. He himself calls this Spirit, as his first and leading name of nature, the SPIRIT JEHOVAH—thereby declaring that he is *able* to perform all the stipulations and promises of the everlasting covenant revealed to his people, and that they are to look up to Him for the performance of them, both in time and eternity. Of whom, beside this SPIRIT, is the following glorious declaration (to mention no others) given to the church, which contains his particular agencies for her? "Hast thou not known? hast thou not heard, that the everlasting *Alehim Jehovah*, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength; even the youths shall faint and be weary; and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint," Isa. xl. 28, &c. Compare these operations with the Spirit's titles in Isaiah xi. above recited, and see whether they do not answer as precisely as the *name* of any agent, and the *agency* signified in the name, possibly can do.

And now, reader, what says thy heart to all this? Canst thou receive it, not only as *true*, but (what is almost as important, at least to *thy* state) true to *thee*? Hast thou any savour of these blessings; and are the names and offices of the Spirit, who bestows them, "as ointment poured forth?" Art thou led into the *experience* of these doctrines, and are not the *doctrines* themselves reviving to thy soul? It must, it will be so, indeed. Thou wilt be ready to break forth with the Psalmist, "How precious are thy thoughts," the whole counsel of thy revealed will, "unto me, O God! How great is the sum of them!"

If thou hast been truly convinced of thine own ignorance and the want of spiritual wisdom; nay, what is more, of the want of

*capacity* to attain it, and the inability of *all the creatures* to confer it upon thee, thou art convinced also, that the SPIRIT OF WISDOM can bestow it upon thy soul, and impart the power to exercise it when bestowed. Thou hast seen that this wisdom is not a wisdom of *words* only; that it doth not consist in *fine sounds*, but *important sense*; that it doth not *speculate* so much upon its proper objects, as *taste* and *enjoy* them;\* that it is an acquaintance with *things*, imperceptible indeed in themselves to the animal sense, but open and clear to this wisdom in the very spirit and purpose of them. In a word, they are the things of *God*, and not of *men*: and thou hast been taught the humbling lesson, that God only can bestow them upon thee. Finding, therefore, in the *Scripture* the full *evidence* of this truth, and in *thy own soul* the deep experience of its *necessity*, thou becomest entirely persuaded, that, because the SPIRIT is GOD, he both is, and is qualified to be, the *Spirit of Wisdom* to thy soul, and to all the redeemed. He is equally necessary to *thee*, as to them; and a man must be *credulous* with a witness, who can believe that a *creature* is able to extend himself to myriads of *other* creatures; know their very thoughts, supply with perfect exactness what is requisite for their respective instruction, strength, comfort, and life, through all the ages of time; and at length carry on the whole of their felicity to his own glory throughout eternity. He, that can believe such a monstrous proposition, rather than submit to God's testimony concerning his own SPIRIT, without whom (as it hath been proved in the course of these essays) there is not one operation carried on either in the natural or spiritual world, and to whose Divinity every doctrine of the gospel has a direct and indissoluble relation, cannot indeed be called an *infidel* in a certain sense, but a very devoted believer in human authority in direct contradiction to the Divine. He doubts of God's infallibility, but he swallows by wholesale the *infallible omniscience* of that stupendous *reason*, which exalts itself "against all that is called God," and "denies the only Lord God and our Saviour Jesus Christ." "That person can very easily believe men in opposition to God (says Cyprian), who will not believe God in opposition to men." Or, perhaps (as some have done) they will make a merit of doubting upon every thing. It would not be an unfair question to ask these sages, whether they do not doubt of their very doubts, and whether in doubting they are sure if they doubt at all. For, if they doubt not of their very doubts, they become *believers* in *unbelief*: but, if they do doubt of them, they are *unbelievers* of that very *reason*, which they pretend to admire, and by which they have acquired the whole art of doubting. Admirable sophists!

\* The reader may find many gracious and excellent reflections of this kind in that admirable oration of Witsius, entitled *De Vero Theologo*, which cannot be too much or too often read, especially by young professors of divinity. The elegance of the composition, great as it must be allowed to be, is nothing in comparison to that amiable spirit of evangelical truth and holiness which breathes in every line.

who learn the knack of deluding others, by first playing the cheat upon their own selves. To such mighty lengths can man's boasted reason lead him; and, though it be so depraved and short-sighted as not to be able to explain any one substance in the world as to the mode of its existence, nor yet to show how a man's own spirit acts upon his own body, nor how so different a principle should be confined for any period of time to a lump of matter, it can arrogate to comprehend the incomprehensible, to define the undefinable, and to assert that God must be *this* and the *other*, while it knows nothing essentially of any one of his creatures. But this is *reason*, and *sense*, and *wisdom*, and, further, it is *rational religion*, *natural religion*, the religion of very great reasoners, who, above sixteen hundred years after the apostles, have made a wonderful discovery, that all the first ages of Christianity were involved in fanaticism and stupidity, without any *rational ideas* of religion, or any just conceptions of truth. And yet, without much presumption, it may be credited, that if some of these *immortal rationalists* had lived in those early times, when "the blood of martyrs was the seed of the church;" their great reasoning faculty would have found out *twenty* arguments, why a man *should not* forsake all and die for Christ, for *one*, why he *should*. But, when it is considered, that all this respect is paid to *reason*, in order to get rid of the Holy Spirit's agency in the minds of men, and by that riddance, to prepare the way for *something else*, though one cannot admire the reasoning powers or the arguments which are to effect this, one may be astonished at the effrontery of the artifice, which aims to overthrow all Christianity, and to put men exactly upon the level of the elder Heathens. These certainly had as acute and strong understandings as perhaps any moderns will pretend to in the discovery of divine things; yet they had so much modesty as to confess that God was *unknown* to their faculties, nor was He an object to be discovered by them. But, let these people but once prevail in exploding the necessity of the Holy Spirit's *internal* operations in the souls of men; or (what will finally amount exactly to the same thing) let them once gain credit to their assertions, that he is a *creature*, an *emanation*, a *virtue*, a *name*, or at most an *inferior God*, it is very easy to see, how they may demolish the whole Christian fabric, and put the gospel of Jesus (as some already have had the boldness to do) upon the same footing with the Koran of Mahomet. As they set out upon a principle which is diametrically opposite to the first great principle of the Bible, viz. "THAT NO MAN CAN KNOW GOD, OR THE THINGS OF GOD, BUT BY HIS OWN REVELATION," it is no sort of wonder, that their deductions should contradict its sublimest truths. It could not be otherwise; partly because these truths were never the objects of *reason*, but of *faith* only; and partly because the minds of men are fallen and perverted, and consequently different from

themselves at different times, as well as contradictory to the minds of others : and this is the surest proof that can be, of the *fallacy* and *imperfection* of human reason, and in Divine things especially. Were this duly settled, we should hear but little more of what the world calls *rational* religion, *natural* religion, &c., which are just as proper epithets to be joined with the word *religion*, as *idolatrous*, *heathenish*, &c., the notions to which these terms are applied being alike the *corrupted* offspring of *human* brains. They are altogether but impotent stretches to supersede or get rid of the Bible. But if "the gates of hell cannot prevail" in such an enterprise, the gates of earth (as often hath been the case) can scarce expect a better fate. "Light of this sort (says Dr. John Edwards) is but the prologue to eternal darkness."

All this, however, may deserve the name of *cunning*, which (as Lord Bacon calls it) is "crooked or left-handed wisdom;" but there is not one grain of *true wisdom* in the whole procedure. For since the Holy Spirit is indeed God, and since Jehovah himself hath declared this for a truth, the blasphemers of his Divinity can have but a sorry account to make with him, when they present the sum total of their lives and sayings. There is a fearful text against them, which, it is presumed, "all the copies of the New Testament may have extant;" and which if they really believed to be of Divine authority, one cannot call their hardiness very *reasonable*, though perhaps it may be very confident and daring. It seems a great stake to venture; and a man must have more courage than becomes a Christian, who, *as* such, dares to hazard any thing rather than the salvation of his soul. But this sad hazard every man makes who presumes upon the sufficiency of his own reason, either without or in contradiction to the revelation of God.

Though ignorance is certainly to be avoided, and that man is brutish who desires not to *know*, yet it is much to be lamented, that people of the finest parts, and those who have the greatest compass of human erudition, are most exposed to the infelicity of "thinking highly of themselves," and of becoming dupes to their own vanity or the splendid fallacies of the human understanding. In proportion as they can make these fallacies shining and specious (which men of wit and abilities are always capable of making, upon the wildest paradoxes and reveries), they are the more liable to be ensnared themselves, as well as more dangerous in deluding others. Most of the arch-heretics were men of undoubted parts and accomplishments, as to the world : but they sought *distinction* by those parts, invented new opinions to create it, and at length became the victims of their own vanity and pride. It was a just remark of the excellent Philip Henry, "a head full of vain and unprofitable notions, meeting with a heart full of pride and self-conceit, disposes a man directly to be an



Atheist." Every body seems delighted with a polished style, the charms of wit, the refinements of knowledge, and that combination of distributed ideas which is the characteristic effort of genius; but every body does not see the danger which attends these illustrious qualities, not even those who possess them, nor how much more mischief they are the more likely to work (without superior guidance), and above all in spiritual concerns. None of these things are *wisdom*, or even *branches* of wisdom; because they are and have been employed by men, whom common sense must condemn, to the most undeniable follies, and for the most miserable ends. A wise man may possibly have them, and so may a fool. The world, it may be, will not call him by that name who is so endowed; but *he* must *be* so who knows not or neglects his true interest. The famous Lord Rochester, the fineness of whose genius is undisputed, thought thus of himself, when he was brought to consider, with how little wisdom he had used that genius. And graver men than he, men possessed of the most uncommon erudition, have lamented at last the miserable prostitution of their time to pursuits which did not make them more wise and knowing for eternity, nor dispose them better for the enjoyment of it. Cyprian, a great and a good man, used to say, "Give me the *master*," meaning his Tertullian: he had called more wisely, as Selden and some others did in their last days, for *the Bible! the Bible! nothing but the Bible!* Here alone is truth without error, or the danger of error; but fine parts and learning, though in themselves neither one nor the other, have often been engaged in the service of both. Error needs them much, to make itself plausible; but truth appears most beautiful when stripped of all ornaments but its own.

The wisest of men, or rather God by him, gives a strong caution, therefore, on this head—"Lean not to thine own understanding;" for "he that trusteth his own heart is a fool," Prov. iii. 5, and xxxviii. 26. True wisdom, on the contrary, is simple, pure, and removed from the appearance of vanity, even in natural things: and the purest wisdom of all, which the Spirit of God communicates to believers, is still more so. This flows from God, who is all purity and simplicity; it is supported by him, to the contempt of that wisdom of fools—*dissimulation* and *guile*; it is carried on towards the enjoyment of a spiritual and everlasting interest, and it ends, where folly never can end, in the salvation of the soul. The meanest peasant, who can speak his own language but imperfectly, may through this wisdom converse deeply with God; not by the rules of *grammar* indeed, nor by *rhetorical* flourishes, but by (what is infinitely beyond these poor arts) the language of *spirits*, which God understands, the heart feels, and all heaven intimately knows. The "groanings which cannot be uttered," have an eloquence which moves the courts of glory, and the very God of glory. There is a pathos in these which

finds all language poor, and, sometimes, leaving it as such, aims to convey itself by that vehemence of spirit and life, which the God of spirit and of life both loves and comprehends. Here, the unlettered clown, possessed with this gracious wisdom, soars beyond the learned and the wise of this world, keeps better company than they, talks a more noble language, enjoys more exalted and refined sentiments, feels higher sensations, has more just and generous gratifications, takes more extensive views, estimates life and time with better reason, meets death with more courage, and at length enters into glory (where the comparison ends) with unspeakable triumph. This is *his* wisdom; not radically, but imparted to him: and is it not the very same wisdom which the most learned Christians desire, above all things, to obtain? Most assuredly; for, in fact, there is *no other*. Nothing can be truly wisdom which doth not render a man better and happier for eternity. Where, then, shall we find this, except in the *Bible*? By whom shall we obtain this, but *by the Spirit of Wisdom*? And *what* are they, then, who despise or reject *both*?—The answer is a harsh monosyllable in proud ears; and a man would not venture to utter it, but from something better than man's authority.

These considerations may afford some comfort to ignorant believers, who fancy themselves low in God's favour, because they are low in the reading of men's books: nor can they give any just cause of offence to the most literary Christians. If *these* are truly enlightened, they see that they must sit upon the same form with the meanest believers, must learn the same lessons from the same Divine Master, and "become fools," in the apprehension of their own sense and capacity, "that they may be wise" indeed. Both the one and the other are brought to be convinced, that there is but one wisdom, and but one way of obtaining it: they have also but one heart, under the Divine impression, in the enjoyment of that wisdom. "He who would be much with God (which is the only *way* of being wise), let him," says Austin, "often pray over and read his Bible; for when we pray, *we* speak with God; and when we read, *he* speaks with us." These are the stated means of obtaining and improving in this wisdom. "The temple of God is" *in* the believer; and, be his body wherever it may, his soul may be at church (as it were) all the day long, and so "pray without ceasing." Here he may draw wisdom continually. In like manner, outward ordinances become truly refreshing, and (according to their name) *means of grace*: the grace and the means are together with him; and he glorifies God in both. They consequently increase this wisdom, and establish it to the end, through the blessing of the *Spirit of Wisdom*. For, as the wisdom is but *words* without HIM, He is the Spirit and Life to make his own wisdom *real*, and *living*, and *spiritual*, to all his people.

This Spirit will be ever known as *the Spirit of Wisdom* beyond the grave: when the faithful enter glory, they "shall know even as they are known;" not by the medium of sense or sensible objects, as in this world, but by an immediate communion with their God. In that pure and exalted state, the faculties of their souls, now fettered and loaded with matter, will doubtless have a manner of perception neither attainable nor conceivable here. They "will see Christ as he is," which now they cannot; and "shall be for ever like unto him," which now they are not. How they will maintain an intercourse with the spirits in eternity, we can at most but faintly imagine; but certainly by sympathies and attractions, devoid of all gross sensation and its mistakes or interruptions, and probably by that intuitive communication which good men often feel below, in the impressions of grace upon their souls. When they are all spirit, and life, and holiness, it is impossible but that they must perceive and comprehend vastly beyond the most exalted sublimities imaginable here, and enjoy a scope of wisdom, which, however remote from the infinitude of that attribute in God, will possibly be beyond all comparison with the highest measure of it in this life, and even there shall be growing through all the successions of the ages of eternity. The object of knowledge is infinite; and, therefore, the created faculties of knowing, be they ever so immensely extended, will always be infinitely beneath it.\* How

\* Though it may seem a digression from the immediate subject of this Essay, the serious reader will forgive a short reflection or two upon a point which has often oppressed, if not depressed, many a serious mind; namely, the apparent insignificance and minuteness of its own being. But the dimensions of the soul (speaking after the manner of corporal existence) are not to be considered merely as commensurate with those of the body; for as the cogitations of the spirit of a man can act, and do exceedingly extend themselves, far beyond the measure and power of that material frame, which is its temporary seat and residence; so it seems highly probable, that, when the spirit is unconfined by gross substance, it shall be dilated and expanded at one time, or contracted and compacted at another, according to the measure and operations which God in his love may assign it. Yet all this may be ordered as much above the remotest approach to corporeity even in its glorified state, as the mode of our Lord's glorified body confessedly transcends all those present conceptions, which we are at present able to form concerning the mode of our own corruptible bodies. With respect indeed to the Godhead and his infinitude, all measures of being, so far as we are able to conceive of measures, may differ little as to him, however their magnitude or minuteness may strike us. We find however in Scripture, that Christ cast out of one individual man a *legion* of devils (Luke viii. 30), and yet Satan himself, the prince of the devils, is said to "work in the hearts of the children of disobedience;" and, if to work in them, certainly to reside in or act upon them according to the mode and limited force of his being. But if an evil and accursed spirit is capable of so much extension in himself, and of so diversified a capacity with respect to his powers, what have not we to believe concerning "the spirits of just men made perfect," relative to the greatness of their glorified existence, and the vastness of their abilities to show forth the praises of their Divine Redeemer? What can be said against the enlargement of their powers, even like those of angels, to utter the wonders of his love, to worlds almost infinite in number and place, and to beings of glory and power beyond all present conceptions of created nature? Who can doubt, but, if all heaven is to ring with the triumphs of *Jesus Immanuel*, that those who have been the immediate occasion of his assuming that name and character, will be the happy instruments of declaring those triumphs to listening myriads throughout that unbounded region, and of finding new and new myriads to inform and commune with upon the blissful theme throughout eternity? It is indeed a ravishing prospect, and lifts up the mind above its present narrow scale of being and employment, to an

then may the heirs of salvation rejoice in "this unspeakable gift," and in the adorable Giver! How ought they to worship and glorify HIM, who sought them, when they wandered out of the right way; who gave them eyes to see at once their own error and his rectitude; who guided them constantly by his counsel; and who finally receives them to his glory! And how mayest thou rejoice, dear reader, if God hath had mercy on thee, and made thee one of this happy number! Thou wast, in time past, as a sheep going astray; leaving home for a wilderness, and the earth which God hath cursed, for the hell which God hath damned. Thou mayest truly say, with the ancient Christian poet,

————— *erravi tempore multo,*  
*Gens et ego fui, perversa mente moratus.\**

Which may be rendered,

Erring from God, and in perverseness strong,  
A Heathen once I was, and erred long.

He brought thee to thy "right mind." This *Spirit of Wisdom* made thee, what thou wast not born—a Christian! who, contrary to the common notion, is a person not to be known by his *name*, but by his *nature*. He began by teaching thee thine own ignorance, and thine utter need of his help. He hath bent, not merely thy knees in prayer, but (what none but his power could bend) the stubborn tempers of thy soul. How often hast thou cried in secret, "Lord, save, or I perish! I feel myself a wretched, blind, and worthless worm; without *power* to do good when I would, and without *will* to do it when I ought. I commit a thousand mistakes in my apprehensions, which I could not bear that men should know, lest they should esteem me for a fool; but they are all known to thee, even all my straying and my stupid thoughts; and shall I, can I presume myself to be wise in thy sight, or live without dependence upon thee, O thou *Spirit of Wisdom*, for tuition and guidance all my days! Adorable *Comforter*, I would renounce myself and all the fancied powers of my nature, and would *roll* all, without reserve, upon thy conduct and truth, now and for ever, through my covenant-head Christ Jesus!" Thou canst look back upon such secret moments as these, and canst remember too, that these longings and resignations of soul did not pass away without "some token for good." At least thou wast strengthened, if not comforted,

and desire for the fulfilment of so much blissfulness in itself, and of so much usefulness in a more exalted and extensive occupation. "O my soul (may the Christian say) though now thou seemest a mere atom or a contemptible littleness in the magnitude and immensity of the creation of God, yet be not dismayed at thine own meanness and insignificance, as though thou couldst be slighted or forgotten; for thy 'Redeemer is mighty,' and as He is the fulness which filleth all in all, so shalt thou be raised up, far above all earthly and contracted measures of existence, to be 'filled with him' and to be 'like unto him' for ever and ever!"

\* COMMODIANUS, apud CAVE *Hist. Lit.*

imboldened, if not lifted up, to "go on thy way rejoicing." Go on, and prosper, blessed soul: the Lord is with thee. He is the faithful and true witness; and he neither will, nor can, consistent with his own word, promise, and oath, suffer so much as one hair of thine head to perish, or the least portion of his own grace to be lost. O with what peace art thou privileged to live, with what hope art thou encouraged to die! Death can make no change to thee, but what is for thy good: death is not the end of thy nature, but of thy sin: death doth not destroy the least true life, but consummates that life which is everlasting, with everlasting glory. What a gainer then is the Christian by death! What profit is it for him to die! Say, then, "Leap, my soul, 'beyond the utmost bounds of the everlasting hills;' spring upwards to him that made them; mount to God, *Father, Son,* and *Spirit*, *JEHOVAH* the Almighty! Thou hast said—'look to me and be saved.' I look, and I long: 'I have waited for thy salvation, O LORD!' Nor can I look, and long, and wait in vain. Thou hast kindled this holy fire, that the flame might rise upwards to thy glory, and warm my own heart beneath, and enlighten others around me. O pour thy sacred oil upon it, that it may rise higher and burn brighter, that it may illustrate thy praise and increase my joy, throughout eternity."—So be it! Amen!

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## POWER.

God is pleased to convey to the minds of his people such notices of his Divine nature, as they are able to know, or such as are expedient for them to believe, by a variety of names and attributes. No variety, however, exists in God, nor is there any difference in the Divine perfections; for, as He himself is a pure, simple, and uncompounded being, all his acts and energies do necessarily flow in purity and simplicity, without division or separation. But as our narrow capacities cannot duly or fully consider him in the mode of *his* existence, he hath vouchsafed to communicate the knowledge of himself, according to the mode of *our* existence, and, by presenting to us the distinctions in his attributes, hath enabled us to reflect upon the attributes themselves, one by one, with that advantage and comfort which we were not able to receive from an abstract view of the whole together. For though one attribute of God doth inseparably and actually include all the rest, yet we cannot understand it in this respect for our *edification*, which is the end God proposes in all the revelations of himself; nor can we unite the several acts of love, power, wisdom, mercy, truth, justice, &c., (as they appear to us) into one uncompounded

act, according to the reality of its existence in the Divine nature. We cannot do this even in his creatures. We cannot comprehend, respecting ourselves, how the five senses of the body unite with the reason, memory, will, and other faculties of the soul, to pursue or complete any one action; nor see all the colours which are occasioned by the refraction of the same ray of light, without distinction or distribution as they are in themselves, by one application of our sight. When we think of God's *justice*, we are obliged to set it off (as it were) from his *mercy*; because, however the two attributes may exist (as they certainly do) in a perfect unity and without any distinction at all in Him, we cannot conceive of their action in this way towards ourselves: we must look upon each apart, or we shall understand neither of them, and perhaps nothing right or clear concerning their importance to us. Our case is the same with all the other attributes; and if we attempt to conceive of them in any other manner, we find our minds bewildered in an inextricable labyrinth, and we feel nothing but amazement instead of knowledge. As our bodily eye cannot take into view all objects at once, so much less can the eye of our minds behold the infinite Author of all objects. For this reason, the Lord suits himself to our apprehensions, and reveals the truths concerning *his* sublime nature in a manner, which bears the nearest analogy to *our own*. Man, in this respect, as well as others, might be said to have been "created in the image of God;" because, in his perfect state, he was to survey God after the similitude of himself, and to consider the mode of God's own action to Him, according to the mode of his action in the world. He had a noble communion with his Creator for this end; but he lost it by his transgression, and then fell into that spiritual death, which had been threatened, and which involved his nature in darkness, error, and evil. His frame and constitution, however, were radically the same: and, therefore, when God revealed himself for redemption, the mode of his instruction was accommodated, as before, to the natural capacity of the redeemed.

It seems proper to premise this to show, that, as all God's attributes and perfections are *one* in themselves, or rather *one in Him*, so they are not *communicable* to any creatures, nor act *separately* from himself. Wherever any one of God's attributes acts (speaking after the human conception of this sublime truth), there God acts: he is his own energy, and his energy is himself. He is not simply *power*, as we understand of an attribute carried out into act, but *above power* in himself, and is the being from whom whatever we know or can conceive of power primarily proceeds. The same may be said of all his other perfections. From hence it will follow, that to whomsoever these attributes and perfections are ascribed, either by the testimony of God himself or of those to whom He hath revealed his will, *that being* is and can be no other than God. Otherwise the ascription

would not be true, and God can testify nothing but truth. But these very attributes and perfections are ascribed by God himself, and by men inspired by Him, to one person called the *Son of God*, to another person called the *Holy Spirit*, and to a third styled the *Father*, each of whom exercises those attributes with relation to men, in a mode distinct from the mode of the others, or with expressions of their distinct and particular action. From whence it unavoidably follows, that these THREE PERSONS are respectively and essentially God; and yet, because of divine revelation and the simplicity of the Divine nature, in a manner inconceivable by us, but ONE GODHEAD.

Among the other attributes, we may consider this of POWER: and we shall find that this glory of the Divine nature is ascribed as such to each of the Divine Persons, and that it is not and cannot be so ascribed to any creature. It is applied to *each*, as to an indivisible Person in that one Godhead, who is pure act, essential power, and the first mover in all that acts or has power. "There is no power but of God," is an infallible axiom: and "the times and the seasons the *Father* hath put in his own power," is an axiom equally undeniable. The *Father*, then, hath power in a manner superior to all creatures. Christ also is "set in the heavenly places, *far above all* principality, and power, and might, and dominion, and *every name* that is named, not only in this world, but also in that which is to come," Eph. i. 21. Now, if Christ be *above* and *far above* all these, it will follow, that Christ hath a Divine nature and so is *God*; or else, that He is exalted *far above God himself*, because he is exalted *above every name*, or idea that can be raised, in the natural and spiritual world. Again, He is styled "*the head* of all principality and power," Col. ii. 10. Rise as high as possible in the idea of *rule* and *power*, he is still the head or spring of them; so that there is no power or rule but of him: and, if this be not asserting his Divinity, words can never declare it. The Spirit likewise is termed the "Spirit of might;" because of all power he is the very life and spirit, its energy and its act. Hence the apostle says, that the "mighty signs and wonders," wrought in Christ, or through Christ by his disciples, were wrought "by the power of the Spirit of God," Rom. xv. 19; Acts x. 38; Luke iv. 14. Hence, Jesus himself said, with an asseveration of truth, "He that believeth on me, the works that I do, shall he do also, and greater works than these [outward miracles] shall he do; because I go unto my Father," John xiv. 12. How is this possible? He explains it afterwards to his disciples, by revealing to them the descent of the "Holy Ghost, the Comforter, the promise of the Father," who would endue them with power, "as the power from on high," Luke xxiv. 49. And this power was not only to be exercised in the outward miracles of healing the sick or raising the dead, but in the far greater and more difficult wonders of converting the soul

and quickening the dead in trespasses and sins. This was the demonstration of *the Spirit*, who clothed his apostles' words with a *power* which they had not in themselves, and which not all the creatures could give them; and from hence he is styled by the apostle "the Spirit of POWER," 2 Tim. i. 7. Let all this be considered maturely and impartially; and it seems almost impossible, upon the ground of the Scripture, for any man to deny, that the *power* so eminently ascribed to each of the three Divine Persons can be any thing less than the power of God; and that this ascription of it to them is one of the most forcible modes, which could be used, of expressing their proper Divinity and glory.

The preachers under the Old Testament, who generally were the *prophets*, confessed that their knowledge and strength in their office came from the agency of God's Holy Spirit. "Truly (says one of them) I am full of power by the SPIRIT of JEHOVAH, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin," Micah iii. 8. "Thy people (says another, addressing himself to Christ) shall be willing in the day of thy power;" the peculiar day of which power was, when the "Spirit of God and of Christ" was poured out upon his people after his ascension.

The apostles, under the New Testament, confessed the same truth with their elder brethren the prophets. Their hope of success and of salvation "abounded through *the power* of the *Holy Ghost*;" and, therefore, they did not preach with the "enticing words of man's wisdom, but in the demonstration of the SPIRIT, *that* their [hearers'] faith might not stand in the wisdom of men, but in the *power* of GOD;" and hence God committed (as one of them urged) "this treasure to earthen vessels, that the excellency of the power may be of GOD, and not of us," 2 Cor. iv. 7. Here the terms *God* and *Spirit* are reciprocated, and evidently predicated of the same Person. The *power of God* and the *power of the Spirit* are also one and the same thing, proceeding from one and the same source, and concluding to one and the same end. The man, who *will not* see this, shuts his eyes, and then has an excellent cause to complain of the darkness.

An *angel* hath confirmed the testimony of prophets and apostles, and declared, that the greatest blessing, which was ever showed to the world, came by the supreme power of the Spirit of truth. "The HOLY GHOST (says he to the Virgin Mary) 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," Luke i. 35. The *POWER of the HIGHEST* is characteristic of the agency of that Divine Spirit by whom all things were made, and who, as a Person in the Godhead, is *essential Power*. This text alone is sufficient to prove



the Divinity of the Holy Ghost, and is a two-edged sword against the opposers of the Trinity. For, if the Holy Ghost be the Power of the Highest, as Christians believe; then is He true and very God, because he possesses the essential attribute of the Godhead: but if the Power of the Highest be a being *different* from the Holy Ghost; then there are either *two persons* mentioned in the text, or a *person* and an *attribute* (as the anti-christians would rather have it), which is equally against them. If the text speak of *two persons*, then the Spirit or Power of the Highest are distinctly or conjointly *God*—or there will be more Gods than one; for that which was to be born through their agency, was *the Son of God*—of ONE God. But if the text speak of a *person* and an *attribute* (as some folks talk), then the *Holy Ghost* must be the *person*, and the *Power of the Highest* must be the attribute; and consequently the Holy Ghost is God; because the human nature of Christ was produced by *him* and called the Son of God in the text for that reason: otherwise, to say that Christ's human nature was born of an *attribute* (in the sense of some, as a mere emanation) not only renders the Spirit's presence a matter of nullity, but contradicts the propriety of the expression, which affirms Christ to be the *Son of God*. Will the adversaries say, that the *Holy Ghost* and the *Power of the Highest* are *two names* for the *same attribute* only? They still cut up their cause; for the Holy Ghost, even according to them, can be no *created* attribute in that case, but the essential, underived *act* of the *Most High*: and then it will become them to show us, how God is so *separable* from his own act, as to render it improper to say, that the *Holy Ghost is God himself*. If they *grant* this, they make a concession which will rout their opinion presently in the hands of the Christian: if they do *not* grant it, they strip God of his attribute of *Power*, and leave him (one cannot say what kind of) a helpless being, whose energies are in his *emanations*, and not in *himself*. And this futility and obscurity must be embraced by men, who, pretending respect to the Scripture, oppose the doctrine of the Trinity. On the other hand, if the text be considered in the orthodox view, there is an end of all ambiguity at once; because the Holy Ghost being *the Person* in the Trinity, who for his operations in nature and grace is called *the Power of the Highest*, and who was the agent to *prepare Christ's body*; the human nature of the Messiah might justly be called the *Son of God*, having no other Father.

Not only in this wonderful operation of producing the body of Christ, was the Spirit expressly the agent; but, in the whole ministration of Christ and his apostles, the same "Spirit was with him" and with them. "God anointed him with the Spirit and with power:" he was "led by the Spirit into the wilderness" to be tempted; and "he returned" from the wilderness "by the Power of the Spirit." The apostles were "endued" also "with

Power from on high;" and they "received" that "Power," it is expressly said, "after the Holy Ghost came upon them." By this Power they wrought miracles and wonders in the sight of the people; and constantly declared, that they wrought them by the agency of the Holy Spirit. They could not be mistaken in the case; for the *miracles* were intended to prove and testify *truth*: and if this doctrine of the Spirit had not been a truth, it is impossible to believe, that any miracle would have been permitted, or could have been effected, to confirm it.

That this *Power* should have been an emanation only, or a naked attribute, seems as preposterous as it is unscriptural. That a naked attribute should have a *mind* in itself to direct it with infinite precision to certain objects, and so take a name of acting and existing without God in it, is that new creation of human genius, which might do well enough in a poem or a fable, but ill accords with the plan of the Scripture, which asserts that God doeth all and is in all. Or, that an attribute or emanation should act separate from God, or rather be not God himself acting according to the notion of such an attribute, may pass with children, or with those who will own any thing and adopt any absurdity, rather than embrace the truth of revelation.

But, that this *Power of God* is *God in the Power*, effecting all whatever is ascribed to it, and that the Holy Ghost is *the Power of God* because He is *God the Holy Ghost*, are truths written with a sunbeam throughout the Scriptures, and one great point of their harmony from beginning to end. Nor could there have been conceived a more forcible or emphatic mode of asserting the Divinity of the Holy Spirit, than that which the Scriptures use, by applying to his *person*, in the most abstract sense, the attribute of *Power*. In this sense, *Power* is not a *principle acted*, but *pure act* itself, which act hath no cause or end out of its own nature, but effects every thing agreeably to it. But as this is or can be predicable only of *God, Power*, then is God himself, and is accordingly used by our Lord to signify the Divine nature: "ye shall see the Son of man sitting on the right hand of **POWER**," Mark xiv. 62. To say of him in this view that He is **THE Power**, and the *Power of God*, is only calling him God by *another* name, which name properly belongs to God alone. There is no *Power but* of God, and where the *Power of God* is displayed, there God is manifestatively in the *Power*. The calling God by the name of any attribute, or the applying any attribute to either of the Persons in the Godhead, is ascribing the infinite perfection of that attribute, and a most strong, though indirect, assertion of the essential Divinity of him to whom it is applied. When the apostle, for instance, pronounces that God is *love*, no manner of speaking (among men) could glorify that benign attribute with more force of expression, on the one hand; nor, on the other, show that *love*, originally and essentially, *is* God

himself, and one with the truth of his being. And if it be said, that God is *Power*, or that the Holy Ghost is *Power*, in the same essential manner that he is *love*, we may invert the terms, if we please, and affirm, that *the Power is God*, that *the Power is the Holy Ghost*, that the *Holy Ghost*, therefore, is *God*; yet the proposition is still the same, containing, under these reciprocations, one inseparable truth. The power ascribed in this essential manner, to God and the Holy Spirit, is an invincible argument of Divinity. It would be impious to say to a creature, "thine is the kingdom, the power, and the glory:" and yet these *two last* attributes in particular, which are the principle of the *first*, are often applied to the Holy Spirit. The word *God* is a name, indeed, in which all the other conceivable attributes unite collectively; but neither this of *Power*, nor any other of them, in their *essential form*, can possibly be applied, and never were applied, to a mere creature.

From all this it appears, that the *Spirit*, and this attribute of *Power*, are so often joined together and reciprocated, on purpose to declare, that as "Power belongeth unto God," the Spirit of God is the God of all Power to effect the salvation of his people. Derivative power could not accomplish this task, and this sort of power is carefully exploded in the word by God himself. "This was the word of JEHOVAH unto Zerubabel, saying, Not by might, nor by power [evidently meaning *human* might and power], but by my SPIRIT, saith JEHOVAH SABAOth," Zech. iv. 7. What could more strongly have cut down all the pretended power of the creatures? What could more vehemently assert the Divinity of the SPIRIT, the Creator?

If we consider the effects of power, ascribed to the Spirit, and with the Scripture view him as their cause, we must still be further convinced of his Divine omnipotence and glory. The *promises* of God concerning these are so many declarations and prophecies, which are confirmed by their fulfilment upon *fact*. He hath *done* whatever was *said* of him, and brought down as much as could be possessed of the truth of God, into the knowledge and experience of man.

"By the SPIRIT God garnished the heavens," Job xxvi. 13. The same SPIRIT "made man," and was the "breath of the Almighty, which gave him life," Job xxxiii. 4. He, therefore, is called JEHOVAH ALEHIM, who breathed this life into man. Gen. ii. 7. He was also promised in the prophets, as the great *renewer* of the spiritual world, as the *free Spirit* to recover from the thralldom of sin, and as the great *teacher* of the house of God: and all this we find him upon fact in the New Testament. The miracles were wrought by him, as the "finger of God;" souls were converted by him, as the *Power of God*: and life everlasting is bestowed by him, as the *Spirit of God*. He is the blessed *Paraclete* or *Advocate*, who carries on the cause of

Christ upon earth by various Divine operations in the hearts of his people, and who pleads their cause in heaven before the throne. He enables his ministers to perform, or be the means of performing, far greater works than any outward miracles, by raising the dead in sin at their preaching of his gospel, and edifying his church through their instrumentality. It is the Power of this Spirit, or this Spirit of Power, which breathes in their breath, and goes forth in it and with it to revive the sinner's soul. It was this sublime Power, which, in every age, invigorated the redeemed to withstand the rage of the world, and to tread Satan under their feet. He it was, who supported them in that great "fight of afflictions" which mere professors would tremble to view, but which by the "noble army of martyrs" was thought but *light* and *momentary*, and in some cases sought after with perhaps too much avidity. They courted the crown of martyrdom with greater zeal than the ancient Greeks pursued the crown of triumph at the Olympic games. They "strove for the mastery" in a strength very superior to their own, and, in the same strength, "obtained the prize of their high calling." To this very day, we see believers triumphing over death and the grave, and borne up against the evils within and without, unconquered and unconquerable. And what should give this immortal vigour, but that ever-living Spirit, who is all Power and immortality? What should dissipate the most awful gloom of drooping nature, but this Spirit of the Almighty, who created at first, and who only can replenish or restore? Who is able to do all these things in the world, and in his people throughout the world, but that Divine Spirit, who is **JEHOVAH**, God over all, blessed for ever?

Thus we see, that the declarations, prophecies, promises, and facts, recorded in Scripture concerning the Holy Spirit, uniformly concur in the attestation of his Divinity. We find it confirmed also by the people of God in every age, not in opinion only, but in experience and enjoyment; and we are assured, that it is to have this confirmation to the end of time, and that there shall be witnesses of this truth in the world, as long as the world shall endure. "The promise [i. e. of the Spirit] is unto you (said St. Peter to the Jews), and to your children, and to *all that are afar off*, even as many as the Lord our God shall call." Acts ii. 39.

And what is this *call*, but that effectual word of Power, with which the Holy Spirit penetrates the human heart? The soul is *dead* in sin; the word comes from some instrument or other, and says, *Live!* There is nothing in such a word, considered as a word, which can produce any effect. A man, a minister, an angel, might traverse the church-yard, and call up the dead from their graves by saying the word *Live*, over them, with more ease (because it is a less work) than they, by saying the word *Live*, or

any other words to that effect, to a congregation of people dead in soul, could induce their conversion. People often think, that it is the multitude of words, or the strength of argument, which converts sinners. But what was the force of argument when Christ said to Matthew, "*Follow me!*" Exactly the same, as when he said to the dead son of the widow at Nain, "*Arise!*" The objects were different, but the Power was one. If there was any greater exertion in the one case than in the other, it was shewn towards Matthew; because to change the state of the soul itself, must necessarily be a far superior work, than to return the soul again to occupy its body. Where was the skill, the eloquence, or power, in St. Peter's sermon at the day of Pentecost? He was an illiterate man, quite unacquainted with the managements of the schools. He had never seen the great world, but only had followed, till about two or three years before, the solitary trade of a fisherman, and therefore knew not how to address with artifice the passions of men, or to lead a multitude by their eyes and ears. We have the sermon before us to this day, and we can see nothing in it of what men admire in orations. It only contains some plain matters of fact, in the plainest and simplest language: and these are delivered with all possible brevity. Though it may be said of the apostle with more truth than it was of Phocion the Athenian, "that his words were to be estimated like coins, from the intrinsic value of the metal, not from the bulk:" yet how could such a discourse have such an amazing effect, as to win three thousand souls at once to the faith of Christ, when, it is not impossible, many of them had, but a little while before, importuned Pilate to crucify him? We shall find, in the book of the Acts, where this and many like facts are recorded, that the *Power* of the HOLY GHOST fell upon the hearers, and that it was *the LORD*, who "added to the church daily such as should be saved." It was no more by the apostle's "own power or holiness" (as he said upon another occasion) that this vast draught of spiritual fishes was taken at one throw of the gospel-net, than that the *lame man*, by his mere speaking, was made whole, or Dorcas raised from the dead. The apostles well knew *where* the strength of the argument lay, which could convert sinners to God, and declared it to be in the secret Power of the Holy Ghost. They, therefore, did not aim to speak their own words, but the words which the Holy Ghost taught them, who only could give *demonstration* of the truth to the mind, and carry it home with *power* to the heart. To have used human skill upon the occasion, they knew well enough would have been that *ignoratio elenchi*, that mistake of the point in hand, which would have concluded in nothing for the hearers, and produced only shame for themselves. They had too much concern for men's souls to tickle their ears, and too deep a sense of their important errand to play with words. They spake

as the Spirit gave them utterance ; and the Power of the Spirit attended all their words, rendering them the means of faith and salvation to as many as He himself had *ordained*.

Though the wonderful effusion of this Holy Comforter has ceased, so far as regards external miracles and the more sensible operations, it is by his Power, even now, that souls are awakened to life and called forth from the grave of sin. In proportion as ministers are led to depend upon and acknowledge him, and in proportion as they are truly called and ordained by him and according to his will, is the success of their ministration and labour.\* Such gracious souls are above playing the orator and descending to the low solicitude of pleasing mortals like themselves : their great desire is to please God, and to put *themselves*, as much as may be, out of the question. If the work succeed, be it either through them or others, they rejoice ; and they will be exceedingly glad, if souls are brought home to Christ by other men, when they themselves (like Peter) “ have toiled all the night and caught nothing.” They are sensible of this one truth, that, were they to preach ten thousand years to ten thousand times ten thousand people, with all the eloquence of Demosthenes, or of St. Paul, or of angels themselves, they should not be able to bring one soul in reality to God, even though all these people should profess to receive their word, and to be delighted in them as their teachers. They are convinced, that they might as soon stop a torrent with one of their fingers, as stop the course of sin in a man’s heart by any of their endeavours. They see that the things of God have a reach far above all the capacity of man, and that though God condescends to use them as his instruments, it is chiefly for the purpose of showing, *how strong his own grace*

\* This is one great proof, which faithful ministers alone can venture to offer, concerning the truth of their own mission, or of the certainty that the Holy Ghost hath *not yet forsaken* the earth. In these days of blasphemy, when worldly men and worldly ministers presume with open front to deny the agency of God’s Spirit upon the hearts of men, only because they have not felt it upon their own (which certainly is a very wise reason for contradicting the word and church of God upon the subject), it behoves those, who know their calling, to insist the more strenuously on the necessity of that operation, without which men are and can be no more Christians, than statues of wax or of stone can be creatures of life and consciousness. “ How many souls have been awakened under my ministry to the knowledge of God ? How many souls can I show of my vocation ? Who has been quickened from the death of sin to a life of grace and holiness, through my preaching ? And who has been edified in the most holy faith of my master Christ, by the blessing of God on my labours ? ” These are the questions which faithful men will ask of their own hearts, and such men only will be most deeply solicitous of the salvation of their hearers, above all considerations of the earthly advantages which may be drawn from them.

In a word, those are very ill qualified to treat upon the corruptions of others, and much less to draw sinister insinuations from any pretended “ corruptions of Christianity,” who either by life or doctrine do demonstrate, that they know but little or nothing of their own. There is a pride of understanding, and a conceit of abilities in all men. If their mental attainments are ever so little above the vulgar, and proportionally increasing with the poor opinion and applause of their fellow-worms, which nothing but divine grace can subdue to the obedience of Christ : but where these corruptions are not subdued, the greater the man’s talents are, the more error and spiritual folly will be usually produce ; as the richest soils maintain the rankest weeds, when not under due cultivation and restraint.

is, when he can make it effectual to life eternal in their weak hands. They feel it their duty to go forth in his name, and to rely upon his strength, persuaded that, without Him, they only beat the air, and raise a transient and a dying sound.\* Invigorated by Him, they plead from the heart for God; and God usually honours them by making their words all life and power to the hearts of his people, who truly receive these words, and who were appointed to receive them.

This POWER of the Holy Spirit is a glorious attribute for the true believer. He sees what need there is of it to keep him from falling, and to carry him on from day to day. The promise, that in waiting upon God he shall "renew his strength," is no idle promise to him; for he constantly feels a necessity for fresh supplies of immortal power, having nothing of his own to oppose against his enemies, or to move one step towards heaven. His

\* Neither this doctrine, nor that of election, tends to make those who are really influenced by it, idle and indifferent, but the contrary. Those who have been most sensible of the worth of these truths have, beyond comparison, been most diligent in their work, most earnest with God for the success of it, and most happy in the attendance of that success. The reason is, they are not human truths, or truths of man's invention, but of God and of his revelation. They were maintained by Christ and his apostles, by the most excellent of the Fathers, by holy men in all ages, and by the Reformed Church (for the most part) in particular down to this age. One is almost astonished, therefore, to find so candid and sensible a man as Montesquieu, among the herd of rude declaimers in attacking the doctrines of grace. "From the inactivity of soul (says he) springs the MAHOMETAN doctrine of Predestination, and from this doctrine of Predestination springs the inactivity of soul. This, they say, is in the decrees of God; they must, therefore, indulge their repose." *Spirit of Laws*, Book xxiv. c. 14. It is sufficient to refute his conclusion by a higher authority. "Be always abounding (says St. Paul) in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." A fair argument for the use of the means, when the end is certain through the use of them. How so masterly a writer could slide into the absurdity of confounding cause and effect, as he does by rendering reciprocally the one principle to be the spring of the other, cannot be accounted for, but by the triumph of prejudice in this case over the understanding. In fact, this truly ingenious man was a better civilian than divine, and understood the spirit of human laws with greater accuracy than the spirit of true Christianity. Otherwise, he had not unhappily jumbled all religions (as they are falsely termed) almost together, and made the true religion itself the tool and creature of human polity. See the 24th and 25th books of the *Spirit of Laws*. To call (as he does) the doctrine of Predestination by the odious name of *Mahometan*, is abusive and unbecoming so great a writer, unless it were a doctrine peculiar to the Mahometans, which he well knew it was not, but that it is as old as revelation itself. It is the more surprising, after his great approbation of the Stoics, who, with the Mahometans, held the doctrine in that exceptional manner which Christians do not, to the exclusion of Providence. "Never (says he) were any principles more worthy of human nature, and more proper to form the good man, than those of the Stoics: and if I could for a moment cease to think that I am a Christian, I should not be able to hinder myself from ranking the destruction of the sect of Zeno among the misfortunes that have befallen the human race." The rest of this 10th chapter of the 24th book is little else than a high panegyric upon the virtues of Stoicism, and offers a striking contradiction to the lazy effects which he supposes in another place must result from predestination. He asserts here, that rank fatalism did not exterminate virtue, but promoted it in the highest degree next to Christianity. How then was it possible for him to think, that the doctrine of predestination deserved to be branded with the word *Mahometan*? How could he avoid believing, that this principle, founded as it is on Providence and not on blind indurate fate, must necessarily be more active and vigorous, than a persuasion, without hope of certainty on the one hand, or full of the ideas of a rigid, dark, and inexorable rule, on the other? If Stoicism could be alert (as he vehemently assures us) in the cause of virtue, what reason could he have given, what can any man give, that Christianity should not, at least, be equally so? But it has been infinitely more alert; witness the histories of the two professions, and the conduct of philosophers and Christians.

heart would faint, and his hopes fail, but for the ever-present help of his powerful Comforter. He sees (what worldly men cannot see) innumerable difficulties and foes to overcome all the way to God; he finds it a constant warfare without, and as constant a fighting within; he surveys his own puny might, and his heart is ready to sink like a stone. It would sink, did not the gracious hand, which held up Peter in the sea, hold him up also, and keep him from drowning. Then he takes the last refuge for believers. He cries out with them, in the view of all his corruptions, and snares, and adversaries, "O our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee!" 2 Chron. xx. 12. And what is the consequence? He hears the voice of the Spirit in his word, saying, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." When the believer can make God his strength, the battle is as good as won: the great fight is, to keep off corruptions, till the soul can get under the Lord's banner. Here he fights to purpose, and assuredly prevails.

In the difficulties of life, we are prone to double them, by taking them all upon ourselves. We are not able, in our own might, properly to sustain or master the least trouble; and our usual object, in trying to get rid of it, is merely *our own ease*. Too often we forget *who* sent it, or *for what* it was sent: and, hence, we neither glorify God in it, nor reap, as we ought, any spiritual improvement for ourselves. We never had a sorrow or temptation, but, if we had brought it to our God, we might have been the wiser or the better for it as long as we live. Our very slips and falls, with this management of grace, would have made us stronger and more upon our guard for the time to come. But we too often encounter trials in our own strength, and especially if we think them small; and then our trials, even the least, bring us down with grief and trouble. The sorrows of a believing soul, in this respect, no unbeliever can know. The troubles of his mind are more, from what the world cannot see, than from what it can. The making God our strength, or reposing ourselves upon his holy arm, is no slight business, but the hardest work in the world. It is easy to believe a matter out of trial; and so it is for people to talk of storms and shipwrecks in a warm room upon shore: but let evil spirits or corruptions blow like the winds; let the floods of ungodly men beat on every side; and then, if faith hath not fixed the house upon the rock, down it will fall. There is but one support in the case, and that support is at the foundation. If *this* be not right, all the rest will soon be found wrong. And even where it is right, the tempest is not pleasant, although the soul be safe. It may be shaken, though it stand; and so shaken, as to put the trembling inhabitant in fear of his life. It is a shrewd sign, that a man doth not know



his own heart, who makes light, and talks light, of temptations and trials : for, if he saw the weakness within, and the strength without, he would shrink within himself at the sense of the danger. Braves in common life are usually men of no true spirit, and often cowards ; and, in the spiritual life, it is much the same. Young professors, like young recruits, talk bravely about battles : the veteran is silent upon the pleasure of fighting, and collects the variety of his hardships and dangers. Bring both into the field ; and the old soldier will be firm, where the very noise and terrors of the conflict shall make the young one tremble. Our Lord puts it into all his people's mouths to pray—"Lead us not into temptation : " and, whether we see it, or not, there is a temptation lurking in every thing. It is our duty to pray, in all circumstances, against the temptations which attend them. If we saw, sometimes, what temptations lay disguised under our greatest blessings and privileges, and even under our holiest duties, we should almost be afraid to use them. When we are *alone*, as to our own apprehension, we are beset by them ; and we are kept from being a prey only by superior power. In *company*, we have these and other snares in our way ; and we had need to pray, and pray again, "Lead us not into temptation." In our nearest approaches to God, and when our souls are most enlarged, we are not beyond the reach of a snare, nor able of ourselves to repel it. We are never safe, but *in Him* who is our strength, and who alone can "keep us by his mighty power, through faith unto salvation."

"True (says the desponding Christian) I feel and see all this in myself. I know so much of my own weakness, that I often fear the prevalence of my enemy, and that I shall one day perish by the hands of this Saul."—The man, who feels and fears this in reality, shall never fall. The soul is often brought into this state, that it may be sensible of its entire dependence upon the strength of almighty grace for its support and continuance. We are beaten very hardly out of ourselves : and all the struggles we endure within arise, in fact, from the want of confidence in God. Flesh and blood cannot enter into the kingdom of God, nor quietly submit to the will of God. Could we cast all our care upon Him, as we are privileged to cast it, our moments of anxiety would be few, and the natural perturbations of our heart less distracting and strong. It is a heavenly lesson to put every thing into the Lord's hand, to view with calmness the workings of his providence, to abate the impatient forwardness of our earthly nature, and to follow him with resignation of spirit wherever he is pleased to lead.—"Our vows are cruel to ourselves, if they demand nothing but gentle zephyrs, and flowery fields, and calm repose, as the lot of our life : for these pleasant things often prove the most dangerous enemies to our nobler and dearer life."\* Our unhappiness is, we want all things to be done, in us

\* Archbishop Leighton's Med. on Psalm cxxx.

and for us, according to our own way, and in our own time. We do not *wait the Lord's leisure*, nor his *will*; but often *make haste* to perplexity and sorrow by seeking our own. As God doth not refuse when He delays; so He doth not delay without the most sufficient cause. Take, for instance, the case of Abraham. God could have given him Isaac as soon as or before Ishmael; could have made his promise much earlier than He did, and, after He had made it, could have fulfilled it in a very short time. Instead of this, God deferred the promise and the fulfilment for many years, and brought it forward in the extremity of Abraham's old age. But the good patriarch's faith was not only to be *tried*, which is the general view of the case, but to be *taught*; and the faith of future ages was to be instructed by that teaching: and the lesson was, that from the promise and its fulfilment being deferred to a time of life when he could not expect much or long enjoyment of any *temporal* blessing, and to "days," when he might say, "I have no pleasure in them," he might take notice, and we by him, that the *great and true blessing* promised was not a matter of this world, and that the *earthly* good was a good, principally, in being the symbol or promise of *spiritual* and *eternal* mercies. In like manner, Moses was fourscore, when he preached deliverance to the people in Egypt, and could expect no great felicity in the promised land, as a mere *earthly* possession, and especially when he had continued near forty years longer in the wilderness. But he desired this possession, as an instituted sacrament or pledge of a far greater possession, even the inheritance of the spiritual Canaan. He desired "a better country, even a heavenly," and looked for the earthly one, chiefly, as its appointed earnest. If he had not been thus disposed, he might have said, when God ordered him into Egypt at fourscore, what Barzillai said to David at the very same age, "*How long have I to live?*" And what is the difference between earthly good and evil to me?" But, viewing this dispensation by the grace of faith, he saw into the *spiritual* and *eternal* truth which that dispensation preached, and gave up his quiet retirement in the wilderness in proof of it; as, before, he had quitted human grandeur for the wilderness, in testimony of his adherence to the gospel and people of God.—After these bright examples, believer, be not thou weary, nor faint in thy mind. God doth not withhold comforts on earth from thee, but to quicken thy desires after, and finally to bestow upon thee, the joys of heaven. Thou wilt have happiness enough there: and the voice of his afflicting dispensations should tell thee so. He gives the world, as a matter of small account in itself, to wicked men; but *Himself* only to his children. And will not such a portion suffice for *thee*?

This attribute of *power* in God is alarming, or will be alarming, to all them who oppose his truth, or who fight against him in his people. If he be "mighty to save," he is *almighty* to destroy.

They who run upon "the thick bosses of his buckler," can only wound themselves. The Highest, on his everlasting throne, is not to be moved by the weak efforts of dying worms; nor can their silly designs prosper or prevail against his eternal counsel and decree.

As the *Holy Spirit* hath all power in himself, so he communicates the power of his grace through the Gospel of truth. He gives power *to* his word, and power *by* his word. When he bestows light upon the soul, he doth not give "a useless knowledge of useful things;" but imparts a vigour and efficacy with that light which mould the spirit of a man into the frame and temper of the great pattern, Christ Jesus. A man is not left here to "the form of godliness," but possesses the *power* of it. In this state, he sees that all Divine truths are not merely to be known as speculations, but enjoyed as realities: and a truth, without enjoyment and relish, is to him but as a statue without life. It may be fine marble, perhaps, and highly polished; but it is nothing but *form*, and very *cold*. Our minds are naturally inclined to soar; and the more ingenious a man is, the higher he may mount; but the more dreadful will be his fall. There is a luxury for the head, as well as for the appetite. Fine thoughts and nice speculations shall bloat a soul which may belong to a man whose body at the same time may be quite emaciated through abstemiousness. We may know the worth and the kind of our knowledge by the fruit which it bears. There are many trees *beautiful* to the sight, which are also very *strong* and very *lofty*, but do not produce the least food or fruit: and there are others, which (like the vine) are very feeble and homely in appearance, but yield productions of the greatest value and delight. In like manner, towering thoughts, decorated speculations, unprofitable inquiries, concerning Divine things, may amuse the mind; but one humbling view of ourselves, or one moment's communion of Divine grace, is better than a world-full of such useless vanities. We may see the evidence of this truth by the lofty speculatists of the day, who are impatient of the least contradiction, swell with arrogance and insult at the most trifling opposition, and cannot endure the opinion, that other men should not think as well of their vast capacity, as they do themselves. All this is poor indeed! If such be the object of a man's life, and if all his aim be to live in the opinion of others, he may well be pronounced miserable, because it is an object never attained, and an aim which no man could ever possibly enjoy. He quits the judgment of God, who is the Author of all wisdom and happiness, for the opinion of creatures, who are all folly and misery in themselves, and whose best opinion dies with them, if not before them.

Learn then, believer, to make God thy strength, and thy glory. His trumpet shall not blow an empty or a lying blast, like the trumpet of fame, but, in *pronouncing* thee blessed, shall

*make* thee so. It was a faithful resolution, "I will go in the strength of the LORD GOD:" and it is a wise example for thee to follow, that thou mayest never want power. In ЖЕHOVAH, one said, "I have everlasting strength:" but not the only one who hath said and found it too. It is *thy* privilege in faith so to say, and so to find. It is the common privilege of all the people of God. O then, let us join in looking up to this HOLY SPIRIT OF POWER for fresh and fresh supplies of immortal strength, that we may proceed in our heavenly way rejoicing, that we may hold on and hold out to the end of that way, and finally obtain the purpose of all grace in the enjoyment of eternal glory. Then shall we attune harps, hearts, and voices, to never-dying strains of the purest love; and then in the view of past and future mercies, which ЖЕHOVAH hath ordained, shall we triumph when we sing his *praise*, and rejoice to proclaim his *power!*

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## SPIRIT OF PROMISE.

UPON the fall, man was surrounded with every prospect of misery, and needed a *promise* to keep him from despair. Mercy triumphed over this misery, and supplied that promise, raising up his drooping mind to the expectation of good. This good, and the means by which it was to be introduced, made the *ground* of the promise: the *Author* of it could be no less than the Author of all good, even God himself.

The promise, at first immediately delivered by God to man, was afterwards renewed upon various occasions, both immediately by himself, and mediately by persons commissioned by him. When the promise came directly from God, it was generally ascribed to his VOICE; and this *Voice* has been proved, in another place, to denote his SPIRIT. When it has been communicated through men, the same VOICE spake in them; and therefore it is said, "they spake as they were moved by the HOLY GHOST," or still more directly in the terms of Christ, "it is not ye that speak, but the *Spirit* of your Father which speaketh in you." This *Voice* gave the *word*, which is sometimes translated *promise*, and always implies it; for God's *word declared* being *predictive* of what shall come to pass, is consequently *prophetical* or *promissory*. It usually means, what we particularly understand by promise, when it predicts *good things*; and hence the *promises* are called "exceeding great and precious," both on account of their *Author* and *subject*; but the *word* itself is *all promise*, even of destruction to sinners, and must to a tittle be accomplished

As the whole promise of grace and life eternal proceeds from God, because He only hath the right to give or power to fulfil it, and because his VOICE only can utter his own mind and decree, which Voice is his SPIRIT; therefore the Spirit is termed, sometimes *THE Promise* emphatically, as including every other declaration of salvation; and sometimes the *Promise of the Spirit*, and *the Spirit of Promise*, explicitly, as expressing the great Agent who is to fulfil it. He is called the *Promise* itself, because he reveals or makes it known; and the *Spirit of Promise*, because he is the very Spirit and Power by whom it is accomplished.

He gave his promise to his people in the GOD-MAN, Christ Jesus, as their fœderal or mediatorial Head; and no one promise, or the fulfilment of it, flows to them through any other channel. In *Him* only the promises are "all yea, and all amen;" all positive and full, all established and sure. The "truth is in Jesus;" and so likewise is the promise of truth. The Spirit never gave a promise but what related to Christ, or to his people in Christ. Christ is, therefore, the "promised seed;" and so are *they* for his sake, Rom. ix. 8. But the great Promiser, and one great branch of the promise itself, is that *Eternal Spirit* through whom Christ "offered himself without spot unto God," and by whose power the redeemed are gathered and united to Christ, as one body or temple, for his own habitation and glory, Eph. ii. 21, 22. In Christ they have communion with the Spirit; and by the Spirit they are brought to Christ for this communion. In and through both these Divine Persons, they are led up finally to the Father, as to the consummation of their own bliss, and of Jehovah's glory. Thus the Spirit is the great vivifying agent of all the people of God, who convinces them of sin, leads them to Christ for his atonement and righteousness, keeps them in dependence upon Christ by his almighty power, instructs their souls in the truths of salvation by enlightening his holy word, supplies them with strength against their enemies, affords them comfort in all their tribulations, imparts to them the various degrees of grace and holiness, and at last brings them safely to glory and heaven. Surely, such a SPIRIT as this might be well called a *Promise*, in the highest sense and as the greatest blessing that can be conceived; and he may likewise be well styled the *Spirit of Promise*, since none but his omnipotent power could impart or secure it.

But, that we might not mistake in so important a matter as the *nature* of this Holy Agent, He is called by other names in conjunction with the word *Promise*, or with *what* is promised. Thus, our Lord styles Him, "the Promise of my Father," because the Spirit is "sent by the Father, proceedeth from him," and is "one with him" in the Godhead. These additions to the name of the Spirit appear designed to prevent a misapprehension

of him for some common or created spirit. Hence he is called "the Spirit from on high," or "from the Highest," Isa. xxxii. 15; because he descends, not only from heaven (for angels do this), but from the Divine Nature or Godhead. The words are framed according to the apprehensions of our sense, and mean, that in descending from the *Highest*, he necessarily was *above* all, and as such came as necessarily from JEHOVAH MOST HIGH, who only is above all. He was a party in the everlasting covenant [in a manner superior to our conceptions as to the *mode*, but somewhat analogous to what we apprehend from those words in the *sense* or *purport*], which covenant is the *foundation* of the promise; as the promise itself is the *declaration* of God's intention in that covenant. Now, none could make this declaration or promise, but the *Godhead* who conceived and determined it, or a *Person* in the Godhead. No creatures, however exalted, could apprehend the infinite mind and will of JEHOVAH, but by the communication of JEHOVAH, and then only according to their limited capacity. The whole matter and manner must spring originally from God alone, and could have been known to any creature, only by his inspiration; for creatures depend as much for their knowledge upon God, as for their being. But, as the *Spirit* is a party in this everlasting covenant, "searcheth all things, even the deep things of God," hath revealed in all ages (as the *Voice* of God) the *will* of God, is the very *Promise* itself for the tuition and comfort of the children of God, and the *Spirit of Promise* to effectuate *what* is promised to them, both in time and eternity—the man who, on the one hand, will *grant* these premises, is most absurd, if he doth not also grant, that none but JEHOVAH could do these mighty acts; and the man who, on the other, will *not* grant them, must deny the Bible itself, and renounce all revelation for ever. There seems, therefore, no refuge in the case; but either the *Spirit of Promise* is *Jehovah promising*, or there is no promise at all, and consequently no revealed communication between God and man. The one principle is the root and ground of *faith*; and the other, of all *infidelity*. To which it may be added, the operation and effect of these two principles *divide* the world, and separate *gracious* souls of all denominations from the *graceless* in every one.

It appears from hence, as well as from some other considerations, how important a matter it is for Christians to be well grounded in the truth of their Conductor's *Divinity*. Their comfort in the hope of salvation, as well as salvation itself, depends upon it. Remove this doctrine, and what man, who knows his own heart, the warfare he is engaged in, and the power of his foes, would not give up all for lost in a moment? The ignorance of these matters renders men trifling, unpersuaded, and unconcerned, respecting the Divinity of the Spirit. They do not see that the Christian religion itself stands upon it, and the very pur-

pose of that religion to man, even life eternal. Demolish this principle, and Deism, under cover of Socinianism, and other heterodoxies, come in with full force upon the citadel of faith. To an awakened or *enlightened* soul (as the ancient Christians used to term the established believer), the Divinity of the Holy Spirit appears as essential to his salvation, as the prior existence of God himself was necessary to his natural being. He cannot read a page in his Bible, but he perceives an expression or implication of this truth, which also is the very spring of all providence and grace, resolving the occurrences of the one into the purposes and conclusions of the other. And he possesses a further demonstration of this truth, in conjunction with the Bible, from that experience of it which the Bible warrants and inculcates, and which it may not be unprofitable to consider.

The apostle, in mentioning this *Holy Spirit of Promise* in Eph. i. 13, declares also the use and advantage of the Spirit. And it may be noted, by the way, that all the doctrines of the Bible apply to *use*, and are not to be considered as mere notions to swell the brain, without feeding the heart. "After ye believed\* in Christ (says St. Paul) ye were *sealed* with that Holy Spirit of Promise, which is the earnest of our inheritance," &c. They *believed*, which they were enabled to do "by the operation of God," Col. ii. 12; and thus they were *sealed* by the Spirit of Promise, or according to the promise of God. This *sealing* is the *earnest*, sure pledge and part of that possession which is called "our inheritance;" because, through Christ, we are "born of the Spirit," or of *God*, are therefore "children of God," and, being children, become "heirs of God and joint heirs with Christ" for that inheritance. The *admission* is through faith, the *pledge* and *security* is the seal of God the Spirit, and the *end* everlasting life. As a naked promise without witness is not obligatory among men, before their courts of law, God takes up a similitude from it, in order to show the positive certainty of his salvation. He delivers his promise under the name of a *testament*, which he ratifies by his own oath, which comes into force by the death of that Testator in whose name it was made, which is sealed by the Spirit and impleaded by him in the hearts of his people for whose benefit it was made, and which is witnessed to by the Son and Spirit before the court of heaven. In this way, God delights (as it were) to communicate to the heirs of salvation the "immutability of his counsel, and their *security* in Him. But if the Holy Spirit were not a *Person* he could not seal at all; if not a *Divine* Person, he could not seal for the

\* The words might be rendered, *believing ye were sealed*; but they amount to the same sense. Faith, through a grace of the Spirit as exercised in and by us, is *one* thing; and the *seal* of the Spirit is *another*. Dr. Guyse, upon the place, has judiciously distinguished them; and even Mr. Hervey, who corrects our translation, seems to mean by this sealing of the Spirit, "some delightful *foretastes* of life and immortality." "Theron and Aspasio," Dial. xvi. near the end.

conveyance of an inheritance which only a Divine nature could bestow; and much less could he *so* seal, as to be the very *earnest*, *assurance*, and *certainty* of an eternal inheritance. His *sealing* obliged the Divine Nature to perform to man; and it seems not a little incongruous to imagine, that any creature whatever could seal an innumerable multitude of souls, and oblige his own Maker to grant salvation to them. On the other hand, admitting the Holy Spirit to be, what indeed He is, "God over all, there is a beautiful harmony in the above similitude, and (what is better for us than all mere *beauty*) that perfect security from alienation which every believing soul desires to understand. He sees, in this delightful view, that God contrived the testament, that God effected the purpose of it, that God sealed and secured the whole, without possibility of failure or disappointment. The covenant or testament now appears *worthy* of God, as well as ordained by Him; and most comfortable to man, for whose poor soul it was graciously framed. Here is God planning, effecting, and securing to eternity; and *man* to eternity enjoying, adoring, and praising. This is all brightness and delight at once; while the reverse is altogether gloom and despair.—Judge, then, reader, which of the two proffers more honour to God, or more happiness to thee!

In full dependence upon the Divinity of the Spirit of Promise do all his promises, engagements, and operations proceed. Trace them to their Fountain-head, they rise from Him, and, rising from him, do thereby prove Him to be God. They either spring not from the Spirit, and so the Bible is an imposition; or, springing from Him, according to the Bible, they demonstrate his Divinity. He could not *give* a promise of grace, if he were not the "God of all grace;" for the nearest angel to the heavenly throne, the very first which stands in the whole order of creatures, depends absolutely upon the grace and favour of his Creator, and *can* have nothing more, in any respect, than what he is capable of enjoying; and the employment of this whole capacity, or of the grace and favour bestowed upon him, belongs to the Giver, and cannot be communicated by one creature to another. If the Spirit, then, could not *confer* grace, but *as* God; he likewise could not *seal* or *secure* it, but in the right and power of his Divine nature. Were there any being *superior* to his own, the security would be nothing which a *dependent* being could give, but must be ultimately resolved into Him, who bears the supreme power. Every promise, seal, or security, which the subordinate being might give, would, in that case, be impertinent and nugatory: what is more, they would arise from one, who had no right, as well as no power, to form such a sort of covenant, as deals out heaven itself to worthless sinners, and parcels eternal life and happiness among a set of rebellious mortals. There would be so much error, arrogance, and presumption in such a case, that no *good* being could be guilty of them; and the attempt



itself would be frivolous, and contrary to the nature as well as above the powers of an *evil* one.

And why doth God so often claim the epithet of *faithful*, but because he "keepeth promise for ever?" The Spirit, for the same reason, is the *Spirit of Promise*, to make good all those engagements which he declared to the "holy men of old who were moved by Him," and which fill the sacred volume from beginning to end. He spake the promises to them; and he was well qualified to promise, because He is also "able to perform." He gave them out, in ancient time, by pertinent symbols; and He taught his redeemed both the sense and the experience of those symbols. This Holy Spirit *signified*, Heb. ix. 8, and then gave his people the *purport* of the sign. Carnal professors and the world at large, *then*, as well as *now*, saw the *types* and *shadows*, but took them for *ends* and *substances*: but the Spirit imparted the *ultimate sense* and *understanding* of them only to the faithful. When the Spirit of Promise held forth the *promised land*, the multitude of mere professors thought of nothing beyond the milk and honey, the worldly ease and worldly comforts, which they might enjoy in it: but the true Jews, or real confessors of God, saw through the veil of time, and were taught to consider Canaan, either as the church collectively in one body, or the everlasting residence of the church finally in one place. Concerning Jerusalem itself, they perceived the same, and knew it to be relatively only "the holy city," in symbol of that "Jerusalem which is above." This was the Canaan and this the Jerusalem they longed for, and in the hope of which they "confessed themselves strangers and pilgrims upon earth, seeking a better country" than Judea, "even a heavenly," and a "city which *hath* foundations [solid and perpetual, which Jerusalem had not], whose builder and maker is God." They knew that the *land* below was an appointed type of the courts above; and they enjoyed it in this frame. Upon this account, the country itself became (as it were) a sacrament to the faithful Jews, and put them in continual mind, that "this was not their rest," being *polluted*, but that heaven only was their home, even the "holiest of all," for the *Forerunner* into which they ardently waited, even for Jesus, their High Priest, and ours. All the services of the law likewise were promises and prophecies in disguise; yet known well enough by them "to whom it was given." They were a veil of flesh; but that veil was "rent in twain," spiritually, by the Divine Teacher, when saving life and light were brought into their souls, and when they were instructed in the mysteries of the kingdom. Hence the distinction between the *outward* and the *inward* Jews; the *one* having "the veil upon their heart," when Moses was read, and the ceremonies given by Moses were exhibited; the *other* having that veil "done away in Christ," and through faith in Him, who was then to come.

Christ himself also was promised in this way, and came "veiled with human flesh;" so that the carnal or *outward* Jews knew him not, nor saw what a Divine and ineffable *Pearl*, far above all price, tabernacled in mortal clay. But those who were enlightened by the Holy Spirit were at no loss about Him, but, through all the helpless simplicity of a little babe when he came into the world, beheld him by faith, and acknowledged him to be "their salvation." What made the difference between good old Simeon, Anna the prophetess, with others who rejoiced in him, and Herod, with all those who received him not but sought to destroy him? The answer is, *that* very SPIRIT alone, who brought Simeon into the temple at the time of his circumcision, and led others to testify of him, as may be read at large in the two first chapters of the Gospel by St. Luke. And what makes the distinction between the real Christian and the nominal professor in their lives and deaths even now? Why is the one enabled to live and be happy in the things of God, to rejoice in tribulation and death, and to have ardent desires for the blessings of eternity; while the other passes his fleeting hours in the hot pursuit after dying affairs, cares neither for God nor his soul, for heaven or hell? It cannot be imputed to mere difference of natural understanding; for, usually, those who are esteemed wisest in the world, accept the worse rather than the better part, and are even prone to think the others, as Festus did Paul, mad and beside themselves. Nay, some of the very persons themselves, who have turned from what they conceived to be follies and sins bewitching others, have been people of whose learning, sense, and integrity, no reasonable man could possibly doubt, and the difference of whose conversation and conduct have been obvious to all who knew them; and yet these have frankly and seriously owned, that it was no might, wisdom, or capacity of their own, which effected this change upon them. To what then could it be ascribed? Surely to nothing else but that which they ascribed it to, in strict concurrence with the word of God; even the power and wisdom of the Divine Spirit operating upon their souls. By this they lived, for this they prayed, and for the same have all the churches of Christ in all ages of the world prayed most expressly, either in liturgies or other solemn addresses to heaven. The Church of England, in particular, reiterates the petitions of this kind throughout her service, and, in the deepest sense of human frailty, implores that the "HOLY SPIRIT may in *all things* DIRECT and RULE our hearts, through Jesus Christ."\*

\* It seems truly astonishing, how it is possible that a minister of this excellent church should venture to nullify the exercise of the Holy Spirit upon men's souls, or (what is thought at present to be the more decent fashion) to assert that this exercise is so secret, so imperceptible, so resistable, and so extinguishable by men, that they either cannot know when they have its power on them, or can suppress it at their pleasure. That the form of prayer should express or imply in all its parts the absolute necessity of the Spirit's aid, that men should read over these sound words in the

From all this it may appear, that the promises made in the word need the Spirit of Promise to apply and explain them to believing souls; and that He doth seal this instruction according to that degree of saving truth which is necessary for them or for others by them, proving himself thereby to be true and very God. And it is an argument which cannot be too much remembered and insisted on, that none but God could do this to myriads of creatures at one and the same instant, in various ages, nations, kingdoms, and tongues, and to the whole world of the blest, without intermission and without end.

This Holy Spirit is, therefore, well called *the Promise* itself; because it was often promised under the law, that he should be fully evidenced and manifested to the people of God upon the advent of the Messiah. Huetius, in his *Demonstratio Evangelica* (Prop. ix. c. 149), has drawn out some of the most remarkable texts of this kind from the Old Testament, and paralleled them with others from the New, which show their accomplishment. It would take up too much room to copy the texts at length, as he has done; and therefore it may be sufficient to point only to the places, which the reader may consult at his leisure.—*Old Testament*. Isaiah xxxii. 15; xlv. 3; lix. 21; Ezekiel xxxvi. 26, 27; xxxix. 29; Joel ii. 28, 29; Zech. xii. 10.—*New Testament*. Luke xxiv. 49; John vii. 37, &c.; xiv. 16, &c.; xv. 26; xvi. 7, &c.; xx. 22; Acts i. 4, &c.; ii. 1, &c.; viii. 15, &c.; ix. 17; x. 44, 45; xi. 15, 16; xiii. 2, 3, 4, 9, 52; xv. 7, 8; xix. 2, 6; Romans v. 5; 1 Cor. iii. 16; Gal. iv. 6; 1 John iv. 13, with several other correspondent texts.

WHAT consolation is held forth in this gracious title of the Spirit for the children of God! What assurance of happiness doth it contain! What a pledge of life eternal! There is not a promise revealed in the book of God, but which the believer may look to the Spirit of Promise for the performance of it. He

deak, and then immediately after deny, reprobate, and even ridicule the whole sense of them in the pulpit, is so very shocking and horrid, that it adds a most dreadful weight to all the other profligacy and unprincipled conduct of the times. The Common Prayer beseeches God "to replenish" our King "with the grace of his Holy Spirit," and to "endue the Royal Family with the same Spirit." Where is the loyalty or respect in pretending to ask for a blessing, which is treated by these innovators as a chimera? The congregation is led to ask for "the healthful Spirit of grace upon the bishops and clergy, that they may truly please God." Is it not horribly impious to use these words in sound, and to deny them in substance? Or can any clergyman think he can truly please God by so bold a duplicity? The people, immediately after the confession of their sins, are exhorted "to beseech God to grant them true repentance and his Holy Spirit." Are they then to request a mere imagination, an unfelt, an unknown good, a mere non-entity? And is not the telling them this, in a discourse after such a petition and many more of the same kind, a wicked and audacious abuse of their time, patience, and understanding? But when Jesus Christ has said, in a very strong and particular manner, that, "much more" than a father to give good gifts to his children, God is willing to "give the Holy Spirit to them that ask him,"—who, what, where are they, that will be so wicked and so blasphemous as to assert, that there is no such blessing to be had, or (what is much the same) no such good to be known?—"Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."

took this name for that end. He is the Spirit *in* the promise, and becomes inherent with the promise itself, as the very life and essence of it; and He is the Spirit *of* the promise, because He was a party in the Divine mind who gave it, and the Person in the Divine nature who accomplishes it to his people. Looking to Him, they can never be disappointed of their hope; for He doth not make promises, nor give his word, according to the little follies of earthly courts, but pledges himself for the performance of them, that his people may rely on Him with strong consolation, and entertain a good hope through grace. None of his creatures can charge him with breach of promise: He did not make promises to *break* them, but to *keep* them. Nor did He make them at any *uncertainty* of issue; because no promise was ever given out, but according to that "everlasting covenant, which is ordered in *all* things and *sure*." So that the promise stands upon the very Godhead itself, and upon all his attributes of wisdom, love, and power: nor can it fail, till this "Rock of Ages" fails, but must endure like it for evermore. O what comfort may the troubled, weary mind, draw from this unfailling spring! Could it but look *out* from itself, and lay fast hold upon the *word* of promise, the *Spirit of Promise* would soon witness to his own word, and give the sweetness of it to the "hungry soul." But the soul too, too often looks *into* itself, where it can find nothing but sorrow and sin: it seeks, in this case, "the living among the dead." Its hope is *risen*; and it must rise from the sepulchre of self to follow after, where only it can be found. Let the word be read in faith, and there the Lord of the word will appear. He will appear to bless in reading, and to carry, from the reading, some strength and savour into the heart and life.

"But (says the troubled Christian) I can see no prospect of help in my case. Providence seems shut up to me. All is darkness and gloom, and I cannot find one cheerful ray in the whole book to guide me on, nor one argument of comfort to support me from sinking." How many gracious souls are in this situation! They would not be in it, were they not gracious. Their aim would be, if they were *of* the world, to seek relief *in* the world; and the heavenly record would have stood unopened as to them: and it is one good sign of a truly believing soul, when all afflictions or distresses drive it to the Bible, and constrain a longing to receive comfort and support from that quarter. Christian! hold fast here. Remember thou art privileged to "trust a *faithful* God;" and when thy heart droops within thee, cry out, "Lord, I believe; help thou mine unbelief!" Do, as the father of the faithful did; "against hope believe in hope, according to that which is spoken" by thy God. Let go the reeds and the rushes which float about thee in thy tribulation, and catch hold upon the arm which is stretched out for thine aid. That

word, "Lord, save, or I perish," was never uttered by any one who perished. He will give thee strength for thy temptation, or provide a way for an escape. And the trial was sent, not for thy distress (for the Lord doth not willingly or causelessly afflict his people), but to beat thee from thyself, from thy own contrivances, schemes, or power, and to make thee fly for refuge to Him. Blessed is that affliction, which endears God to his people : and blessed are those tongues, which can thank God *in* the affliction, as well as for the affliction. Nor is this too much for faith, when the *Spirit of Promise* enlivens it to embrace a promise ; as it appears from the apostle's case, and from the cases of many others who "rejoiced in tribulation," knowing the happy effects of their trial. Rom. v. 3. They did not puzzle themselves about the *means* of deliverance ; but sought *first* to glorify God in the present dispensation of his providence ; and *then* to embrace those occasions of aid which that providence put in their way. They wrestled with God, rather than with the world ; and, like Jacob, they prevailed. For faith, being of the Spirit, lays hold of the promising word, energizes in the strength of the Spirit, and obtains from God the fulfilment of his promise, and all the happy consequences which result from it. The promises contain full measure, and over measure ; and have in them more than we can ask or think." Were it not for our own weakness, nothing in the world could disturb us. Winds make no impression upon rocks, but upon loose and unsettled substances. And were we, or could we be, perfectly fixed upon the "Rock of Ages," as we shall be hereafter, not all the powers of earth or hell could affect or perplex us. Our wretchedness comes hence ; we cannot give up all contentedly or resignedly to God's disposal and management, at the bottom ; and this is the true though secret cause of all our trouble. For could we rest upon God as we are *warranted* to rest upon Him, in *spiritual* things, without disturbing our own minds with those *whys* and *wherefores*, which, for the trial of our faith, are concealed from us, we should then find him an unshaken foundation, and in the very act of faith, enough to assure us, that we do not trust Him in vain. So, in *temporal* matters, did we "cast all our care," or carefulness, "upon God," according to his precept, and "commit the times and the seasons entirely to his own power," as they are indeed, and must be, whether we trust him or not ; we should find much smoother work within, and abundantly less perplexity from without. The unhappiness rests here, we cannot trust God *nakedly*, without a view, or probability of *our own* ; and so we carve out to him *our own ways* of relief, instead of following *his* will in the disposals of his providence. We argue for him as well as for ourselves ; and hence come all our fallacies and disappointments. If we left it to *his* wisdom to arrange the argument for us, and only *follow* as that led with our own, we

should find a most happy and invincible conclusion in our behalf, at the sum. To use a familiar phrase, we want to be masters, when we ought to be journeymen, and are always setting up for ourselves before we have learned our trade: and the consequence is, a temporary bankruptcy. Do we not frequently see artificers performing things in their business which we cannot account for; and do we dispute their conduct because of our own ignorance? They cut down, hew, throw about, mingle, and perplex the various parts of a frame or machine, as it seems to our apprehension; but yet all goes on with a design in their minds, which we are not masters of. At length, when they have put the several particulars into their appointed places, and combined all the parts into a complete whole, we see order, beauty, and use arise out of a very complicated and (to our view) a very confused scene. We could not investigate the *artifice*, but we can perceive the *end*. In like manner, comparing small things with great, God deals with the *individuals* among his people, and with his temple the *church* in general. He permits the world (as it appears) to fall into a multitude of cross purposes, strange circumstances, and perplexing events, by which his people and church, together with the world, are disordered and affected. Private affairs and public concerns may seem confused beyond the skill or power of men to unravel or explain them. But when the believer shall reach his home, and much more when the end of all things shall appear, God's design in all will break forth illustrious, and create astonishment, admiration, and praise, at his complications of wisdom and grace, through beholding worlds. Learn then, believer, to consider his arrangements of providence and mercy in this view; and then nothing in the short scene of things below will trouble thee much or long. Leave God's secrets to himself, and say with good Salvian, "I do not understand them; I dare not investigate them; I even tremble to attempt it." The day will soon appear; and then the shadows of the night shall flee away; while the objects of truth and glory shall arise to view, without number or end.

"But (says the Christian) hath not God promised the seal of the Spirit, in order to assure me of my salvation, and may I not expect this? May I not be deceived, if on the one hand I content myself without it, or if on the other I presume only that I have it?"—God hath *promised* this seal in or upon believing; and when thou didst believe thou wast sealed, but not with visions or revelations, but with a conviction of the truth of God, and with gracious comfort flowing from that conviction. The Spirit of Promise applies the word of promise to the soul, acts by that word usually as its medium, gives the believer power to rest upon it, and in that power conveys a demonstration of his own presence and of the Christian's title to salvation. The seal, however, is not always in comfort immediately, though always in

grace, which connects the heart and life by love, and informs the mind with wisdom. The inscription of this seal, to be known and read of thee and of all men is, "Let every one that nameth the name of Christ, depart from iniquity." Let thy conscience make thy appeal to this, and carefully read this golden legend every day. It is a true phylactery, or inscribed frontlet; and the plainer it is written the better. And be assured of this, that if heart, head, and life, be framed according to the word, and depend upon the truth of God, and wait for the salvation of God, it is a further proof that the Spirit hath *sealed* thee to his eternal redemption. Thou art not to go on *contented without this testimony*, and much less with a *contrary* testimony: for, believe what thou wilt, unless *this seal* be upon thee, thou hast no proof to thyself of thine own sincerity, nor to others, that thou art not an hypocrite. As to visions, be contented without them: the prophets who had them called them a *burden*, and thousands who have pretended to have them, have followed their own delusion and enthusiasm to their cost. Pray God to teach thee *by* his word, and *according* to his word: thou wilt find wisdom in safety *there*, and more wisdom in depth than in this life thou fully canst know. And if a "word," apparently "in season," come home to thy heart, there is also a rule, by which thou mayest judge whether its application be from the tuition of God, or from the mere elevation of thy own mind. If the thought humble thee in thy own sight, while it warms thee with love to Christ; and if it fill thee with meekness and submission, as well as complacency and comfort, thou mayest be assured, that (as the devil never deals in this way) "the Lord is thy helper." But if the idea excite a swelling (as it were) of the mind, a delight in its own excellence for the thing spoken or conceived, a consciousness or desire of superiority in the heart over others, a languid notion of the intervention of God, and especially if it end in high words and strong passions towards men, thou mayest justly fear, however ingenious or devout the cogitation may be in show, that it is but the ebullition of the human understanding, unaided and uninfluenced by the grace of God. What God sends to man humbles him in himself and lifts him up in another. What man conceives from within, exalts self, and leaves God out of sight. If this rule were duly attended to, we should probably see fewer presumptions of self-importance, and more real concern for the edification of others in the professing world.

Happy, only happy are they, who wait on the *Spirit of Promise* to seal and to accomplish all the promises for their souls! Happy they, who meditate on his word for this end, who love his commandments, and delight in his ways. This happiness is the privilege of every believer, the undoubted portion of the children of God. How happy would these be, if they knew their own

happiness! How content, if they considered God as their manager, their friend, their father! How satisfied about worldly things, if they duly lived in expectation of heaven as their home! Whatever was disordered *about* them, *they* could not be touched; nor, in worlds of ruin, can *these* be lost. Their anchor cast “within the veil,” cannot fail; because the *promise* is its hold: their vessel of grace shall never be wrecked, for *the Spirit of Promise* is at the helm. This Spirit shall preserve them by day and by night, amidst the storms of life, and the loudest horrors of death: he will carry them safely into the haven of felicity, and “give them an inheritance among them, who,” from all past ages, do “now through faith and patience inherit the *promises*.”

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## LOVE.

LOVE, as it exists in human nature, is the inclination or affection of the mind to some object, which it conceives to be valuable in itself or proper for its own welfare: and, if sin had brought no darkness or error into the mind, this faculty of love would apply itself only to what is truly valuable and good.

In rational creatures, this affection should be directed to God as the only fountain of good, and to created good objects, as they relate to him or may be enjoyed with him.

With respect to God, there can be no cause of his love beyond himself or out of himself; and therefore this affection or attribute exists independently of all other objects within himself; for which reason, He is revealed under the name of LOVE, being the true essence or source of all that faculty or disposition, which we can strictly comprehend by this term.

From hence it seems evident, that as enmity and hatred are diametrically opposite to this benign character of the Divine nature, they must proceed from some other cause: and as whatever is thus contrary to God, must be a revolt from Him, and a departure from the proper end of its own creation, it is therefore justly denominated *sin*, which, again, being repugnant as well to the good of the creature, as to the source of all good, bears both the name and the nature of *evil*. Enmity, consequently, as it appears in the creature towards God himself, or to what is of God in other objects, is but another word for *evil* and *sin*.

The revelation of God informs us, how all this depravity came into our nature, which was originally “created upright.” Since that awful event, it is in human experience to say, that the inclinations of the soul have naturally contradicted the mind and



will of God, have wandered wide from his love and purity, and so far departed from the pure rectitude of a perfect creature, as to have this character stamped by unerring truth upon the mind from which they flow, that it is *enmity* itself, "enmity" in the abstract "against God," Rom. viii. 7.

*God is love*, pure, perfect, and incorruptible love: but the "carnal mind," the mind of every man by nature, the mind which is under the dominion of his flesh and makes this flesh his only end, is corrupted, debased, and absorbed with *enmity*.

From this direct opposition of God and man, which is forcibly expressed by these opposite terms, we may perceive the use and design of the Bible; for the blessed volume describes this opposition in its *nature* and *effects*, and points out from thence both the *necessity* and the *method* of reconciliation.

The Bible describes the *nature* of this enmity to be rooted in *sin*, and, this sin to consist in transgression or disobedience of God's law. The Bible also states, that this holy law was communicated to man, both in precept and sanction. By keeping it, which in his perfect state he was easily able to do, he was to *live*, or (in more extended phrase) to live happy and blessed; but, in transgressing it, he was surely to *die*, or be cut off from the source of all life and happiness in body and soul. He broke this law, and plunged himself into rebellion: and this rebellion (as was before observed) is the principle and ground of all his enmity, or sin, against his Maker.

The *effects* of this apostasy are clearly seen in his ruin. As he became opposite to the love of God, he became possessed with enmity; being contrary to the holiness of God, he was filled with sin; repugnant to the goodness of God, he was seized with evil; and cut off from the life of God, he inherited death spiritual, temporal, and eternal. The Divine nature could not be contaminated by nor hold communion with a sinful nature: and therefore there ensued a separation of God from man, which, having every dreadful consequence to the latter, is expressed by the wrath, abhorrence, vengeance, judgment, &c., of God—terms adapted to the workings and capacities of the human mind, and used to mark out its entire alienation (with the sad effects of it) from its Maker. There is no wrath in God, *as* wrath, because He is wholly love: but his separation of man from the participation of his love, with all its various blessings, operates upon the human passions, now defiled with enmity, under the notions and impressions of anger and indignation. Thus God's love, being pure and unapproachable by sin, becomes a most dreadful and even horrible attribute to a sinner; because, *as* a sinner, he can never come nigh to God, never hold communion with him, nor receive delight or blessedness from him. And if Divine wisdom had not found a method of reconciliation, human nature would and must have sustained whatever can be conceived under the awful idea of

damnation, or the state of absolute rejection from the presence of God.

By these considerations it might appear, were it necessary to extend them, that enmity, sin, wrath, and misery, with other words of the like import, are all correlative terms, which only variously express the nature or effects of man's alienation from God. They are all branches of one baleful tree, the fruit of which is the full completion of human wretchedness and woe.

On the other hand, the word *love* is also correlative and entirely connected with every other Divine attribute and perfection, or with whatever may be called by those names: it has, and can have, no *difference* from them, however *distinguished*, by a merciful condescension, for the better comprehension of our minds. *Righteousness*, for instance, is only a name for this *love* in *act* and *exercise*: for the love of God in its energies does only what is right or righteous. Love is the motive of all his action, according to the Scriptures; and, by communicating this love, he renders it the essential principle of all righteous action in man. John iii. 16; 1 Cor. xiii. 4, &c. Truth, purity, and the like, are also but love in particular forms, actions, or aspects. In short, all the attributes and perfections of the Divine nature, have their essence in *love*; and the term *love* is but a glorious title for the grand assemblage of them, denominating (as the Bible hath) the first and supreme nature. *God is Love* then, uniting, as in that one attribute, all the other predicaments and glories of his majesty and goodness; not *per accidens*, but in essentiality: and with respect to his creatures, there is no grace nor act of righteousness, but what is an emanation from the same principle, enlivening, invigorating, and making them happy.

It is hoped, that this kind of deduction will not be thought too metaphysical, as it derives every portion of its weight from the Scriptures, and only aims to evince from the nature of all we see and know, in full proof and connexion with sacred authority, that Divine love is union, and the desire of unity, and can only subsist between objects connatural; because (according to the apostle) God or "Christ hath no concord with Belial," nor *his* works any "fellowship with the unfruitful works of darkness."

Now, man's nature, since the fall, being entirely defiled by sin, and consequently unlike that of his Maker, there can be no harmony or communion between them, until the principle of this disagreement be removed. And, if this principle be not removed, the enmity or opposition of the creature to God can end in nothing but the creature's misery and ruin. Hence appears, for man's sake, the *necessity* before-mentioned of a new and positive reconciliation.

If the *necessity* of this reconciliation be clear, it is of importance to inquire for the *method* or *means* by which it may be obtained. *How* then shall this be accomplished? *God* cannot

change his own nature : and can man expel the sinfulness, which is now intermixed with his ? It is confessedly beyond his powers either of will or wisdom.\* He might as soon overcome the force of disease and death, as overcome the cause which produced them. He cannot, he would not, in his present unrenewed constitution, exterminate sin. It follows, then, that the enmity must be removed, if removed at all, by a *superior* power.

But, can any superior *created* power perform this great operation ? Can any *dependent* being reconcile HIM, on whom he depends for his being, with another creature who is equally dependent with himself ? Admitting the inclination, where is the ability ? For the *obstacles* to be removed are, the sins innumerable of a vast multitude of human creatures, the natural rebellion of those creatures against God, and their equally natural aversion to righteousness and true holiness : and the *means* to be employed are, the presentation of a complete atonement to God's infinite attribute of justice, which *must*, as such, reward all iniquity with its desert ; the introduction of a perfect righteousness, which might entitle to everlasting reward ; and the transformation of myriads of souls into the image of God and conformity with Him. It is as absurd to suppose, that a creature can accomplish a work so transcendent, so infinite, and everlasting, both in itself and its effects, as to believe that a fly could impel the stars to move in their courses by the puny efforts of its wing.

Here appear, in full glory, the wisdom, power, and benevolence of *Jehovah*, as revealed in the gospel. By it alone we see how "mercy and truth are met together," how "righteousness and peace have kissed each other." What man of himself would not do, and what neither he nor all the creatures can do, it hath pleased infinite benignity to take upon itself. It hath performed the whole in a manner so astonishing and gracious, that, unless the same benignity had revealed the plan as well as undertaken the execution, the most refined intellect of man could not have soared to conceive it.

That *Jehovah* should appoint a Mediator, fitted both by *Divinity* and *humanity* to interpose between the Godhead and the creature ; that this Mediator, as *Jehovah*, should merit, and impute what he merited, to the creature's account ; and, as *man*, should suffer what the creature must otherwise have suffered for its apostasy ; † that so marvellous a constitution should obtain, in

\* It is the despairing language of the famous Heathen moralist, *Idem semper de nobis pronuntiare debemus, malos esse nos, malos fuisse, invitus adjicium, et FUTUROS esse.* SEN. de Benef. l. i. c. 10.

† There hath been a man in the world not ashamed to profess, for himself and his party, *Credimus, etiamsi non SEMEL atque ITERUM, sed SATIS CREBRO ET DISSERTISSIME SCRIPTUM extaret, Deum esse hominem factum, multo satius esse, quia hac res sit ABSURDA, ET SANÆ RATIONI PLANE CONTRARIA, et in Deum blasphema, MODUM ALIQUEM DICENDI COMMINSI, quo ista de Deo dici possint, quam ista simpliciter ita ut verba sonant intelligere.* Smalcus apud Wits. Misc. vol. 2, p. 590. It would be happy, if the boldness and impiety of these sentiments were no more living than the language in which they are written.

which all the attributes and glories of the Godhead are rendered most wonderfully illustrious, while the creature is pardoned, justified, renewed, and saved; all this appears so much above the size of man's understanding, that even to look upon it now it is revealed, and revealed too only *in part* (1 Cor. xiii. 9, 10), dazzles with such a splendour of grace and glory, as to command a confession of its Divine authority from every enlightened mind. Those who see not this Divine goodness and beauty, may indeed boast of enlarged understandings as loud as they please; but they must pardon the Christian, if, in believing God rather than man, he concludes, that every mind, which conceives nothing of God's liberality in this case, must necessarily be mean, narrow, and darkened. Eph. iv. 18.

In this most interesting way, hath God demonstrated himself to be LOVE. It is a magnificent attribute of himself, and necessarily essential to his nature. His very existence might as well be denied, as this supereminent glory and perfection of it.

We know that *God is love* by the *effects*: for all the effects proclaim, in their method, magnitude, and extension, that their cause must be God alone. "In this was manifested the love of God toward us (says St. John), because that God sent his only begotten Son into the world, that we might live through him," 1 John iv. 9. Here the mention is made of this love existing in the personality of the Deity; and here, in particular, appears the love of the FATHER. In the next instance, the love of the SON is equally manifest. "Hereby (says the same apostle) perceive we the love of God, because he [God the Son] laid down his life for us," 1 John iii. 16. Another apostle also mentions "the love of the SPIRIT" (Rom. xv. 30): and in what peculiar office doth this gracious agent display his love to the children of men? The Scriptures which he dictated, testify concerning it with full and repeated evidence. By this SPIRIT his people are "quickened" from "the death of trespasses and sins," and "have an access to the Father." By his omnipotent power, they are "renewed in the spirit of their mind," obtain faith to confide in the great Redeemer, and apply all the work of his salvation to their souls. By his effectual grace, they "bring forth fruit unto God," and hold on and hold out unto the end. In a word, all "the fruits of righteousness, which are ( $\delta\omega$ ) through Jesus Christ, unto the glory and praise of God" (Phil. i. 11), are "the fruit of the SPIRIT," as the grand agent of the whole. In this way it is, that he witnesseth for Christ *in* his people, and so becomes the pledge of their salvation; and he witnesseth *for* his people to their own consciences and to the world, that indeed they "are redeemed from the earth," in being redeemed from the "corruptions that are in it through lust," and (what is harder still) redeemed from *themselves*.

This operation of the SPIRIT is in perfect concord with the will

and work of the FATHER and the SON, and is also, in all its intentions, the result of that everlasting covenant which subsisted before the world begun. One and the same love, however diversified in their official engagements, actuates the ETERNAL THREE; because they are but ONE GODHEAD: and however the manifestations may vary, according to the capacity of the creatures to apprehend them, redemption is but one undivided work, and the concurrent energy of the THREE PERSONS upon the objects of that redemption, in the several offices of choice, calling, justification, sanctification, and receiving to glory.

From hence it will appear, that this HOLY SPIRIT, as well as the Son, must be "God over all, blessed for ever;" because all his operations appear to be Divine and from himself; nay, because they render effectual the operations of the other two Divine Persons, which, without his completion of the gracious economy (for aught we can see), might be void or in vain.\* It was for this reason that our blessed Lord himself refers the full explanation and effect of his own mission to the agency of the *third Person*, where he promises to his disciples, that "the *Comforter*, which is the *Holy Ghost*, whom the *Father* (says he) will send in *my name*, shall teach you all things (John xiv. 26), will guide you into all the truth,† and shall glorify me," John xvi. 13, 14. Thus *Christ* testified of the *Spirit*, as the *Father* had testified of *him* (Matt. iii. 17): and the *Spirit* also was to testify, in return, of *Christ* and the *Father*; else, how is that passage to be understood, where the Redeemer says, "All things that the *Father* hath are *mine*; therefore said I, that *He* (the *Spirit*) shall take of mine, and shall show it unto you?" John xvi. 15. These reciprocal testimonies of the Divine Persons to each other, prove their intercommunity or oneness of Godhead, for there is but one God; while, from thence, they declare, as plainly as words can declare, the proper Divinity of each of the three Witnesses, as Persons or consubstences in that Godhead.

The like reciprocity holds good in the experience of the faithful. They will own, that they could never have known the *Father*, as "the Father of mercies," but through the *Son*; according to the express declaration of Christ himself, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27. And again—"GOD [the FATHER] hath sent forth the *Spirit* of his *Son* into your hearts, crying, Abba, Father," Gal. iv. 6. It would be easy to offer numerous passages of Scripture, where these references are made from the office of one Divine Person to those of the others, and where

\* To a similar effect speaks the Czengerine Confession of Faith, first published in 1750. *Hi tres. Pater, Sermo, et Spiritus—sunt unum in adoratione; sicut enim Deus Pater sine Filio suo et Spiritu Sancto eligere, creare, sanctificare non potest; ita Pater sine Filio et Spiritu Sancto Deus Jehovah adorandus esse non potest.* Syntag. conf. P. i. p. 193.

† Εἰς τὰς αἰωνιας ἀληθείας, i. e. of things necessary to salvation.

again the *unity* of the *three* is equally apparent and undeniable. It will be sufficient, perhaps, only to add in this place, that if to know God requires Divine teaching, to love God in deed and in truth must necessarily be the effect of Divine power. In fact, the *right knowledge* and the *true love* of God are so much one and the same, that it is impossible to separate them in Christian experience, or even Christian doctrine: and it is the saving office of the Divine Spirit to lead and guide the redeemed into the possession of both. Upon this ground alone can "the splendid union" of TASTE and TRUTH, in a sense more sublime than the philosophical, be established from an end the most important of all to man—his everlasting welfare.

The HOLY SPIRIT is, therefore, the grand Communicator and Applier of the love of the Godhead to the souls of the redeemed. He prepares their hearts for the reception of this love, and then "sheds it abroad" upon them as they are able to bear it. In doing this, He effectuates the election of the *Father* unto life, and manifests it by repeated proofs to the soul. The salvation of the *Son* also He applies to his people, and "seals them unto the day of redemption." And, in the performance of this gracious work in all its branches, he fulfils his own Divine office, and proves himself in the fact to be a Person in the everlasting and true God. For "who" beside "is sufficient for these things?"

It was this Divine Spirit, who, in the beginning, moved upon the face of the waters, to vivify what was creating in this material world; and it was He who "overshadowed" the blessed Virgin, to quicken and produce that holy substance, which *therefore* should "be called the Son of God." It is the same Almighty Agent who moves upon the troubled heart of a sinner, and generates a new life in that fallen spirit, which before was dead to God, to itself, and to glory.

If these premises be true, or, rather, if the Holy Scriptures be true from which these premises are gathered, is it possible to mistake the Author and Agent of so much infinite and everlasting love, for a *creature*, for an *emanation*, for a *quality*? If the Spirit *hath* love (and we read in God's revelation both of the *love* and the *fruits of the Spirit*), can the love which exists in him, be the finite love of a created *being*, and yet be co-eval and co-operative with the Father of mercies, in the everlasting salvation of sinners? If "love be of God," can the "love of the Spirit," which is everlasting in all its fruits and operations, be any thing else *beside* that love of God? And if *God* himself be *love*, can the very *Spirit of that love*, be less or any thing else than God? Surely, one should think, that no man who credits the Bible, and certainly no man, who in the least understands it, can hesitate upon so obvious a matter. An infidel, indeed, escapes the conclusion by denying the premises, yet escapes it

by involving himself in the mazes of inextricable doubt and perplexity, where he can give no clear or just account either of the Author or design of his own being. But a professor of Christianity, with the Bible in his hand, rejecting the principles of that Bible, which connect it as a system of saving truth, and these principles in particular concerning the *personality* in JEHOVAH, on which the whole fabric of redemption is raised, is indeed a most inconsistent creature, and would render the revelation of his Maker just as incongruous as himself. It is no wonder, that such men rail at Divine truth in a *system*, while their blindness doth not see one, and which not being seen by themselves, the pride of an unsanctified understanding will not allow, that others should be favoured to behold it. But Christ hath given the reason of all this, in Matt. xi. 25, &c. See also Dan. xii. 10. And yet, after all, it seems most palpably absurd, that men should study the order, relations, and connexions of other truth, as a bright and beautiful WHOLE, in all the sciences, and at the same time refuse to the *revelation* of the God of truth a character of symmetry, union, and perfection, which they think essential in every ordinary hypothesis.\* Blessed be God, however, his wisdom and truth are perfect; and the more the eyes of men are enlightened by his grace, the more of this perfection and harmony do they see in all his counsels of salvation.

The man who hath "tasted that the Lord is gracious," and who "*knows* whom he hath believed,"† hath "the witness in himself," that the *Spirit is love* and the *God of love*. In perfect conformity with the revealed word, which this Holy Spirit gave forth in ancient times, he believes in the dignity of his person, and rejoices in the evidence of his power. The voice of the Spirit in the Gospel, and the breathing of the Spirit in his inmost soul, are the flowing love of an infinite Cause, and excite his affection, devotion, and gratitude, in return. He reasons, and by this gracious Preceptor he reasons rightly and from matter of fact, that an Agent, acting upon him for his "transla-

\* A late ingenious philosopher, commenting upon his favourite Stagirite, hath truly said, that "even *negative* truths and *negative* conclusions cannot subsist, but by *bringing* terms and propositions together, so necessary is this UNITING power to EVERY species of KNOWLEDGE." HARRIS'S *Hermes*, p. 364. note.

† 2 Tim. i. 12. To *know* God, or Christ, or the Holy Spirit, in the sense of the apostle, is not a theoretic or speculative notion, raised in the mind by the powers of reason; but a Divine communication and impression, through the means of grace usually, upon the sensitive as well as intellectual faculties of the soul. Hence the Hebrew word for the *wisdom* which leads to salvation, is derived from a root which relates to the *taste* and *sensible perception*: and hence the apostle, evidently bearing in mind the original idea, mentions the *savour* of this knowledge, the *tasting* that the Lord is gracious, and the *handling* the word of life; which is a manner of speaking that applies to the certainty and demonstration which the soul obtains concerning these objects. The consequence of this Scriptural reasoning is, that "carnal men, lacking the Spirit of Christ," when they talk of believing God, cannot be said to know whom they profess to have believed; but, at most, only to guess, or dream, concerning him. And they, of all others, are least likely to know any thing of the matter, who are hardy enough to deny the agency of that Divine Person by whom alone all true knowledge of this kind can be obtained.

tion from darkness to light," overcoming the most rooted and inbred *enmity* of his heart to the will and ways of God, inducing at the same time a new and lively affection to them, and enabling him to resist the impetuous torrent of temptations from the world, the flesh and the devil, and to hold fast a hope which hath very little to expect in this life; and in some cases is against all the carnal interests of it, with steadiness to the end; that such an Agent as fully, at least, demonstrates himself to be God, as the material universe itself can prove, that the hand which made it is Divine. It is true, the argument drawn from experience would not be conclusive, if alone; nor, in that case, could it be expected to silence the opposition of the gainsayer; but when the experimental proof is not only corroborated by the testimony of God's word, but is appealed to by that word, one great purpose of which is to produce and confirm it, then it is no longer a *particular* argument, *confined* to individuals, but a *general* truth, which is *consistently* to be acknowledged by *all* those who profess to receive the outward testimony. We have a chart of the coast of New Zealand, and we have navigators who have landed upon that island: would it be thought decent to say, that their landing proves nothing of the *reality* of that country to others, however it might identify the spot and confirm the chart to themselves? The case in divinity stands upon a stronger foundation than this in nature. God himself hath drawn the plan of his spiritual *kingdom*; and one particular portion of it is the "earnest of his Spirit" in the heart; which, in the plan, is defined to be "righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 17. Will any man acknowledge the truth of the plan, and yet be so inconsistent as to deny the existence of what the plan delineates? Is it not grossly absurd to admit, that indeed the kingdom of God is all this righteousness, peace, and joy, and yet that these are not to be felt, or known? And is it not equally absurd to allow, that though these do exist by the power of the HOLY GHOST, yet that HE is neither a *Person* nor *Agent*, or (if he be) that he is not *essentially Divine*? All this would be not only "making the word of God of no effect," but would be placing it beneath the mere morality of Heathens, and putting it upon a level with the wildest reveries of impostors—one might add, below even them; for there might be some show of consistency in these; but, in the other case, the Bible would be a bundle of contradictions, of promises unfulfilled, of intentions in themselves everlastingly important, never to be performed.

It may be retorted—"If the fruit of the SPIRIT be *love*, how is it that those who profess to believe in Him have often so little of this love in their hearts and lives? Why then are there so many sects and divisions among Christians? And wherefore do they hold such *odia theologica*, such religious oppositions, among themselves?"—This is too much a truth, even though it were



spoken by "the accuser of the brethren." But it may be answered, that the *profession* of a truth by the tongue is one thing; and the *possession* of that truth in the soul quite another. There are thousands who can give no better account of their name as Christians, than that it is the fashion and religion of the country in which they were born. There are thousands who never read the Bible through, nor scarce as much as look into it, who still would be offended at the very doubt of their Christianity. There are thousands also, who only read it to cavil out of it, as though it were a book of arguments, with which they were to *dispute* against all mankind. There are other thousands who have been bred up in a party or persuasion; and therefore they think themselves bound in honour to maintain it. And there are as many more who fancy it a point of cleverness and understanding to invent new modes of difference and distinction, to supply perhaps the place of those which are worn out and almost forgotten in the world. But all these litigious and irreligious wits, however they may be bemoaned for their own sakes, do not destroy the reality of the Gospel, but rather fulfil its predictions. They do not prove that there are no "fruits of the Spirit," but, only, that they themselves have not them. Much less can they infer, that there is no SPIRIT OF LOVE, but, at most, that they have not "the love of the Spirit." If such cannot be said "to know whom they have believed," how can their ignorance, or ignorance of any kind, affect the truth?

The *Holy Spirit* himself hath sufficiently cleared this matter. "From whence come wars and fightings [or litigations of words] among you? Come they not hence, even of your lusts that war in your members?"—These things are not the fruits of the *Spirit*, but of the *flesh*; they are not of *God*, but of *man*. The Spirit of Peace is not the Author of confusion and discord; but the restless, the pertinacious boldness of the carnal mind. The *want* of the Spirit of Love, therefore, in particular persons, can be no argument against his own personal existence, but only against his positive operation in some human hearts. Wherever he comes and dwells, He never fails to bring peace, and to preserve it. He "maketh men to be of one mind in an house," in the temple, in a kingdom: and whenever they are "otherwise minded," we may be sure, that *the Spirit of Peace* is by no means the occasion of it, but rather that the "peace of God doth not *rule* in their hearts." Though the truths of the Gospel are to be maintained inviolate from error, yet this is not to be done merely by multiplying parties, which have too often much more of the heat of the flesh in them, than the wisdom of the Spirit; but rather "in meekness instructing those that oppose themselves," and perhaps against their own happiness and salvation. Luther, magnanimous and zealous as he was in contending for the grand peculiarities of the Gospel, would have yielded far

more to the idle and nugatory ceremonies of the Romish Church, than any modern Protestant can or possibly ought to do, for the sake of peace. He was rather driven than inclined of himself to that degree of reformation which he afterwards established. But for Protestants to "bite and devour," who are agreed in fundamentals, merely because of some external and non-essential circumstances, is matter of triumph at Rome, and, it may be, in Babylon below. One thing, however, appears very certain, amidst this world of brawling and contention about outward rituals, that it is not man which can render truth prevalent and effectual to the soul, but God alone. HE will maintain his own cause much better without than with the help of man's evil tempers and passions, which are too often, like his tongue, (to use the apostolic language), "set on fire of hell."

"Why, all this (it may be said) is setting up the act of uniformity, and encroaching upon liberty of conscience and the natural rights of mankind."—There is no plea in all this for human authority, nor yet for opposition to it. The whole of this matter stands upon much higher ground. God's book is the Christian's act of uniformity: and every one, who is truly a Christian, is a conformist in grace, whatever he may be in respects which are not gracious. Such a man must own, that God hath but *one* people, *one* flock, *one* family, among men; and that *these* have but *one* Lord, *one* faith, and *one* hope of their calling. Here is a uniformity, in which all real Christians are united: and, if they are united here, in the name of religion and common sense, what is the profit or use of all other unions or disunions?

"But this is latitudinarianism?"—Far from it, in the evil sense of that long name. It is no *broader* than that way of truth, the gate of which is so strait to human corruption, that no evil man desires to enter within it. There is such a thing as the grace of charity to bear and forbear, as well as the grace of faith to understand and believe. And if there be no schism in the natural body, and can be none without disfiguring it, what man living can point out the use or beauty of schism in that spiritual frame, which is called Christ's body? Rom. xii. 5; 1 Cor. xii. 27.

O for more fruit of this *Spirit of Love* among Christians! There would not be so much classing into denominations, nor clashing of parties; but more pure and fervent affection for ALL, of all parties and denominations, "who love the Lord Jesus Christ in sincerity."\* The measure of love to Christ would

\* How truly amiable is the spirit of the famous Ambrose, bishop of Milan! and yet no one, who remembers his faithfulness to the Emperor Theodosius, can suspect him for a trimmer. "Quando hic sum [Mediol.] non jejuno sabbatho, quando Romæ sum jejuno sabbatho; et ad quamcunque ecclesiam veneritis, ejus inorem servate, si pati non vultis scandalum aut facere." "When I am at Milan, I do not fast on the Sabbath, but I do the contrary when I am at Rome: and so whatever church you come to, follow its mode, if you would wish neither to suffer distraction

appear in the measure of love to his members. It would be no longer the maintenance of *this* opinion and the *other* interest in the world, which would engross the chief attention of professors, but a zealous regard for the reality of godliness, and a general detestation of all hypocrisy and sin. "The kingdom of God" would then be sought, where alone it should be sought, "not in word, but in power:" and wherever it was found living and reigning, there would be joy in earth as well as in heaven over it, even that "communion of saints," which (alas!) in these last days, is but too seldom found out of the creed.

It is easy to believe that sentiments of this kind will not be too acceptable to bigots of any party. Such reflections are not calculated to soothe, but to oppose, that sensuality of opinions which begin in the flesh, and naturally enough end there. But if they are agreeable to the mind of the *Spirit of Love*, and raise the least Catholicism, or general affection, in the heart of the Christian reader to his brethren of any or of all denominations, the censure of a carnal mind, or the support of a carnal interest, where so much glory to God is concerned, cannot deserve a moment's consideration. This branch of wisdom, as well as all others, will be justified of wisdom's children. To thee, O believer, who walkest in the light and in the love of the Spirit of Grace, this experimental truth, were it even more forcibly insisted on, would need no apology. There is something within thee which hath fellowship with this matter. It bears its own recommendation to thy conscience. If it did not, or if it should appear contrary to the written word, let it pass with the farrago of human opinions, and die with the numerous sects whose very names have almost perished with them. But can it not be appealed to thine inmost soul, how often thou hast contemplated with delight that happy time, or rather eternity, when thou shalt hold full communion with "the spirits of just men made perfect," above all the unimportant divisions which error and corruption have invented below! How happy hast thou been in the prospect of that tender, intimate, and sympathetic love, which shall flow from soul to soul, without interruption and without end, in the regions of immortality! How hath thy soul been almost transported with the promise in view, that thou and all the faithful "shall be one," even "as the Father is in Christ, and Christ in the Father," and, by the power of the Holy Ghost, made, in respect to communion, "one spirit with the Lord!" John xvii. 21; 1 Cor. vi. 17. O what enlargement of

and offence, nor to give any." To the same effect the celebrated Augustine, his friend, justly says, "Sit una fides universæ ecclesiæ, etiam si ipsa fidel unitas quibusdam diversis observationibus celebratur, quibus nullo modo quod in fide verum est, impeditur. *Omnis enim pulchritudo filie regis intrinsecus: ILLÆ autem observationes quæ varie celebrantur, in ejus veste intelliguntur. Unde ibi dicitur: in fimbriis aureis circumamictâ varietate.* Sed ea quoque vestis ita diversis celebrationibus varietur, ut non adversis contentionibus dissipetur." Ep. 86.

heart have these views afforded thee!—an enlargement capable of receiving “all that the Lord thy God should call!” It hath been the wish of thy soul, at such times in particular, that more unity, love, and tenderness, were exhibited among true believers, and that the household of faith below might more exactly resemble the household of glory above!—That professor hath tasted but little of the love of Christ, who hath not felt something at least of this love “in the Spirit” (as the apostle terms it) towards “the brethren” of Christ.—“He that dwelleth in love (says another apostle), dwelleth in God, and God in him.” The Holy Spirit, dwelling in the heart of the believer, proves his own Divinity and the believer’s adoption at once, by teaching him to love those that belong to God, and enabling him in this gracious habit to “make his own calling and election sure,” 1 Thess. iv. 9.

This love of God, shed abroad in the heart, implies and includes every other Christian grace and affection. It is a general name for God, and the good which proceeds from him. If the love of God be in the heart, holiness and duty will appear in the life. And, if one might use the expression, it is a spirit, whose very body is good works. For, as the spirit of a man is known through the body of a man, so is the Spirit of Love discerned by the works and labours of love which it uses. “Thus, “the body of sin” is “destroyed (for sin hath its body of evil works), that henceforth” the Christian “should not serve sin,” Rom. vi. 6.

This love also implies knowledge; because it is impossible to love what is unknown. A man that doth not know God, or is unknown of Him, cannot love God. Knowledge and affection, in this case, mutually strengthen each other. And this knowledge (as was said before) is not a matter of mere speculation, but of taste and enjoyment. So the apostle states it, 1 John i. 1, 2, &c.—These considerations expose the nakedness of all that empty profession which treats the Gospel as though it were a matter of vision or theory, but substantiates nothing, and produces nothing from it. The remark was just, that “cold and lifeless (though ever so fine and well-contrived) must those discourses be that are of an *unknown Christ*.” A speculation upon the soil of the moon, cannot be more barren than such disquisitions as these.

It is a less painful reflection, that, “at this present time, also, there is a remnant according to the election of grace,” Rom. xi. 5. Blessed be God, though too, too many disgrace their holy profession, and give sad occasion for others to “blaspheme the holy name by which they are called,” yet even now, in these last dregs of time, God hath “a chosen generation, and a peculiar people,” whose aim and desire it is “to show forth the praises of Him who hath called them out of darkness into his marvellous

light," 1 Pet. ii. 9. O that their number did more abound, and their work of faith were more illustrious, that an ungodly world might be more *ashamed* than it is, when it attempts "falsely to accuse their good conversation in Christ."

Happy believer, who walkest, and whose delight it is to walk, according to this rule, "Peace be on thee and mercy!" The love of the FATHER, SON, and SPIRIT, which is "stronger than death"—stronger even than *thy* death of trespasses and sins—yea, stronger than the death of Christ, for it spared not him for thy sake—"this unmeasurable love" is upon thee and in thee. Thy Lord "hath loved thee with an everlasting love," before time began to flow, or sun and stars and earth received their forms; and "therefore with loving kindness hath he drawn thee:" He will love thee with the same everlasting love, subsisting without decline, when the heavens, the earth, and the elements shall melt away; and therefore thou art "safe under his wings," and shalt "never be confounded nor dismayed, world without end." O happy, for ever happy soul, how art thou privileged to rejoice, by this SPIRIT of Love, in the view and foretaste of that unabating ardour, with which thy God calls thee, and claims thee for his own! "A woman may forget her sucking child, and may have no compassion on the son of her womb;" there hath been such a monster: but thy God hath declared, that "He will not forget thee," for "thou art graven (as it were) upon the palms of his hands," Isaiah xlix. 15, &c. His eyes are ever upon thee to do thee good, in the best way, in the best time, and for the best end. Why then shouldest thou not rejoice, as indeed thou art highly privileged, in thy loving and faithful Lord? He hath done, and will do, both for thee and in thee, all that is requisite for his own glory and thy welfare. Remember, "JEHOVAH is the Rock, and his work is perfect." If thou hadst more faith in him, it would certainly show itself more proportionally in this way of love. The love of the Spirit, shed abroad in thy heart, would cause thee to abound in love towards thy God: and this love would afford thee an increasing measure of humble and holy confidence. This confidence, again, would excite thee to abound in every good word and work, knowing that thou art not acting "as uncertainly," or "as one that beateth the air," but that thy "labour is not in vain in the Lord." All these gracious effects, wrought in thy heart by this Spirit of Love, would heighten thy stature and stability as a Christian; and by his continual supply, thou wouldest "increase (as the apostle speaks) with the increase of God." Instead of a poor, doubting, trembling life, thou wouldest attain a hope which would not suffer thee to be ashamed; a faith, which would make thee to know "whom and what thou hast believed," and a joy which the world could neither give nor take away from thy heart. Thou wouldest enjoy this dignified religion, enabling

thee to live superior to the creeping meanness of the world, and ennobling thee with the rank of a citizen of heaven while thou sojournest upon earth. The sense of possessing this privilege, in thy enlightened mind, would induce enlargement of heart above every thing that men call by that name, a true liberality of sentiment, and a generous freedom of soul, which doth not consist in revolting against human laws, but in so living above them as to make them unnecessary.\* This, O Christian, is thy wisdom; this thy divine exaltation: an exaltation, as much above all the littleness of human pride, as heaven is above the earth. O that thou hadst more of this spiritual glory shed down upon thy soul—even this illustrious majesty of a child of God! Thou wouldest more dearly prize the honours of grace and glory, and show thyself sensible of thy rank, by living in that spiritual dignity of mind which is agreeable to it. Earthly peers, we know, should count it their honour to live above base things, and the princes of this world are anxious to preserve the splendour of their crowns; though all these are in themselves, to the mere philosophic eye, but poor and dying distinctions: and shalt not *thou*, who art a compeer with the angels in heaven, who art a king and a priest to God, and an heir of God through Jesus Christ, shalt not *thou*, above all others, be solicitous to walk worthy of thy high vocation?—O look up to this Spirit of love and glory, that indeed thou *mayest* live and act in this superior strain!† Depend upon his wisdom and power, and, possessing these, thou certainly *wilt*. And when thy pilgrimage in this vale of tears is ended, when thou “paskest out of the vale of the dying into the vale of the dead,” O with what ecstasy of joy wilt thou rise up to those blissful regions where “thy sun shall no more go down, but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended!”

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## UNDERSTANDING.

OUR translators have usually rendered the original word for this name, BINAH, by the word UNDERSTANDING; but neither this, nor the Latin *intelligentia*, which signifies *intus legere*, to read what is within, nor the Greek *συνεσις* or *φρονησις*, which import little more than what we mean by *prudence*, contain the full sense of the term. The word is derived from a root which signifies to *build up*, as architects do the several members of a structure. For, as the intellect frames the idea, and arranges the distribu-

\* *Sapientia sola libertus est.* SEN. ep. 37.

† *Magni animi est, magna contemnere.* SEN. ep. 39.

tion of the several materials for the fabric, so the body subserves that idea, and carries into sensible effect, what the intellect has already conceived. The sense of the term may be referred to those powers of the mind by which we *distribute* a subject into its several parts for a close investigation, and then *collect* or *build up* those parts, when separated, for one grand proposition or principle. Hence, the word תבנית, which is sometimes rendered a *structure*, is often as justly rendered *model*, *pattern*, *exemplar*, *type*, or *similitude*; because every material edifice or frame is truly the copy of that pattern which before existed in the mind: and, when it is spoken with relation to God, it means the revelation of a *type* or *pattern* from his *understanding*. Thus, the whole world was compiled according to the all-wise and all-perfect ideas of JEHOVAH; and thus Moses was directed to frame all the circumstances of the tabernacle according to those *spiritual forms* which had been revealed to him in the mount. Exod. xxv. 40. "Look (said God to Moses) that thou make (form) all things after their *pattern*, which was showed thee (which thou wast enabled to see) in the mount." This may serve to show the radical meaning of the word. We will now attempt to consider that the term *Binah* is, sometimes, used essentially for the Most High, and that then it is particularly employed as an office-name of JEHOVAH THE SPIRIT.

The Old Testament makes great use of this word, and commonly in conjunction with the word *wisdom*, which implies a *certain knowledge* in the mind of a matter, like that *sure perception* which we gain of sensible objects by the sense of *tasting*.\* God employs these and other terms, which have relation to our animal and natural faculties, in order to convey by them some necessary informations of his own being, and of our relation to him. Did he talk with us upon these subjects, according to the *mode* of their existence, we should not be able, with our present capacities, to understand him; because we are so far from having any ideas of *spiritual* modification, that we have no precise notion of the mode in which any *sensible* object exists in the world. He speaks, therefore, *ad captum humanum*,† according to our size and way of perception, that we may not be destitute of any saving truth, but be "thoroughly furnished (as the apostle speaks) for every good word and work." In a former part of this volume it was pointed out, that CHRIST, as God, claimed the name of *Wisdom*. Had he been less than God, wisdom could not have been his title, as to his *essence* or *nature*, in which form it is ascribed to

\* The Latin word *sapere*, to taste, from whence *sapientia*, wisdom, comes nearly to the idea of the Hebrew word.

† It should ever be remembered, that it is not from any obscurity in God, or the things of God, that we cannot comprehend them, but from the weakness of our faculties. The natural sun, when it shines brightest, becomes less an object of vision than at other times. The mysteries of God proclaim the ignorance of man; for there can be no such thing as mystery to a perfect intellect.

him, whatever he might have enjoyed of the *communications* of wisdom, as a creature; between which two forms of possession there is an infinite and eternal difference. Wisdom *essential* is God himself; and all the persons of the Godhead are therefore wisdom, because they are of and in the Essence: and yet *one* of those Divine Persons is economically called by this name, and called so in *distinction* often; because it was his office, as the WORD of God, to declare and proclaim the WISDOM of God. God is wisdom; but Christ is the *exhibition* of that wisdom to us: and, therefore, as He is *essentially* such, and also the *means* or *channel* of our intercourse with it, "he is of God unto us wisdom" itself. The same may be said of the word BINAH before us. God himself declares, I AM UNDERSTANDING, PROV. viii. 14. And Christ, who is the *Wisdom* of God, *ad extrâ*, or to us, joins in that declaration. But, if the LORD had not so positively claimed this title, what creature, or creatures, could have said, "I am wisdom; I am understanding itself: I owe nothing of either to another?" With respect to the essence, God the Father is wisdom and understanding: so is God the Son, and God the Holy Ghost. In the unity of the Essence, they are so; and in the Trinity of Person, they cannot be less; for *diminutions* or *differences* in Deity cannot be supposed without Polytheism or nonsense. But, as the manifestation or communication of *this wisdom* was the personal engagement of Christ in the covenant of grace as it hath been showed, he, therefore, is called *Wisdom*: so, the manifestation and communication of *this understanding* being the office of the *Holy Spirit* (as we shall aim to clear), he is specially expressed by the name *Binah*, or *Understanding*: name and *essentiality* being but one with God. And, further, as the communication of this wisdom and this understanding are operations of *one* and the *same* Jehovah, though referred to *distinct* Persons in him—it proves, by the way, the unity and co-essentiality of those Persons in the *one* Jehovah.

If God BE understanding in essence, surely the SPIRIT who searcheth his *profound*, can be no other.\* He is therefore, called the *Spirit of Understanding*, &c., who was to rest upon Christ, Isaiah xi. 2; and at the same time, the *Spirit Jehovah*, by which latter name we see his *right* to the former. If he were not the UNDERSTANDING of *Jehovah* himself, he could not spiritually "teach all things;" at all times, at one and the same time; to myriads of different beings, in different states, situations of place, capacity, and existence. Nor yet could he "show" his people "things to come," nor "glorify Christ," nor "take of the things of Christ and the Father" (John xvi. 14, 15), unless he were ONE with Christ and the Father. To say, that the *Spirit* could

\* What a contradiction doth this text (1 Cor. ii. 10) afford to the strange assertion of Plotinus, that the first principle, or God, cannot properly *know itself*? See more of this in Cudworth's "Intellectual System," B. i. c. 4.



take of an infinite Understanding, and *exercise* it infinitely, without participating or having in himself that infinite Understanding, would be as great an absurdity as to affirm, that a part contains the whole, that time can measure eternity, or that creatures create themselves. The Scriptures speak very differently, and declare, that, however it might be supposed that "the multitude of years should teach men wisdom," it "surely" is רוח-הקדוש THE SPIRIT HIMSELF\* "in man, and" נשמת "the inspiration of the ALMIGHTY," who "giveth them understanding," or causeth them to understand, Job xxxii. 8. Agreeable to this, the apostle asks, Who hath known the mind of the Lord? or who hath been his counsellor? intimating plainly, that none but himself: for, as the prophet speaks, "there is no searching of his understanding;" and the Psalmist gives the reason, because "his understanding is infinite." But, as the SPIRIT searcheth all this, it follows, that He must have an infinite Understanding, or rather must BE the infinite Understanding himself: and, if He be this infinite Understanding, it will necessarily conclude, that He is truly and essentially GOD. There is no avoiding this conclusion but by denying him the attribute of *Understanding*; in which case, it would be impossible that he should *teach any thing*. And how this can be reconciled to the express words of Scripture, the opposers of the Spirit's Divinity are bound to explain.

Thus it appears, that *understanding*, in its *essence*, is necessarily God himself; and that the HOLY SPIRIT is this *essential Understanding*, because He is a Person in the Godhead. From him, in the unity of the Divine Persons, proceeds every measure of *communicable understanding* to the creatures, who never could know any thing by themselves, nor beyond the limits assigned them. God is *the* intellect, strictly speaking; and from him, through the agency of the Spirit, is supplied all the intellection of other beings, whether in earth or heaven. He is, at one and the same time, the first cause and the first intellect: and, therefore, the schoolmen and others† did not say amiss, when they asserted, that *in Deo idem est intelligere et esse*, "in God to understand and to be, is the same;" or, *Ipse est scientia sua, et scientia sua est Ipse*, "Himself is his knowledge, and his knowledge is Himself." He knows all things, not *because they exist*, as we know them; but *they exist because of his knowledge, in a manner we cannot know them*. He foreknew them, when they had not a sensible existence, or such a being as is the object of

\* Dr. Grey, in his edition of Schultens's Job, justly says, upon this passage, "Non intelligo adflatum motumque propheticum, sed ordinarium effectum SPIRITUS illuminantis, sine cujus influxu negat Elihu de rebus divinis vel sentiri, vel disputari recte, posse." And then just afterwards: "Insinuat lumen veritatis, quo Deus mente colustrat, non esse annis alligatum; et sæpe, sic volente Deo, juvenem de rebus divinis peritius et solidius dissertare, quam grandævus."

† THOM. AQUIN. 1. quest. xvi. art. 5. MORNÆUS de Ver. Rel. Christ. c. 13. MAIMON. Fort. Mos. p. 256. ZANCH. de Attrib. Dei. l. iii. 9. 10. GOMAR. de ris. Dei. p. 251.

created perception; and he brought them into this mode of existence according to his will. "Known unto God are all his works from the beginning of the world:" and so his people are known of him, before they could be positively known of each other, or recognise themselves. He sees *through eternity*\* at one view (to speak in the language of men), because He alone is infinite and eternal; while all the creatures, having a finite capacity, can only see to its particular extent, beyond which, let it be more or less, an infinitude will ever remain to be explored and understood.

These ideas, concerning the SPIRIT of God, are not *new*, but as old, at least, as the Scriptures. Novatian said truly, SPIRITUS SANCTUS *non est in Evangelio novus, sed nec novè datus*; † "the Holy Spirit is not a being never revealed till the times of the gospel, nor yet from that period newly given:" he is one and the same, in his influences upon patriarchs, prophets, and apostles, and ever suited his agency, according to the times and occasions, appointed in the counsels of the highest. Accordingly (as it hath been shown, from many authorities, in the *Introduction*) the most learned and respectable Jews, long before and for some time after Christ (till their hatred of Christianity led them to oppose, or torture all the great truths in the Bible) used this name *Binah* to express the *third* Person in the Trinity, in whom they professed to believe. The term *Holy Spirit* was, in their idea, the name of a *Divine Person*; and they often used it to express both Him and his operations. They had not then learnt, with Arius and the other disciples of the too ingenious Origen, to consider him as a mere prophetic gift, ‡ an inspiration, an emanation, a virtue, or some other sort of *quality*. However such an opinion may agree with the dogmas of the Platonic school at Alexandria, it by no means accords with the revelation of God, who only (as we have in a former essay observed) could impart any truth concerning his own being.

As the words *mercy* and *truth* are often coupled together, which are (as hinted in another place) § office-characters of *Christ* and the *Spirit*; so we find, and especially in the book of the Proverbs, that the names *wisdom* and *understanding* are frequently conjoined, as being other office-titles of the same Divine Persons. The redeemed have communion with both of them under all these

\* It was the remark of a Jesuit and no great friend to divine revelation, that a sort of people, who follow the principles of Aristotle, "pretend that God knows no events but *after* they are come to pass, that what is usually called the *future contingent*, cannot be known of God, and that what doth not already exist cannot be known at all. The Socinians (and he might have added some other names), who make profession of this *refined* philosophy, and according to which they regulate all religion, are but the disciples of the Mahometan Doctors"—who attribute all to *sense*, and who believe that God himself hath that kind of substance, which we term *body*. See F. SIMON'S Remarks upon Dandini's Voyage to Mount Libanus, c. 8.

† NOVAT, edit. *Welchm.* p. 110.

‡ So Abarbanel, R. Solomon Jarchi, &c. in HULS. *Theol. Jud.* p. 206, &c.

§ See *Spirit of Truth*, p. 508.

denominations. Thus Christ is the "wisdom of God," 1 Cor. i. 24, and "of God made UNTO us wisdom," v. 30. And thus the "Spirit" is to "teach all things," to lead and guide "into all truth," John xvi. 13, and being *sent* from the Son, John xv. 26, is that "understanding which is true," and so said to be "given by the Son," 1 John v. 20. See also John xv. 26. The full assurance, being the gift of grace, must come from the *Spirit* of grace; and therefore it is not only an assurance of *hope*, but (as peculiarly characteristic of its Divine agent) the "full assurance of understanding," Col. ii. 2. He is inseparably connected with Christ the Wisdom; and therefore the "knowledge of his will" is "in all wisdom and spiritual understanding." Col. i. 9. In other words, believers are led to know and enjoy the communion of *Christ* and the *Spirit*. It is this *Spirit's* office to "take of the things of Christ and show them" to his people, John xvi. 15. And when Christ "breathed" on his disciples, and said, "receive ye the Holy Ghost," John xx. 22, it was an outward sign of that invisible grace, which by his Spirit he bestowed upon them, in order to "open their understandings, that they might understand the Scriptures," Luke xxiv. 45. This *Holy Ghost* illuminated their minds to apprehend those mysteries of the word, concerning which, before that operation, they were spiritually blind and ignorant. From the sense of this great truth, the Psalmist, in the 119th Psalm, so often prays for *Understanding* from *Jehovah*, that he might *know* spiritual things, and once in particular, at ver. 144, requests this precious gift, that he might *live*. This spiritual grace is indeed the life and action of the soul, and therefore it is said, in another Psalm, that a man, however high in honour with respect to other things, if he spiritually do not "understand, is like the beasts that perish."

Since the fall, man is naturally without knowledge of God, and without concern for the salvation of his soul: and though the education which he may receive in a Christian land, and the customary ideas which he may imbibe from others, may furnish him with something to say upon the topic of a *Deity*, or upon any other articles of the *Christian faith*; yet his "understanding is" just as "darkened" with respect to any real apprehension of God, and his heart as much "alienated from the life of God," as the heart and understanding of any Mahometan or Pagan. It seems to be a sad mistake with many, arising from ignorance of the word and power of God, that the having some *notion* of God and of Christ, and of a certain *theory* deduced from the Scriptures, is quite sufficient to constitute them real and knowing Christians. But, if they happen to adorn all this speculation by a tolerably decent and virtuous life, they are then (as they suppose) in a very safe state indeed, and really "working out their own salvation." There is indeed so little even of this low kind of knowledge among the generality of men, that with reluctance one would

drop a word against it: but when men collect their principles and gather their notions, not only *without* God, but *against* his revealed will, there is no charity in pronouncing well of a case, that (if God be true) will never stand the test, which one day must be made of it. There cannot be too much goodness, nor even too much of the appearance of goodness, in the world: and the temporal happiness of society requires every encouragement to both. But we are speaking, in this instance, of man's state with God, by whom all things are understood in a very different way from the modes of the world, and to whom mere appearances are nothing, and indeed worse than nothing. Realities, or truth, only can be acceptable to Him who is all understanding to search out, and all truth itself to weigh the minds and actions of his creatures. We may deceive others and ourselves too, but human vanity never yet pretended a power to delude Him. The question then which will arise upon these considerations is, how shall a man know that he is not deceived in this most important concern; and what certainty can he obtain of rectitude in any thing?

The solution is easy, because God hath made it so: and nothing but extreme corruption and blindness could keep men from seeing it. Man feels himself a *feeble, ignorant, and fallen* creature, whether he will own it or not. In this situation he is *void of rule*, and being *without strength*, could not walk by one, if even he had wisdom enough left to find out the rule or lay it down. The Author of all wisdom, therefore, hath provided this rule, and fitted it for the case of those, for whose benefit he was pleased to grant it. This rule is his revealed word, or will; and it applies to those objects for which it was principally needed—the objects of *spiritual life and salvation*. It meets man upon the ground of his *fall, alienation, and apostasy* from God: and till a man finds himself *upon* that ground, it can be no rule to him, and will do him no good, respecting those objects of it just mentioned. The question then occurs, how is man to be brought upon this ground, with respect to his *perception*; for it will appear, that, perceiving it or not, he is certainly upon it? The rule revealed has furnished an answer. Considering him as “dead in sin,” it shows that the *Spirit* of God alone can “quicken” from that death—as depraved and departed from God; that this *Spirit* restores and gives “an access with confidence” through Christ Jesus—as having a *wicked and stony* heart naturally; that the same gracious agent converts and renews it to a “heart of flesh,” capable of *perceiving* and *feeling* what it never could before—and (to avoid more particulars at present) this rule treats man, as *blind* in the soul, “darkened in the understanding,” and utterly *ignorant* of God in his glory; and shows that this Almighty Spirit alone opens the “eyes of the mind, enlightens the understanding,” and “teaches all things” which are necessary to be known. Hence, it may be seen, as

clearly as the words of this revelation can manifest it, that man being ignorant, cannot *teach himself*, and being *dead*, cannot *recover* himself, or attain any understanding of God, unless God in mercy *first visit him* by his gracious Spirit, and teach him the *use* of that revelation, respecting his state and condition for time and eternity. God shows man his own *darkness*, before he admits him to know, or consider himself as "light in the Lord." This is the Scripture-mode of representing man since the fall; and therefore they who deny it, or attempt to conduct themselves by any other line, oppose the only straight rule which God ever gave to man, and consequently walk in the crooked paths of spiritual error.

We are come to the use and necessity of that office of the Holy Spirit, by which he is known to be the Spirit of *understanding*. God is *understanding* in himself, and in a mode incommunicable to us: but, in mercy to poor sinners, the second Person would be known under the name of *wisdom*, to be communicable wisdom for them; and the *Holy Spirit*, or third Person, assumed the office name of *understanding*, to give them an "understanding which is true," and to lead them forward to contemplate, receive, and enjoy Christ, who is the wisdom and power of God. The Divine Persons confer upon believers, according to their state, a due portion of their official influences. "Happy, therefore, is the man that findeth WISDOM, and the man that getteth UNDERSTANDING. It shall give to his head an ornament of *grace*, a crown of *glory* shall it deliver to him!"

This great and glorious UNDERSTANDING then descends from heaven, that those on whom he descends may both experimentally know\* *themselves* and know *Him*. From hence it follows, that *without* this descent, they can know *neither* aright. This *understanding* is also clothed with *power*: he is not a naked idea or an unfelt notion, which leaves the heart as it was, while it puffs up the mind; but life, light, activity, joy, and immortality, all together. He comes as God, "with the power of God," and not only bears down all resistance from without, but turns the heart into so sweet a compliance within, that it yields as much by its own will, as by the will of the Spirit itself, which bears it along. Thus the heart *would* not resist, if it could. "When the Lord himself (says the amiable Archbishop Leighton)† speaks by his Spirit to a man, selecting and calling him out of the lost world, he can no more disobey than Abraham did, when the Lord spoke to him after an extraordinary manner to depart from his own country and kindred. There is a secret, but very powerful, virtue in a word, or look, or touch of this *Spirit* upon

\* So, to know wisdom, Prov. i. 2, means sensible perception and experimental knowledge. The word  $\Upsilon$  implies that thorough and certain recognition, which gives the mind or sense full evidence or conviction of a matter.

† Com. upon 1 Pet. i. 2.

the soul, by which it is *forced*, not with a *harsh* but *pleasing* violence, and *cannot choose* but to follow it; not unlike that of Elijah's mantle upon Elisha, 1 Kings xix. 19. How easily did the disciples forsake their callings and dwellings to follow Christ !"

It is this UNDERSTANDING which accompanies his own word with conviction and demonstration to the souls of his people: without him, the word, inestimably precious as it is, can only touch the ear without reaching the heart. It is HE who giveth "understanding to the simple," and often by means of a few plain and simple words, while the rhetoric and other literary embellishments of man live only in the sound. These, however ingenious in themselves, or in human esteem, when they pretend to act in Divine things, presently discover their weakness and futility, and, like the momentary ebullitions of froth, are lost in air. How often shall a plain sermon and an unstudied book, where the man himself has not aimed to be *seen* but only to *show* his Lord, be blessed to the conversion, establishment, and happiness of immortal souls; when pompous orations and laboured performances shall evaporate in sound, or (what is much the same) produce no spiritual good! Or if they are remembered for a while, they are remembered not for God's glory, but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing!

This glorious UNDERSTANDING "takes of the things of Jesus" and explains them to the mind, inducing both a right apprehension and a true experience at once. HE is the great teacher, not of mere words and barren comments, not of florid fancies and airy speculations, but of things, and of things *rich* and *solid*, even *grace* and *glory* everlasting. All the understanding which he communicates to the soul, is to be enjoyed as well as known, to be lived upon in the heart, while it is "found sweet to the taste." Without HIM there is neither life nor power in the most just or excellent words; witness the word of God himself, which is a "book sealed," a book unfelt and unendeared, till the great teacher apply it to the soul. If this great UNDERSTANDING be not present, "preaching is vain," and "hearing is also vain." Without HIM, preachers, however learned or able in other respects, are but mere pulpiteers, not ministers of Jesus rightly dividing the word of truth; "tinkling cymbals," clear perhaps and fine; "sounding brass," loud, yet only noise and show. Without HIM, people also may be professors, towering, old, and esteemed professors, but not Christians indeed, not perfect,\*

\* This much abused word occurs very particularly in 1 Cor. ii. 6, Eph. iii. 5, and in some other places. It by no means implies a perfection devoid of sin, but that *manly* degree of knowledge which in human capacity is opposed to *puerility* and *weakness*, and in sacred life to those who are "babes in Christ." Thus, among the

mild, nor humble followers of a meek and lowly Saviour. And without HIM, it is possible to be members of an outward church, and of the purest outward church too in the world; and yet not members of Christ's mystic body, nor communicants with him the living head. In a word, as *with* HIM, men become "heirs of God and joint-heirs with Christ," both for grace and glory; so *without* HIM, they have nothing but spiritual ignorance, vanity, corruption, and wretchedness without end.

How often, to convince us of this, doth this Almighty UNDERSTANDING work faith and confer knowledge upon many low, despised, and (in other respects) ignorant souls; while He leaves the learned and the proud to the wretched ignorance, error, and uncertainty of all human knowledge? And how often, to put the utmost contempt upon this knowledge, which wholly leaves a man at the grave, doth He suffer the grand deluder of the world to perplex these wise and great ones in labyrinths of their own making! What a great profane wit\* once said, every man out of Christ, whether learned or ignorant, may say too; *Dubius vixi, incertus morior*: "I lived in doubt, and quite uncertain die." There can be no certainty but in truth, and there is no truth which can profit the soul, but what is discovered in the word of God. If we venture to ground our knowledge in Divinity upon any thing but *the written testimony*, we shall find, to our cost, that the devil is an abler logician than the acutest of us all. He not only can impose his sophisms upon us for truths, but can corrupt and ensnare the affections, while he puzzles and confounds the mind. He has cheated every one of us ten thousand times: we know, too, that we have been cheated; and yet, so well can his artifices soothe and suit our corruptions, that unless this SPIRIT of truth restrain, he will deceive us to the end. It is this all-wise teacher alone, who enables his disciples to detect Satan's fallacies, and suffers not the meanest of them to be wholly "ignorant of his devices." He graciously exposes the snare, removes erroneous impressions, and revives the heart too with a persuasion, which (however languid and obscured at times) shall never finally be baffled or lost.

Doth not all this explain to the believer, or enforce the explanation, that the source of his spiritual knowledge lies *out* of himself, and that it flows freely and only from HIM, who is *all understanding* to teach, and *all power* to preserve those that depend upon him? It is a striking passage (already noticed) in Plutarch, that Pericles, whenever he attempted to address the

Pythagoreans, the *τελειον* were those, who, like the *צדיקים* in the Jewish schools, were distinguished from the novices, or mere learners. And thus, in the school of Christ, the *τελειον*, the perfect, or well-established disciples, being arrived to the measure of a "perfect man," become by degrees "fathers and old men," who are not to be "carried about," like children or novices, "with every wind of doctrine." See several criticisms upon the word in LEIGH'S *Critica Sacra*.

\* Duke of Buckingham.

people, used to pray to the gods, that no unbecoming word or improper expression might pass his lips : and shall a Heathen to his idols do this, animated only as Pericles was, with the dying concerns of a moment, and thus put to shame those who know the true God and profess the hope of living with Him through eternity ? Ought not Christians, above all men, in the deepest distrust of their own sufficiency, to “ask for wisdom” at the springhead of all wisdom, even of God, “who giveth liberally, and upbraideth not ?” Are they privileged to have “a right understanding in all things” pertaining to salvation ; and shall they not apply for it to that bountiful Spirit, who will deny them nothing for their good ! Alas ! did this humble, yet wise and safe frame of mind, more obtain among professors, what a different scene would appear in the church of God below ! What different sort of people would be found in the professing world ! This at once would dissolve half our parties and divisions, which originated from pride, passion, and disappointment on the one hand, and from interest, insolence, and intolerance of mind on the other. It would then be seen, that it is the “spirit of the world” which forms and foments divisions, not only from divine truth, but from the unity of those brethren in whom the truth resides ; and by no means the *Spirit of God*, who is the Author of peace and concord. It is none of *his* wisdom, which finds out *points of difference*, nor indeed any true natural wisdom among men ; but a foolish and wicked spirit, which either cannot or will not discern those *essential grounds* of holiness and peace, in which all Christians, as Christians, must be agreed. The Spirit of truth, who is *understanding*, inclines all his people to “rejoice in the *truth*,” not only as it appears in the narrow circle of a particular profession, but also *wherever it is to be found*, and will draw the heart of a believer to love another believer, “for the truth’s sake,” though his mode of education, another set of phrases, or a different habit, may have set them at a distance in the opinion of men. If God has vouchsafed his grace and love to a man, whom we, as Peter thought of Cornelius, may perhaps have considered as *unclean*, who are *we*, that we should withhold *our* affections where God hath bestowed *his* ? Are we not alarmed with a fear, lest in so doing, we should “withstand God ?”—It is, however, a reviving fact, that those souls who have had most true life and spirituality, and therefore walked the closest in communion with God, have ever been the most gentle, humble, and conciliating, with respect to their conduct among men. They feel too much of their own weakness and frailty to venture upon those large strides of presumption which the want only of true understanding and clearness could ever prompt others to make, in many a difficult and slippery road. They, who hastily *jump to conclusions* (as one used to express it), are commonly those who *see but a little*, and *presume a great deal* :



did they see more of the way before them they would not attempt to run, where the ablest find it a labour to walk. To the grief of soberer minds, how often may they hear some poor talkative professors determining upon the most difficult and sublime topics, with the positive air and authority of a general council! And how often do such persons take a great deal of pains to prove, to every intelligent Christian, that really they know nothing of the matter! Bishop Hall names a man of this sort, "a bladder full of wind, a skin full of words, a fool's wonder, and a wise man's fool." It is *indeed* very different to *confess* the truth, and to make a *profession* of it: the one implies a previous and certain knowledge, whereas the other may be proposed without any knowledge at all. The meanest believer, it is true, may be called upon at some time or other to speak for his Master, and the truths of his Gospel; and, in doing this, *for* God, he is not to "fear the face of man:" but he will always remember, or ought to remember, that if God's *providence* has rendered this a just or necessary duty, God's *grace* will not leave him to himself, but be "his mouth and wisdom," his aid and support, which the enemies of truth shall not be able to overthrow. In a word, every believer might take up his word upon such occasions, and address himself to God:

Whene'er thy laws,  
Thy truth and cause  
To own, my duty be;  
From fear of shame,  
Or love of fame,  
Good LORD, deliver me!

Upon the whole, we may reflect, that man hath no spiritual understanding from *himself*; that he cannot procure it but through the *internal renewing and operation* of the SPIRIT of *Understanding*, and that he cannot even *exercise* it, when conferred upon him, but by the *continual agency* of this *Holy One*. The inference from all which, to the soul of the believer, is, that it is *necessary* for him never to "lean to his own understanding," but simply to depend upon this LORD the SPIRIT for his "instruction in righteousness" in the use of his word; and that, for this reason, he ought ever to pray for the fulfilment of the promise, that this blessed Guide may not only be *with* him, but dwell *in* him, as a fountain of grace and understanding, springing up into everlasting life.

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## OIL OF GLADNESS.

OIL is one of the three *active* principles (as the chemists assert) which enter into the composition of all animal and vegetable sub-

stances, and by which they are enabled both to subsist and grow.\* The essential oil lubricating and sheathing all the parts, and forming a vehicle for the essential salt or nitre by being perfectly intermixed, and both these acted upon by the light, is the mean used by the wise Creator to put in motion the spirit of the whole animal and vegetable economy, or, in other words, to cause it to live and prosper. When a tree dies, we perceive an abstraction of this oil from its substance; for, when a part of it is placed upon the fire, it will yield no flame, as every substance, which hath oil in it, obviously will. And every body knows that the fatness of animals, which proceeds from the exuberance of this natural oil, is, when proportional to the other parts of the frame, both indicative of their health and conducive to their beauty.

As oil is an essential part of the life, health, strength, and beauty of substantial forms, it hath pleased the Divine wisdom to constitute it for the emblem of THAT HOLY ONE, who imparts every portion of Divine life, vigour, and glory to the spiritual world. Whoever is not acted upon by or is not possessed of HIM, is *dead*, according to the Scripture, in the most dreadful sense of that term. Whoever doth not enjoy HIM, is so far from being spiritually *beautiful*, that he is as loathsome and abominable in the sight of JEHOVAH, as a putrid and stinking carcass can be unclean and offensive to the natural sense of man. None ought to be offended at the strength of these expressions; for this very image is employed by God himself to describe his abhorrence of the state of sin, and of those who are in it. Isaiah xxxiv. 3.

These premises may lead us to the spiritual design for which the Lord instituted, with so much precision, the ceremony of *unction* under the Jewish dispensation. Not more than the "blood of bulls and goats" could "take away sin," could oil, as a material substance, either *be* holy or *make* holy. It was what the oil *signified*, and what JEHOVAH revealed under its emblem, which fulfilled that gracious intention to the heirs of salvation. The true believers then, as well as now, were divinely instructed to resolve the parable, and through the agent in nature, or natural object, to behold and to experience the spiritual blessing from the God of grace. Neither Moses, nor any other man, was equal to the comprehension of so much wisdom, as the spiritual eye sees in the legal economy, under its various types and shadows; nor could any human ingenuity have contrived

\* The earth, while it supplies the various plants which grow upon it, is supplied for that purpose very much by the dew, which is full of oleaginous particles. "The dew (says our philosophical husbandman, Mr. Tull) seems to be the richest present the atmosphere gives to the earth; having when putrefied in a vessel, a black sediment like mud at the bottom. This seems to cause the darkish colour to the upper part of the ground. And the sulphur, which is found in the dew, may be the chief ingredient of the cement of the earth; sulphur being very glutinous, as nitre is dissolvent. Dew has both these." TULL'S *Husbandry*, c. vi.—A lively comment this upon that gracious promise, "I will be as the dew unto Israel," Hosea xiv. 5; & c. the spiritual Cause of all gracious fertility.

mysteries so nobly prophetic and deeply predicable, as those in the Levitical service, even though previously possessed of the Gospel.\* A gracious mind sees the hand of God, beyond the power of man, in the whole arrangement and design.

When unction was prepared, according to the commandment in Exod. xxx. 23, &c., the basis of which was *oil-olive*, strongly impregnated with *three principal spices*, and when this preparation was poured upon the head of Aaron, and of his sons the high priests after him, they spiritually beheld the promise, and the mode of its fulfilment, that the Holy Spirit would, in the fulness of time, descend upon the great head of the church, and from him flow down to all his members, that they also "might be an habitation of God through the Spirit." They saw, that he was to be "anointed" (whence his name *Messiah, Christ*) "with" this "OIL OF GLADNESS above" those, whom in mercy he would call and make "his fellows," Psalm xlv. 7. They foresaw in faith, that the SPIRIT JEHOVAH would "rest upon him" (Isa. xi. 2) and "be upon him, anointing him to preach good tidings" (Isa. lxi. 1), and, in a word, to do all that was necessary to be done for his people's salvation.† The *fragrance* of this sweet unction to the outward smell signified to them the complacency and delight of the *Holy One* in this gracious operation, and the communicated excellency bestowed upon them, who received this precious treasure into their souls. It might also signify, the internal consolation, life and support, which they should feel in themselves under his sacred operation.

When they beheld the high priest fully *anointed* with the holy oil, so as, (according to the Psalmist) to "run down upon his beard, and to the skirts of his clothing;" and, on the other hand, saw that the inferior priests were only *sprinkled* with it, and this sprinkling made not without the "blood" of "the ram of consecration;" they were led to consider, that the Holy Ghost would be poured *without measure* upon the great High Priest of our profession, because of the infinitude of his person and office; but *in measure* upon those who are spiritual *priests* in all ages; and that these last would need an *atonement* for their sins (in contradistinction to the great Messiah), before they could enter upon the holy service of offering up spiritual sacrifices of prayer and thanksgiving to the Most High.

When they read, that the holy unction was only to be compounded for this use, and that it was by no means to be "put upon a stranger," they understood that the Holy Ghost was not

\* A Heathen professed, *Tradidit arcano quodcumque volumine Moses*, Juv. Sat. xiv. l. 102. And to thousands, who would not wish to be thought Heathens, the writings of *Moses* are as much a *volumen arcanum* as they were to Juvenal.

† The mode of anointing a priest under the law in the form of the Greek X, from whence it has been conjectured further, that through the *cross* of Christ, the blessing of the spiritual oil was to flow, has been treated of by some; but not being authorized by the written word, it is not insisted upon here.

only remote from all impurity and the low purpose of this mortal life in himself, but that also He would *peculiarly* apply himself to the true "Israel of God," and, in that application, render them his *peculiar* people too.\*

Thus the ancient believers spiritually beheld the glory of this Divine Person, and the nature of his gracious office; and if we, in the present dispensation, are favoured with the same anointing, we shall behold these comfortable intentions as they did. We shall find, that the institutions delivered to *them* have a voice of grace and truth to *us*, and preach aloud, that *Christ* and the *Spirit* are at once the hope and the means of glory. We shall perceive, that the New Testament only declares in express words the accomplishment in fact of the predictions of the Old, and that there is an inexpressible harmony and inseparable relation between them both. This unction will also enable us to see, that the faith of God's elect is no novelty, but hath ever been one and the same precious gift, almost from the foundation of the world.

When the great Messiah was to appear in the flesh for the accomplishment of his people's redemption, that flesh was qualified for this office, not only by the hypostatic union with a Person in Jehovah, but by the special endowment and unction of the Holy Ghost; and for this reason, that, through Christ as the Head, the Spirit of Grace might have communion with all the members. Accordingly, it was prophesied concerning our Immanuel, "that the *Spirit Jehovah* should rest upon him," &c. (Isa. xi. 2, and lxi. 1), constituting thereby what is to be understood by the typical unction: and indeed, if Christ himself, as to his Divine nature, be a Person in the Godhead, none but a person of co-equal subsistence could possibly glorify him, as *God*, in his arduous mission. Nor when the Holy Ghost descended upon Christ at his baptism, by which he was evidentially anointed and commissioned, as *man*, to proceed on his great work, could any being less than the Almighty afford the qualification. If Christ's disciples were baptized by the *Holy Ghost*, in order to "endue them with power" for the discharge of their subordinate commissions; and if this baptism be that "*unction* from the Holy One," which enableth the believer to "know all things" needful for salvation, and is also "the *anointing* which *teacheth*" his people, and is **THE TRUTH** himself, 1 John ii. 20, 27; and, further, if no other than an infinite and almighty Agent can possibly extend such blessings to innumerable objects at one and the same moment, and guide,

\* The learned Dean Prideaux, following the Rabbins, seems to suppose, that this holy oil was but *once* made, and that it was afterwards *miraculously* kept in the most holy place till the destruction of the first temple. But Witaius, with very apparent reason, urges, that there is no ground from the command in Exod. xxx. to suppose, that it was to be compounded only once for all generations, but that it was never to be applied to any profane use after it was compounded. See Prideaux's "Connexion," p. l. B. liii. § 5. Witz. *De Sacerdotio Aaronis et Christi*, § 57, &c.

rule, and preserve them to everlasting glory—surely, it is impossible that the blessed MESSIAH, “who is before all things, and by whom all things consist,” should have the unction of a *creature*, and a commission from a *subordinate* being, to perform his undertaking. A man must have immense credulity in the possibilities of creatures, to imagine that a Divine Person can receive accessions of power or dignity, either from a *dependent being*, or from a mere *emanation* which can scarce be called a being at all.—To such unavoidable absurdities are those driven, who, acknowledging the *data* or truths of the Scripture, yet venture to deny the conclusions necessarily deducible from them; and denying them because spiritual existence cannot be explained by corrupt reason, which, as to the essence of even the meanest matter, can fully explain nothing in the world. They seem to forget exceedingly, that if finite understanding could comprehend God (speaking with reverence), God would not be infinite; and that it is a most absolute impossibility to know any thing more of the *mode* of his existence, than what he is pleased to reveal and declare concerning it. It is the wisdom of man and his best reason, therefore, to believe implicitly the declarations of God: and to doubt him, is that irrational Atheism, which detains the mind in every maze of error and obscurity.

From the above considerations, we may perceive with what propriety the *Holy Ghost* is called the *Spirit of Christ* (1 Pet. i. 11), and the *Spirit of the Son* (Gal. iv. 6), as well as the *Spirit* proceeding from the *Father* (John xv. 26), or the *Spirit of God*; because the intercommunion and co-existence of the Divine Persons is such, that whatever is predicable of one of them, as to their *nature*, is predicable equally of the others. And from hence also we may understand, when it is said concerning the faithful, “God is in them” (1 Cor. xiv. 25), or “Christ is in them” (Rom. viii. 10), or the Spirit dwelleth in them (Rom. viii. 11, *et al.*), that such phrases mean, that they are “partakers of the *Divine nature*” (2 Pet. i. 4) in general, by having communion with, or by being *partakers* of, either of the Divine Persons in particular (See Heb. iii. 14; vi. 4). Upon the like account, when either of the Divine Persons is mentioned in Scripture, as the *immediate* Author of grace or fellowship, it is to be understood that, through the office-character and operation of the Person named, the believer is to consider himself, in *that* instance, as brought into communion with the Godhead. This observation seems fully confirmed by our *Lord* himself in his last prayer to the Father. “I in them”—this is the *nexus*, or bond of union between Christ and his people—“and thou in me”—this is the union of *Christ* with the *Godhead*—and, just before, “As thou, Father, art in me, and I in thee”—this is the reciprocal fellowship of the Divine Persons—“that *they* also may be *one in us*”—and this implies the union or fellowship

of believers with the Divine Persons, as the final object of their salvation. Hence we see the apostle's meaning, where he says, that "he that is joined to the Lord is *one spirit*," 1 Cor. vi. 17; that believers are "members of Christ's body, of his flesh, and of his bones," Eph. v. 30; that "both *he* that sanctifieth, and *they* who are sanctified, are all *of one*; for which cause Christ is not ashamed to call them brethren," Heb. ii. 11. And that "through him (CHRIST) they have an access by one *Spirit* unto the *Father*," Eph. ii. 18. These passages of Scripture, and several others of the like import, necessarily infer both a *unity* and *personality* in the Godhead, and also the *communion* of the saints with the unity, by means of the personality. Thus they have "fellowship with the *Father*" (1 John i. 3), "fellowship with the *Son*" (1 Cor. i. 9; 1 John i. 3), and the "fellowship of the *Spirit*" (Phil. ii. 1): and will any man venture to say, that the faithful have these fellowships, or any one of them, all resulting from one cause, all conducive to one end, with any being less than God? Will he be bold enough to declare, that the respective communions, thus distinctly marked from the several operations, and clearly leading (as in Eph. ii. 18) from the office of *one* to the *other*, do not necessarily state a *Personality*, and in consequence a *Trinity*, in the *Divine Nature*? And will he dare to affirm, while the Scripture as expressly reveals the *Unity* as the *Personality*, that this *Personality* doth not subsist in the *Unity*, and only because he cannot comprehend it?—Men *have* dared to affirm such tenets, though directly opposite to God's own declaration; and the worms, who are not able to comprehend the essence of the least thing about them, have been hardy enough to dispute against the triune essence of their MAKER, in the very face of his own communication and testimony. This method is only consistent in those, who put the Bible upon a level with Quintus Curtius, or any other romance, "*And who reason onward till they doubt of God.*" But the reason or "wisdom of this world never knew God;" and "God hath made foolish the wisdom of this world;" and perhaps in no one instance more than when it attempts to define HIM, who hath made it foolish.

Leaving these to the Divine mercy, of this we may be assured as a truth, that those who have obtained the fellowship of the Divine Persons cannot deny or doubt of their proper Divinity, nor of their unity of nature. Such are divinely persuaded, that their communion with the *Spirit* is a communion with *God*, and that the *Holy Ghost* is that *personal Paraclete*, or Teacher, who "leadeth and guideth into all the truth," and, of course, into this as a most important branch of it. They "know *whom* they have believed" in *this* case, as well as in all the others. Experience follows and concurs with doctrine in the great leading principles of salvation; and God neither leaves *himself* without witness, nor yet his *people*, concerning a matter of such conse-

quence to his own glory. It may be said to them, as it was to the Virgin Mary, "Blessed are they that have believed; for there shall be a performance of those things which have been told them from the Lord."

The HOLY SPIRIT, then, is not only the OIL OF GLADNESS, but the sacred *Anointer* too. God cannot be *passive*, but is always the first great Agent, active and acting: and, therefore, whatever perfection is revealed concerning Him, or apprehended of Him, it is always causative and efficient, not dormant or inert, as in the creatures till acted upon. In this view, He is the hope and the strength of his people, helping their infirmities, correcting their errors, comforting their hearts, and carrying on the whole work of grace in them for glory. To him they are to look up in all circumstances and situations, and to depend upon his blessing, in all times of adversity or of wealth, of sickness or of health, "in the hour of death, and in the day of judgment." With respect to the things of time, they know (to use the words of an ingenious author\*), that "if all the [earthly] happiness that is dispersed through the whole race of mankind in this world were drawn together, and put into the possession of any single man, it would not make a very happy being:" and, therefore, they are led by this Holy Spirit to seek for happiness out of the modes of the world which can afford none, and to find a divine reality of it in him.

From his outward emblem of *oil*, they are led to understand some intimations of the *manner* of his grace in their hearts: and their souls are confirmed by experience, in whatever their eyes can learn by vision concerning it. To such, the mention of a few instances may not, however well-known, be altogether unimportant.

Oil hath ever had a most distinguished place in the *Materia Medica*, and, among the ancients in particular, was always held in the highest estimation as a great antidote against *poison*, both outwardly and inwardly applied.† Simple olive oil, warmed and applied to the wound made by the bite of serpents, it is well known, hath effected a cure, when the person hath been almost at the point of death. It was for this reason they frequently anointed themselves to induce *health* and *strength*; and possibly "the anointing with oil in the name of the Lord," mentioned by the apostle, which has been so miserably distorted to the superstition of *Extreme Unction* among the Papists, signified only that the friends of the sick Christian should use it *medically*, as a lawful means, under the Divine blessing, for his recovery. James v. 14.—So, in a spiritual view, the believer sees, and is happily made to experience, that the OIL OF GLADNESS is the only great antidote for the poison of sin, injected by the old serpent, and that this alone can effectually resist the malady of a corrupt nature, or heal its putrid and destructive wounds. Luke x. 33, &c. See also Isa. i. 6. When, therefore, they see themselves sorely

\* Addison, Spect. No. 163. † Com. SALMUTH. in Guld. Pancir. P. i. tit. 52.

beset, they pray for this *Unction of Strength and Wisdom*, that they may victoriously repel and rightly understand; and when they feel the contagious sores of iniquity upon their souls, they implore this gracious anointing both to mollify the pain, and to heal up the plague. Nor do they pray and implore in vain. "The Holy Spirit is given to them that ask." He descends as the *oil* from Christ to heal, and becomes the *Oil of Gladness* in healing all the maladies and miseries of sin. He will finally make a perfect cure, and bring them to the regions of everlasting health and joy. There they shall have the *beauty* of holiness for the *ashes* of corruption, this OIL OF JOY "for the mourning" of sin, "the garment of praise for the spirit of heaviness:" there they shall be "called trees of righteousness, the planting of the Lord, that he might be glorified." As this oil afforded them "a cheerful countenance" even here below, according to their measure of possession, O how will it gladden their spirits and beautify their souls, when the possibility of corruption is done away from them for ever!

Without oil in the natural body, the springs of life could neither act nor move; and the whole animal system, through the acrid nature of some juices, and the obstructions arising from the viscosity of others, would soon be exsiccated and become a lump of dust and lifeless matter.—The parallel holds good in the spiritual system; for, without the *Oil of Gladness*, there is no power in the fallen soul of man to think or act for God and his own happiness; but, on the contrary, sin rages in all his faculties, renders them more and more corrupt, and at length makes his whole system, like a dry and decayed branch, fit only for "everlasting fire."

Oil, in the *vegetable* world, maintains the same economy as in the *animal*. By its penetrating quality, it carries the other necessary juices into and through the finest vessels, and sheathes those vessels at the same time from the nitrous and rough particles, which mix and ascend with the sap. It also seems to separate, strain, or prevent from entering into the system, all such gross and terrene atoms, as would, if admitted, choke up the capillary vessels (which are almost inconceivably minute), and consequently induce disease and death.—The emblem expresses the case, as it obtains in the spiritual life. But for this HOLY OIL, the word of God, and the life of God, could find no passage to the heart of man, nor receive a lodgment there. Neither law nor gospel could enter within his soul. And, again, did this *spiritual Oil* only carry on the law to a man's spirit, and leave it there by itself to operate with its fiery nature upon him; in that view, there would soon be an end of all his hope and happiness. He would feel vengeance within him, corroding with the force of the worm that never shall die, and of the fire that never can be quenched. But this *Holy Spirit*, applying the law to the mind, and (preserving our figure) sheathing it with his heavenly grace, renders



the law in spiritual experience like nitre in natural operation. As nitre discusses and divides the atoms with which it is intermixed; so the law, in the power of the spirit, is the preparation for the Gospel; and the conviction of sin, with which it pierces the soul, disposes it to "receive with meekness the ingrafted word" of salvation. And when the soul is brought to the knowledge and experience of "the truth as it is in Jesus," this *Oil of Gladness* preserves it from being choked up with earthly things; so that neither the cares of the world nor the deceitfulness of riches can operate, as they naturally would, to render it unfruitful. Thus this "Holy Lord defendeth the inhabitants of [the spiritual] Jerusalem;" so that "he that is feeble among them is as David [or the beloved, *i. e.* CHRIST] and the house of David [all the people of CHRIST] shall be as God [by being 'made partakers of the Divine nature'], and the Angel Jehovah before them," or Christ in them, and with them, through faith, the hope of glory, Zech. xii. 8.

Were it not for the oil in plants, the action of light or heat upon their substance would soon exhaust the aqueous and other juices, and consequently would destroy it. On the other hand, the natural oil, by its tenacity, which (as Dr. Quincy assures us) is "a kind of glue or cement to the other principles,"\* preserves the frame from the penetrating effects of the frost, and especially where the oil has been matured and duly concocted; for those late and tender shoots, in which the aqueous parts of the sap predominate, not having had time for the requisite digestion, are often destroyed by the winter, when the lower parts of the same branches, and the rest of the plant or tree, have received no injury.—So the *oil of grace*, communicated by the Divine Spirit, preserves his people in all kinds of trial: and the more they possess of his saving power, the better able are they to resist and overcome those things which entirely overwhelm the rest of the world.

One property of oil is to soften and supple what it is applied to in nature for that purpose.—The effect also in grace of the *Oil of Gladness* is an inwrought tenderness of spirit and conscience, which enables the Christian to receive with meekness and humility the holy will of God, and to dread the very thought of acting contrary to it. This Oil of salvation carries home the "new covenant," in its promised power, to the Christian, by taking away his "stony heart," and giving him "an heart of flesh" in its stead. Every body knows, that oil is the universal *pabulum* or supply of *light*, and that without the oleaginous particles, neither vegetable substances, as wood, nor mineral matter, as coal, would emit a flame, though placed in the strongest fire.—Thus, without the *Oil of Gladness*, there can be no reception of CHRIST, the "true *Light*," no meetness for him within the soul. The "*Spirit*

\* *Pharm.* P. i. § 1.

of Life" introduces the *Light of Life*;" their personal union is inseparable, and so is their action. "No man can call Jesus LORD [savingsly call him *his* Lord], but by the Holy Ghost:" and no man *having* the Holy Ghost, can do otherwise. This is very plain in the parable of the virgins. The five foolish had indeed the lamps of profession, but they had no oil within them. When, therefore, the Bridegroom came (say, either in death or judgment), they had no light; because they had not that which is the concomitant of it within them. In other words, "being sensual, not having the Spirit," they were "without Christ," and shut out, in consequence, from his kingdom.—The Scripture, likewise, represents the church under the figure of a candlestick with many branches; but as the candlestick in the holy place had no light in itself, but received first the holy oil, and then the flame; so is it with every individual believer, and with the church of God at large. They must *receive* the quickening power of the Spirit, before they can see their need of Christ, or have the least desire towards him. He prepares their hearts for that vital flame, which shall never be extinguished to all eternity.—And then, as the soul enlightens the body for its natural life, by dwelling in and animating it; so the Holy Ghost illuminates and actuates the soul by making it his own habitation, Eph. ii. 22. Hence the ancient Christians called the ordinance of baptism *φωτισμος*, or *illumination*, because it was the outward sign of possessing Christ, "the Light" of the soul: and, for the same reason, they styled the solemn days appointed for that ordinance, *the days of light*; the newly baptized, *the newly enlightened*; and the time of Christ's own baptism, *the light-bringing day*; all which terms they employed to denote the spiritual effect of Divine mercy, namely, *light to the mind*.\* Analogous to this, the participation of the Spirit is called and prefigured by the *unction* with consecrated oil: and thus the *Messiah* or *Christ*, or *Anointed One*, was anointed with the *Oil of Gladness*, in token of being imbued with the Holy Spirit; and his people are called *Christians*, or *Anointed*, because, in being truly his people, they have received the same Spirit with him, and by him. "Of his fulness have all" these "received, and grace for grace," John i. 16. The *Oil of Gladness*, flowing from him, is that enlivening and enlightening chrisism which makes them *Christians*, and keeps them so.

Under the law, there is a positive prescription concerning the use of oil in presenting every *Mincha*, or offering of faith and thanksgiving, under several forms and types, before the Lord. A specification of this kind of oblation is made in Lev. ii. and ix. And the reader who wishes to dwell particularly upon the several distinctions and meanings of the legal oblations, may be much gratified in perusing the learned Mede's discourse upon them.†

\* See the elder Spanheim *De Baptismo Ignis*.

† Mede's Works, Disc. li. p. 284, &c.

It will be sufficient for the purpose of this Essay to consider the oil, prescribed in the law, as typical of the HOLY SPIRIT, without whom no offerings or services can be acceptable to the Lord. All the institutions of the law have a voice to those "who have ears to hear; nor is it possible to believe, without an equal possession of blindness and blasphemy, that the wisdom of God could have descended to the minute detail of the several parts and compositions of what should be accepted of JEHOVAH, unless some spiritual doctrines, some sublime and evangelical truths, essential to his people's salvation,\* were intended under those emblems. These were the similitudes† of the Old Testament, which concealed those "mysteries of the kingdom," that, like the parables of the New Testament, were only to be known by those to "whom it was given," Matt. xiii. 10, 11.

This oil, as we have said, typified the Holy Ghost, in whom and by whom all offerings were to be made to JEHOVAH. Nor did Christ, the "High Priest of our profession," present the dignified oblation of himself, as the sacrifice for his people, without this *Holy Oil*: for it is expressly written, "Through the *Eternal Spirit* he offered himself without spot to God," Heb. ix. 14. Thus "God was in Christ reconciling the world to himself," &c. And thus is spiritually fulfilled the testimony of the prophet, concerning the people of God: "The burden [of the enemy] shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed *because of the anointing.*"‡ The same *Eternal Spirit*, by whom Christ offered up himself, descends through him upon his people, enabling them to be "conquerors and more than conquerors" over their enemies, and likewise to "present their bodies a living sacrifice, holy and acceptable unto God," Rom. xii. 1.

As the oil represented, sometimes, the *person* of the Spirit; so, sometimes, it preached the *graces* of the Spirit. In condescension to human capacity, he appears to have taken this comprehensive emblem; and through the medium of the outward sense (which is the usual method of the Scripture), to affect the intellect of man.

\* The excellent Witsius hath made the like observation. "The intention of the ceremonies was, that they might be 'the figures and shadows of spiritual things,' and that they might continually exhibit a picture of Christ, and of the grace introduced by him. And certainly this was a most happy privilege to the Jews, that, when God delivered all the mysteries of salvation by parables and types, they should have these representations of the Divine mercy and of the promised Saviour constantly before their eyes. Especially too, as by patriarchs, prophets, and other teachers, they were instructed in their spiritual import, after the manner of that dispensation."—*ÆGRI. L. iii. c. 14.*

† Thus the Book the title of which is translated *Proverbs*, might have been, with perhaps greater propriety, rendered *Similitudes*. They are not an indigested mass of moral precepts only; but, under the picture of sensible objects, they were intended to convey many rich delineations of spiritual grace to the mind.

‡ Isa. x. 27. Literally rendered, it is, *before the face of the oil*. This hath been well expounded, and by Jonathan the Chaldee too, "thou shalt be delivered through Christ, in whom the *Spirit* of Jehovah rests, because he hath anointed him." ROBERTS. *Theo. in* ׀ׁׂ׃.

The ancients made much use of oil to *beautify* their persons. In the Psalms, we read of "oil" to "make" man's "face to shine." Ruth anointed herself for decoration, Ruth iii. 3; and the woman of Tekoah and the prophet Daniel omitted the use of oil for the contrary reason, 2 Sam. xiv. 3; Dan. x. 3. The custom is also mentioned in Matt. vi. 17; Luke vii. 46. On this account, the *holy oil* is the figure of that "beauty of holiness" which the Spirit of God puts upon his people, and by which they are enabled to worship him, according to his own will, "in spirit and in truth." Thus, when the Psalmist prays, that the "beauty of the Lord our God might be upon" the church, it is as if he had said, "Let the holy oil, whose unction affordeth all the beauty of holiness, endue their souls with his sanctifying power." The oil signified *holiness*; the application of this oil to believers, or the Holy Spirit's operation upon them, constitutes the "beauty of holiness:" and when they have done with the "vile body of sin," they shall be most perfectly beautified, by a complete transformation into the very image and likeness of Christ Jesus in all things.

Joy was also denoted under this sacred emblem of *oil*; it was therefore, in peculiar reference to this grace of the Spirit, called by the prophet the "oil of joy," Isaiah lxi. 3, and by the Psalmist the "oil of gladness," Psalm xlv. 7. The Spirit, as God, is not only joy himself *essentially*, and so called Psalm xliii. 4, but the *cause* and *communicator* of it to the redeemed. Thus it is said of believers, that they "received the word in much [outward] affliction, with JOY OF THE HOLY GHOST," 1 Thess. i. 6, and of the first disciples, that "they were filled with JOY AND THE HOLY GHOST." Acts xiii. 52. The "kingdom of God" is also said to be "joy in the Holy Ghost," Rom. xiv. 17. All which demonstrates both the *nature* of his being, which must be omnipotent thus to *influence* and *reign*, and the *kind* of office assumed by him, which is "to make glad" the city of God.

This spiritual oil also induceth health and *strength*. "Now he (says the apostle) which stablisheth us with you in Christ, and hath ANOINTED US, IS GOD," 2 Cor. i. 21. "JEHOVAH the SPIRIT is the saving strength of his anointed," and HE alone "strengtheneth them with strength in their souls." It is He "who strengthens them with might in the inner man:" and surely can such a blessing come from any one less than God? If God "be the strength" of his people, surely that *Spirit*, who *quickens* them, and in whom they *live*, and *wait*, and *walk*, and are *led*, can be none else than that *Almighty strength* in essence, or *Jehovah*, working upon them, and dividing his gifts "severally as He will," 1 Cor. xii. 11.

We have already considered *oil* as one great mean of all *growth*, and consequently of *fertility*, in the vegetable world. The

Lord the Spirit employs the image of oil to intimate the similar effect of his grace in the spiritual world. "My well-beloved (saith the Lord, speaking by the prophet) hath a vineyard in a very fruitful hill," or (as it is literally rendered from the Hebrew in the margin) "in the horn of the son of oil." Our translation has taken the *effect*, but omitted to express the *cause*. Christ's *vineyard*, or church, is upon a hill, yea, "the hill of Zion" itself; but its *fertility* is from HIM, who giveth "strength" to the "faint," and "supplieth" every spiritual nutriment, which shall "turn to the salvation" of his people. Phil. i. 19. Every believer in Jesus is a fruit-bearing branch of the spiritual vine. He is not like the cypress tree, to which Phocion compared a vain and wordy orator, having indeed much pomp and beauty in its form and appearance, yet bearing no fruit; but abundant, according to measure, in "all the fruits of righteousness, which are by Christ Jesus, to the glory of God."

The use of oil, in *cleansing* the lepers under the law, is extremely significant and remarkable. After the application of the blood of the lamb to the party, in the same places was the oil to be applied and poured on by the priest, viz. on the right ear, on the thumb of the right hand, on the great toe of the right foot, and finally on the head. Here appear the effects of the gospel *in signs*. The *blood* of Christ is applied first to the *ear*, and then the living *oil*, or grace of the Spirit, follows, to render that ear open to receive the word of truth. The next application of both these is to the *hand*, that it may be "purged from dead works to serve the living God:" then to the *feet*, that they may be *swift* for obedience, as well as cleansed from defilement: and lastly to the *head*, that the understanding may be *purified* and enlightened, and the whole spirit, as well as the body, under the conduct of the Divine Spirit, given up to the Father through Christ Jesus. The application was made to the *principal* parts of these several members, to denote, both that these included the government of *all the rest*, and that the Lord should be glorified by the *best* faculties of his people.

*Oil*, and the *olive-trees*, which produced it, were considerable branches of the *riches* and agriculture of Judea. Thus "Asher" was to "dip his foot in oil," Deut. xxxiii. 24. He was to be *rich* in *oil* and *olive-trees*, and it literally came to pass. The *olive-trees* and *cellars of oil* formed some of the *riches* and temporal blessings of David. 1 Chron. xxvii. 28. And they are called "treasures" in Jeremiah xli. 8. Oil is also stated to be a part of the *trade* of *Judah*. Ezek. xxvii. 17. And what are those *riches*, or (as they are emphatically styled) the "exceeding riches of grace," and "glory," and "wisdom," and "knowledge," and "goodness," mentioned concerning God, but the graces and effusions of the HOLY SPIRIT, the oil of salvation conferred upon his people's souls? It is through him only and his *liberality* of

flowing, that they become "rich in faith," and "in good works," preparatory to their enjoyment of the full riches of his salvation. His graces are those "hidden riches" (as the prophet is led to style them) by which they *know* the Lord, Isaiah xlv. 3, and which the world doth not see, nor can see, because the wisdom which gave them forth, as well as the wisdom which is in them, is an "hidden wisdom, ordained of God before the world for his people's glory," 1 Cor. ii. 7. All these "treasures of wisdom and knowledge are hid in Christ," and therefore "the Spirit taketh of the things of Christ and showeth them" to his redeemed, Col. ii. 3, and John xvi. 15. Thus it is, that believers become "rich" and "wise," at once, "unto salvation."

Under the Jewish dispensation, if not the patriarchal, certain *persons* and *things* were *consecrated* to God by libations of *oil*. It has been upon good ground believed, that when Jacob anointed the *stone* for a *pillar* with oil in Bethel, he received the ordinance by tradition from the fathers of his faith, as well as of his flesh; and that the *lapides bætulii*,\* or anointed stones, among the Heathen, were only corruptions of a sacred ceremony, the meaning of which they had either lost or misapplied. They thought, indeed, that in consequence of their consecration by oil, a power or virtue took possession of the image or stone;† but they apprehended nothing more than the invisible power of some of their gods, or at most, some physical virtue from the heavens. Whatever was consecrated to God under the law (as the tabernacle and all its utensils were), by the solemnity of anointing with oil, could never afterwards be engaged out of his service without profanation. Lev. x. 7, Exod. xxix. 2, 21, 33. All this plainly intimates, that those who are anointed "priests unto God" (as all true believers are) by the Holy Spirit, are like their head, Christ Jesus, "consecrated for evermore," Heb. vii. 28. The "gifts and calling of God are without repentance." Having given to "the heirs of salvation" the "earnest of their inheritance," this gracious and almighty Spirit will not suffer them to be wronged of "the purchased possession." The "anointing oil of Jehovah is upon them," and they shall remain in his true tabernacle for ever.

If these things be so, O Christian; is not this Holy Spirit most significantly entitled, THE OIL OF GLADNESS? Doth not the beautiful name most pointedly describe the bountiful effects

\* See enough concerning these in STILLINGFLEET'S *Origines Sacra*, B. iii. c. v. § 10, and the authorities he cites in the margin, with GAL'S *Court of the Gentiles*. Part I.

† ARNOBIUS, who had been a Gentile philosopher and rhetorician, and was converted to the Christian faith about the year 300, humbly confesses; *Venerabar (o cæcitas!) nuper simulachra modò ex fornacibus prompta, picturas, ceterosis in arboribus tæniis: si quando conspexeram lubricatum lapidem, et ex olivi unguine ornatum, tanquam inesset vis præsens, adulabar, affabar, et beneficia posebam nihil sentienti de trunco*. Adv. Gent. L. i. The learned SELDEN, in the *Prolegomena* and first *Syntagma*, c. 2, of his treatise *De Diis Syris*, hath discussed this subject with his usual ability.

of his love? And hast thou not joyful communion with him at times, in all these benignities of his office? Yes, as surely as thou art a *Christian*, thou hast. Thy very name, as well as the name of thy Master, belongs to thee only for this cause. He was called *Christ* on account of this unction; and thou art a *Christian* only by partaking of this unction through him.

If thou hast this *Oil of Gladness* poured forth upon thy soul, the consequences of it will appear throughout thee. Like the leaven which our Lord speaks of, it will leaven the whole lump; and thy whole body, soul, and spirit, will feel its sanctifying power. The corruptions of the outward man shall be subdued and purged; the affections of the heart shall be purified and guided to their proper object, and the intellection of the mind illuminated and extended for a more ample apprehension of God. It will mollify what is hard, even the stone within thee; it will cleanse what is defiled; it will make holy, and keep holy unto life eternal, thy whole man.

This sacred oil will *smooth* the rugged roughness of evil which sin hath brought upon thy soul: and though it will not wholly eradicate the harsh tempers of thine earthly frame, till that frame be dissolved, it will, at least, polish them in a manner which nature can never do.\* Rudeness of manners, incivility of disposition, and proneness to murmuring, not only indicate natural unhappiness, but yield too sad a proof that the *Oil of Gladness* either hath not been poured forth at all, or in a very low degree, upon thy soul. The Spirit of God doth not make men boisterous to complain, but patient to endure.

There is a *fragrance* in this holy unction, which at once *per-fumes* as well as gladdens the soul. It is not only acceptable to the Most High in itself, as coming from Him, but it renders the persons on whom it is poured, "an offering of a sweet-smelling savour" through Christ Jesus. By it they are enabled to conceive holy thoughts, to speak holy words, and to perform holy deeds; none of which are they able to do by their own power. Their life and conversation, in proportion to their enjoyment of the heavenly gift, shall yield "an odour of a sweet smell," which, like the box of ointment that Mary bestowed upon her Redeemer, shall fill the house of God, and even beyond that house flow out to the sense of the world. "All men shall know the disciples" of Jesus, by the discovery of his Spirit of love actuating their tempers, their language, and their lives. Like the aromatic oil which was poured upon Aaron, this precious *Oil of Gladness* will diffuse around its sacred odours, and not only refresh the sense

\* It was the advice of Democritus, "to have honey within, and oil without;" by which the laughing philosopher probably meant, it was necessary for a man's welfare, to have good tempers in the heart and good manners in the life. Christianity says nothing against this; but, on the contrary, most powerfully induces it, yet without "simulation or dissimulation."

of him that bears it, but convince the sense of others too, that indeed "the anointing oil of the Lord is upon him," Lev. x. 7.

O how great then is the privilege of those who are the "redeemed" and the "ransomed" of JEHOVAH, who "come and sing," because they are so, "in the height of Zion," and "flow together to the goodness of the LORD, for wheat, or the bread of life, "and for wine," or the joy of his salvation, "and for oil," to beautify with holiness! "Their soul shall be as a watered garden, and they shall not sorrow any more at all, Jer. xxxi. 11, 12.

God often visits with his gladness the souls of men. How many proofs have we of this truth handed down, by the most credible witnesses! Witnesses, who in the hour of death would not deceive; and witnesses who, in their holiness of life, could not wish to delude.\* Yet greater evidence than even from these arises from the testimony of God, and from those promises of consolation and joy which he never could have given forth in vain. But in vain would they have been given, if they had never been *experienced* (according to their tenor) by gracious souls, at times when no earthly thing could have given the shadow of a consolation. O what animating expressions of the most fervent happiness have issued forth from lips quivering under the agonies of death, and from tongues tremulous in the struggles of departing life! The witnesses for Christ have testified "the joy of their Lord" under the cruelest strokes of their persecutors' rage: and martyrdom hath received half its honours from the gladness and alacrity with which it was endured. The accounts of these transactions at once astonish and edify the mind. Far unlike the apathy of stoical pride, or the brutality of Indian savageness, the soldiers of Christ met death as conquerors, and not as stocks. No sullen gloom pervaded their spirits, no despair of life; but the *Oil of Gladness* lifted up their eyes and their hearts beyond the skies, and made them sensible that the worst malice of men could only send them home the faster to their God. Let infidels affect to find parallels to these among infidels as eagerly as they can; but there is as much difference between sufferings endured by grace and sufferings supported only by nature, as there is (to use the lowest comparison worthy of the subject) between the most vivid hope which can fill, or the most hardened unbelief which can stupify the human mind. The expectation of a Christian upon these occasions is a *fulness* of expectation, and therefore called the πληροφορια, or full assurance, which possesses and animates almost to real enjoyment his awakened soul; but, to say the best of the other, it is a mere

\* See among other excellent books, Burnham's "Pious Memorials;" Fleming on "God's Appearances for his Church;" and "The Triumphs of Faith," published at Edinburgh, 1767. See also a very striking account, which Mr. Flavel gives of a Christian experience, in his admirable "Treatise of the Soul of Man," p. 238, &c.



*vacuity* from absolute despair, which (as in the dying emperor Adrian) can only cause the heart to flutter between a trembling hope and a dismal uncertainty. The partition between *these* is so thin and feeble, that it totters with every blast, and is often crushed by the full weight of the trial. Even Socrates himself, who gave the greatest example among the Heathens of a philosophical equanimity in death, reasons and concludes before his judges with an apparent doubt upon his mind, of a future existence, though certainly there is something dignified and to be admired in his courage and conduct which could back him so far in his last extremity. We may deplore "this Homer of the philosophers" (as Plato called him), and his admirer Cicero, that amidst a world of ingenuity and the honest efforts of reason, they are led rather to an anxious expectation of a future happiness, than to a "lively hope" or firm persuasion about it. All certainty, in this respect, was only to be derived through the gospel.\*

The Christian's joy is "a joy unspeakable and full of glory." Reader, hast thou never found it so? Hath no rivulet of peace flowed into thy heart from the boundless ocean of peace? Hast thou not known that the grace of God which bringeth salvation, hath brought gladness and tranquillity too? Yes, believer, thou hast found this mercy, and "tasted" indeed "that the Lord is gracious." Though annoyed by distractions, and broken at times by interruptions, through the calls or the evils of the body and its outward affairs, still thy soul pants for the enjoyment of this blessing, and cannot rest without the view or the relish of it within thee. Thou hungerest and thirstest after this fruit of righteousness, though on earth, and in thy earthly tabernacle, thou canst not be fully satisfied with it. "The highest pleasures (said a good man) of a gracious soul in the body, are but the pleasures of an uncentred soul, which is still gravitating and striving forward, and consequently can be but low and very imperfect, in comparison with those it enjoys when it is centred and fixed in its everlasting rest. They differ as the shadow [or cessation] of the labourer for an hour in the day, from his rest in his bed when his work is ended." And yet, faint and low as all present views and enjoyments of grace are here below, compared with "the fulness of joy at God's right hand," there have been instances, where the communication of divine love has been almost too much for nature to sustain. But these have usually been upon some great occasions, either upon leaving the world or upon suffering for Christ in it, where it has been expedient for the glory of God and the edification of his people, that such testimonies of his presence should be declared. However, there will be enough of this at all times to show the truth of God's promise, that "light is sown for the righteous, and gladness for the

\* *Vide Cic. Tusc. Quæst. et de Senect. passim.*

upright in heart," Psalm xcvi. 11. In other words, that where Christ, that true light, descends upon the soul, the Holy Spirit will cause to spring up those returns of joy and praise, which, like the incense upon the altar, shall ascend for "a sweet-smelling savour" before the throne of the Highest.

Happy believer, didst thou know thy own privileges, or couldst thou walk in the constant sight and sense of them; nothing upon this poor earth would much or long perplex thee. Like a traveller near the end of his journey, thou wouldst patiently bear the dust and dirt of the road, upon the view of thine heavenly mansion, and thy Almighty Father ready to bless thee there. It is this which, by Divine aid, hath ever borne up the souls of the faithful in past trials, worse probably than ever will be thine; and it is this which must support thee also in the least as well as greatest difficulty, or alike it will be far too much for thee to bear. The realizing views of these things, not the mere speculations upon them, render the heart truly magnanimous in encountering the evils of life or of death; and the grace which shows these things gives the Christian that nice sense of honour and duty, which would incline him to all that is right, though neither men, nor angels, nor even God himself, were to behold. It is this Spirit of faith, dear Christian, which must enable thee to consider thyself, and to act, as "a stranger and pilgrim upon earth;" not the hearing only, or the talking only, about it. It is this *Oil of Gladness* which must anoint thee for a higher profession, than that poor miserable one, which (alas! too often obtains among men, and of which it is difficult to understand, whether it belongs to this world or another. O how hard it is rightly to discern in many instances, whether there be any real difference between some who profess the truths of the gospel and others who, like "Galileo, care for none of these things!" The believer, as Timothy had, should desire to have "a good profession before many witnesses"—the witnesses of his conscience within him, of the world about him, and of God above him. These testimonies he must have, in some measure, before he can enjoy that quietness and assurance of spirit which are the general and genuine result of them. A meagre, half-starved soil can yield only wretched and despicable fruits: nor can the effect of a mean, half-carnal profession rise above itself, or produce aught at best but a pitiable poverty of joy. "Wouldst thou have comfort in thy misery (said a very learned and good man), wouldst thou have joy in all thy sorrows, wouldst thou find rest in the greatest troubles of thy life, wouldst thou entertain death as a messenger of joy, wouldst thou welcome the Lord Jesus at his coming? O labour then to make 'thy election sure;' never cease till thou hast gotten the *seal* and *earnest* of thy salvation; renounce all kinds of peace, till thou hast found the peace of conscience; discard all joy, till thou feellest the joy of the Holy

Ghost.”\* O then, pray for vigour of grace, or that “fervency of spirit in serving the Lord,” which shall ever draw down with it a glorious superiority over the world, and a sweet approximation of soul to God and the redeemed in glory. In a word, ask to live LIKE A CHRISTIAN; like a man, who indeed *hath* the heavenly unction, who is thus akin to Christ and to God, and who both *is* and *feels* himself really to be a “citizen of heaven.” “Ask and receive,” that “thy joy may be full.” Thy dear Saviour means nothing but kindness and joy for thee; and if thy cup were more *emptied* of other things, it would be made to *run over* with his love. Thou art privileged, not to *glean*, like Ruth, in the field or the vintage, but to *gather* the whole ripe shocks and precious fruits of thy Father’s blessing. Why then wilt thou crawl and creep, when thou mayest, as with “the wings of eagles,” rise up and soar? Why study hard and labour much, upon a little dirty clod; when the ethereal mansions, the whole universe of the blessed, may be thy glorious contemplation and felicity? O that this wisdom, and dignity of grace, precious soul, may be more and more thine! Canst thou not join in this prayer for *thyself*, which an unworthy *stranger* ardently offers up for thee! Art thou not willing to mingle this gracious joy with one, whose soul burns that thy soul and his may participate together “the felicity of *God’s* chosen,” and “the riches of the glory of his inheritance!” O that heart might thus answer heart, and be more spiritually alive to this grace, that the communion of saints below may more perfectly imitate, as well as forerun, the communion of saints above!

Come, thou OIL OF GLADNESS, shed  
All thine energy divine:  
Bid each faithful heart and head  
In thy sacred love combine.

Come, thou OIL OF GLADNESS, pour  
Gracious joy on all around:  
Make full fraught with heav’nly lore,  
All in heav’nly hope abound.

Come, thou OIL OF GLADNESS, come,  
Shed abroad thy reigning grace;  
Fit thy *kings and priests* for home,  
Crown them with eternal peace.

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## CONCLUSION.

SEVERAL other titles and ascriptions belonging to the HOLY SPIRIT, occurred to the Author in proof of his Divinity; such, for instance, as *Witness, Gift, Guide, Spirit of Burning, Spirit*

\* *MRDE, Disc. liii.*

*of Judgment, Rest, Spirit of Glory, &c.*, but the size of the volume will not admit of any further enlargement. It is humbly conceived, however, that the many testimonies, which have been already submitted, under the preceding names, do illustrate, according to the measure and manner of the human capacity, some of the essential glories of the ETERNAL SPIRIT, both in his *Divine nature, person, and offices*. The evidence from the Scriptures, both positive and collateral, appears as full, clear, and convincing, as it is possible for the mind of man fairly to require, or his understanding to receive. Though the point insisted on be not in its essence an object of *sense or animal perception*, and cannot be such from the pure spirituality of its nature, yet it has been shown that God the Spirit has given testimony to this point by some proofs that have even reached the senses, and by circumstances which might impress them with the most happy and lively demonstration of his being and presence. He hath indeed left all men, who have his word in their reach, without excuse, for unbelief concerning Himself; and they have no subterfuge in this case from any difficulty in his revelation, which is clear enough here; but must recur at once to their own corrupt and positive dislike of its authority, or, not being able to overthrow or get rid of this, must take shelter (as too many in all ages have done) under some wilful perversions and sophistications of the divine record. But, admitting this record to be *true*, and permitting it to speak its own genuine sense in harmony and analogy with itself (which is allowed in all other writings), the doctrine of its AUTHOR'S Divinity is true also, and from the record is proved to be so. On the other hand, if that book can be demonstrated to be *false* in principle or authority, and so is an audacious imposition upon the world, it is readily granted, that there is and can be no OTHER proof of this subject, and that all the miracles, or *sensible* evidences of it, and all the internal operations, either promised or received, which are the *experimental* evidences; are equally lies, dreams, and delusions. It will be further granted, in that case, that we are exactly in the situation of all the Heathens, ancient and modern; that there is no assurance or evidence, of any one thing in the world; that we live without present hope, and must die without future end or purpose of being. It shall be added too, and must be added, that there is neither sin nor goodness, neither religion nor irreligion, neither heaven nor hell; and that all those who have declared these things to the world, in the shape of patriarchs, prophets, or apostles, have been impudent mountebanks, who have played upon the hopes and fears of mankind, for the advancement of their own designs. It will be allowed also, in this train of consequences, that CHRIST and Mahomet are quite upon a level and equally detestable impostors; that Judas Iscariot was an honest fellow, for betraying the former; and that all the

people called martyrs, were a set of stupid and inconsiderate simpletons, for believing and dying in the cause of a crucified malefactor. In one word, it must be acknowledged, in this view of things, that there is no hope in life or in death, that we are bewildered in the chaos of our own imaginations, and that Lucretius and Hobbes, and such like men, were perfectly right in attempting to banish every trace of religion, as mere mad superstition, from the face of the earth.

There are many people, who will profess themselves shocked at these consequences, and yet do not see that the principles on which they proceed concerning religion, naturally and necessarily lead to them. They think *without* the Bible, in the first instance, and then in the next, they think *against* it. Nor do some people express much concern upon the discovery of this consequence; but call their method, with a peculiar ease and confidence, *liberality of sentiment* and *freedom of inquiry*. But if those fine words are examined to the bottom, they will be found to merit another title, and will really appear to be only *looseness of principle* and *scepticism universal*. The first point they begin with in religion is—a *doubt* of God's truth in the Bible; forgetting that without this truth there is no religion at all, and that there either must be already such an infallible rule, or there never can be one. If the rule do exist, then it is their wisdom to follow it: but if it do not, then all the men in the world could not agree to compose one; and consequently all their pretended inquiries must end in uncertainty, if *that* can be called an *end* which is *nothing*; or *that* can be good logic, which has no *conclusion*. However, this *doubt* (say they) ought to be satisfied. And *who* is the judge, evidence, and counsel, in the matter? Their answer is *human reason*, which after all, they must own, can judge nothing concerning spiritual existence. And yet the Bible deals chiefly in spiritual existence. If reason were even uncorrupt and undepraved which it is not, it could be no judge in this case, unless it were infinite and eternal; because here the determination is to be upon an infinite being, and upon eternal concerns. Of course, the *evidence* it can produce, or the *counsel* it might bring, being alike depraved, limited, and irregular, stand exactly in the same predicament. The fallacy of these people is, they presuppose that all things are in doubt, and that therefore there is no such matter as truth revealed; and yet absurdly enough they hold, that both these *conclusions* of their own are to be *believed*. That principle in man which doubts is, according to them, to procure evidence out of itself, in order to convert itself into a believing principle, or rather to frame a believer in nothing beyond it. The sea might just as soon make itself dry, the fire emit a cooling flame, or a man scoop up the ocean with a shell, as any of these can turn this Ethiopian unbelief into the fair complexion of holy faith. Their itch is to dispute every thing, and to believe nobody but

themselves, who own at the same time, that know nothing with precision. They are quite sure that nothing is true which is not agreeable to their own reason; and yet often this reason doth not agree *with itself* upon the most trifling subjects within its immediate scrutiny: but it pretends to be very exact, however, in the everlasting concerns above it. Thus our reasoners venture to go on as though they were omniscient beings, who could see through all spiritual and abstracted nature, could comprise all that is to be known universally, and could determine upon the whole with perfect judgment and infallibility. They are sceptics towards God, but the most implicit believers in themselves. In this high sentiment, they determine upon what angels "veil their faces to behold," with an air of importance and authority, and are not ashamed to conclude, that what they themselves know not, is and must be, therefore, unknown. Their sentiments are indeed *liberal*, and their inquiries *free*; for they are by no means limited by the straight line of *truth*, but make copious excursions enough in the regions on either side of it. Truth is too low and fixed a subject for such unfettered speculatists as disdain to take any settled foundation, but love to soar above all certain boundaries, and the narrow apprehensions of those pitiful mortals who humbly believe in God: and so,

\_\_\_\_\_ their sail broad vans  
 They spread for flight, and in the surging *smoke*  
 Uplifted spurn the *ground*; thence many a league,  
 As in a *cloudy* chair, ascending ride,  
 Audacious; but that seat soon failing, meet  
 A vast *VACUITY*. \_\_\_\_\_

MILTON.

But for people of this order, these imperfect essays were not designed. Written, as they are, for the most part, without any laboured attention to method, they are calculated principally for those who receive the Bible as the truth of God, and who wish to be more truly acquainted with it as such; and for some others likewise, who, not weighing the sense of its words nor that analogy of principle which runs through the whole, have been led into perplexities, which the Bible does not contain in itself, but which have been brought to it by the false reasonings of its readers. That book, indeed, is a parable, and (according to Christ's own words) intended to be so: consequently, it hath its mysteries, or (if the world will call it by that name) its obscurities. It is no shallow composition, but contains the words and the mind of God. If men do not perfectly understand these *words*, it is no wonder: they do not understand the most obvious and most ordinary *works* of God.\* And it is the less to be wondered at, because it is expressly said, that none *can* understand

\* See this observation proved most demonstrably in that equally instructive and entertaining work, entitled, *An Essay on the first Principles of Natural Philosophy*, by the Rev. WILLIAM JONES: an author to whom the religious and philosophic world are greatly indebted for labours of much ingenuity and erudition.

the Scriptures but "those to whom it is given;" and the very apostles understood them only according to that dispensation. Luke xxiv. 45. Of course it will follow, that none can understand them *farther* than it is given. This measure or bound, also, must rest entirely with HIM who imparts this understanding itself, which is a principle superior to human reason, though working upon and by it. Reason of itself cannot *determine* in spiritual things *what* are truths, but at most conceives only their *connexion* and *agreement*: but the gift of *spiritual understanding* is imparted, that reason might be *informed*, and from that information proceed in a manner analogous to its nature, to combine, connect, or conclude, not its own ideas, but ideas from the word of God as the ground on which they are to be raised, and which the Spirit of God, as the agent, alone raises from that ground. The word itself doth not and cannot raise ideas truly spiritual and divine, as we may see in thousands who frequently read it, but to whom it is "a book sealed" impenetrably: nor does the Spirit act but by the word, or in perfect concord with it. So that here is the strongest fence, on the one hand, against absurd or enthusiastic reveries, because the written word checks all fanciful excursions and all idle opinions; as, on the other hand, there is the fullest implication of the necessity of Divine grace, to help the ignorance or check the infidelity of man. This grace is a gift, afforded according to the will of its Author, and allotted and diversified with respect to the purposes of glory and salvation which are to be brought forth in his people. Proud reason quarrels with this, and yet without reason. *Grace* in all its parts or distinctions, whether of holiness, knowledge, faith, &c., is the *donation* of God, and a *free* donation, because it could not be earned by a creature. A creature might just as soon earn its own natural life, before it had life. It must *first* live, *then* act; and a man must have the grace or faculty for divine knowledge, *before* he can presume to know the things divine. 1 Cor. ii. 11. The ground of all human error is in the fall and apostasy of our nature from God: and yet men profess to think and act as though they were *not fallen*. They advance upon this mistaken ground; and consequently, the farther they push their conclusions or speculations, upon divine subjects, the wider they are from the truth of God, and it may be added, from the God of truth. Nor till they are brought back to see this *origin* of their error, and are enabled to keep it constantly in sight, can they make any excursions in which they do not stray.

The Scriptures are entirely written upon this great idea of the FALL. They keep it ever in view. All the terms, with relation to man, are formed upon this very principle; the combination of those terms into fuller detail amply expresses it; and the whole purpose of revelation proves, enforces, and answers it as a fact, which every one of us may feel within ourselves, and

may see but too many evidences of in the world about us. Our restoration to God, and his names revealed to convey the means of that restoration, are increasing demonstrations of that truth, which it is both our duty to believe, and the way of our happiness to know. All its important evidence, taken together, will be found to generate this grand conclusion: *That fallen man can be recovered to God only through the love of the FATHER, the redemption of the SON, and the power of the HOLY GHOST; THREE Divine Persons in ONE and the same GODHEAD.*

This truth is the basis of the Bible, and consequently of all Christianity. Remove it, and they both fall utterly to the ground. God only could plan a work, which should glorify two such essential attributes as his own *justice* and *mercy*, in the salvation of sinners. Accordingly, we read of an *everlasting covenant* and a *counsel* of the Godhead for this end. No creature could make an atonement for his own sin, and much less for the innumerable sins of others: no creature could work out an *everlasting* righteousness and bring it in for the justification of even himself, and much less for the justification of others who might need it; since *all* he *could* do, it would be his *duty* to do, without remission and to the continuance of his being. Having done this, he might justify *himself*, but not *others*. In this absence of all created help, we find that *Jehovah* was to reconcile to *Jehovah* these helpless fallen creatures, that *Jehovah* became the *Redeemer* for this object, and that *Emmanu-EL, GOD with us*, took that *name*, because he was to take our *nature*, in order to *suffer* in the behalf of his people, and to *fulfil* all righteousness for them. It was impossible that these creatures, who are represented as "dead in trespasses and sins" in respect to *spiritual* life, and *enemies* and *aliens* to God in respect to their *desires* after it, should *change* themselves, *renew* their minds, *new-create* the frame of their spirits, and "transform themselves from darkness to light," either by will, or power, or conception, of their own. They were as incapable of all this as a dead carcase is of restoring itself to life, or of performing its living functions: and the Scriptures describe this to be exactly their case. Upon this very account, it was necessary, that the *Author* of all life should *restore* it: and, accordingly it is revealed that *another* Divine Person, assuming the name of SPIRIT, is the very *Spirit of Life* for this purpose; that He testifies concerning Christ as the *mediate* cause of removing all impediments, and glorifying all attributes in his life and death; and that he himself is the *Comforter*, in consequence, to *secure* every blessing to the redeemed, by *giving* them life, grace, holiness, and, in a word, by *sealing, teaching, guiding, and preparing* them in the state below, for a sublime and everlasting inheritance.

Here we see a perfect accordance between divine revelation and the state of men—an unspeakable suitableness between the



gracious offices of the Divine Persons and the wants of sinners—a just harmony in all the attributes of the Godhead and the everlasting salvation of souls. The whole of it is grounded upon facts which we know, and upon necessities which we feel; it rests upon evidence which reason enjoys not, and doth not require in other cases, even the evidence of good men in all ages, who were eye-witnesses, ear-witnesses, and heart-witnesses, of what is delivered to us—who could have no temptation to impose, but who were called to die for their testimony, to convince us that they did not impose.\* And if, after all this, we think the matter to be still a subject of *free inquiry*, or of *uncertain* foundation, like a common speculation, we become like those fools who, having a chart and compass, and the testimony of seamen that have seen what they relate concerning a distant country, very gravely throw them all overboard and profoundly resolve that these are checks upon their *liberality of sentiment and free inquiry*, and that they will sail on, without these limitations, to explore an unknown world. The next news we should expect to hear of such able pilots would be, that they were cast away or gone to fathom the profound below.

All the other doctrines of the gospel are links in this chain, and depend in perfect agreement upon each other. If one be taken away, it is no longer a *whole*, and its strength is virtually dissolved. The doctrine of the *Divinity* of the HOLY SPIRIT, for instance, is so capital a link, that let it be once broken, the whole system of Christianity falls to the ground. The Bible will become untrue, and all that is contained in the Bible a confused mass of idle principles, disjointed fables, and useless narrations. It is no wonder, therefore, that the enemy of souls should militate in all ages, very particularly, against this essential article of truth, and that where he could not absolutely deny, he should attempt to perplex, confound, and pollute it; so that, from this very pollution he might gain a step, in some favourable time, to succeed farther against the article itself. It may not be altogether impertinent or unprofitable, to look back and see

\* The reader will find this kind of argument, pursued with equal strength and elegance by a late noble author, who cannot be suspected of indulging an enthusiastic credulity. The *Observations on the Conversion of St. Paul*, written by the first Lord LYTTLETON, contain an admirable defence of this outwork of Christianity. "Is it (says he) on account of the *mysteries* in the gospel that the *facts* are denied, though supported by evidence which in *all other cases* would be allowed to contain the clearest conviction, and cannot in *this* be rejected without reducing the mind to a state of absolute scepticism, and overturning those rules by which we judge of all evidence, and of the truth or credibility of all other facts? But this is plainly to give up the use of our understanding where we are able to use it most properly, in order to apply it to things of which it is not a competent judge. The motives and reasons, upon which divine wisdom may think proper to act, as well as the manner in which it acts, must often lie out of the reach of our understanding." This is reason "taught reason," and approved by divine revelation. "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah lv. 8, 9.

how he has managed this matter in past ages; because it may in part help us to the apostolic lesson of not being "ignorant of Satan's devices," and hence be the means of guarding against them. We will, therefore, as briefly as possible, mention the chief of those dogmatists, who have either set themselves entirely against the Spirit's Divinity, or treated it in a manner which, though covertly, yet essentially undermined the doctrine.

THE man who fancied the Holy Ghost was to be "bought for money," was the first upon record, since the Christian era, who turned blasphemer against him. A fit instrument was Simon Magus for so foul a deed, and deserves to be placed at the head of the motley corps who have enlisted themselves into the same service. To mention this poor wretch's assertions is to confute them. The chief of these were, that Simon himself was the true Messiah or Christ; that he appeared at Mount Sinai in the person of the Father; that he came in the reign of Tiberius in the form of the Son, and descended upon the apostles, as fiery tongues, in the person of the Holy Ghost; that the world was not made by God, but by angels; that there is no resurrection of the flesh; and that a promiscuous and unlimited commerce with women was a noble part of Christian liberty. Licentiousness of this sort is a common point of agreement for many heretical opinions. We shall only observe further of him, that he was contemporary with the apostles, propagated his opinions in Samaria and Palestine, from whence they had a rapid flow, and that he was the common father of that prolific brood, which, under the names of Sabellianism, Antitrinitarianism, Manichæism, &c. &c. &c., for a long time after, disgraced and troubled the church. He was the first who broached the notion, that the names of *Father*, *Son*, and *Spirit*, belonged to the same numerical *Person*, and, of course, that there really is no Trinity.

From this corrupt progenitor arose, in the next century, among many others who advanced all sorts of opinions and practised all kinds of impurities, Hermogenes and Praxeas. The first denied the Trinity, and asserted that matter was coeval with God. He was a painter by trade, and a practical Polygamist:\* this drew

\* It is an observation made by Jerome, and repeated by many others, that the principal heresies which ever disgraced religion and plagued the world, were begun, carried on, and ended, by the support of women, or for the sake of women. From the Nicolaitans in the Revelation, down to Bernard Ochin, who, soon after the Reformation, set up the inexpedient and impracticable (not to say licentious) doctrine of Polygamy, we might produce but too many instances to justify that observation. The mind of man is naturally inclined to pleasure; and when it finds no happiness in God, or hath lost its happiness in the things of God, it roves abroad (like the unclean spirit) after those objects which are most adapted to the constitution and temper of its owner. It will easily find pleas for self-indulgence, and can even fancy that this indulgence of the flesh is not unacceptable to God, though God himself hath enjoined the "crucifixion of the flesh, with its affections and lusts;" and though the indulgence of these hath a natural and direct tendency to draw the heart from God and "the things above," and to fix it on the creatures and "on things beneath." See 1 Cor. vii. 29; Gal. v. 24; Rom. xiii. 14; 2 Pet. ii. 18. *Delicatus es, Christiane, si et in saculo voluptatem concupiscis; immò nimium stultus, si hoc existimas voluptatem.* TERTULL. *De Spect.*

upon him the sarcasm of Tertullian (as painting was then reckoned an improper profession for Christians), *pingit illicitè, nubit assidue*; "he paints without law, and marries without end." Praxeas carried on the opinion of Simon Magus, respecting the Trinity, charging all Christians, who worshipped the three Persons in the Godhead, with the worship of three Gods. To him Tertullian opposed himself with his uncommon abilities and tartness, and gives us a testimony thereby, that, in his time (which was about the year 190, the church expressly worshipped one God in *unity* of substance, power, and glory, and the *three* Persons of *Father, Son, and Spirit* in that *unity*.\* Praxeas, in fact, seems to have been the immediate parent of what was afterwards called Sabellianism.

Noctus of Smyrna, however, obtained the infamy of being immediate master to Sabellius, (and, according to some, of Praxeas himself,† and of inculcating the same opinions. He lived about the beginning of the third century. His disciple, Sabellius, being a man of greater talents and capacity, and asserting the same opinions, consequently, with more art and address, obtained them to be called after his name. He confounded the distinction of Persons in the Essence, asserting that they were mere names of one and the same individual being, who suffered in the person of Christ, and who appeared in the descent upon the apostles. Hence his disciples were called *Patripassians*, because they maintained, that the Father endured all the agonies upon the cross. They also averred, that God was called *the Father* in heaven, upon earth *the Son*, and when he put forth his power in the creatures, *the Holy Ghost*.—We have already given, pp. 246 and 248, a short confutation of this error, which has a tendency to subvert every doctrine of the Gospel.

Paul of Samosata, soon after Sabellius, though they differed in other points, agreed with him very nearly, if not entirely, upon the article of the Trinity. They both denied the *personality* in the Godhead. The principal difference between them was, Sabellius asserted, that the whole Godhead was in Christ; and this Paul, that the Saviour was a mere man, neither co-eternal nor consubstantial with the Godhead. Both these men, as well as some of their late successors, endeavoured constantly to puzzle the cause, by confounding *the Persons* with *the substance*, and by using these different terms for one and the same idea.

In the next century (i. e. about the year 317 or 320) sprang up the famous Arius, and drew away great multitudes after him. He neither wanted art, learning, nor ambition: and he employed these (as all other men do who have not grace) to subserve his

\* Blackmore's "Summary of Christian Antiquities," vol. i. p. 59, and many other authorities from ancient writers, in SPANH. *Theol. Oper.* vol. liii. p. 1216, &c.

† SPANH. *Hist. Christ.* sæc. liii. p. 748.

own views and passions. We need not, however, "dwell upon the man and his communication;" for this has been treated of by a variety of authors: it is sufficient for us to mark his particular error concerning the Divinity of the Holy Spirit. As he denied that the Son was of the substance of the Father, or consubstantial with him, but was a creature *made out of nothing*, though before all other creatures; so he asserted that the Holy Ghost was not God, but created or produced by the Son, and inferior in all respects to him, though employed by him in the work of creation. Thus, in his view, the Holy Spirit was the creature of a creature, or, in more modern language, the emanation of an emanation. Consequently, there was a time when the Son and Holy Spirit had *no* existence, and a time when, like the merest maggots, they *began* to exist. Those who maintained these principles were called (by a wonderful abuse of language) *pure Arians*. There were many sects of them, who had the same common parent, but who distinguished themselves, however, from their brethren by a variety of names and opinions in this matter, in which they disagreed as well amongst themselves as with the orthodox. Hence, generally, after the names of their several leaders they were called Aëtians, Eusebians, Eunomians,\* Anomœans Eudoxians, Acacians, Semi-arians, and the like. The most prevailing sect of these, and the nearest to the orthodox, were the Semi-arians, who maintained that the *Son* was *ὁμοουσιος*, but not *ὁμοουσιος*, i. e. that he was of *like* substance with the Father, but not of the *same* substance; that he was *like* the Father also in *will* and *operation*, but really *different* from him in *nature* or *essence*. The same they believed, for the most part, concerning the *Spirit*. Consequently, they must hold, either, that there is but *one* Person in the Godhead, called the Father, and so the *Son* and *Spirit* are absolutely *creatures*; or, that there are *three Gods*, of three *different* substances, who have only the relation of a *likeness* to each other. The wit of man cannot devise a medium between these two: and let a man take *either* of the two, he will be sure of equally contradicting the Scriptures, and of finding himself, one time or other, in the wrong.

Photinus, bishop of Sirmium, from whom came the Photinians, asserted (about 20 years after Arius), that Christ was a *mere man*, without any being till he was produced of the Virgin Mary, and that the Holy Spirit was neither God, nor a Person in the Godhead. He also asserted, that the names of Father, Son, and Spirit, belonged to one and the same individual Being, and that the same numerical Person took those names only to signify

\* See Eunomius's Confession of Faith in Cave's Hist. Lit. In this Confession, he says, "the Father begat the Son, not according to his own *substance*, but according to his *will*, and that, afterwards, *ἑαυτου*, he made the Holy Spirit by his own proper authority and command, and yet by the energy and active power of the Son."—A little below, he calls the Holy Spirit "the first and greatest of all the *works* of the only Begotten."

some particular operations. In this opinion he followed the Sabellians. He wrote elegantly and ably against all heresies but his own, and is said to have been a learned and eloquent man.

About the same time, lived also Macedonius, patriarch of Constantinople, a worthless character, and fit to oppose that gracious Spirit whose Divinity he denied, and whose influences (to say nothing of his principles), his whole conduct proved, he never felt. He was one of those worldly priests who aim at nothing but riches and rank, and who stick at nothing to obtain them. If men were to follow Jerome's advice, they would avoid such clerical tradesmen, and scandalous money-hunters, as they would the pestilence.\* Macedonius was at first a Semi-arian, asserting that the Son was of the *like* substance but not of the *same* substance with the Father, and yet not a *creature*. When the *pure Arians*, who advanced him to the chair upon the murder of Paul the Good, found he was not *purely* their own, they drove him from it; and then, to draw away disciples after himself, he set up a new heresy, or rather new-modelled an old one. Agreeing with the Semi-arians concerning the Son, he opposed himself particularly against the Holy Ghost, and denied him to be God, or a Divine Person, or even to have any person or substance at all; maintaining, that the Spirit was a mere created energy, imparted to the Son, and divided among all other animated beings. Hence he and his followers were called Πνευματομαχοι, *fighters against the Spirit*; for the censure of whom the second general council was convened at Constantinople, in the year 384; as the first general council was at Nice, 60 years before, for the condemnation of Arius.†

\* "Negotiatorem clericum et ex inope divitem, ex ignobili gloriosum, quasi quandam pestem fuge.—Ignominia omnium sacerdotum est, propriis studere divitiis.—Delicatus magister est, qui pleno ventre de jejuniis disputat. Sacerdotis Christi os, mens, manusque concordant." ΗΙΕΡΟΝ. *ad Nepot.*—But Christianity is "improved" (say some) since the days of Jerome. Perhaps others will ask, *In what?* And, perhaps, others again will take up the *complaint*, sung 400 years ago, as not quite inapplicable now:

A maximis ad minimum,  
Vix habet unum filium  
Religio tam sacrum,  
Qui purè propter Dominum  
Religionis habitum  
Portare videatur.

This doggrel, to the extent of 51 stanzas, is entitled *Planctus Bernhardi Westerosdis*; and, if it have no other merit, it has the merit of being a witness for truth in that dark age, the 14th century. It is mentioned by Fl. Illyricus, the author of the *Catalogus Testium Veritatis*, and preserved at full length by Baselius, in his *Sulpitius Belgicus*, p. 150.

† See the *sum* of these and other councils, digested by Bartholomew Carranza, formerly archbishop of Toledo. Of his *work*, it may be said, that it will give a *Protestant* reader a sufficient idea of the several councils; and of the *author*, that being suspected of inclining to Protestantism, he was imprisoned by the Inquisition, and his archiepiscopal revenues were confiscated to the king of Spain. By appealing, indeed, to Rome, he saved his life, but not his see; for he died many years after in a private station. Thuanus says, he knew him; and that his learning, integrity, and the holiness of his conversation, were such as made him worthy of his dignity. See Sleidan's *Com.* App. p. 48. The reader, however, should be cautioned of a flagrant error, committed in the acts of the Laodicean council, c. 35, which the Papists have

In the fifth century, another sect was raised against the doctrine of the Trinity, which proceeded, in a great measure, upon the notion of Sabellius. The professors of it were called Theopaschitæ, "God sufferers," or Fullonians, from Peter Fullo, bishop of Antioch, their leader. This tribe asserted, that the whole Trinity suffered upon the cross; and, therefore, they addressed the *Trisagion* or doxology to Christ alone, as the representative of the Trinity, or the man in whom the Trinity was. With respect to the person of Christ, they came very near, if not quite, to the Eutychians or Monophysitæ, who so confounded his two natures, as to represent the *human* to be absorbed in the *Divine*, and to lose thereby its own proper existence.

About the end of the same century, or (according to Cave) at the very beginning of the next, appeared the celebrated Johannes Grammaticus, called Philoponus, from his constant study—a man, who, for his shining talents as a philosopher, was certainly respectable, but who, too little like a professor of Christianity, abused those talents to the mean purpose of his own applause. "Tertullian (says Cave) long ago justly observed, that philosophers in the church have, for the most part, been the patriarchs of heretics." He had studied Aristotle and Plato; and, like Origen, with many others, he endeavoured to corrupt the simplicity of Divine truth with the dogmas of the schools and the language of error. Thus, the scholar is as liable to be befooled in Divine things by the subtleties and jargon of human science, as the unlettered man by the wrong apprehensions of ignorance. Neither the one nor the other can be safe one moment from delusion, but by a wisdom and direction very superior to their own. Philoponus was cheated by his philosophy to believe, that *person* and *nature* are the *same*, which was the common confusion of the heretical depravers of the Trinity; and he was hardened in that cheat by a concern for his own glory, and the pride of not yielding to an adversary. His heresy consisted in maintaining, that in the Trinity there are *three Substances* or *Natures*; and yet he inconsistently enough urged, that there are not *three Deities* or *Gods*. But this consequence is unavoidable upon his hypothesis; and, therefore, he and his abettors were not unjustly called *Tritheists*, or maintainers of the doctrine of *three Gods*.

Joachimus of Calabria, an abbot, who flourished about the year 1200, was condemned by the Lateran council, 1215, for accusing Peter Lombard, the famous Master of the Sentences, of asserting, that there was a *Quaternity* rather than a Trinity in the Godhead; because, beside the three Persons, of whom one begat, the other was begotten, and the third proceeding, he held, that there was a *common Essence*, neither begetting, nor begotten,

entitled, *De his qui ANGULOS colunt*, instead of *ANGELOS*, and which would otherwise have directly opposed their creature-worship. Carranza has followed them in his *Sum.*, printed in 1552. Theodoret exposed this mistake, according to Gomar, v. *Opera*, p. 565.

nor proceeding, and so was distinct from the Father, Son, and Holy Ghost.\*

Nothing more, respecting the Trinity, appears to have been started in this dark and barbarous age of the world, immersed in Romish superstition and ruled by Papal tyranny, till Gregory Palamas, archbishop of Thessalonica, about the year 1354, was accused of believing in *two* Gods, because he distinguished between the *Divine Essence*, and its *energy* or *act*. Palamas was a Greek, and hated by some Latin monks, who determined to find, or say, whatever they could against him. Men, thus happily disposed, may possibly obtain credit among themselves; but it must be through an excess of liberality, indeed, if they gain any thing better than pity elsewhere.

With the much-needed Reformation came in a world of errors, some of which arose from the most glaring impiety and licentiousness. There seemed an endeavour among many, not only to shake off those fetters which had been so long unjustly imposed upon men's consciences, but to show that men's consciences were to have no bounds at all, and that the word of God himself, instead of being a test for all men, was now to submit to those tribunals of reason or fancy, which every man might presume he had a right to set up for himself. And as most of these judges had a law of their own, or made one for themselves, it is not at all miraculous that there have been almost as many determinations as men, and that upon this ground no two men should have thought alike. They not only invented, therefore, a thousand new opinions, but industriously revived many of the old, which either suited, or by lopping off some excrescences, might be made to suit the genius of the times. The Papists had covered every thing with mystery, and crammed it down by force: in opposition to all this, which was bad and impious enough, there arose a set of men, who, pretending to join with the wise and pious Reformers, and taking advantage of the general liberty, endeavoured to subvert the Christian religion itself, by laying it down for a principle, that all true religion was not mysterious, or that there ought to be no mystery in religion, or that whatever was mysterious in religion was altogether wrong. This foundation turns the Bible out of its place and sets up *reason*, the reason of *every man*, and consequently the *different* and *jarring* reasons of all men, to be the infallible judge in spiritual controversies. Under this usurpation of reason, it is no wonder that the Mosaic account of the creation, the fall of man, the prophetic rites of the Jews (for all their institutions had the voice of prophecy), the doctrine of the Trinity, the incarnation of Christ, the satisfaction and atonement of Christ, the descent of the Holy Ghost, his communion

\* SPAN. *Hist. Christ.* sec. xiii. p. 1698. CARRANZÆ *Summa Concil.* fol. 421.

† Austin quotes from Varro, that there were no less than 288 different opinions of philosophers upon one single question. "What is the *Summum Bonum*, or chief good?" *De Civit. Dei.* l. xix. c. i.

with his people, and the other doctrines of the gospel dependent upon these, were altogether exploded. Reason could not understand these things, "therefore, says reason, they are false." If faith would urge, "that they are 'the things of God, which no man can know but the Spirit of God;'" reason answers, "I will take no evidence but what comes to my own proper sense, and will believe the attestation of no man, not even of God himself, unless the same miracles are set before me, as are stated to have happened unto them." Thus reason very modestly proposes, that God shall continue to interrupt the laws of nature constantly (for *every man* to the end of time may plead this) for her satisfaction; and then she will do him the honour to believe that the Almighty can tell no lie, but not before. She will, upon this, condescend to own, that possibly He may be right in some other assertions concerning his own Divine nature, and that the gospel though it may be rather mysterious to her after all, shall have leave to be credited a little in the world. But as God never meant that his gospel should be a subject of depraved *reason*, but of gracious *faith*, there is no hope but that, as it ever hath been, so it ever will be, "a stone of stumbling and a rock of offence to them who stumble at the word, being disobedient, whereunto also they were appointed," 1 Peter ii. 8. "I cannot understand all this," says reason: to which the best answer is, "It would not be *true* if you could. You perfectly understand nothing: how then can you presume to comprehend the *infinite Cause* of all things?"\*

\* If it be objected, that this method of disclaiming the agency of reason in religious matters, tends to open a door to enthusiasm and all manner of nonsense, it may be answered liberally, that to the religion of Jesus Christ there can properly belong no nonsense, which is a ridiculous repugnance to truth, nor enthusiasm, which is a serious abuse of it; so that a wild profession is not a true one. And with respect to the use of reason, it being an excellent gift of God originally perfect in our nature, it is to be regarded, though now depraved, in all things but those which are above its powers, as all divine things most certainly are; and on these therefore it would be *irrational* to employ it. As this objection is of much importance, it may be worth while to give it a short consideration.

#### THE CASE OF ENTHUSIASM BRIEFLY STATED.

That there is an intercourse upon the business of salvation between the Spirit of God and the spirits of men, really, powerfully, and effectually, cannot be doubted or denied by those who will receive the authority of the following Scriptures among many others:

John iii. 5, vii. 39; Rom. viii. 2, 9, 11, 16, 26; Gal. iii. 14; Eph. ii. 18; 1 Peter iv. 14; John xvi. 13; Rom. xiv. 17; 1 Cor. vi. 19; Titus iii. 5.

What these Scriptures (which are the wise revelation of God) *promise, testify, and explain*, as the undoubted privilege of ALL real Christians, cannot therefore be nonsense, nor yet what is usually understood by enthusiasm. This last term then, in its common evil sense, must be applied to something very different from the "grace of God" or (what is the same) the "operation of his Holy Spirit," enlivening, enlightening, and enabling the souls of his people; or, while we pass strictures upon men and their errors, we may extend our censures unwarily to the truth of God itself. The real Christian "does not only *believe* (says Mr. Addison, who will not be suspected for a fanciful devotee) but *feels* there is a Deity. He has *actual sensations* of him; his *experience concurs with his reason*; he sees him more and more in all his *intercourses* with him, and even in this life *almost loses his faith in conviction*. In short, the person who has a firm trust on the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness." *Spect.* No. 465 and 441. Will any man call this enthusiasm?



Reason has fled from this humiliating ground, and set up a religion, or rather a variety in religion, of her own. We will only take the chief of those into view, which most nearly relate to the subject of these essays—only premising, that all the sects we shall mention pretend a regard to the Scripture, so far at least as it can be wrested to support their respective opinions. As to those who are such masters in reason as to reject the Bible altogether, it would be too foreign to our matter, and require too long a discussion for this place, even if it had not been sufficiently done already, which indeed it has been by Dr. Leland and by several others.

It is right to ask them, what is properly enthusiasm, that dangerous evil, against which we hear so loud an alarm in the world?

It cannot be gross vice or immorality; for, generally, vicious and immoral people exclaim vehemently against it. Nor is it carelessness or unconcern about salvation, because the more indifferent the people are in that respect, the more violent is their outcry upon the matter. Is it then an enthusiasm in the pursuit of the world's pleasures, riches, and honours? In the chase of its gaieties, parade, and professions? Certainly not; for this is by no means an enthusiasm condemned, but, if successful especially, admired, followed, and crowned with applause. Nobody puts a stigma upon people with these accomplishments, nor believes them to merit the odious title of enthusiastic creatures, if even life, health, and substance are wholly laid out upon these objects.

On the other hand (as we have seen) the impressions of Divine grace, and all their "sober certainty of waking bliss," must be above the imputation of any ill name; or God and his truth, however impossible in fact, will seem to fall under condemnation.

Yet this mark of infamy is placed only upon religious professors. It is a something in religion which is thus branded; and if it deserve the brand, let it for ever wear the shame. But it can only deserve this, by being contrary to the express and written word of God.

Agreeably to this principle, the true definition of religious enthusiasm (not regarding the misapplication, but the commonly received sense, of the term) may be somewhat like the following:

An elevation, conceit, effusion, or inflation only of the human mind, under the impulse of which it pretends to think or act in religious concerns, without having or without regarding the proper warrant of God's written word, which, being fixed in its canon and closed in its prophecy, is now the only settled rule, law, and testimony, by which all the circumstances of religion are to be proved and determined.

If this definition be correct, we shall find the censure of enthusiasm to fall upon two sorts of persons. First, those who pretend to Divine inspiration, while they are only warmed by a deluded fancy, above the word of God and beyond its sanctions; and, secondly, those who, rejecting all supernatural aids or (what is the same) the particular efficacy and omnipotence of those aids, are so "vainly puffed up by their fleshly mind," as "not to hold the head" [CHRIST] for spiritual nourishment or erudition, and by "following their own spirits" venture to "intrude into those things which they have not seen;" and therefore proceed WITHOUT the word and AGAINST it. Both of these act upon the same common principle, however different the effect; their own natural and corrupted mind being ruler and guide in both. For as the one sort is borne aloft by a wild and unbounded imagination, the other blindly follows a corrupt and incapable reason; which two are different powers indeed, but are however powers alike of the same human understanding.

Upon this view of the case then, it may appear, that the depraved energy of fallen man, if it attempt divine things without assistance or without rule, is urged by that arrogance or inflation of an undisciplined soul which deserves the name, because it bears the nature of enthusiasm; and consequently that those are the religious enthusiasts, who presume to soar above God's revealed wisdom in his word, or pretend to obtain Divine knowledge without Divine teaching, and to act and determine in spiritual things by the strength of their own weak and incompetent faculties.

Nothing has been said here of diabolic impressions, because, whatever they may act upon the human mind, they so act according to the mode of its corruptions and depravities, that the result can only be the same abuse or contradiction of the revealed will of God, and therefore must merit no other name.

In confirmation of these sentiments, the reader is requested attentively to compare the following Scriptures: Isaiah viii. 20; John viii. 47; 1 John ii. 5; Matthew xxiv. 25; 1 Cor. ii. 11, &c., iii. 16; Eph. ii. 18; Phil. iii. 3; 1 John iv. 13; Jude 19; Luke xxiv. 45; John xv. 5.

Some of the German Anabaptists, among other points, thought perversely of the Trinity, holding the Three *Persons* to be Three *Essences*, different from each other in nature, power, and glory, and maintaining that their unity consisted only in that kind of *will* and *consent* of operation, which may subsist between two or three kings, or did subsist among the disciples of Jesus. They also held the same opinions with Marcion, Cerdon, &c., concerning the person of Christ, and respecting the Divinity of the Holy Spirit. They took their composition from Arianism and the enthusiasms of some ancient heretics, and wrought it up with some wild conceptions of their own for a new sect or sects, to which they gave a new denomination. It is right, however, to say, that the northern Anabaptists in Germany, and the society called Baptists in England, were always people of a different stamp; the latter of whom are for the most part of the same principles with our Congregationalists or Independents, excepting in the article of *baptism*.

About the same time with these Anabaptists, the famous Michael Servetus made his appearance, for the trouble and disgrace of the Reformation. It is an old remark, "where God founds a church, the devil will build a chapel." It was permitted to be so in this case, and the reason of it may be seen in 1 Cor. xi. 19. The devil chooses his instruments, for the most part, with his usual sagacity: and Servetus, in respect to the abilities of his mind and to his literary attainments, was qualified to do honour to a better patron. Like his master, he was indefatigable, and "went to and fro in the earth, and walking up and down in it." He wrote much, as well as travelled much, and took uncommon pains to disseminate his opinions, or rather the opinions of Paul of Samosata, which he improved in their error. He opposed the doctrine of the Trinity with the utmost virulence, and led the way for the Socinians; upon which account, perhaps, it is, they are so exceedingly zealous to defend his reputation. Spanheim, who at least was as likely to know correctly about him as they, informs us, that he was *homo ad omnem improbitatem effectus*, "a man framed for all sorts of wickedness."\* Yet this unhappy man could sit down to correct proofs of a Latin Bible, printed at Lyons, and to write a preface and marginal notes for it, *after* the declaration of his principles. He went farther, for he entitled one of his books *the Restitution of Christianity*, though it tends to sap the very foundation of all Christianity. With this conduct, he pretended to believe that the Bible was a divine revelation: and yet he wrote many things in direct contradiction to it. He followed his own ingenuity, which is generally allowed to have been great; and this seems to have misled him in warping the Scriptures to a preconceived

\* *Misc. Sacr. Ant. Lib. x. col. 1544.* See to the same effect, MELCH. ADAM. in *Vit. Calvini*, p. 89.

system, which he maintained with such an intemperance of language and heat of spirit, as certainly could give neither himself nor his opinions any weight or value. He was a metaphysician, and thought to comprehend by *reason*, what only is delivered to the church as an article of *faith*. No *natural man* can endure this "hidden wisdom of God" (as the apostle calls it); nor even allow it to be wisdom at all, *because* hidden from him. Servetus deserves to be placed at the head of modern Anti-trinitarians, and may be esteemed the wretched martyr of a bad cause. The putting him to death, however, cannot well be justified, if it was adjudged *only* for his heterodox principles; and serves to show, in that case, that good men, left to the passions of their own corrupt hearts, are capable of doing very ill things.

Soon after Servetus the Spaniard, Valentinus Gentilis, an Italian, newly vamped up the opinion of John Grammaticus or Philoponus, and contended, in opposition to the Unitarians, that there were *three* eternal Spirits, numerically different, and different in degree. This was Tritheism, or the opinion of three Gods, with a witness. Yet he found followers, and especially in Poland and Transylvania. These followers, aiming to improve their master's opinions, carried their refinements so far, as to reproduce the different degrees of Arianism and Socinianism, which from that time to this, have so eminently edified the world in all things but one—the true knowledge of God by a life of faith and communion with Him. But this, according to *them*, is a mere error in religion; and, on the other hand, according to the Bible, all religion which does not end in this, is mere delusion. These are wide extremes, and the Bible must be cut up and framed anew, before they can be reconciled.

In this first age also of the Reformation, arose the famous Lælius Socinus, an Italian of family at Sienna, and his memorable nephew Faustus. The uncle was, according to Spanheim, a consociate with Bernard Ochin, with Gentilis abovementioned, and several others, to the number of forty in the whole, in the Venetian territory. These people, being for the most part men of acknowledged abilities with respect to human attainments, set up and propagated, by combining the old heresies of Paul of Samosata, of Photinus, of Pelagius, and in some degree of Arius, a new and famous heresy, which, from the Socini its principal founders, is now well known by the name of Socinianism. From their *Racovian* school in Poland, this error has spread itself, and particularly in the countries professing Protestantism, through all Europe. It is (among the *pure* Socinians at least) not many removes from Mahomedism; insomuch that one Adam Neuser, a German theologian of the Socinian order, openly espoused the Turkish religion, was circumcised at Constantinople, and pressed his example upon his brethren, which he might, not very inconsistently do; the ground-work of the two religions

being pretty much alike. For though (as it hath been observed)\* not one example can be produced of a Turk turning Christian or to any other religion, yet for a Socinian, who renounces that distinguishing tenet of Christianity, the Divinity of Christ and the Spirit, to commence Mahometan, is rather an easy than a violent transition. And there have been people among us of the Socinian leaven, who have tacitly acknowledged this, by proposing a formal renunciation of the doctrine of the Trinity, in order to win the Turks, "who (as one pleasantly says) pray five times a day that they may never become Christians." Perhaps, some of them would think it rather hard, if they were obliged to pray half so often, that they might never become Turks.

After the Socini, uncle and nephew, the most considerable abettors of this opinion abroad have been Ostorodius, Crellius, Smalcius, Volkelius, Conrad Vorstius, &c. The names at home are too numerous to be mentioned, and it might seem likewise invidious to mention them. Suffice it therefore to add, that these great masters of reason have been very well answered by several English and foreign divines; among the former of whom Dr. Jonathan Edwards, whose *Preservative against Socinianism* might be recommended to an English reader, was none of the least.

So much has been said about REASON in religion of late years, that one would almost think its panegyrist had made a new discovery, or that it was a new creation dropped from the clouds. The whole discourse of some men, in this age, turns entirely in favour of *rational religion*, as though this kind of religion was either a new thing, or (what seems most likely to be the opinion of its advocates) the Christian religion was never found rational before. And so, because the doctrines of grace have been abused by fanatics and hypocrites, they think it impossible to go too far into the opposite extreme: and hence they deny grace and its operations all together. High encomiums are raised therefore, at present, upon people of *cool piety* and *moderate devotion*, which terms are not to be quarrelled with, if used in a true sense: but when they are employed to cover laxness of principle and formality in religion, one cannot help saying, that the piety of such men is *cool* enough, indeed, chilling cold, without warmth of love either to God or man. Their devotions will certainly be very *moderate* upon this ground; and there is no sort of fear that they should happen to be over-strained. Of this *reasonable piety* of the age, it may be said, without breach of charity, because it is a melancholy truth, that it is not founded upon the word of God, nor supported by the grace of God, nor effected to the glory of God. It is a religion of mere philosophy or ethics, in all respects independent of, and in some contradictory to, the religion of Jesus

\* Ives's *Travels through Persia*, p. 318.

Christ. Dry and speculative both in form and matter, it has no principle to mend the heart, no power to influence the life. And, as this is evidently, from the sentiments and practice of its professors, the character of our modern *rational religion*, we may well wish for the *ancient faith* to revive again, and to resume its former credit and operation in the world.

And what is this *reason*, of which we hear so much applause, and see so little benefit? It may not be amiss to consider.

As God creates only what is good, so reason, before the fall, was pure and perfect reason, and adequate to its proper objects. Reason is that faculty in the intellect of man which combines ideas, and from their combination concludes their due result: and if the ideas are certain and conclusive, the deductions will be the same. This faculty in man, at its first creation, had none but right objects for its exercise; and it had a perfect and true power to form and collect ideas from those objects, and to obtain just conclusions by them. There was then no cloud thrown over the objects, and no darkness in the faculty, which was to be employed about them; but they perfectly corresponded with each other, and led all the powers of the soul into truth. This happy state of reason consisted, not only in the purity and justness of its formation, but in its constant communion with HIM, who is uncreated rectitude, and who carried it on consentaneously with his unerring mind, and pointed it to himself as to its final object or end.

Upon the fall, this beautiful scene of light, truth, and peace, immediately changed. *Reason* now flowed from a dark, depraved, and agitated intellect; and, of course, her ratiocinations were no longer carried on, either with God, through God, or to God. Having forfeited communion with Him, and, insensible of the greatness of that benefit, boldly owning no assistances from Him, it preposterously endeavours to collect bright ideas of spiritual things from a benighted world of matter, and to form certain and exact conclusions of truth without correspondence with the God of truth. It is so blind, that it doth not know that its faculty has lost its original certainty, and that the mind and every thing about it is shut up in a "darkness that may be felt." It is often at a loss upon the most trifling earthly subjects, about its own powers and existence, and clashes with itself in each individual, and with its own operations in other men. All the debates and controversies in the world prove the weakness and insufficiency, and from thence the fall of reason. In affairs where men have no other guide, and lawfully appeal to reason, they often differ strangely, and rather guess at than produce right conclusions. In this humiliating condition, however, reason rejects the very notion of its impotence and depravity, though proved by every circumstance of natural, moral, and intellectual evil; and ventures to act from itself, concerning divine affairs, in a manner which it

ought not to do, and certainly would not do, if it were not depraved. All the other faculties became partakers of this degeneracy of the mind. The passions and affections fell into disorder, quarrelled at once with the rule of righteousness, and with each other. They now had no system but self, and self was too much at variance to keep up a system. Each appetite of the body, each passion of the soul, no longer adverting to the particular end for which it was created, the good of the whole man and the Creator's glory, sought its own immediate gratification, and gave rise to those jars and conflicts which every one feels within him. But as reason is the appointed natural guide to the attainment of whatever can be possessed of this world by body or mind, each *appetite* or *passion* makes its addresses to reason, and tempts it to become its advocate, wrestles with it to prevail, and promises a truce to the conflict within upon granting its terms. Hence, according to the respective *predominancy* of each particular affection, enfeebled reason becomes a dupe, and warps all its conclusions to the service of the reigning tyrant within. Thus, the man, whose *first* appetite is *ambition*, mistaking the object of true and lasting glory, which is God, lays out all the powers of his reason to subserve that ambition in the aggrandizement of self. Of this Machiavel's writings give us a monstrous proof, where reason is prostituted to work into system all the selfishness and horrors of the most restless ambition. Thus, the man of *avarice*, having lost the knowledge of the true riches, endeavours to gratify his lust of wealth, by forming plans to scrape up all the perishing trash within his grasp upon earth. Thus, the man of *shew* or *pride*, ignorant of the beauty of holiness or spiritual perfection, strives to satisfy his passion for ornament and splendour, by devising modes to adorn a poor corruptible body, and by adding his share of support to the same gaudy fashions in the rest of the world. Thus, the man, whose desire turns upon *curiosity* or *knowledge* (laudable as that desire is above most others), yet, having none at all for true erudition or a divine tutor, pursues the shadow of human learning for substantial wisdom, and often imagines *that* to be true *science*, which is all *opposition* in itself, and which at the best is but *falsely so called*. Thus, the man of *lust*, who is by many degrees nearer the brutes of the creation, forgetting the chaste affection, which God gave to his nature for his own comfort, for the comfort of one amiable help-mate endeared by every tie of the most unreserved society, and for the general welfare and increase of mankind, wanders in direct opposition to this elegant as well as benevolent harmony, from female to female, for the indulgence of a sensuality in which goats and dogs are his rivals, and in which he is scarce on a level with them. The same brutal lust will prostitute the wretch's *reason* to contend for this as it hath done (and with great learning too) in books

of the vilest obscenity;\* or if it cannot so far violate reason, through some adventitious checks, as to constrain her, like an audacious strumpet, to justify indiscriminate or unlimited amours, it will urge her to become advocate at least for some further licence, than the marriage of *pairs* can allow. Reason may shrink for a while, and plead *inexpedience*, and from thence that the practice cannot be *natural*, and then further, that, consequently, it could not be instituted by the *God of nature*: but strong lust will bring weak reason down, and not only so, but turn the Bible itself into a shop for licentious wares, and find drugs in it to provoke and stimulate appetites, which God revealed it from heaven to correct and subdue. In this prostitution of religion, lust will proceed to compel reason to urge, from the condemned *hardness* of some men's *hearts*, or from an ancient practice which doth not apply to any Christian society in the world, the establishment of a commerce, which would overturn and dissolve all religious, civil, and domestic economies, and, from a *masked* battery, let loose the rakes of the earth, like Romans upon Sabines, to reduce the worth and comfort, or to make a *prey* of womankind.† Lust, the vilest lust, shall be the spur and the spring of these excogitations; while reason and the Scripture shall be dragged forth, like two pimps, to procure for, or defend emotions, with which reason (depraved as she is) has nothing to do, and which the Scripture, *untortured*, in the very end and design of it, expressly condemns.—Thus, also, the *Atheist*, having lost sight of God, suborns his reason to deny his very being, and, like the ostrich hiding his head in a bush, fancies that, because he cannot see his Maker, his Maker doth not behold him. One might enumerate many other particulars, in which men argue *from* or *for* their vices; and, because reason is corrupted and employed in their aid, they very correctly call the clamours of their passions and appetites the voice of *reason* itself.—From all this, we may see what reason is in our present fallen state; that, instead of being luminous as at first, it is dark and degraded; and, instead of being free to command all

\* The author is sorry to stain his page, in evidence of this assertion, with the names of Peter Aretin, Sanchez the Jesuit, and the truly infamous Adrian Beverland—all men of fine parts and learning, but who abused them (like the wits of Charles the Second's Court) to the most brutal and indecent purposes.

† Bernard Ochin was the first Protestant who wrote in defence of Polygamy, and was well answered by Beza. In the last century, several authors appeared to justify this practice, both in Germany and England, some anonymously, and others under fictitious names, who were answered abroad by the elder Spanheim, in his *Dubia Evangelica*, vol. ii.; by Johannes Musæus, in a Latin dissertation; by Walter Schluter, chaplain to the King of Denmark, in the German tongue; and by the learned Professor Meyer, in his book *De Uxore Christianâ*, which Spanheim the son highly commends in his *Theol. Oper.* P. ii. col. 1006. Putting religion out of the question, Sallust, a Heathen historian, lewd as he was, gives, in his concise style, sufficient argument against the practice from reason alone. Speaking of the Polygamy, which obtained amongst the ancient Moors and Numidians, he adds, *Singuli pro opibus, quisque quamplurimas uxores; denas alii, alii plures habent: sed reges eo amplius. Ita ANIMUS MULTITUDINE DINTRAHITUR; NULLAM pro SOCIA obtinet: PARITER OMNES VILES SUNT.* Bell. Jugurth.

righteousness to the animal frame, it is become a slave to those mean and sordid appetites which sin corrupted, and which, for sin, must perish in the grave. From hence, too, we may see one great cause of all human error, even upon the natural objects, and what mistakes must necessarily arise, when this principle is suffered to come in, as a rule or criterion in spiritual things. Surely, that which is now become a false medium for vision, is very ill qualified to correct our sight. Who could have believed, but for the existence of the fact, that this glass of reason should have refracted such different colours as Socinianism, Arianism, Tritheism, Sabellianism, and Deism, from the same ray of pure and uncorrupted light? And yet this is the case—as, perhaps, the following considerations may show.

The principal ground, for instance, of the Socinian error consists in this one point—the submitting of the Bible to what they suppose to be reason, instead of submitting this reason to the revelation of God in the Bible. In this respect, they are but one remove from the *Deists*, who, from the pretended dictates of this imperfect and depraved principle, reject all revelation together. The Socinians act a more uncandid and inconsistent part; for, while they profess to receive the Bible as the truth of God, they reject those most distinguishing principles, on which the whole of the Bible stands, and without which it is indeed that composition of absurdities, which it is for the interest of some men that it should be. To say that the Bible is the truth of God, which must be certitude itself as such, and yet to deny its peculiar doctrines, because poor fallible worms cannot measure or bring them down to the full comprehension of their faculties, is a bold contradiction in itself, and just as absurd as the conduct of that man would be, who should refuse to receive food as food, merely because he cannot explain *how* it is so. If reason could explain any one thing in the world, there might be the more pretence for all this “wisdom above what is written:” but as no man can unravel the multiform mysteries in nature, and yet allows their existence, it becomes the more inexcusable in any who receive God’s word, *as such*, to quarrel with its doctrines, only because their little limited reason cannot define them. Their reason, in this place, dwindles into *opinion*, because the objects are out of its reach; and stands in the same predicament with those conjectures of philosophers who form kingdoms in the moon, and raise states and empires in all the planetary worlds about them. Christianity has indeed but very little obligation to many of those divines, who, under colour of making the religion of Jesus Christ (what they are pleased to term) *reasonable*, have given up the most essential doctrines of that religion, purely because their reason could not account for them—forgetting that the objects of faith cannot be the objects of reason, and consequently not subject to reason. One should have thought, that



the first question to be asked by these cogent reasoners would have been, "Hath God *said* this? Is this *his truth*?"—If it be so (as most of them have conceded), there is an end of all controversy, and there should be an end of all doubt; BECAUSE GOD CANNOT LIE.—If it be *not* so, then, again, there is at once an end of the whole matter; for all the mere reasonings in the world cannot prove the Bible to be true, and for this plain reason, because all the doctrinal parts of it, relating to God and the world of spirits, are not the invention nor the present objects of the reasoning faculty. A snail or a fly might as justly commence mathematician, pretend to write down the order of things in the universe, and dictate lectures of instruction to the intellect of man.

What have been the *effects* of this potent reason in the Socinian world?—A train of doctrines which invalidate all revelation. They have passed a Rubicon (as one expresses it), and may dispute either for the Talmud or Koran.\* In the first place, they will not allow, that God has given a true account of *himself*, nor of *Christ*, nor of *man*, nor of *heaven*, nor of *hell*. For they deny that there are persons in the Godhead, and assert that other beings may properly have the name of Jehovah; though God says, "his name only is Jehovah," and hath declared a plurality in his Essence. They maintain that Christ was a mere man, without any existence before the Virgin Mary, though Christ himself says, that he had the "glory with the Father before the world was." From this daring blasphemy against his person arise twenty other impious dogmas concerning his work, which they assert to be merely human, without any satisfaction for sin, without any merit for righteousness, or without any other consequence than as a mere pattern, like the example of any other moral man. Their philosophy, too, allows the strange opinion, that souls sleep in the dust, perhaps die with the body, and rise again (if evil) not to be tormented for ever, but for a space of time proportionate to its sin. Thus, they have invented a method of quenching what Christ calls unquenchable and everlasting fire, and of putting an end to that gnawing worm, which he declares shall never die. Lastly, they roundly affirm, that the Holy Spirit is no person, and consequently not God. Sometimes, they inform us, that He is the *Gospel* itself, in which they concur with the Antinomians; or, at best, some accidental gift, or virtue, or emanation from the Deity, for some

\* Huls. *Theol. Jud.* in pref. See also, concerning the Socinian practices and opinions, Jones's "Letter to the Common People," annexed to his 3d edition of "The Catholic Doctrine of a Trinity," a book which cannot be too much diffused or read by the common people at this time, when all sorts of errors, both religious and political, have been employed, with art and strength united, to overturn the constitution both in church and state. It is the interest even of all *sound* Dissenters to oppose schemes and endeavours which are altogether formed against the very foundations of Christianity, and, under the pretence of universal liberty, can only introduce universal licentiousness and infidelity.

particular purpose, which being accomplished, it ceases to be. Those of them who do allow the Holy Spirit to be a person (for these masters of reason differ wonderfully in their very correct reasonings upon this subject), affirm, however, that he is a mere *creature*, of a nature heterogeneous to the Divine, a prince of the angels, or the whole mass of angelic spirits together. How reason discovered all this, it is hard to conceive; but with some any thing will do, which may degrade the Eternal Spirit from his proper Divinity. After such clear accounts respecting his person, his *offices* in the Bible are, without doubt, most exactly handled. Accordingly, they inform us, that original sin, and grace, and election, and justification, and sanctification, are a parcel of wild chimeras, fit only for madmen and fools. Hence, the comforts of the Spirit, promised in Scripture, and many other spiritual blessings to be received even in this world, are all "old wives' fables," fit for the entertainment of superstitious heads, but by no means of such sagacious and profound reasoners as themselves. In fine, they would reason the word of God out of its own truths, the people of God out of all their hopes and comforts, and themselves out of any claim to heaven but by their own rational virtues, which they talk a vast deal about, but which neither they nor any body else, by human power, can truly and properly perform. To add no more upon this head, the whole Socinian hypothesis, both in matter and conduct, is diametrically opposite to that comprehensive plan which the apostle has laid down in the first Epistle to the Corinthians, beginning with the 17th verse of the first chapter, and ending with the last verse of chapter the third. They who follow Socinus and his reasoners must reject the apostle; and they who credit the apostle must give up Socinus and them.—A man who feels any concern for the salvation of his soul will not hesitate which to choose for his company; and especially when he finds that God and Christ, prophets and apostles, with all the blessed above, are in perfect harmony and conjunction with St. Paul.

It is this pretended light of reason, exercised out of place upon the objects of faith, which has occasioned or revived most of the heresies in the world, and which has misled multitudes of otherwise respectable men into every contrariety of error. The not considering that our reasoning powers are *fallen powers*, degenerated and corrupt, as the Scripture testifies, and as (one would think) the proudest heart must feel, is the grand root of all the confusion. Either our reason is depraved, and so we cannot judge properly upon Divine things, as God tells us we cannot, and as the *difference* of our judgments proves to a demonstration: or it is *not* depraved, and then the whole Bible proceeds upon a false hypothesis, has nothing to do with us, nor we with it. We are then wise for ourselves, and renounce all revelation from God. It is of no importance, in the former case, to urge the learning or

attainments which our faculties may acquire, unless it could be proved that these advantages can discover to us, without the risk of any important mistake, how we may renew the soul and restore it to its lost perfection: and then likewise we virtually set *aside* the use and necessity of a Divine revelation. But this *discovery* is beyond the reach of art; for, as it was said by Cicero, there is no *opinion* so absurd, but which *has been* espoused by some philosopher; so *we can prove*, that there is no heresy so blasphemous, no doctrine so mischievous or contradictory, but which has been supported by some learned man. The higher the *conceit* of knowledge, the greater has been the *danger* of error. Men of moderate parts or attainments are afraid to venture with those,

Who nobly take the high *priori* road,  
And REASON downward till they doubt of God.

POPE.

Ordinary men, like ordinary horses, are preserved from making such bold leaps as risk everything and gain nothing. The great wits, who soar the highest, are they who meet with the most desperate falls. Providence seems to have permitted this, on purpose to show the world, that by all its wisdom it never knew God, and by all its learning it cannot explore the truths of God. And this fact confirms loudly that voice of the Scripture, where it declares, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—What then can be thought of that principle, which calls God's wisdom folly, and which pretends, therefore, to be its own infallible guide?—Men may call it *reason*, if they please, or any thing else; but, let it be denominated or adorned as it may, certainly it will one day be found to deserve a very different name.

The Arian gets upon the same reasoning ground with the Socinian, Latitudinarian, and Deist, when, instead of implicitly *believing* the record of God, he begins to *argue* only from his own understanding upon it. He joins with them to make a demand, like Nicodemus, "how can these things be?" When reason can settle the theory of the *wind*, which is an invisible though material substance, it may have advanced a step towards the knowledge of something higher; till it does this, it must be content to be a *learner*, even in the "masters of Israel." It is not wonderful, then, that the Arian, like all other people, cannot *conceive* how the three Divine Persons can be one Godhead or Essence, nor how entitled to the same acts of worship, as can be proved to be given them in the Bible, both in doctrine and example. Rather than submit to this evidence, he boldly *reasons* about it from things *human* to things *Divine*; and because a human son is inferior to his father, and was begotten by him at a certain point of time, he very positively concludes, that it cannot be otherwise with the Godhead. As to the Holy Ghost, he is very much at a loss what to do with him. Sometimes he is almost ready to think

him a sort of a little God, made by the plastic power of the Father, or perhaps by the joint help of the Father and the Son; and sometimes he will very roundly insist upon it, that He is nothing but the plastic power itself, very handsomely dividing God from his own energy. He gets into his own reason, will see the ground of all things by that faculty, or will believe nothing. God's testimony, indeed, if it can seem at any rate to chime in with his own notions, will do very well; but set them at variance, which may easily be done, and it will presently be seen that our Arian is only a concealed idolater, not worshipping the God of the Scriptures, but rather the device or fabrication of his own *reason*.

Can the Arminian be acquitted in *this* view? and is not he too far enlisted (perhaps unexpectedly to himself) under the same banner? He may and doth hold the *theory* of the Trinity rightly enough; but if he be examined upon the *effect* and *operations* of the second and third Persons, he appears, in the mode of its maintenance, too much upon a bottom with the Arian. He is speculatively right, and practically wrong. He will deny, for instance, the *particular* effect of CHRIST's redemption, in *perfectly* atoning for the sins of *his own* people, in *completely investing* them with his righteousness, and in thus giving them an *unalienable* title to glory. And is not this a violation of his *Divine sovereignty* as King over Israel?—He limits also the *omnipotent* efficacy of the HOLY SPIRIT in those communications of grace, by which he is the *first*, the *sole*, and the *sovereign* Agent in the redeemed (as Christ was *for* the redeemed), and by which he absolutely and finally *secures* them to life everlasting. And doth not this seem an impeachment of his *Divinity* as *Lord* OVER all?\* If it be inquired of him, how he can boldly reject or torture a thousand passages of Scripture, which directly speak for these points, or naturally proceed from them, he flies off in a tangent to his *reason*. He will urge, that he cannot conceive how God, consistently with such and such attributes (the ideas of which are the offspring of his own brain) can act in this and that manner; that it is not *reasonable* to believe so; and that, *therefore*, it must be otherwise. In doing this, he has left the plain testimonies of the Bible, and taken up the common subterfuge of all heretics—*human, corrupted, miserable reason*. He will wind and turn some texts of the Bible, it may be, in order to favour his rational scheme; but this scheme being *already formed*, and this hypothesis being *previously* laid down, *those* authorities from God are not

\* The author, wishing to treat this point with the utmost tenderness consistently with truth, would therefore beg any candid Arminian to consider, how far the *causative supremacy*, inseparable from Divinity, can be reconciled with that *dependent* or *consequent activity* which his principles necessarily lead him to adopt, respecting the work of the Son and Holy Ghost in the salvation of sinners. He may also reflect, how it is possible that either of these Divine Persons can be *disappointed* in their office of grace, consistently with their *Divinity*, and how far the maintenance of such an opinion necessarily *derogates* from the *wisdom* and *omnipotence*, from the *truth* and *faithfulness*, of these glorious Persons, and from the *order*, *beauty*, and *consummation* of all their works both in grace and nature.—These things, well digested, may prove, that the charge, severe as it seems in *records*, is not entirely unfounded in very *deed*.

treated as principals, but only as accidental auxiliaries to his own natural understanding. He examines the counsels of God by his own rule; and, though the preconceived opinions of his own mind are not to be reconciled with the harmony and general purport of the Divine declarations, he persists to follow the one against the other, and to represent the will, power, and *covenanted* truth of the Almighty, as truckling to the will, power, and *contingent* inclinations of feeble and sinful creatures.\*

Thus the ground of all errors in divinity, various and contradictory as they are and must be among themselves, appears to be in the *depravity* of reason. People differ upon all subjects, where they employ their reason, to a proverb; and it will be more in vain, under such a guide, to expect universal agreement, than it was by the Emperor Charles V. in his retirement, that his great number of clocks, which he strove to regulate for that end, should all continue to strike together in the same moment of time. The truth is, "God made man upright, but he hath since" followed, as well as "sought out many inventions"—some of his own, and some even worse than his own—the devil's. Were reason pure, as in its first estate, it would be perfect and concordant in all its conclusions. All men would think *alike*, in such a state of perfection; but the *difference* in the faculty demonstrably proves, and upon fact, its own *imperfection*. But for the fall, there would have been no occasion for a Divine revelation, which is founded upon this grand principle, "that undone mortals are without saving truth, and cannot obtain it by any other channel." The gift of the Bible demonstrates the error of man; and its light explains his darkness. It demonstrates too, that his benighted reason, ignorant and perplexed upon lower objects, can never, by arguments drawn from itself, conduct him to those sublime truths which relate to God. All experience justifies this doctrine. The wisest Heathens knew nothing truly or certainly of God: they confessed him indeed to be *unknown*: the best of them lived in perplexity, and all of them died in doubt. It was reserved for the book of God to enlighten the doctrine of

\* It ought to be noted with candour, that there are many good men inclined to the Arminian principles, who, as good men, do certainly (though perhaps not obviously to themselves) live much above them. There are, strange as it may seem, many Arminians in *theory*, who are perfect Calvinists in *practice* and *experience*. Bring them upon their knees before God, they will ask, like his children, in the deepest confession of their own weakness, helplessness, and wants: set them to speak from their own *hearts*, their voice will be the voice of Jacob: but if their *hands* are to pass examination, they become hunters at once like Esau, and wander from the Bible and the blessing into the mazes of reason and opinion.

On the other hand, it is equally fair to note, that there are Calvinists in principle, denying the liberty of the human will, who yet are seeking nothing in the world but the liberty or licentiousness of that will. Such are *free-willers*, in the worst sense. In their *heads*, they understand that grace is free; but, in their *hearts*, they know not the freedom of grace. They will *talk* soundly of Christ, and the Spirit, and salvation; and *feel*, at the same time, no more of their power, than if they were fancies or dreams. These are but *mere reasoners* in their way, and differ only from others in this respect, the one speculating *with* and *according* to the Bible, and the other *without* or *contrary* to the Bible. It is a solemn and awful truth to add, that such men are farther from the *real possession* of the Gospel in its life and power, than perhaps all the other tribes of reasoners put together.

immortality, and to give the most convincing evidences for grace and glory through Jesus Christ.

Truth, in all things, should be the chief concern of man. In spiritual things, above all, it is of infinite and everlasting importance. And who can comprehend spiritual things, but he who is, in some measure, spiritual? And who can enable a man, by nature "carnal, sold under sin," to become thus spiritual, but the Author and God of spirits himself? God gives to man both *discernment*, and *objects* to discern. If He speak, He speaks nothing but everlasting truth: and if He give to man the faculty to hear, man will hear nothing from him but this truth. It is the summit of human wisdom, then, to yield implicit confidence to God. We know that we ourselves can err and be deceived; for we err daily. But if God cannot mistake nor delude, what may that bold creature be called who "rejects the counsel of God against himself," and, because he cannot scrutinize the understanding and conduct of the Most High, resolves to follow none but his own? "Teach my best reason, reason," was the language of an ingenuous man; and it should be the humble language of every man, in his approaches to God, or to the things of God.\* The Bible was delivered for this end; and when a man has grace to understand that blessed book, he possesses a demonstration of truth in it which all the petty sophistries of human wit are unable to puzzle or confound. He has "an understanding which is true, and is in him who is both true" and "the truth itself;" and he is led to know eventually according to the promise, that "the doctrine is of God," and that "God teacheth it" to man. John vii. 17; Isa. liv. 13.

If the preceding Essays shall be blessed to promote this happy effect in but one believer, or to dispel any of his doubts upon the glorious subject to which they relate, and much more if they are honoured by HIM, of whose essential glory they treat, to produce any solid benefit to the church of God, the author will have attained his utmost end. He abhors all earthly advantages in this matter, and believes it would be almost a sacrilege in him, as a layman, to receive any. Content with his humble station and retirement, and satisfied that it is enough for a "pilgrim and stranger upon earth," he possesses no ambition but that, which, he hopes without pride, is above the glare and tinsel of this mortal life, or at least above all sordid means to attain them. He believes that exalted stations may rather be pitied for their snares, and despised for their aims, than solicited for any real advantages to body or mind.† As for human glory, it will easily be granted,

\* *Idem qui theologiæ est Auctor, ejus est objectum et finis sine ulla causarum confusione; adeo ut theologia definiiri possit—SAPIENTIA A DEO, DE DEO, PER DEUM, AD DEUM.* RAMBURTII *Theses in Theol. Sedan.* vol. ii. p. 17.

† Who can read the mortified declaration of a man who was raised to the highest rank that a subject can enjoy, without a reflection upon the vanity of human greatness? After Dr. Tillotson became Archbishop of Canterbury, he left this acknowledgment behind him in his *Common-place Book*. "I doubt it will prove a melancholy business when a man comes to die, to have made a great noise and bustle

that this is a wrong road to its attainment, if it were truly desirable; but the author has seen too much of men, either extremely to value or to wish for it.\* Human praise is mere breath in the beginning, has but a short date, and then drops into everlasting oblivion.—To say no more upon so mean a subject as himself, the author will only add, that he believes he can be well satisfied, if he never knows of any profit which God may, in this instance, vouchsafe by him to others, or if he be never known himself as the instrument of it, till the perfect consummation of the just. That knowledge, then, will not hurt him, through the natural vanity which now cleaves inseparably in this life to all men, but serve only to heighten his gratitude, and wonder, and praise, that “out of the mouths of babes and sucklings, God” should have been pleased “to ordain” the least display of his “strength.”

And now, reader, upon the close of this work, or of thy perusing it, it may not be amiss to ask thyself, “What is the result of all these things? Are the proofs and authorities collected from the Scriptures sufficient to satisfy my mind in this important article of the SPIRIT’S Divinity? Have I obtained *clearer views*, and been led to *a closer experience* of the truth in this matter, than ever before?” If thou *hast*, bless God, and pray that these happy effects may be increased more and more to his glory and thy edification. But if *not*, and yet if it be thy wish only to obtain them, there is one way in which thou shalt never err, and one mode of study in which thou shalt never be mistaken. Take the Bible constantly into hand, meditate thereon upon all convenient opportunities, and above all PRAY OVER IT, as a poor, blind, and helpless sinner, that God may teach thee his mind and will in that

in the world, and to have been known far and near, but all this while to have been hid and concealed from himself. It is a very odd and fantastical sort of life for a man to be continually from home, and most of all a stranger at his own house. It is surely an uneasy thing to sit always in a frame, and to be perpetually upon a man’s guard—not to be able to speak a careless word, or to use a negligent posture, without observation and censure. Men are apt to think, that they who are in the highest places, and have the most power, have most liberty to say and do what they please; but it is quite otherwise, for they have the least liberty, because they are most observed. It is not mine own observation; a much wiser man, I mean Tully, says, *In maxima quaque fortunâ minimum licere*: “they that are in the highest and greatest condition, have, of all others, the least liberty.” To which his biographer adds, “All these and many more are the evils which attend greatness: but what will not mortals undergo, and what real goods will they not sacrifice, for the sake of gratifying vanity?” *Biogr. Dict.* vol. xi. p. 179. To the same effect is the confession also of a layman of the highest official dignity. Lord Bacon, the Chancellor, declares, that “Men in great place are *thrice servants*: servants of the *sovereign or state*, servants of *fame*, and servants of *business*. So as they have no freedom, either in their *persons*, in their *actions*, or in their *times*. It is a strange desire to seek *power*, and to lose *liberty*: or to seek power over *others*, and to lose power over a *man’s self*. The rising into place is laborious; and by pains men come to greater pains.” *Essays*, § xi. These are not the declarations of mere philosophers, nor the splenetic and sour effusions of disappointed courtiers, but the sober experience of persons who had attained the summit of ambition in their respective professions, and whose understandings are beyond all question. The late Lord Chesterfield could talk of being “sated with the pompous follies of life;” but these, with minds of a superior form, seemed perfectly disgusted with them.

Sapientia divina—non pendens ex hominum judiciis, animos Deo admovet, ob quem pati contumelias honestum est deonestamentum, et opprobrium splendidum omni humana gloria. MOLINÆUS *de Laud.* Theol. § 35

book, and explain to thy understanding all the truths necessary to salvation. If thou hast grace to do this, and grace to persevere in doing it, thy doubts shall gradually vanish, many present difficulties shall be satisfactorily answered, many obscurities happily enlightened, and (what will amount to an argument of fact to thy soul) such comforts, assistances, and mercies shall flow into thy heart, as shall crown every doctrine of salvation with its own proper experience, and give thee to "taste, handle, and enjoy the word of life." Then it will cease to be a barren, naked speculation for the head; but it will become food, strength, and consolation to thy very soul. Thou wilt then perceive that the "glorious liberty of the children of God" is neither noise nor nonsense, neither whim nor notion, but a solid inheritance, and a wise as well as most enduring joy. Thou wilt have a sensible and spiritual experience, that the HOLY SPIRIT is indeed GOD THE SPIRIT, giving thee "that fulness of the blessing of the goepel of CHRIST," which no creature can give, and leading thee on to those "sure mercies," which by JEHOVAH only can be enjoyed.\*

On the other hand, if, wiser than the Author of all wisdom in thine own conceit, thou canst venture to impeach his veracity, or to question his account of his own being, and, in consequence of this, wilt presume to scan him by thy reason, and to measure his word by thine own understanding, thou mayest be left, like thousands before thee, to this poor scanty reason and understanding, which never did and never can find out God nor his truths, and mayest wander on, as Heathens in all ages have done, without light, without hope, and without certainty in any thing. A void, an endless void, dark, and inscrutable, will always meet thy views; and thou must take, in a short time, a dreadful plunge into what no air of confidence can make less abhorrent to thy soul. And can it be thought, that a gloom so hateful can proceed from Him who created all light both intellectual and natural, and who is light essential in Himself? Is this the best conclusion of human reason, (if that can deserve the name of a conclusion which is involved in the deepest doubt,) which leads thee only to the insupportable reflection, that thou hast a being without knowing any just or certain end of that being? And doth not all this speak to thy heart, that a principle which determines in so dark, so horrid a result, must necessarily be abominable in itself, be destitute of all beauty, use, or truth, and

\* Bishop Stillingfleet excellently says, "CHRIST crucified is the library which triumphant souls will be studying in to all eternity. This is the only library, which is the true *ταχυος ψυχης*, that which cures the soul of all its maladies and distempers: other knowledge makes men's minds giddy and flatulent; this settles and composes them: other knowledge is apt to swell men into high conceits and opinions of themselves; this brings them to the truest view of themselves, and thereby to humility and sobriety: other knowledge leaves men's hearts as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of CHRIST crucified above the sublimest speculations in the world!"—*Origines Sacrae*, Book iii. c. 6.



be wide also from HIM, who could not but create all things for these sublime purposes? Admitting only for a moment, that the Christian *may* be mistaken, and that the whole of God's revelation is an empty fable, is not that a most wonderful delusion which can impart comfort in all the exigencies of life, and animate the throbbing heart with unutterable transports in the extremities of death? Whatever there be of fallacy elsewhere, is it possible there should be any here? Is it not even sense and enjoyment which all men desire, and against which there is no arguing? On the contrary, view the bold and boasting reasoner. If he think at all upon the subject, it must be either to feed his vanity by showing his talents, or to make himself and others miserable by making this vastly wise and profitable discovery, that nothing can be found at all certain either in life, death, or eternity. A man, who proceeds upon his own powers, has but this object or this conclusion. For the proof of this, read the writings of such men. They abound in the most laboured reasonings on these topics, and are set off with all the force and elegance of composition. They will give the matter an air of *plausibility*; it shall run very smooth; and it shall sound incomparably well; but there is a dreadful dryness running through the whole, and a coldness, very shining perhaps, but shining like the moon in a frosty night, which leaves all things as barren and dreary as they were before. No, God's truth alone can claim the honour of being COMFORTABLY TRUE for *eternity*. And *that* is the kind of truth which man's nature wants, or which leads to the proper end of man. All Atheistical, Deistical, and other speculations, founded upon human reason, are not only dark, intricate, and perplexed, but leave the man just as *miserable* as they found him. On the other hand, if the Christian *is not* and *cannot* be mistaken in his trust upon God; if the Bible shall be owned at last for a divine revelation; if the testimonies of holy men in all ages will at length be proved fully authentic; *where*, it may be asked, *shall those* bold worms *appear*, who could find out nothing by themselves that was true *for eternity*, and yet could reject what had every evidence of eternal truth, which *its* nature or *their* nature could justly demand; and who, destitute of all comfort in the knowledge they pretended to find, renounced the peace of God proposed in his word, because it *surpassed their low understanding*, though it could not have been God's peace if it had not? If such be their wisdom, is it not a most dangerous wisdom to themselves, and a most unprofitable one to any beside? Either way, it is certain, the Christian is safe and will be no loser: while the infidel can get nothing before him, if even his notions could be true; whereas, being found false, annihilation will become his desirable gain; if that can be called *gain*, which is nothing in itself and brings a man to nothing.

But the real Christian is not dragged, like the evil spirit in the gospel, through "dry places, seeking rest and finding none:" he

is privileged to enjoy<sup>\*</sup> the “refreshing dew” from above, and both to believe and know **WHOM** he hath believed. He credits God’s revelation of *his* Divine nature, and he receives God’s testimony concerning *his own*; and in believing he finds an admirable *suitableness* between God’s *declaration* and those spiritual *wants*, for the accommodation of which that declaration was given. He sees that the Word witnesses of the Spirit who gave it, and he feels that the Spirit witnesses the truth of his own Word. He has a testimony *without* him, in which thousands of evidences have concurred; and a testimony *within* him, which likewise has been confirmed by the concurrent experience of thousands in all ages and countries of the world. He sees, he knows, he enjoys the truth. He does not speculate like an astronomer gazing after a distant star, which he can never reach; but he perceives a “light shining into a dark place,” the “dawning of the day,” and the “rising of the” true “day-star,” or Sun of Righteousness, “in his heart.” It glimmered first, then broke forth illustrious: and “his path shall shine more and more to the perfect” everlasting “day” in his soul. What joy is it to perceive this, even now, in a body of perverseness and corruption, in a world of sin and iniquity: but O what shall be the happiness, the rapture, the transport, when this dark dull veil shall be removed, and the believer, face to face, shall behold **HIM** whom he loved, and sought, and hoped for below! What a glow of admiration and delight shall possess his soul, when he shall see all that he is capable of seeing in glory—when he shall enjoy all that his nature can enjoy of everlasting bliss! With what astonishment shall he survey the world of spirits, with what pleasure shall he call them his friends! What wonders of grace, life, harmony, and glory, shall break in upon his enraptured soul on every side! Especially when he shall behold his dear **REDEEMER**, crowned with ineffable splendour, smiling upon him with love and benignity, and blessing him with the complete participation of his kingdom! Then shall the **BLESSED SPIRIT**, who conducted him through the wretchedness of time, pour the full gladness of heaven into his soul by giving him such communion with the everlasting and ever-glorious **TRINITY**, as will excite ineffable adoration to each of the **DIVINE PERSONS** for their respective offices, and to the **WHOLE GODHEAD** for the glorious covenant of salvation, world without end.

**TO FATHER, SON, and SPIRIT, Three Divine Persons in one and the same JEHOVAH, as to the TRINITY in UNITY; and to the one JEHOVAH, existing in the Three Persons of FATHER, SON, and SPIRIT, as to the UNITY in TRINITY; be all honour, grace, and glory, ascribed by all creatures, through all ages. Amen.**

# A TABLE,

SHOWING THE HARMONY OF THE OLD AND NEW TESTAMENTS,  
RESPECTING THE DIVINITY OF CHRIST.

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## OLD TESTAMENT.

JEHOVAH.

Isaiah xliii. 3, 11; lxiii. 16.

EHJAH.

Exod. iii. 14.

JAH.

Psalms lxviii. 4.

AL.

Isaiah vii. 14; ix. 6; xlv. 6.

ALOH and ALEHIM, OR GOD.

Job xix. 26. Psalm xlv. 6. Isa. xxv. 9; lii. 7.

SABAOTH.

Isaiah vi. 5; xlv. 6; liv. 5. Jer. x. 16; l. 34; li. 19.

SHADDAI, OR ALMIGHTY.

Gen. xvii. 1, *compar. with* Exod. vi. 3. John viii. 56. Acts vii. 38.

JEHOVAH OUR RIGHTEOUSNESS.

Jer. xxiii. 6; xxxiii. 16.

ADONAI, OR LORD.

Psalms cx. 1.

IMMANUEL.

Isaiah vii. 14.

MOST HIGH.

Psalms lxxviii. 17, 35, 56. Isaiah lvi. 13.

WONDERFUL.

Isaiah ix. 6; xxviii. 29.

COUNSELLOR.

Prov. viii. 14. Isaiah ix. 2. Jer. xxii. 19.

MIGHTY GOD.

Isaiah ix. 6; x. 21; xlix. 26; lx. 16. Jer. xxxii. 18.

## NEW TESTAMENT.

HE WHO IS, WHO WAS, AND WHO IS  
TO COME.

Rev. i. 8; iv. 8; xi. 17; xvi. 5. Heb. xiii. 8.

HE WHO IS TO COME.

Rev. i. 8.

I AM, OR, HE WHO IS.

John viii. 28, 58. Rev. i. 8.

AL.

Matt. i. 23.

GOD.

John i. 1; xx. 28. Acts xx. 28. Rom. ix. 5. 2 Cor. v. 19. Col. ii. 8, 9. 1 Tim. iii. 16. Titus ii. 13. Heb. i. 8. 2 Pet. i. 1. Jude 4. Rev. xxi. 7.

SABAOTH.

John xii. 37—41. Rom. ix. 29. James v. 4.

ALMIGHTY.

Rev. i. 8; xv. 3. John i. 3.

CHRIST OUR RIGHTEOUSNESS.

Rom. iii. 22; v. 19; x. 4. 1 Cor. i. 30. Phil. iii. 9. 2 Pet. i. 1.

LORD.

Matt. xxii. 44.

IMMANUEL.

Matt. i. 23.

MOST HIGH.

Mark v. 7. Luke viii. 28. Acts xvi. 17.

WONDERFUL.

Matt. xxi. 15. Acts ii. 22.

COUNSELLOR.

Eph. i. 11. Col. ii. 3. 1 John ii. 1. Rev. iii. 18.

MIGHTY GOD.

Matt. xi. 21. Luke ix. 43. Eph. i. 21. Rev. vii. 10, 12.

## OLD TESTAMENT.

**EVERLASTING FATHER.**  
Isaiah ix. 6. Psalm lxxviii. 5. Jer.  
xxxi. 9. Mal. ii. 10.

**PRINCE OF PEACE.**  
Isaiah ix. 6; xlv. 7; liii. 5. Dan. ix.  
25. Zech. ix. 9, 10.

**ANOINTED; HEB. MESSIAH.**  
Psalm ii. 2; xlv. 7. Isaiah lxi. 1.

**JESUS, OR SAVIOUR.**  
Isaiah xliii. 11; lxiii. 8.

**REDEEMER.**  
Isaiah xlvii. 4; lix. 20. Jer. l. 34.

**SHILOH, OR DELIVERER.**  
Gen. xlix. 10.

**GLORY OF THE LORD.**  
Isaiah iii. 8; xl. 5; lix. 19.

**NAME OF THE LORD.**  
Gen. xvi. 13. Psal. xx. 1. Isaiah  
xxix. 23. Mic. v. 4.

**WORD OF THE LORD.**  
Ps. xxxiii. 6; lvi. 4; ciii. 20. Isa. xl. 8.

**ARM OF THE LORD.**  
Psalm lxxvii. 15. Isaiah li. 9; liii.  
1; lxiii. 12.

**ANGEL; I. E. ONE SENT.**  
Gen. xlviii. 16. Isaiah lxiii. 9. Mal.  
iii. 1.

**ELECT, OR CHOSEN.**  
Isaiah xliii. 1; xliiii. 10.

**WISDOM.**  
Psalm civ. 24. Prov. iii. 19; viii.  
22, &c.

**PROPHET.**  
Deut. xviii. 15.

**PRIEST.**  
Psalm cx. 4. Zech. vi. 13.

**KING.**  
Psalm ii. 6; lxxiv. 12. Isaiah vi. 5.

## NEW TESTAMENT.

**EVERLASTING FATHER.**  
John xiv. 11. Rev. xxi. 7.

**PRINCE OF PEACE.**  
Luke i. 79. John xiv. 27. Acts x.  
36. Eph. ii. 14. Heb. vii. 2.

**ANOINTED; GR. CHRIST.**  
Luke ii. 11; iv. 18. John i. 41. Acts  
iv. 27; x. 38.

**JESUS.**  
Matt. i. 21. Luke ii. 11. John iv. 42.  
2 Pet. i. 1.

**REDEEMER.**  
Gal. iii. 13. Heb. ix. 12. Rev. v. 9.

**DELIVERER.**  
Rom. xi. 26. *comp. with* John viii. 36.  
Luke iv. 18.

**GLORY OF THE LORD.**  
2 Cor. iii. 18. Heb. i. 3. Jude 24.

**NAME OF THE LORD.**  
Matt. vi. 9. John xii. 28. Rom. xv.  
9.

**WORD OF THE LORD.**  
John i. 1, 14. Rev. xix. 13.

**ARM OF THE LORD.**  
Luke i. 51.

**ANGEL.**  
John xvii. 3. Gal. iv. 4. 1 John iv.  
9, 10.

**ELECT.**  
Mat. xii. 18. Luke xxiii. 35. 1 Pet. ii. 6.

**WISDOM.**  
Matt. xi. 19. 1 Cor. i. 24, 30. Col.  
ii. 3.

**PROPHET.**  
Acts iii. 23; vii. 37, 38, 39.

**PRIEST.**  
Heb. iv. 14; ix. 11; x. 21.

**KING.**  
John xviii. 36. 1 Tim. vi. 15. Rev.  
xvii. 14.

OLD TESTAMENT.	NEW TESTAMENT
BRANCH.	BRANCH.
Isaiah iv. 2. Jer. xxiii. 5. Zech. iii. 8.	Luke i. 78. <i>See Margin.</i>
STAR.	STAR.
Numb. xxiv. 17.	2 Pet. i. 9. Rev. xxii. 16.
STRENGTH OF ISRAEL.	STRENGTH.
1 Sam. xv. 29. Joel iii. 16. Nah. i. 7.	2 Cor. xii. 9. Rev. v. 12; xii. 10.
HUSBAND.	HUSBAND.
Isaiah liv. 5. Jer. iii. 14. Hos. ii. 20.	2 Cor. xi. 2. Eph. v. 32. Rev. xxi. 9.
LIGHT.	LIGHT.
Psalms xxvii. 1. Isaiah ix. 2; lx. 19.	Matt. iv. 16. Luke ii. 32. John viii. 12. 1 John i. 5.
SHEPHERD.	SHEPHERD.
Psalms xxiii. 1. Isaiah xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7.	John x. 14. Heb. xiii. 20. 1 Pet. ii. 25. and v. 4.
SERVANT.	SERVANT.
Isaiah xlii. 1, 19; lii. 13. Zech. iii. 8.	Matt. xii. 18. Phil. ii. 7.
LAWGIVER.	LAWGIVER.
Isaiah ix. 7; xxxiii. 22. Jer. xxxi. 33.	John xiii. 14. Gal. vi. 2. Heb. viii. 10. James iv. 12.
ROCK.	ROCK.
Isaiah viii. 14; xxvi. 4.	Rom. ix. 33. 1 Cor. x. 4.
PHYSICIAN.	PHYSICIAN.
Isaiah liii. 5. Jer. viii. 22. Zech. xi. 16.	Matt. ix. 12. Luke iv. 23. and ix. 1.
STONE.	STONE.
Psalms cxviii. 22. Isaiah xxviii. 16.	Matt. xxi. 42. Eph. ii. 20. 1 Pet. ii. 6.
FOUNTAIN.	FOUNTAIN.
Jer. ii. 13. Joel iii. 18. Zech. xiii. 1.	John vi. 14. Rev. xxi. 6.
PORTION OF JACOB.	PORTION OF JACOB.
Cant. ii. 16. Jer. x. 6; li. 19.	Rom. xiii. 14. Eph. v. 2. Phil. iii. 8.
KEEPER.	KEEPER.
Job vii. 20. Psalm cxxi. 5. Jer. xxxii. 40.	John x. 28; xvii. 12. Eph. v. 23. 2 Tim. i. 12. Jude 1.

THE END.